



Angels Among Us

An Old Testament Primer

Rev. Charles E. Darnell, PhD

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Scripture quotations

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Throughout my works I have attempted to incorporate supporting scripture for the convenience of the reader. In doing such I may, or may not, follow the appropriate manuscript style as stated in the Fifth Edition of the Publication Manual of the American Psychological Association (APA) or any other accepted manuscript guide. While acknowledging the authority of the APA there is a clause used in the stated manual which needs to be inserted herein:

The Publication Manual presents explicit style requirements but acknowledges that alternatives are sometimes necessary; authors should balance the rules of the Publication Manual with good judgment. Preface: p. xx.

Introduction Statement

As a watchman, my God has been sending me information to write over the course of the last forty years. This is a warning to all who happen to find this website and investigate what is available for review and enlightenment. In the beginning of this task, God gave me a single rule to follow on everything that He sent. In writing my thoughts, the words chosen to convey the information were always in black type. But, the one rule was to always provide the proof for the statements made from the actual Biblical text. This entry was always to be in blue type to distinguish the difference and to give the reader the proof that the quote was from the Bible. I have always thought it funny when I asked God to explain the reason for the two colors. God did just that and His spirit told me that this was to be done because most people will not go and get their Bible from wherever it was left to see if what I quoted was correct. People will leave their Bible in three or four places. They will leave it in their car, from the last visit to a church; they will leave it on the back of the commode in the bathroom; they will leave it on the living room coffee table; and the fourth place, they may leave it, is on a lamp stand in the bedroom.

Another factor to consider is a person's thought about being a New Testament Christian. There are many New Testament Christians who have never looked at or reviewed the Old Testament of the Bible. They have this concept that, as a New Testament Christian, God changed His rules and Jesus cancelled the Ten Commandments and all the basis for New Testament knowledge.

There is one more item that I must bring forward in this introduction. My wife was a school teacher for forty years and she has told me, more than one time, that I must present knowledge more than once for many people to place that knowledge in their memory. I must also state that my wife is also my editor for what I write; is a PhD doctor and the second teacher in the state of Kentucky to achieve her National Board Certified Teacher certification when that certification began across the United States. In other words, she is a pretty smart cookie besides being my wife. God has confirmed this by the act of sending me more information on particular subjects and having me to rewrite, or update a previous version of a book or booklet.

Somehow God has led me to the Constitution of the United States and the 2024 election for the last three items that He has sent. Now, I feel that He is presenting more information that needs to be written for a lot of our younger generations. In days gone by in this nation, our forefathers wrote a primer to introduce learning to children. God said to write a primer about the Bible because there are so many who do not have an idea of what the Bible actually teaches. Just to be sure that I had the correct idea. I went to Webster's Dictionary to see what a primer was. Webster's says it is a simple introductory book for learning. No problem, we will work together to give you a simple presentation to what the Bible says. The only thing I need to say is that I will be truthful and present to you information that Preachers will not bring up, nor teach, in some cases. Recall my one rule from above, I will show you the verses to confirm what I have placed in writing. Now that all of that has been said, let's begin our journey together.

Genesis - The Beginning

Chapter 1 of the book of Genesis gives to mankind the creation of all things on the earth. There are three dominions that God established during His creation period. There is the dominion of the air where God created all the types of birds on the fifth day. He also created the dominion of the water and placed all the types of fish in the waters also on the fifth day. We find this in verses 20-23 of chapter 1.

²⁰ And God said, "Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens." ²¹ So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. ²² And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." ²³ And there was evening and there was morning, the fifth day. (ESV)

The third dominion was created on the sixth day and this was the dominion of the land creatures. In the morning, God created every type of animal that walks, jumps, crawls or swings through trees. Verses 24-25, *²⁴ And God said, "Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds." And it was so. ²⁵ And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good. (ESV)* Next, God created the masterpiece of His creation, He created man. Verses 26-28, *²⁶ Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." ²⁷ So God created man in His own image; in the image of God He created him; male and female He created them. ²⁸ Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." (NKJV)* Mankind is very special to God because He created man in His own image. We know what God looks like, all we have to do is look at ourselves. God had developed a special garden for the man and God placed him there to rule over the dominions of the earth and his only job was to tend the garden. There are two verses to show this, first chapter 2, verse 8. *⁸ The Lord God planted a garden eastward in Eden, and there He put the man whom He had formed. (NKJV)* Second, verse 15, *¹⁵ Then the Lord God took the man and put him in the garden of Eden to tend and keep it. (NKJV)* For man's food God gave him all the trees that bear fruit except one in the middle of the garden. Verses 16-17, *¹⁶ And the Lord God commanded the man, saying, "Of every tree of the garden you may freely eat; ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." (NKJV)*

After the man called Adam had named all the animals, God declared that there was no suitable helpmeet for the man and God created a woman for the man's mate, verses 18-22. *¹⁸ Then the Lord God said, "It is not good that the man should be alone; I will make him a helper fit for him." ¹⁹ Now out of the ground the Lord God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. ²⁰ The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him. ²¹ So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. ²² And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. (ESV)* The next three verses established the marriage relationship. *²³ And Adam said: "This is now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man." ²⁴ Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. ²⁵ And they were both naked, the man and his wife, and were not ashamed. (NKJV)*

That gives us the facts on how mankind was established upon the earth, however, we did not go over the first four days of God's creation of our planet and the universe as a whole. Let us go back to chapter one and see what God did to form the universe as we now know it. In chapter 1, verses 1-5, we see that there is nothing and the spoken word of God causes things to become something. ¹ *In the beginning God created the heavens and the earth.* ² *The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.* ³ *Then God said, "Let there be light"; and there was light.* ⁴ *And God saw the light, that it was good; and God divided the light from the darkness.* ⁵ *God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.* (NKJV) Notice that verse one confirms that God created the heavens and the earth. God really did take nothing and make it into something.

Now, at this point, I need to show you another fact pertaining to the Bible. The Bible is a giant puzzle book because everything pertaining to one thing is not given in just one segment of scripture. There are other verses, in other places that confirm, or provide other information on the subject under study. We are looking at the creation of the heavens and the earth. The thought has been stated that God took nothing and made it into something, and then He took that something, the earth, and hung it upon nothing, its place in our particular galaxy in the heavens. Turn with me to the book of Job and look at verses 7-14 of chapter 26. ⁷ *God stretches the northern sky over empty space and hangs the earth on nothing.* ⁸ *He wraps the rain in his thick clouds, and the clouds don't burst with the weight.* ⁹ *He covers the face of the moon, shrouding it with his clouds.* ¹⁰ *He created the horizon when he separated the waters; he set the boundary between day and night.* ¹¹ *The foundations of heaven tremble; they shudder at his rebuke.* ¹² *By his power the sea grew calm. By his skill he crushed the great sea monster.* ¹³ *His Spirit made the heavens beautiful, and his power pierced the gliding serpent.* ¹⁴ *These are just the beginning of all that he does, merely a whisper of his power. Who, then, can comprehend the thunder of his power?"* (NLT)

There is one other thing to mention. Go back to the first paragraph on this page and look at the words in verse 2. Notice that the Spirit of God was hovering over the face of the waters. If we have God and the Spirit of God, isn't that two parts of the Trinity? We should all know that the Son of God, Jesus, is the third part of the Trinity. We find all three working together as the complete Godhead in verse 26 of chapter 1. ²⁶ *Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."* (ESV) To confirm this, we make a jump to the Gospel of John, chapter 1, verses 1-17. ¹ *In the beginning was the Word, and the Word was with God, and the Word was God.* ² *He was in the beginning with God.* ³ *All things were made through him, and without him was not any thing made that was made.* ⁴ *In him was life, and the life was the light of men.* ⁵ *The light shines in the darkness, and the darkness has not overcome it.* The Word, as used here, is Jesus Christ. ⁶ *There was a man sent from God, whose name was John.* ⁷ *He came as a witness, to bear witness about the light, that all might believe through him.* ⁸ *He was not the light, but came to bear witness about the light.*

⁹ *The true light, which enlightens everyone, was coming into the world.* ¹⁰ *He was in the world, and the world was made through him, yet the world did not know him.* ¹¹ *He came to his own, and his own people did not receive him.* ¹² *But to all who did receive him, who believed in his name, he gave the right to become children of God,* ¹³ *who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.*

¹⁴ *And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.* ¹⁵ *(John bore witness about him, and cried out, "This was he of whom I said, 'He who comes after me ranks before me, because he was before me.'")* ¹⁶ *And from his fullness we have all received, grace upon grace.* ¹⁷ *For the law was given through Moses;*

grace and truth came through Jesus Christ. ¹⁸ *No one has ever seen God; the only God, who is at the Father's side, he has made him known.* (ESV) There is one other reference that I can insert. In the Interlinear Bible, the full original, in Hebrew and Greek, along with the English translation is given. The fourth word in chapter one, of Genesis in Hebrew, is Aleph Tav the same as Alpha and Omega in English. This identified that it was Jesus who was performing the creation, however, our English translations of the Bible do not include this original word in the translation. We now have our full Trinity of the Godhead identified.

We also have a male and a female in the garden. Did you happen to catch that at that time they both, the male and the female, were called "Adam"? The one item that is not recorded is the length of time these two were in the garden before the temptation presentation by Satan. My personal understanding is that the two trees in the middle of the garden represent Jesus, as the tree of life, and Satan, as the tree of the knowledge of good and evil. We also need to have a little more understanding of Satan.

We know that Satan was an angel, even possibly an archangel in charge of the music in the court of God. There are several areas that we need to visit to establish our facts for this statement. We begin this search from Ezekiel 28:12-17. ¹² *"Son of man, raise a lamentation over the king of Tyre, (This is about Lucifer and not an earthly king of Tyre.) and say to him, Thus says the Lord God: "You were the signet of perfection, full of wisdom and perfect in beauty. ¹³ You were in Eden, the garden of God; every precious stone was your covering, sardius, topaz, and diamond, beryl, onyx, and jasper, sapphire, emerald, and carbuncle; and crafted in gold were your settings and your engravings. On the day that you were created they were prepared. ¹⁴ You were an anointed guardian cherub. I placed you; you were on the holy mountain of God; in the midst of the stones of fire you walked. I'm going to also show you verses 13 and 14 from the NKJV. ¹³ You were in Eden, the garden of God; Every precious stone was your covering: The sardius, topaz, and diamond, Beryl, onyx, and jasper, Sapphire, turquoise, and emerald with gold. The workmanship of your timbrels and pipes Was prepared for you on the day you were created. ¹⁴ "You were the anointed cherub who covers; I established you; You were on the holy mountain of God; You walked back and forth in the midst of fiery stones. (NKJV) I will now continue with the passage from the ESV and pick up at verse 15. ¹⁵ You were blameless in your ways from the day you were created, till unrighteousness was found in you. ¹⁶ *In the abundance of your trade you were filled with violence in your midst, and you sinned; so I cast you as a profane thing from the mountain of God, and I destroyed you, O guardian cherub, from the midst of the stones of fire. ¹⁷ Your heart was proud because of your beauty; you corrupted your wisdom for the sake of your splendor. I cast you to the ground; I exposed you before kings, to feast their eyes on you. (ESV) I'm going to also show you verse 17 from the KJV. ¹⁷ *Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings, that they may behold thee. (KJV) We must also add Job 38:7. ⁷ When the morning stars sang together, And all the sons of God shouted for joy? (NKJV) We must also review Isaiah 14:12-20. ¹² "How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, You who weakened the nations! ¹³ For you have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the north; ¹⁴ I will ascend above the heights of the clouds, I will be like the Most High.' ¹⁵ Yet you shall be brought down to Sheol, To the lowest depths of the Pit. ¹⁶ "Those who see you will gaze at you, And consider you, saying: 'Is this the man who made the earth tremble, Who shook kingdoms, ¹⁷ Who made the world as a wilderness And destroyed its cities, Who did not open the house of his prisoners?' ¹⁸ "All the kings of the nations, All of them, sleep in glory, Everyone in his own house; ¹⁹ But you are cast out of your grave Like an abominable branch, Like the garment of those who are slain, Thrust through with a sword, Who go down to the stones of the pit, Like a corpse trodden underfoot. ²⁰ You will not be joined with them in burial, Because you have destroyed your land And slain your people. The brood of evildoers***

shall never be named. (NKJV) Lucifer, as the chief cherub, or of the morning star angels, was not only the cherub who covered the throne of God, he was also the leader of the angels in their singing. Notice that in verse 13 of Ezekiel from the NKJV, Lucifer also had timbrels and pipes as a part of his creation. Basically, Lucifer made music every time he spoke. We can also see from these verses, Lucifer was a brightly jeweled cherub.

In other words, Lucifer was a dazzling, beautiful angel who would most certainly seem to be very pretty to a female. Therefore, Lucifer attempted his temptation upon the female in the garden. Can you imagine, for a moment, the appearance of Lucifer to the female? Here is a dazzling individual who made soft music when he spoke. The female was spell bound by this spirit's presentation to her. Notice the challenge Lucifer made to her in the following verse from Genesis 3, verse 1. ¹ *Now the serpent was more cunning than any beast of the field which the Lord God had made. And he said to the woman, "Has God indeed said, 'You shall not eat (partake) of every tree of the garden'?"* (NKJV) The reply and the cause of the fall from grace is given in verses 2-6. ² *And the woman said to the serpent, "We may eat the fruit of the trees of the garden; ³ but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.'* " ⁴ *Then the serpent said to the woman, "You will not surely die. ⁵ For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."* ⁶ *So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.* (NKJV)

There is so much in chapter 3 that most pastors will not even think about explaining what these verses really tell us in full truth. First, we have the word "eat" in verse 2, let's change that word to the truth of the meaning. This should read "partake in" or "indulge with". In verse 3, we see that the subject should be understood as "fruit". The challenge and the lie told by Satan is in the quote in verse 4 and all of verse 5. In verse 6, we really should leave off the last two words (and ate). Finally in the last sentence in verse 6, take off the last three words (and he ate). Notice that in this entire transaction there is no mention of an "apple", that is correct since this was not an apple tree.

Now let's get to the truth of all this. We find the actions that Adam took after the temptation by Satan in verses 7-13. ⁷ *Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. ⁸ And they heard the sound of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden.*

⁹ *Then the Lord God called to Adam and said to him, "Where are you?" ¹⁰ So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself."* ¹¹ *And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?" ¹² Then the man said, "The woman whom You gave to be with me, she gave me of the tree, and I ate."* ¹³ *And the Lord God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate."* (NKJV) Those are the words in the New King James Version of the Bible. We need to look at the original words presented in the King James Bible. Verse 13 reads, ¹³ *And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.* (KJV) The word beguiled is Hebrew 5733 in Strong's Concordance and has the following meaning: a primitive root; to lead astray, i.e. (mentally) to delude, or (morally) to seduce :- beguile, deceive, × greatly, × utterly. It appears to me that the woman made the statement to God that Satan had morally seduced her by deceiving her greatly and utterly. Notice once again that in verse 6 of this passage that she gave some to her husband who was standing there. The original sin was sexual intercourse between these three beings. Now, I know that this is the part that no pastor will touch because of the nature of the words stated herein.

However, if this isn't the truth, please look a little further with me. Look at verses 14-15. ¹⁴ *The Lord God said to the serpent, "Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. ¹⁵ I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."* (ESV) Here is my question from the words of verse 15. Who are the TWO offspring? Who is Satan's offspring and how did Satan have an offspring? It sure sounds like Satan seduced the woman and his offspring is Cain and her offspring was Abel.

As we go further in this sequence of events, we see the punishment that God placed upon the woman in verse 16. ¹⁶ *To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you."* (ESV) Once again, there are questions that have not been answered by most pastors. How did these verses turn to childbearing and an increase in pain during the birth of a child. If the fall from grace was the eating of an apple, how did this get flipped to childbearing? One more question. Why would God find it necessary to tell the woman that her desire would be for her husband. Who else would she have a desire for? There were no other human males in the garden for her to have a desire for.

Finally, God addresses the male and we find that exchange in verses 17-19. ¹⁷ *And to Adam he said, "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life; ¹⁸ thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. ¹⁹ By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return."* (ESV) Even with what God gives me to write, He hasn't explained why man will eat in pain. Actually, I hadn't noticed that before beginning this work. However, there is one more verse (another jump to verse) that I need to insert here. With all of the changes that President Trump is making, there is a lot of bellyaching going on by many on the left side of our government. Look at 2nd Thessalonians 3:10-12. ¹⁰ *For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat. ¹¹ For we hear that there are some who walk among you in a disorderly manner, not working at all, but are busybodies. ¹² Now those who are such we command and exhort through our Lord Jesus Christ that they work in quietness and eat their own bread.* (NKJV) It surely sounds to me that President Trump listened to God after the assassination attempt in July 2024 and understands that there are busybodies who do nothing in the government, and therefore do not need to eat. Surely those who take the money for doing nothing are thieves and really do not need to eat. Besides that, they are also breaking the eighth commandment, Exodus 20:15, ¹⁵ *"You shall not steal."* (NKJV)

We are almost finished with chapter 3 of Genesis. Verse 20 tells us that the male (Adam) finally gave the woman a name. ²⁰ *And Adam called his wife's name Eve, because she was the mother of all living.* (NKJV) In verse 21, we find an interesting statement that will play a part in what is said in chapter 4. ²¹ *Also for Adam and his wife the Lord God made tunics of skin, and clothed them.* (NKJV) The remainder of chapter 3 explains the actual expelling from the garden for Adam and Eve.

We see the birth of Cain and Abel in chapter 4, verses 1 and 2. In verses 3-7, we see that both Cain and Abel brought an offering to God. Here are those verses. ³ *In the course of time Cain brought to the Lord an offering of the fruit of the ground, ⁴ and Abel also brought of the firstborn of his flock and of their fat portions. And the Lord had regard for Abel and his offering, ⁵ but for Cain and his offering he had no regard. So Cain was very angry, and his face fell. ⁶ The Lord said to Cain, "Why are you angry, and why has your face fallen? ⁷ If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is for you, but you must rule over it."* (ESV) There appears to be a reason that God accepted Abel's offering and had very little respect for Cain's offering. I can imagine that both brought the very best of what they had produced. However, there is a difference.

I'm sure that Adam told both boys about the reason that he and Eve were expelled from the garden. He also would have told them that God made clothing for himself and Eve. Notice in the previous paragraph, in verse 21, that it states that God made clothing for the male and his wife. In order to make clothing of skins, the animal would have to die to give up it's skin. There would be a sacrifice of blood to do this. Since Abel was a keeper of sheep, he would have to kill a sheep, in order to take the fat portion to God, as part of his offering. That would also mean that blood would have to be shed in order to gather the fat portion. God would gladly accept this as an atonement for the blood shed to clothe Adam and Eve. On the other hand, Cain would have taken the best of what he grew from the land. The difference was that element of blood from the killing of one of Abel's sheep. There is one more item that will show everyone that what I'm saying is true in the genealogy of the Bible itself. Everyone who has ever worked with genealogy will tell you that you can only have one father. That is even true in the Bible. Now, for the final item in this search, we turn to Genesis chapter 4, verses 16-24. ¹⁶ *Then Cain went out from the presence of the Lord and dwelt in the land of Nod on the east of Eden.* ¹⁷ *And Cain knew his wife, and she conceived and bore Enoch. And he built a city, and called the name of the city after the name of his son—Enoch.* ¹⁸ *To Enoch was born Irad; and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech.*

¹⁹ *Then Lamech took for himself two wives: the name of one was Adah, and the name of the second was Zillah.* ²⁰ *And Adah bore Jabal. He was the father of those who dwell in tents and have livestock.* ²¹ *His brother's name was Jubal. He was the father of all those who play the harp and flute.* ²² *And as for Zillah, she also bore Tubal-Cain, an instructor of every craftsman in bronze and iron. And the sister of Tubal-Cain was Naamah.* ²³ *Then Lamech said to his wives: "Adah and Zillah, hear my voice; Wives of Lamech, listen to my speech! For I have killed a man for wounding me, Even a young man for hurting me.* ²⁴ *If Cain shall be avenged sevenfold, Then Lamech seventy-sevenfold."* (NKJV) These verses give us the genealogy of Cain, the offspring of Satan. Just to show that Cain is the offspring of Satan please remember what is said about Satan. Let's use the words of Jesus from John 8:44. ⁴⁴ *You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies.* (ESV) Now, go back to Genesis, chapter 4, verses 8-10. These two verses are speaking about Cain. Don't these verses say exactly what Jesus spoke to the Pharisee? ⁸ *Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him.* ⁹ *Then the Lord said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?"* ¹⁰ *And the Lord said, "What have you done? The voice of your brother's blood is crying to me from the ground.* (ESV)

Now turn to chapter 5, verses 1-8. ¹ *This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God.* ² *He created them male and female, and blessed them and called them Mankind in the day they were created.* ³ *And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth.* ⁴ *After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters.* ⁵ *So all the days that Adam lived were nine hundred and thirty years; and he died.*

⁶ *Seth lived one hundred and five years, and begot Enosh.* ⁷ *After he begot Enosh, Seth lived eight hundred and seven years, and had sons and daughters.* ⁸ *So all the days of Seth were nine hundred and twelve years; and he died.* (NKJV)

There is an interesting fact that we find recorded in chapter 4, verses 21-23 above. Notice in verse 21 that Jabal *was the father of those who dwell in tents and have livestock*. His brother Jubal *was the father of all those who play the harp and flute*. Their half brother Tubal-Cain was *an instructor of every craftsman in bronze and iron*. Could we possibly say that these three could have been instrumental in the forming and believing in pagan idols? Remember it was a golden calf that was made in the wilderness. Wouldn't that cover the livestock and the craftsman trade? Didn't they incorporate music

into their pagan festivals? Look also at Deuteronomy 27:15.¹⁵ “ *‘Cursed be the man who makes a carved or cast metal image, an abomination to the Lord, a thing made by the hands of a craftsman, and sets it up in secret.’ And all the people shall answer and say, ‘Amen.’* (ESV)

We should also look at the downline of Seth who was the offspring of Adam. Here is my question: How did Moses know about the creation and the happenings within the family line going down to the flood event of Noah, along with the friendship between Abraham and God, so he could write about these things in the first five books of the Bible? In many cases, even in early American history, there were storytellers in each family group. It is these family storytellers that learned the history of the family and passed it down to another generation. This seems to be one of the two ways possible for the information to be passed down to Moses. *The Timechart of Biblical History*, copyright © 2002 by Third Millennium Trust, Chippenham, England presents a graphic illustration of how the storytellers could have passed the information from Adam downward to Moses. Here is a presentation of that timeline.

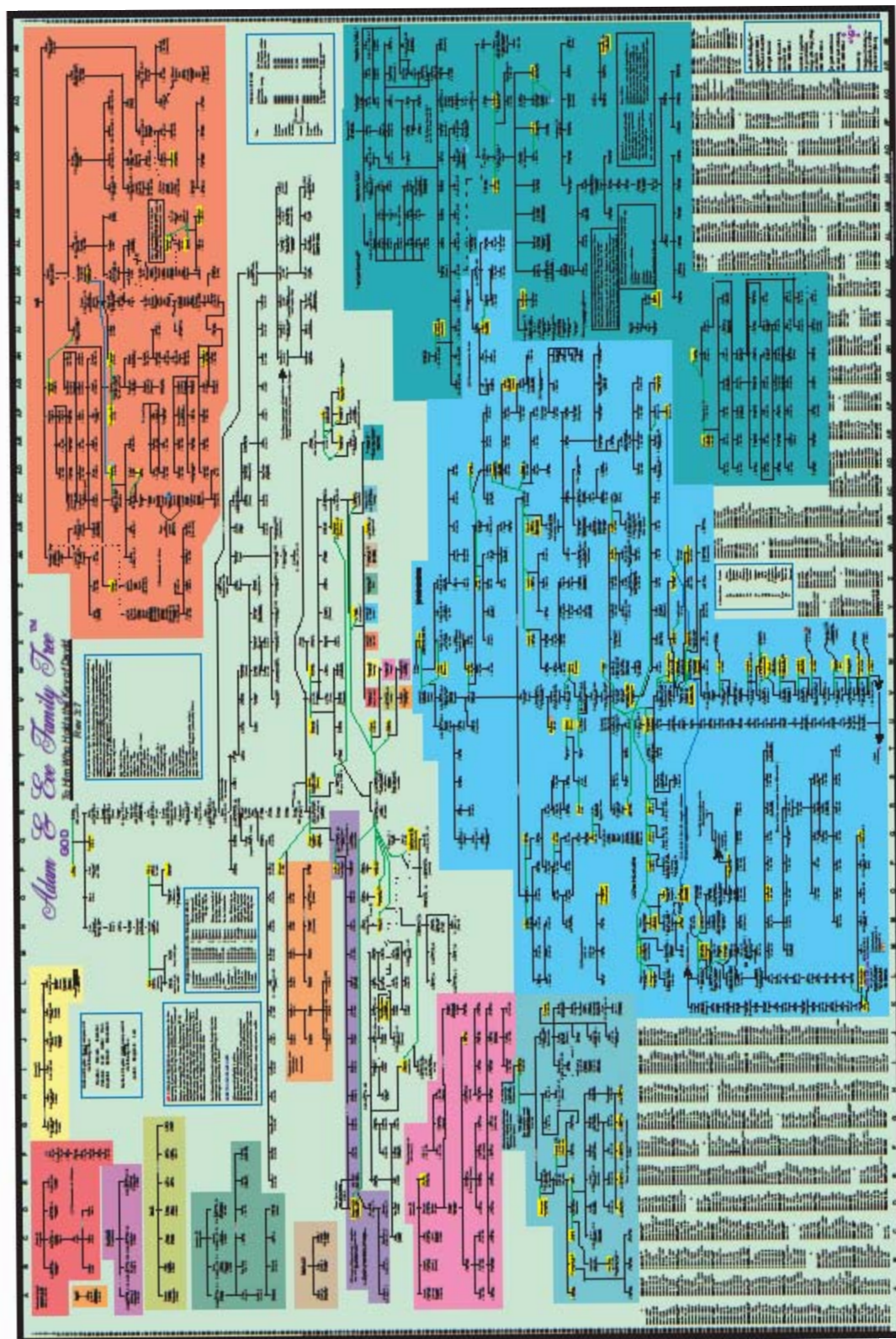
Adam lived 687 years to the birth of Methuselah, that established the first link. Notice that it did not go through each generational name, i.e. Seth, Enos, Cainan, Mahalaleel, Jared, and Enoch begot Methuselah. I do not feel that it is necessary to go through every chapter of Genesis. But, I do need to explain how Moses learned about creation and other things so he could write the first five books of the Bible. The second means that Moses could have learned about those things, written in the first five books, could have come directly from God.

Continuing with our storyteller links, we have the second link of Methuselah passing the information to Shem. Methuselah was 628 years old when Shem was born. Shem was one of the sons of Noah and the person who carried the information across the flood. When Shem was 452 years old Isaac, the son of Abraham, was born. That would be the third link. Isaac was 77 years old when Levi was born. That would be the fourth link. When Levi was 70 years old Amram was born. That would be the fifth link. When Amram was 61 years old Moses was born. That would make the sixth exchange of the creation story and explain how the book of Genesis was given to Moses in story form.

As someone who does genealogy work, I have often wondered about why I do all the work to record genealogy history of the family. I finally ran across a printed statement that defines why there are those who record genealogy. Here is that story.

The Storytellers

We are the chosen! My feelings are that in each family there is one who seems called to find the ancestors. To put flesh on their bones and make them live again, to tell the family story and to feel that somehow they know and approve. To me, doing genealogy is not a cold gathering of facts, but instead breathing life into all who have gone before. We are the storyteller of the tribe! All tribes have one. We have been called, as it were, by our genes. Those who have gone before cry out to us: “Tell our story.” So, we do! In finding them, we somehow find ourselves. How many graves have I stood before and cried? I have lost count! How many times have I told the ancestors you have a wonderful family, you would be proud of us? How many times have I told the descendants of our ancestors that we come from hardy stock of well educated people in many prominent positions. How many times have I walked up to a grave and felt somehow there was love there for me? I cannot say. It goes beyond just documenting facts. It goes to who I am and why do I do the things I do? It goes to seeing a cemetery about to be lost forever to weeds and indifference, and saying, I can’t let this happen. The bones here are bones of my bone and flesh of my flesh. It goes to doing something about it. It goes to pride in what our ancestors were able to accomplish and how they contributed to what we are today. It goes to respecting their hardships and losses, their never giving in or giving up, their resoluteness to go on and build a life for their family. It goes to deep pride that they fought to make and keep us a Nation. It goes to a deep and immense understanding that they were doing it for us that we might be born who we are. That we might



remember them, so we do, with love and caring and recording each fact of their existence, because we are them and they are us. So, as a scribe called, I tell the story of my family. It is up to that one called in the next generation to answer the call and take their place in the long line of family storytellers. That, is why I do my family genealogy, and that is what calls those young and old to step up and put flesh on the bones. (Author Unknown) To illustrate even more, here is my chart that took eight years to figure out and record the genealogy of Adam and Eve to Jesus. This chart contains over 1,500 names. It is fully indexed and available for free download on my website: www.vqpub.org. It is listed under charts. This is in PDF file format and there is also a tiled version, a fully hyperlinked version with over 3,000 hyperlinks between the chart and the supporting book of names. There is also a chart for Mohammad.

Before we begin the story of Noah and the flood, we really need to look at the covenant that God made with Noah and his sons and their wives. Recall that God did this because of the sinfulness of mankind. Genesis chapter 6, verse 5. ⁵ *The Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually.* (ESV) Pagan religions had already entered the realm of man's influence. The angels, as the sons of God, had already mated with the daughters of men and produced the giants that were on the earth at that time. Genesis chapter 6, verses 4 and 6. ⁴ *There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown.* ⁶ *And the Lord was sorry that He had made man on the earth, and He was grieved in His heart.* God was upset that he had created mankind. God intended to wipe the earth clean of all living things. Genesis chapter 6, verse 7, ⁷ *So the Lord said, "I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them."* But God found Noah and his sons and their wives, a total of eight people who were found to be righteous in God's sight. Genesis chapter 6, verse 8, ⁸ *But Noah found grace in the eyes of the Lord.* (NKJV) God instructed Noah to build an ark. It took Noah and his sons a hundred years to complete the building of the ark. God then told Noah to take 7 pairs of all the clean animals and the birds into the ark, and a single pair of the unclean animals. Genesis chapter 7, verses 2-3, ² *Take with you seven pairs of all clean animals, the male and his mate, and a pair of the animals that are not clean, the male and his mate,* ³ *and seven pairs of the birds of the heavens also, male and female, to keep their offspring alive on the face of all the earth.* (ESV)

After the flood, Noah and his sons and their wives all left the ark and the animals and birds were also allowed to leave the ark. Noah set up stones and made an altar. He then took of every clean beast and every clean fowl and offered a burnt offering to the Lord God. Genesis chapter 8, verses 15-22, ¹⁵ *Then God said to Noah,* ¹⁶ *"Go out from the ark, you and your wife, and your sons and your sons' wives with you.* ¹⁷ *Bring out with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the earth—that they may swarm on the earth, and be fruitful and multiply on the earth."* ¹⁸ *So Noah went out, and his sons and his wife and his sons' wives with him.* ¹⁹ *Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by families from the ark.*

²⁰ *Then Noah built an altar to the Lord and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar.* ²¹ *And when the Lord smelled the pleasing aroma, the Lord said in his heart, "I will never again curse the ground because of man, for the intention of man's heart is evil from his youth. Neither will I ever again strike down every living creature as I have done.* ²² *While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease."* (ESV)

God established a change in mankind's diet and a rule for mankind to follow. God added meat to mankind's diet in Genesis chapter 9, verse 3. ³ *Every moving thing that lives shall be food for you. And as I gave you the green plants, I give you everything.* (ESV) Now, here is the rule pertaining to the eating of meat, verse 4. ⁴ *But you shall not eat flesh with its life, that is, its blood.* (ESV) There is also a new rule pertaining to the shedding of man's blood, verses 5-6. ⁵ *And for your lifeblood I will require a reckoning: from every beast I will require it and from man. From his fellow man I will require a reckoning for the life of man.*

⁶ *"Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image.* (ESV) The beauty and the glory of God's words and actions can be seen in the covenant that God established with Noah and his sons. Read with me the verses in Genesis chapter 9, verses 9-17. ⁹ *"Behold, I establish my covenant with you and your offspring after you,* ¹⁰ *and with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as*

came out of the ark; it is for every beast of the earth. ¹¹ I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth. ¹² And God said, “This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: ¹³ I have set my bow in the cloud, and it shall be a sign of the covenant between me and the earth. ¹⁴ **When I bring clouds over the earth and the bow is seen in the clouds,** ¹⁵ **I will remember my covenant that is between me and you and every living creature of all flesh. And the waters shall never again become a flood to destroy all flesh.** ¹⁶ **When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth.**” ¹⁷ God said to Noah, “This is the sign of the covenant that I have established between me and all flesh that is on the earth.” (ESV) Why is it that the PRIDE community wants to slap God in the face and mock Him and His covenant with mankind by using the sign of His bow as their symbol of pagan rituals? Oh, but surly it is pagan rituals that they parade around in during the month of June, which they also stole just to prove their sinfulness and their rebellion against a God who created them in His image to be an obedient son or daughter. But, we see their true colors in the actions they take and the madness of their sins. Let’s be frank and act as grown-ups who have the capability to read and understand. God places homosexual practices in the category of an abomination. It doesn’t matter if we are speaking about males or females who practice homosexuality. Here is the single verse pertaining to homosexuality, Leviticus 18:22. ²² *“Do not practice homosexuality, having sex with another man as with a woman. It is a detestable sin.”* (NLT) I have heard many a female make the statement that this only applies to men and that it does not apply to women. Okay, let’s turn to the book of Romans, chapter 1, verses 26-28. ²⁶

For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; ²⁷ and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.

²⁸ *And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done.* (ESV)

For the sake of having the full spectrum of what God says about sexual practices, let’s view the entire chapter 18 of Leviticus. ¹ *Then the Lord said to Moses,* ² *“Give the following instructions to the people of Israel. I am the Lord your God.”* ³ *So do not act like the people in Egypt, where you used to live, or like the people of Canaan, where I am taking you. You must not imitate their way of life.* ⁴ *You must obey all my regulations and be careful to obey my decrees, for I am the Lord your God.* ⁵ *If you obey my decrees and my regulations, you will find life through them. I am the Lord.* ⁶ *“You must never have sexual relations with a close relative, for I am the Lord.”* ⁷ *“Do not violate your father by having sexual relations with your mother. She is your mother; you must not have sexual relations with her.”* ⁸ *“Do not have sexual relations with any of your father’s wives, for this would violate your father.”* ⁹ *“Do not have sexual relations with your sister or half sister, whether she is your father’s daughter or your mother’s daughter, whether she was born into your household or someone else’s.”* ¹⁰ *“Do not have sexual relations with your granddaughter, whether she is your son’s daughter or your daughter’s daughter, for this would violate yourself.”* ¹¹ *“Do not have sexual relations with your stepsister, the daughter of any of your father’s wives, for she is your sister.”* ¹² *“Do not have sexual relations with your father’s sister, for she is your father’s close relative.”* ¹³ *“Do not have sexual relations with your mother’s sister, for she is your mother’s close relative.”* ¹⁴ *“Do not violate your uncle, your father’s brother, by having sexual relations with his wife, for she is your aunt.”* ¹⁵ *“Do not have sexual relations with your daughter-in-law; she is your son’s wife, so you must not have sexual relations with her.”* ¹⁶ *“Do not have sexual relations with your brother’s wife, for this would violate your brother.”* ¹⁷ *“Do not have sexual relations with both a woman and her daughter. And do not take her granddaughter, whether her son’s*

daughter or her daughter's daughter, and have sexual relations with her. They are close relatives, and this would be a wicked act.¹⁸ "While your wife is living, do not marry her sister and have sexual relations with her, for they would be rivals."¹⁹ "Do not have sexual relations with a woman during her period of menstrual impurity."²⁰ "Do not defile yourself by having sexual intercourse with your neighbor's wife."

²¹ "Do not permit any of your children to be offered as a sacrifice to Molech, for you must not bring shame on the name of your God. I am the Lord. Please explain to me what the difference is between this act and the act of a woman having an abortion? In either case you are committing murder!"

²² "Do not practice homosexuality, having sex with another man as with a woman. It is a detestable sin."²³ "A man must not defile himself by having sex with an animal. And a woman must not offer herself to a male animal to have intercourse with it. This is a perverse act."

²⁴ "Do not defile yourselves in any of these ways, for the people I am driving out before you have defiled themselves in all these ways."²⁵ "Because the entire land has become defiled, I am punishing the people who live there. I will cause the land to vomit them out."²⁶ "You must obey all my decrees and regulations. You must not commit any of these detestable sins. This applies both to native-born Israelites and to the foreigners living among you."

²⁷ "All these detestable activities are practiced by the people of the land where I am taking you, and this is how the land has become defiled."²⁸ "So do not defile the land and give it a reason to vomit you out, as it will vomit out the people who live there now."²⁹ "Whoever commits any of these detestable sins will be cut off from the community of Israel."³⁰ "So obey my instructions, and do not defile yourselves by committing any of these detestable practices that were committed by the people who lived in the land before you. I am the Lord your God." (NLT)

Would you believe that we have only viewed 9 chapters of Genesis? Oh well, we will make some things short and other things will have to be looked at a little deeper to understand some of the Old Testament. Our next item to quickly look at is the Tower of Babel. We find this story in the eleventh chapter of Genesis. There are only nine verses that tell us the story of the plain of Shinar, the Tower of Babel, and the actions of God. Genesis 11:1-9, ¹ *Now the whole earth had one language and one speech.* ² *And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there.* ³ *Then they said to one another, "Come, let us make bricks and bake them thoroughly." They had brick for stone, and they had asphalt for mortar.* ⁴ *And they said, "Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth."* ⁵ *But the Lord came down to see the city and the tower which the sons of men had built.* ⁶ *And the Lord said, "Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them."* ⁷ *Come, let Us go down and there confuse their language, that they may not understand one another's speech."* ⁸ *So the Lord scattered them abroad from there over the face of all the earth, and they ceased building the city.* ⁹ *Therefore its name is called Babel, because there the Lord confused the language of all the earth; and from there the Lord scattered them abroad over the face of all the earth.* (NKJV) There are two things I'd like to add to these verses. In verse 1, it is stated that there was only one language upon the face of the earth. There is an organization in New Mexico that is working on translating the Gospels into the various languages of today's earth. Faith Comes By Hearing is the organization and they say that there are over 7,000 languages on today's earth. They have a goal of having a translation available for all these languages by 2033. There are many people who currently believe that we are in the season of the Lord's return and He (Jesus) indicated that all the earth must have heard the Gospel story prior to His return. If that is true, we truly are in the season of the Lord's return. Matthew 28: 18-20 should give us some proof of that. ¹⁸ *And Jesus came and said to them, "All authority in heaven and on earth has been given to me."* ¹⁹ *Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,* ²⁰ *teaching them to observe*

all that I have commanded you. And behold, I am with you always, to the end of the age.” (ESV) The second item I’d like to have you look at is verses 3 and 4. It would appear that the people did not have faith to believe that God would honor His covenant concerning the rainbow. God had stated to Noah that He would not destroy the earth again by water (a flood). However, here we see the people desiring to build a tower that reached all the way to heaven. Why all the way to heaven? That would be so that any flood attempt would not destroy their tower. Now, where did I get that idea? Look at the statement in verse 3. They had baked brick for stone and used asphalt for mortar. Asphalt is another word for tar. They were putting their tower together and waterproofing it inside and out with tar. They were sealing the tower so water could not get in and building it above the level of the flood of Noah. They wanted to insure that at least some of these people would survive another flood event. This shows a lack of faith in what God had said. Is there any wonder why God changed their languages and scattered them throughout the earth? Don’t we see similar ideas from mankind today in their rebellion against God. They don’t want to work together for the good of the whole race. Isn’t President Trump facing that same level of rebellion, even today, with the objections and stalling tactics from the Democrats that are against any change that the President is attempting to do to save the United States from default of its national debt. Additionally, the President desires to have an accounting audit which hasn’t been done in some areas for as much as eighty (80) years. We don’t even know if this nation has any gold in Fort Knox. There has not been an audit there since World War II ended.

The remainder of chapter 11 goes through more generations of mankind, and we finally get to Abraham in chapter 12. We begin with Abraham’s old name of Abram. Genesis 12:1-8, ¹ *Now the Lord said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. ² And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. ³ I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”*

⁴ *So Abram went, as the Lord had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran. ⁵ And Abram took Sarai his wife, and Lot his brother’s son, and all their possessions that they had gathered, and the people that they had acquired in Haran, and they set out to go to the land of Canaan. When they came to the land of Canaan, ⁶ Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. ⁷ Then the Lord appeared to Abram and said, “To your offspring I will give this land.” So he built there an altar to the Lord, who had appeared to him. ⁸ From there he moved to the hill country on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. And there he built an altar to the Lord and called upon the name of the Lord.* (ESV) We see several items in this passage of scripture. In verse 2, we find the beginning of the birthright promise, God tells Abram that He will make him a great nation. In verse 3 we see the often quoted verse that so many pastors use pertaining to the name Israel. If anyone believes that Gaza or any other nation has a right to the land and nation of Israel let them read verse 7. God gave the land of Israel to the Jewish people and to no other. To those nations around today’s world who believe that Israel is stealing land from the Palestinians, they need to read this verse and the promise that was made by God. We see Abram and Lot choosing where they would take their flocks and herds. The land could not support the total number of animals of both men. Lot chose to go toward Sodom in chapter 13. In chapter 14, we find Lot being captured and he and his family along with his herds were taken captive. One servant escaped and went to Abram and told him what had happened. Abram had 318 trained servants who knew the arts of war and they went after those who had taken Lot. Abram found those kings and at night they slew the enemy and returned Lot and his possessions back to Sodom. Along the way back to Sodom, Abram stopped at Salem and met Melchizedek, the king of Salem and a priest of the Most High God. In verse 20 of chapter 14, we find the following. ²⁰ *and blessed be God Most High, who has delivered your enemies into your hand!” And Abram gave him a tenth of everything.* (ESV) This tenth that Abram gave to Melchizedek does not

mean that Abram went back to his home, took a tenth of everything that he had as his possessions and took that tenth back to Melchizedek. Abram gave Melchizedek a tenth of the spoils of this mini war. In chapter 15, we find God promising Abram children. There's a lighthearted statement God makes to Abram in verse 5. ⁵ *And he brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So shall your offspring be."* (ESV) In chapter 16, we find out that Abram had been in Canaan for 10 years and Sarai, his wife, had not given birth to a child. Sarai went to Abram and offered Hagar, her Egyptian servant, to be the source of a child for Abram. Abram did as his wife suggested and Hagar conceived. Sarai admits her sin in giving Hagar to Abram and she wants Abram to judge between her and Hagar. Abram told her that Hagar was her servant and for her to handle the problem. Hagar fled from Sarai and went into the wilderness. An angel of the Lord found her and asked her what was wrong. There is a discussion and Hagar is told to return to Sarai and submit to her, that her son should be named Ishmael and that he would be multiplied exceedingly, verse 10. ¹⁰ *The angel of the Lord also said to her, "I will surely multiply your offspring so that they cannot be numbered for multitude."* (ESV)

My personal belief, it is a shame that the descendants of one man, through two sons, can have such a hatred for each other. The one man is Abraham, the patriarch of three world religions, Jewish, Moslem and Christian. The two sons are Isaac and Ishmael. Isaac will hold the line of descent for the Jews and Christians, and Ishmael will be the forebearer of the Arab world. Why is it that these three groups of people cannot get along with one another? Ah! It's that spirit of evil introduced into the world by Satan that causes all the problems. When Jesus returns, and Satan is bound for One Thousand years, the world will know peace.

In chapter 17, when Abram was ninety-nine, we learn that God visited Abram and told him that he would multiply Abram exceedingly. God changed Abram's name to Abraham and made a covenant with him that all the male children in Abraham's household must be circumcised. So it was that Abraham, Ismael and all the other males in Abraham's household were circumcised on that day. God also changed Sarai's name to Sarah. Genesis 17:15-27, ¹⁵ *And God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. ¹⁶ I will bless her, and moreover, I will give you a son by her. I will bless her, and she shall become nations; kings of peoples shall come from her."* ¹⁷ *Then Abraham fell on his face and laughed and said to himself, "Shall a child be born to a man who is a hundred years old? Shall Sarah, who is ninety years old, bear a child?"* ¹⁸ *And Abraham said to God, "Oh that Ishmael might live before you!"* ¹⁹ *God said, "No, but Sarah your wife shall bear you a son, and you shall call his name Isaac. I will establish my covenant with him as an everlasting covenant for his offspring after him. ²⁰ As for Ishmael, I have heard you; behold, I have blessed him and will make him fruitful and multiply him greatly. He shall father twelve princes, and I will make him into a great nation. ²¹ But I will establish my covenant with Isaac, whom Sarah shall bear to you at this time next year."*

²² *When he had finished talking with him, God went up from Abraham. ²³ Then Abraham took Ishmael his son and all those born in his house or bought with his money, every male among the men of Abraham's house, and he circumcised the flesh of their foreskins that very day, as God had said to him. ²⁴ Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin. ²⁵ And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin. ²⁶ That very day Abraham and his son Ishmael were circumcised. ²⁷ And all the men of his house, those born in the house and those bought with money from a foreigner, were circumcised with him.* (ESV)

In chapter 18, we find Abraham resting in the heat of the day and three men were standing by him. He bowed down and offered the men to have a bite to eat and to rest for a spell. Genesis 18:1-15, ¹ *And the Lord appeared to him by the oaks of Mamre, as he sat at the door of his tent in the heat of the day. ² He lifted up his eyes and looked, and behold, three men were standing in front of him. When he saw them, he ran from the tent door to meet them and bowed himself to the earth ³ and said, "O Lord,*

if I have found favor in your sight, do not pass by your servant. ⁴ Let a little water be brought, and wash your feet, and rest yourselves under the tree, ⁵ while I bring a morsel of bread, that you may refresh yourselves, and after that you may pass on— since you have come to your servant.” So they said, “Do as you have said.” ⁶ And Abraham went quickly into the tent to Sarah and said, “Quick! Three seahs of fine flour! Knead it, and make cakes.” ⁷ And Abraham ran to the herd and took a calf, tender and good, and gave it to a young man, who prepared it quickly. ⁸ Then he took curds and milk and the calf that he had prepared, and set it before them. And he stood by them under the tree while they ate.

⁹ They said to him, “Where is Sarah your wife?” And he said, “She is in the tent.” ¹⁰ The Lord said, “I will surely return to you about this time next year, and Sarah your wife shall have a son.” And Sarah was listening at the tent door behind him. ¹¹ Now Abraham and Sarah were old, advanced in years. The way of women had ceased to be with Sarah. ¹² So Sarah laughed to herself, saying, “After I am worn out, and my lord is old, shall I have pleasure?” ¹³ The Lord said to Abraham, “Why did Sarah laugh and say, ‘Shall I indeed bear a child, now that I am old?’ ¹⁴ Is anything too hard for the Lord? At the appointed time I will return to you, about this time next year, and Sarah shall have a son.” ¹⁵ But Sarah denied it, saying, “I did not laugh,” for she was afraid. He said, “No, but you did laugh.” (ESV)

The remaining verses in chapter 18 are the discussion between Abraham and God while the other two angels had departed toward Sodom. God Himself questioned whether He should tell Abraham what the two angels are about to do. Abraham was figuring also at this time. He started asking God whether He would destroy Sodom if fifty righteous people were found there. God said He wouldn't. Abraham continued with his questioning and worked it down to ten people. The answer to that number rests with the family of Lot. We know from the rest of this story, in chapter 19, verses 12 and 14, that Lot also had other daughters who were married, therefore there were also sons-in-law that lived in Sodom. It would appear that Abraham was counting the number of people in Lot's family when he asked God whether He would spare Sodom if 10 righteous people were found in Sodom. Those 10 people would be Lot, his wife, the two unmarried daughters, 3 married daughters and the 3 sons-in-law. That would total 10 people and would have saved Sodom from destruction if they were all righteous. However, we see that the three married daughters and their husbands did not consider the words of Lot to be true and refused to listen to his plea. They stayed in Sodom and were destroyed. There were four who left prior to the destruction of Sodom. But, there were only three who reached the village of Zoar. Lot's wife looked back toward Sodom and was turned into a pillar of salt, just as the angels said would happen if anyone looked back.

The remaining portion of chapter 19 provides information on the thoughts of the two unmarried daughters. They must have thought that they were the only three people who remained alive. In verses 30-32, we read the following. *³⁰ Now Lot went up out of Zoar and lived in the hills with his two daughters, for he was afraid to live in Zoar. So he lived in a cave with his two daughters. ³¹ And the firstborn said to the younger, “Our father is old, and there is not a man on earth to come in to us after the manner of all the earth. ³² Come, let us make our father drink wine, and we will lie with him, that we may preserve offspring from our father.” (ESV)* The outcome of this action is recorded in verses 33-38.

³³ So they made their father drink wine that night. And the firstborn went in and lay with her father. He did not know when she lay down or when she arose.

³⁴ The next day, the firstborn said to the younger, “Behold, I lay last night with my father. Let us make him drink wine tonight also. Then you go in and lie with him, that we may preserve offspring from our father.” ³⁵ So they made their father drink wine that night also. And the younger arose and lay with him, and he did not know when she lay down or when she arose. ³⁶ Thus both the daughters of Lot became pregnant by their father. ³⁷ The firstborn bore a son and called his name Moab. He is the father of the Moabites to this day. ³⁸ The younger also bore a son and called his name Ben-ammi. He is the father of the Ammonites to this day. (ESV) These two sons would be the forefathers of people now

living in the nation of Jordan. They would also be cousins to Isaac and Ishmael. Most of the Middle East is made up of the descendents of these four men and the offspring of Isaac and Ishmael. Has Satan really had that much influence on these cousins to set up such a family quarrel of hatred between them? But, it goes so much further and there are nations, around the globe, that dislike one side or the other. No wonder that the Bible says Satan is the god of this age, 2 Corinthians 4:3-4. ³ *But even if our gospel is veiled, it is veiled to those who are perishing,* ⁴ *whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.* (NKJV)

In chapter 21, we have the story that God visited Sarah and fulfilled the promise He made to her and she conceived and bare Abraham a son in his old age. Abraham was one hundred when Isaac was born and on the eighth day Abraham circumcised Isaac. Later when Isaac was weaned, Sarah noticed that Ishmael scoffed at the whole festival. Verse 9, ⁹ *And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, scoffing.* (NKJV) In verse 10, Sarah demands that Abraham banish Hagar and Ishmael. ¹⁰ *Therefore she said to Abraham, "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, namely with Isaac."* (NKJV) Verses 11-13 inform us of the disappointment of Abraham and what God told to Abraham. ¹¹ *And the matter was very displeasing in Abraham's sight because of his son.* ¹² *But God said to Abraham, "Do not let it be displeasing in your sight because of the lad or because of your bondwoman. Whatever Sarah has said to you, listen to her voice; for in Isaac your seed shall be called."* ¹³ *Yet I will also make a nation of the son of the bondwoman, because he is your seed.* (NKJV)

In chapter 22, we observe that Isaac has grown into a young man and God gives instructions to Abraham to take Isaac and offer him as a burnt offering unto the Lord, verses 1-18. ¹ *After these things God tested Abraham and said to him, "Abraham!" And he said, "Here am I."* ² *He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you."* ³ *So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him.* ⁴ *On the third day Abraham lifted up his eyes and saw the place from afar.* ⁵ *Then Abraham said to his young men, "Stay here with the donkey; I and the boy will go over there and worship and come again to you."* ⁶ *And Abraham took the wood of the burnt offering and laid it on Isaac his son. And he took in his hand the fire and the knife. So they went both of them together.* ⁷ *And Isaac said to his father Abraham, "My father!" And he said, "Here am I, my son." He said, "Behold, the fire and the wood, but where is the lamb for a burnt offering?"* ⁸ *Abraham said, "God will provide for himself the lamb for a burnt offering, my son." So they went both of them together.*

⁹ *When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar, on top of the wood.* ¹⁰ *Then Abraham reached out his hand and took the knife to slaughter his son.* ¹¹ *But the angel of the Lord called to him from heaven and said, "Abraham, Abraham!" And he said, "Here am I."* ¹² *He said, "Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me."* ¹³ *And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son.* ¹⁴ *So Abraham called the name of that place, "The Lord will provide"; as it is said to this day, "On the mount of the Lord it shall be provided."*

¹⁵ *And the angel of the Lord called to Abraham a second time from heaven* ¹⁶ *and said, "By myself I have sworn, declares the Lord, because you have done this and have not withheld your son, your only son,* ¹⁷ *I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies,* ¹⁸ *and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice."* (ESV)

Chapter 22 gives us a preview of what God did with His only son, Jesus. He sent His Son, His beloved Son as a sacrifice for mankind's sins.

Chapter 23, reports to us the death of Sarah at age 127. Verses 1-20, ¹ *Sarah lived 127 years; these were the years of the life of Sarah.* ² *And Sarah died at Kiriath-arba (that is, Hebron) in the land of Canaan, and Abraham went in to mourn for Sarah and to weep for her.* ³ *And Abraham rose up from before his dead and said to the Hittites,* ⁴ *"I am a sojourner and foreigner among you; give me property among you for a burying place, that I may bury my dead out of my sight."* ⁵ *The Hittites answered Abraham,* ⁶ *"Hear us, my lord; you are a prince of God among us. Bury your dead in the choicest of our tombs. None of us will withhold from you his tomb to hinder you from burying your dead."* ⁷ *Abraham rose and bowed to the Hittites, the people of the land.* ⁸ *And he said to them, "If you are willing that I should bury my dead out of my sight, hear me and entreat for me Ephron the son of Zohar,* ⁹ *that he may give me the cave of Machpelah, which he owns; it is at the end of his field. For the full price let him give it to me in your presence as property for a burying place."*

¹⁰ *Now Ephron was sitting among the Hittites, and Ephron the Hittite answered Abraham in the hearing of the Hittites, of all who went in at the gate of his city,* ¹¹ *"No, my lord, hear me: I give you the field, and I give you the cave that is in it. In the sight of the sons of my people I give it to you. Bury your dead."* ¹² *Then Abraham bowed down before the people of the land.* ¹³ *And he said to Ephron in the hearing of the people of the land, "But if you will, hear me: I give the price of the field. Accept it from me, that I may bury my dead there."* ¹⁴ *Ephron answered Abraham,* ¹⁵ *"My lord, listen to me: a piece of land worth four hundred shekels of silver, what is that between you and me? Bury your dead."* ¹⁶ *Abraham listened to Ephron, and Abraham weighed out for Ephron the silver that he had named in the hearing of the Hittites, four hundred shekels of silver, according to the weights current among the merchants.*

¹⁷ *So the field of Ephron in Machpelah, which was to the east of Mamre, the field with the cave that was in it and all the trees that were in the field, throughout its whole area, was made over* ¹⁸ *to Abraham as a possession in the presence of the Hittites, before all who went in at the gate of his city.* ¹⁹ *After this, Abraham buried Sarah his wife in the cave of the field of Machpelah east of Mamre (that is, Hebron) in the land of Canaan.* ²⁰ *The field and the cave that is in it were made over to Abraham as property for a burying place by the Hittites. (ESV)*

Our next chapter is 24 and it is a lengthy chapter of 67 verses. This chapter actually represents the next generation of Abraham's lineage through Isaac. Isaac is now grown and his mother is dead. Abraham is old and knows that Isaac should be married, and so, we have all of that recorded here in these 67 verses. ¹ *Now Abraham was old, well advanced in years. And the Lord had blessed Abraham in all things.* ² *And Abraham said to his servant, the oldest of his household, who had charge of all that he had, "Put your hand under my thigh,* ³ *that I may make you swear by the Lord, the God of heaven and God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell,* ⁴ *but will go to my country and to my kindred, and take a wife for my son Isaac."* ⁵ *The servant said to him, "Perhaps the woman may not be willing to follow me to this land. Must I then take your son back to the land from which you came?"* ⁶ *Abraham said to him, "See to it that you do not take my son back there.* ⁷ *The Lord, the God of heaven, who took me from my father's house and from the land of my kindred, and who spoke to me and swore to me, 'To your offspring I will give this land,' he will send his angel before you, and you shall take a wife for my son from there.* ⁸ *But if the woman is not willing to follow you, then you will be free from this oath of mine; only you must not take my son back there."* ⁹ *So the servant put his hand under the thigh of Abraham his master and swore to him concerning this matter.*

¹⁰ *Then the servant took ten of his master's camels and departed, taking all sorts of choice gifts from his master; and he arose and went to Mesopotamia to the city of Nahor.* ¹¹ *And he made the camels*

kneel down outside the city by the well of water at the time of evening, the time when women go out to draw water. ¹² And he said, “O Lord, God of my master Abraham, please grant me success today and show steadfast love to my master Abraham. ¹³ Behold, I am standing by the spring of water, and the daughters of the men of the city are coming out to draw water. ¹⁴ Let the young woman to whom I shall say, ‘Please let down your jar that I may drink,’ and who shall say, ‘Drink, and I will water your camels’—let her be the one whom you have appointed for your servant Isaac. By this I shall know that you have shown steadfast love to my master.”

¹⁵ Before he had finished speaking, behold, Rebekah, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham’s brother, came out with her water jar on her shoulder. ¹⁶ The young woman was very attractive in appearance, a maiden whom no man had known. She went down to the spring and filled her jar and came up. ¹⁷ Then the servant ran to meet her and said, “Please give me a little water to drink from your jar.” ¹⁸ She said, “Drink, my lord.” And she quickly let down her jar upon her hand and gave him a drink. ¹⁹ When she had finished giving him a drink, she said, “I will draw water for your camels also, until they have finished drinking.” ²⁰ So she quickly emptied her jar into the trough and ran again to the well to draw water, and she drew for all his camels. ²¹ The man gazed at her in silence to learn whether the Lord had prospered his journey or not.

²² When the camels had finished drinking, the man took a gold ring weighing a half shekel, and two bracelets for her arms weighing ten gold shekels, ²³ and said, “Please tell me whose daughter you are. Is there room in your father’s house for us to spend the night?” ²⁴ She said to him, “I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor.” ²⁵ She added, “We have plenty of both straw and fodder, and room to spend the night.” ²⁶ The man bowed his head and worshiped the Lord ²⁷ and said, “Blessed be the Lord, the God of my master Abraham, who has not forsaken his steadfast love and his faithfulness toward my master. As for me, the Lord has led me in the way to the house of my master’s kinsmen.” ²⁸ Then the young woman ran and told her mother’s household about these things.

²⁹ Rebekah had a brother whose name was Laban. Laban ran out toward the man, to the spring. ³⁰ As soon as he saw the ring and the bracelets on his sister’s arms, and heard the words of Rebekah his sister, “Thus the man spoke to me,” he went to the man. And behold, he was standing by the camels at the spring. ³¹ He said, “Come in, O blessed of the Lord. Why do you stand outside? For I have prepared the house and a place for the camels.” ³² So the man came to the house and unharnessed the camels, and gave straw and fodder to the camels, and there was water to wash his feet and the feet of the men who were with him. ³³ Then food was set before him to eat. But he said, “I will not eat until I have said what I have to say.” He said, “Speak on.”

³⁴ So he said, “I am Abraham’s servant. ³⁵ The Lord has greatly blessed my master, and he has become great. He has given him flocks and herds, silver and gold, male servants and female servants, camels and donkeys. ³⁶ And Sarah my master’s wife bore a son to my master when she was old, and to him he has given all that he has. ³⁷ My master made me swear, saying, ‘You shall not take a wife for my son from the daughters of the Canaanites, in whose land I dwell, ³⁸ but you shall go to my father’s house and to my clan and take a wife for my son.’ ³⁹ I said to my master, ‘Perhaps the woman will not follow me.’ ⁴⁰ But he said to me, ‘The Lord, before whom I have walked, will send his angel with you and prosper your way. You shall take a wife for my son from my clan and from my father’s house. ⁴¹ Then you will be free from my oath, when you come to my clan. And if they will not give her to you, you will be free from my oath.’

⁴² “I came today to the spring and said, ‘O Lord, the God of my master Abraham, if now you are prospering the way that I go, ⁴³ behold, I am standing by the spring of water. Let the virgin who comes out to draw water, to whom I shall say, “Please give me a little water from your jar to drink,” ⁴⁴ and who will say to me, “Drink, and I will draw for your camels also,” let her be the woman whom the Lord has appointed for my master’s son.’

⁴⁵ “Before I had finished speaking in my heart, behold, Rebekah came out with her water jar on her shoulder, and she went down to the spring and drew water. I said to her, ‘Please let me drink.’⁴⁶ She quickly let down her jar from her shoulder and said, ‘Drink, and I will give your camels drink also.’ So I drank, and she gave the camels drink also.⁴⁷ Then I asked her, ‘Whose daughter are you?’ She said, ‘The daughter of Bethuel, Nahor’s son, whom Milcah bore to him.’ So I put the ring on her nose and the bracelets on her arms.⁴⁸ Then I bowed my head and worshiped the Lord and blessed the Lord, the God of my master Abraham, who had led me by the right way to take the daughter of my master’s kinsman for his son.⁴⁹ Now then, if you are going to show steadfast love and faithfulness to my master, tell me; and if not, tell me, that I may turn to the right hand or to the left.”

⁵⁰ Then Laban and Bethuel answered and said, “The thing has come from the Lord; we cannot speak to you bad or good.⁵¹ Behold, Rebekah is before you; take her and go, and let her be the wife of your master’s son, as the Lord has spoken.”

⁵² When Abraham’s servant heard their words, he bowed himself to the earth before the Lord.⁵³ And the servant brought out jewelry of silver and of gold, and garments, and gave them to Rebekah. He also gave to her brother and to her mother costly ornaments.⁵⁴ And he and the men who were with him ate and drank, and they spent the night there. When they arose in the morning, he said, “Send me away to my master.”⁵⁵ Her brother and her mother said, “Let the young woman remain with us a while, at least ten days; after that she may go.”⁵⁶ But he said to them, “Do not delay me, since the Lord has prospered my way. Send me away that I may go to my master.”⁵⁷ They said, “Let us call the young woman and ask her.”⁵⁸ And they called Rebekah and said to her, “Will you go with this man?” She said, “I will go.”⁵⁹ So they sent away Rebekah their sister and her nurse, and Abraham’s servant and his men.⁶⁰ And they blessed Rebekah and said to her, “Our sister, may you become thousands of ten thousands, and may your offspring possess the gate of those who hate him!”

⁶¹ Then Rebekah and her young women arose and rode on the camels and followed the man. Thus the servant took Rebekah and went his way.

⁶² Now Isaac had returned from Beer-lahai-roi and was dwelling in the Negeb.⁶³ And Isaac went out to meditate in the field toward evening. And he lifted up his eyes and saw, and behold, there were camels coming.⁶⁴ And Rebekah lifted up her eyes, and when she saw Isaac, she dismounted from the camel⁶⁵ and said to the servant, “Who is that man, walking in the field to meet us?” The servant said, “It is my master.” So she took her veil and covered herself.⁶⁶ And the servant told Isaac all the things that he had done.⁶⁷ Then Isaac brought her into the tent of Sarah his mother and took Rebekah, and she became his wife, and he loved her. So Isaac was comforted after his mother’s death. (ESV) If Nahor and Abram (Abraham) are brothers and Nahor bare Bethuel and Abraham bare Isaac that would make Bethuel and Isaac first cousins. Therefore, Isaac and Rebekah are second cousins.

Twenty Fifth chapter, when we finish with this chapter, we will have gone through half of the book of Genesis. What we are learning is the beginning of mankind’s existence upon the earth. Of course, we have gone through the major players of Adam and Eve, of Noah and his family and part of Abraham’s lifetime. But, we are not finished with the life of Abraham. In chapter 25, we find that Abraham took a second wife and her name was Keturah. Keturah’s age is not given in the Bible, but she must be a lot younger than Abraham. The reason for this statement is because she bares Abraham seven more sons. That would mean that Abraham had a total of nine sons. Verses 5-6 informs us of which son was heir and what Abraham did for the rest of his sons.⁵ *Abraham gave all he had to Isaac.* ⁶ *But to the sons of his concubines Abraham gave gifts, and while he was still living he sent them away from his son Isaac, eastward to the east country.* (ESV) We have three more stories to gather from chapter 25. The first story is in, verses 7-10.⁷ *These are the days of the years of Abraham’s life, 175 years.* ⁸ *Abraham breathed his last and died in a good old age, an old man and full of years, and was gathered to his people.* ⁹ *Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the*

son of Zohar the Hittite, east of Mamre, ¹⁰ the field that Abraham purchased from the Hittites. There Abraham was buried, with Sarah his wife. (ESV)

Second story, verses 12-18, ¹² *These are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's servant, bore to Abraham.* ¹³ *These are the names of the sons of Ishmael, named in the order of their birth: Nebaioth, the firstborn of Ishmael; and Kedar, Adbeel, Mibsam, ¹⁴ Mishma, Dumah, Massa, ¹⁵ Hadad, Tema, Jetur, Naphish, and Kedemah.* ¹⁶ *These are the sons of Ishmael and these are their names, by their villages and by their encampments, twelve princes according to their tribes.* ¹⁷ *(These are the years of the life of Ishmael: 137 years. He breathed his last and died, and was gathered to his people.)* ¹⁸ *They settled from Havilah to Shur, which is opposite Egypt in the direction of Assyria. He settled over against all his kinsmen.* (ESV) We see from these verses that Ishmael had 12 male children, we will see that he also had one daughter in a later verse.

Third story, verses 19-34, ¹⁹ *These are the generations of Isaac, Abraham's son: Abraham fathered Isaac,* ²⁰ *and Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean of Paddan-aram, the sister of Laban the Aramean, to be his wife.* ²¹ *And Isaac prayed to the Lord for his wife, because she was barren. And the Lord granted his prayer, and Rebekah his wife conceived.* ²² *The children struggled together within her, and she said, "If it is thus, why is this happening to me?" So she went to inquire of the Lord.* ²³ *And the Lord said to her, "Two nations are in your womb, and two peoples from within you shall be divided; the one shall be stronger than the other, the older shall serve the younger."* From verse 23, we have the making of the first switch of the birthright. Recall that it is the oldest, or first born, who is normally the holder of the birthright.

²⁴ *When her days to give birth were completed, behold, there were twins in her womb.* ²⁵ *The first came out red, all his body like a hairy cloak, so they called his name Esau.* ²⁶ *Afterward his brother came out with his hand holding Esau's heel, so his name was called Jacob. Isaac was sixty years old when she bore them.* We see between verse 20 above and verse 26 here that Isaac and Rebekah waited 20 years before a child was born to them.

²⁷ *When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, dwelling in tents.* ²⁸ *Isaac loved Esau because he ate of his game, but Rebekah loved Jacob.*

²⁹ *Once when Jacob was cooking stew, Esau came in from the field, and he was exhausted.* ³⁰ *And Esau said to Jacob, "Let me eat some of that red stew, for I am exhausted!" (Therefore his name was called Edom.)* ³¹ *Jacob said, "Sell me your birthright now."* ³² *Esau said, "I am about to die; of what use is a birthright to me?"* ³³ *Jacob said, "Swear to me now." So he swore to him and sold his birthright to Jacob.* ³⁴ *Then Jacob gave Esau bread and lentil stew, and he ate and drank and rose and went his way. Thus Esau despised his birthright.* (ESV) The first switch of the birthright occurred in verse 33 when Esau sold his birthright to Jacob for a bowl of stew.

In chapter 27, we learn that Isaac is now an old man and his eyesight is getting bad. In verses 1-4, we have a discussion between Isaac and his oldest son Esau. Isaac instructs Esau to go out and kill venison and prepare it as savoury (Old English spelling in KJV) meat before he was prepared to bless Esau. In verses 5-30, we find a great scam is portrayed by Rebekah and Jacob on Isaac. Rebekah instructs Jacob how to get Isaac's blessing intended for Esau. She prepares savoury meat because she knows what Isaac likes. Then she has Jacob to wear Esau's clothes and put goat skin over his hands and at the back of his neck. Then Jacob takes the savoury meat to Isaac and tells his father that he is Esau. Isaac cannot see but tests this visitor by touch, feel and smell. After eating, Isaac then blessed his son whom he thought was the oldest. Upon Jacob receiving the blessing and leaving Isaac, Esau arrives with the savoury meat he had prepared for his father. Isaac asked who he was and Esau told him, your oldest. Isaac is confused and asked who it was that just left him. He also tells Esau that whomever it was received the blessing. Esau is furious, but in verses 39-40, we see that Isaac manages to give a blessing to Esau. ³⁹ *Then Isaac his father answered and said to him: "Behold, away from the fatness of*

the earth shall your dwelling be, and away from the dew of heaven on high. ⁴⁰ By your sword you shall live, and you shall serve your brother; but when you grow restless you shall break his yoke from your neck.” (ESV)

There are two verses that can cause great problems in attempting to understand the Middle East, especially Israel and the Arab nations. First, look at verse 37. ³⁷ *Isaac answered and said to Esau, “Behold, I have made him lord over you, and all his brothers I have given to him for servants, and with grain and wine I have sustained him. What then can I do for you, my son?”* (ESV) In everything that you have read, learned or even heard preached, who are Jacob’s brothers other than Esau? Doesn’t verse 37 plainly state that the blessing Isaac gave to Jacob includes that his brothers shall be his servants? There is an answer for this delima, but I don’t think you will find this in the Bible. Isn’t the half-brother of Isaac, Ishmael? Can’t we see in chapter 25, verses 12-16 that Ishmael had 12 sons? ¹² *These are the generations of Ishmael, Abraham’s son, whom Hagar the Egyptian, Sarah’s servant, bore to Abraham. ¹³ These are the names of the sons of Ishmael, named in the order of their birth: Nebaioth, the firstborn of Ishmael; and Kedar, Adbeel, Mibsam, ¹⁴ Mishma, Dumah, Massa, ¹⁵ Hadad, Tema, Jetur, Naphish, and Kedemah. ¹⁶ These are the sons of Ishmael and these are their names, by their villages and by their encampments, twelve princes according to their tribes.* (ESV) These twelve sons of Ishmael would not be Jacob’s brothers, however, they would be first cousins and most likely called brethren. If the blessing placed upon Jacob established that he would rule over Esau and the above listed twelve sons of Ishmael didn’t God set the stage in the Middle East to be a place of conflict? But, in verse 40, God gave these mentioned a means to break the yoke, so to speak. Look once again at verse 40. ⁴⁰ *By your sword you shall live, and you shall serve your brother; but when you grow restless you shall break his yoke from your neck.*” Remember, the purpose of this work is to teach you some of the basic facts established in the Old Testament. This is so you would have a better understanding of the New Testament and the answers to many of the questions and situations that form the basic facts in the Old Testament.

There remains an item that we need to address in chapter 27 before we move on. Once Rebekah learns that Esau has stated that he intends to kill his brother Jacob after Isaac dies, Rebekah had to scheme just a little more to get Jacob away from Esau. We find all of this in verses 41-46. ⁴¹ *Now Esau hated Jacob because of the blessing with which his father had blessed him, and Esau said to himself, “The days of mourning for my father are approaching; then I will kill my brother Jacob.” ⁴² But the words of Esau her older son were told to Rebekah. So she sent and called Jacob her younger son and said to him, “Behold, your brother Esau comforts himself about you by planning to kill you. ⁴³ Now therefore, my son, obey my voice. Arise, flee to Laban my brother in Haran ⁴⁴ and stay with him a while, until your brother’s fury turns away— ⁴⁵ until your brother’s anger turns away from you, and he forgets what you have done to him. Then I will send and bring you from there. Why should I be bereft of you both in one day?”*

⁴⁶ *Then Rebekah said to Isaac, “I loathe my life because of the Hittite women. If Jacob marries one of the Hittite women like these, one of the women of the land, what good will my life be to me?”* (ESV)

In chapter 28, we complete the statement of Rebekah, and now Isaac instructs Jacob to go to his uncle’s house, verses 1-5. ¹ *Then Isaac called Jacob and blessed him and directed him, “You must not take a wife from the Canaanite women. ² Arise, go to Paddan-aram to the house of Bethuel your mother’s father, and take as your wife from there one of the daughters of Laban your mother’s brother. ³ God Almighty bless you and make you fruitful and multiply you, that you may become a company of peoples. ⁴ May he give the blessing of Abraham to you and to your offspring with you,* (We will find an important link to verses 3 and 4 later in the book of Genesis.) *that you may take possession of the land of your sojournings that God gave to Abraham!” ⁵ Thus Isaac sent Jacob away. And he went to Paddan-aram, to Laban, the son of Bethuel the Aramean, the brother of Rebekah, Jacob’s and Esau’s mother.* (ESV)

Chapter 28, verses 6-9, we see the actions of Esau after Jacob was sent to Laban. ⁶ *Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram to take a wife from there, and that as he blessed him he directed him, “You must not take a wife from the Canaanite women,”* ⁷ *and that Jacob had obeyed his father and his mother and gone to Paddan-aram.* ⁸ *So when Esau saw that the Canaanite women did not please Isaac his father,* ⁹ *Esau went to Ishmael and took as his wife, besides the wives he had, Mahalath the daughter of Ishmael, Abraham’s son, the sister of Nebaioth.* (ESV) I previously indicated, in the discussion for chapter 25, that Ishmael had one daughter. We find that daughter here in chapter 28, verse 9. Mahalath is that daughter.

To me personally, the next section of chapter 28 has one of the most important stories of the entire Bible. We find Jacob traveling from the house of his father Isaac to the house of his uncle Laban, his mother’s brother. Verses 10-22 tell the story of the first night that Jacob was on this journey. Jacob had traveled for a while and it was getting to be sunset. Let’s see what happens next. ¹⁰ *Jacob left Beersheba and went toward Haran.* ¹¹ *And he came to a certain place and stayed there that night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place to sleep.* ¹² *And he dreamed, and behold, there was a ladder set up on the earth, and the top of it reached to heaven. And behold, the angels of God were ascending and descending on it!* ¹³ *And behold, the Lord stood above it and said, “I am the Lord, the God of Abraham your father and the God of Isaac. The land on which you lie I will give to you and to your offspring.* ¹⁴ *Your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south, and in you and your offspring shall all the families of the earth be blessed.* ¹⁵ *Behold, I am with you and will keep you wherever you go, and will bring you back to this land. For I will not leave you until I have done what I have promised you.”* ¹⁶ *Then Jacob awoke from his sleep and said, “Surely the Lord is in this place, and I did not know it.”* ¹⁷ *And he was afraid and said, “How awesome is this place! This is none other than the house of God, and this is the gate of heaven.”*

¹⁸ *So early in the morning Jacob took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it.* ¹⁹ *He called the name of that place Bethel, but the name of the city was Luz at the first.* ²⁰ *Then Jacob made a vow, saying, “If God will be with me and will keep me in this way that I go, and will give me bread to eat and clothing to wear,* ²¹ *so that I come again to my father’s house in peace, then the Lord shall be my God,* ²² *and this stone, which I have set up for a pillar, shall be God’s house. And of all that you give me I will give a full tenth to you.”* (ESV) We will see this stone on several occasions as we travel through the Old Testament. Jacob took the stone that he had used as a pillow to rest his head upon over the time of this one evening and the next morning set it up as a pillar and poured oil on it. The pouring of oil was significant as an anointing of the Holy Spirit of God. This stone was anointed as the Bethel, or House of God, stone. This stone will be carried into Egypt when the Hebrews go into Egypt. It will be one of two items carried out when the Exodus, under Moses’ lead, occurs. The other item carried out will be the bones of Joseph. (Just as a quick statement. I have attempted to illustrate that the Bible is God’s masterpiece of a giant puzzle. It takes years of study to be able to connect all the dots to show the connection from one place to another. Here is a perfect example. Turn to Genesis 50:25-26 and read concerning the bones of Joseph. I will make another reference back to this verse concerning the Bethel stone when we get to chapter 50.) This stone will be the stone that is set up every day over the forty years the Hebrews spent in the wilderness from which to get water. After the Hebrews are in Canaan and they want to have a king, this stone was used at the crowning of every king of Israel. In today’s world, this stone is kept in Scotland but sits under the coronation chair of England when a coronation is conducted. The last to sit above this stone was Charles III, King of England. I believe it will be returned to Jerusalem when Jesus returns to set up His kingdom as King of kings and Lord of lords.

The story about the twenty years that Jacob spent working for his uncle Laban is from this point in chapter 29 to the end of chapter 36. Along this journey Jacob’s name is changed by God to Israel.

Jacob also marries Laban's two daughters, Leah and Rachel. Besides these two, there was also their handmaiden that produced children for Jacob. All total, Jacob had 12 sons and one daughter. I find it amazing that God knew that the children of Ishmael and the children of Jacob would fight with one another, so God started them out with the same number of children, 12 males and 1 female each. Ishmael's sons and daughter were a generation prior to the sons and daughter of Jacob, now named Israel. When we get to chapter 37, we begin to follow the story of Joseph. The story of Joseph is another portion of scripture that we need to study more closely.

In chapter 37, even as early as verse 2, we see that there was covetness and envy between Joseph and his brothers. Verses 3-4 shows us the reason for some of this envy. ³ *Now Israel loved Joseph more than any other of his sons, because he was the son of his old age. And he made him a robe of many colors.* ⁴ *But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peacefully to him.* (ESV) Before we get to Joseph's two dreams, we need to record verse 2 of chapter 37. ² *These are the generations of Jacob. Joseph, being seventeen years old, was pasturing the flock with his brothers. He was a boy with the sons of Bilhah and Zilpah, his father's wives. And Joseph brought a bad report of them to their father.* (ESV) Verses 5-11, provide to us the two unusual dreams that Joseph had and what the reaction was among his brothers and even his father. ⁵ *Now Joseph had a dream, and when he told it to his brothers they hated him even more.* ⁶ *He said to them, "Hear this dream that I have dreamed: ⁷ Behold, we were binding sheaves in the field, and behold, my sheaf arose and stood upright. And behold, your sheaves gathered around it and bowed down to my sheaf."* ⁸ *His brothers said to him, "Are you indeed to reign over us? Or are you indeed to rule over us?" So they hated him even more for his dreams and for his words.*

⁹ *Then he dreamed another dream and told it to his brothers and said, "Behold, I have dreamed another dream. Behold, the sun, the moon, and eleven stars were bowing down to me."* ¹⁰ *But when he told it to his father and to his brothers, his father rebuked him and said to him, "What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow ourselves to the ground before you?"* ¹¹ *And his brothers were jealous of him, but his father kept the saying in mind.* (ESV) What we see in Joseph's dreams are previews of what God will do at a future date. In other words, this is pure prophecy that Israel and Joseph's brothers do not want to hear or believe.

Our story continues and Israel calls to Joseph telling him to go and check on his brothers as they tend their father's sheep. Israel believes the other sons are at Shechem and sends Joseph there. When Joseph arrives at Shechem he does not find his brothers. As he wanders about, a man asks him what he is looking for. He tells the man that he is looking for his brothers. The man tells Joseph that his brothers moved from Shechem to Dothan. So Joseph leaves Shechem and travels toward Dothan. Verses 18-24 informs us of what the brothers had in mind to do to Joseph. . . . *So Joseph went after his brothers and found them at Dothan.*

¹⁸ *They saw him from afar, and before he came near to them they conspired against him to kill him.* ¹⁹ *They said to one another, "Here comes this dreamer. ²⁰ Come now, let us kill him and throw him into one of the pits. Then we will say that a fierce animal has devoured him, and we will see what will become of his dreams."* ²¹ *But when Reuben heard it, he rescued him out of their hands, saying, "Let us not take his life."* ²² *And Reuben said to them, "Shed no blood; throw him into this pit here in the wilderness, but do not lay a hand on him"—that he might rescue him out of their hand to restore him to his father.* ²³ *So when Joseph came to his brothers, they stripped him of his robe, the robe of many colors that he wore.* ²⁴ *And they took him and threw him into a pit. The pit was empty; there was no water in it.* (ESV) In verses 25-28, we see Joseph's brothers selling him to Midianite merchants who took Joseph to Egypt. ²⁵ *Then they sat down to eat. And looking up they saw a caravan of Ishmaelites coming from Gilead, with their camels bearing gum, balm, and myrrh, on their way to carry it down to Egypt.* ²⁶ *Then Judah said to his brothers, "What profit is it if we kill our brother and conceal his blood? ²⁷ Come, let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our*

brother, our own flesh.” And his brothers listened to him.²⁸ Then Midianite traders passed by. And they drew Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. They took Joseph to Egypt. (ESV)

Most likely, there will be many New Testament believers who have heard the story of Joseph and the coat of many colors. But, I do not know how much of this story you were told, or how much of it you believe. Therefore, I’m going through the verses from chapter 37 through chapter 50 of Genesis. At the moment, we are still in chapter 37 at verses 29-30. We find Reuben returning to his brothers. First, we must remember that it was Reuben who saved Joseph from the deeds of his brothers when they were wanting to kill Joseph, in verses 21-22. What we were not told is, where did Reuben go, and what did he do wherever he went? Here are verses 29-30.²⁹ *When Reuben returned to the pit and saw that Joseph was not in the pit, he tore his clothes³⁰ and returned to his brothers and said, “The boy is gone, and I, where shall I go?”* (ESV) It appears to me that Reuben was greatly concerned about facing his father and telling him that he didn’t know where Joseph was. Remember that Reuben was the oldest of all the twelve sons. He would be the one their father would look to as being responsible. The other brothers had an answer and it is recorded in verses 31-35.³¹ *Then they took Joseph’s robe and slaughtered a goat and dipped the robe in the blood.³² And they sent the robe of many colors and brought it to their father and said, “This we have found; please identify whether it is your son’s robe or not.”³³ And he identified it and said, “It is my son’s robe. A fierce animal has devoured him. Joseph is without doubt torn to pieces.”³⁴ Then Jacob tore his garments and put sackcloth on his loins and mourned for his son many days.³⁵ All his sons and all his daughters rose up to comfort him, but he refused to be comforted and said, “No, I shall go down to Sheol to my son, mourning.” Thus his father wept for him.* (ESV) The last verse of chapter 37 reads,³⁶ *Meanwhile the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh, the captain of the guard.* (ESV).

Chapter 38 seems to be a sidebar story different from the story of Joseph. This chapter gives us another story, with this one being about Judah. There is a hidden nugget of truth that is in this story that I would like to show to you for your understanding. Because of the importance of the facts within this story, I’ll include all the verses from 1-30.¹ *It happened at that time that Judah went down from his brothers and turned aside to a certain Adullamite, whose name was Hirah.² There Judah saw the daughter of a certain Canaanite whose name was Shua. He took her and went in to her;³ and she conceived and bore a son, and he called his name Er.⁴ She conceived again and bore a son, and she called his name Onan.⁵ Yet again she bore a son, and she called his name Shelah. Judah was in Chezib when she bore him.*

⁶ *And Judah took a wife for Er his firstborn, and her name was Tamar.⁷ But Er, Judah’s firstborn, was wicked in the sight of the Lord, and the Lord put him to death.⁸ Then Judah said to Onan, “Go in to your brother’s wife and perform the duty of a brother-in-law to her, and raise up offspring for your brother.”⁹ But Onan knew that the offspring would not be his. So whenever he went in to his brother’s wife he would waste the semen on the ground, so as not to give offspring to his brother.¹⁰ And what he did was wicked in the sight of the Lord, and he put him to death also.¹¹ Then Judah said to Tamar his daughter-in-law, “Remain a widow in your father’s house, till Shelah my son grows up”—for he feared that he would die, like his brothers. So Tamar went and remained in her father’s house.*

¹² *In the course of time the wife of Judah, Shua’s daughter, died. When Judah was comforted, he went up to Timnah to his sheepshearers, he and his friend Hirah the Adullamite.¹³ And when Tamar was told, “Your father-in-law is going up to Timnah to shear his sheep,”¹⁴ she took off her widow’s garments and covered herself with a veil, wrapping herself up, and sat at the entrance to Enaim, which is on the road to Timnah. For she saw that Shelah was grown up, and she had not been given to him in marriage.¹⁵ When Judah saw her, he thought she was a prostitute, for she had covered her face.¹⁶ He turned to her at the roadside and said, “Come, let me come in to you,” for he did not know that she was his daughter-in-law. She said, “What will you give me, that you may come in to me?”¹⁷ He answered,*

"I will send you a young goat from the flock." And she said, "If you give me a pledge, until you send it—" ¹⁸ He said, "What pledge shall I give you?" She replied, "Your signet and your cord and your staff that is in your hand." So he gave them to her and went in to her, and she conceived by him. ¹⁹ Then she arose and went away, and taking off her veil she put on the garments of her widowhood.

²⁰ When Judah sent the young goat by his friend the Adullamite to take back the pledge from the woman's hand, he did not find her. ²¹ And he asked the men of the place, "Where is the cult prostitute who was at Enaim at the roadside?" And they said, "No cult prostitute has been here." ²² So he returned to Judah and said, "I have not found her. Also, the men of the place said, 'No cult prostitute has been here.' " ²³ And Judah replied, "Let her keep the things as her own, or we shall be laughed at. You see, I sent this young goat, and you did not find her."

²⁴ About three months later Judah was told, "Tamar your daughter-in-law has been immoral. Moreover, she is pregnant by immorality." And Judah said, "Bring her out, and let her be burned." ²⁵ As she was being brought out, she sent word to her father-in-law, "By the man to whom these belong, I am pregnant." And she said, "Please identify whose these are, the signet and the cord and the staff." ²⁶ Then Judah identified them and said, "She is more righteous than I, since I did not give her to my son Shelah." And he did not know her again.

*²⁷ When the time of her labor came, there were twins in her womb. ²⁸ And when she was in labor, one put out a hand, and the midwife took and tied a scarlet thread on his hand, saying, "This one came out first." ²⁹ But as he drew back his hand, behold, his brother came out. And she said, "What a breach you have made for yourself!" Therefore his name was called **Perez**. ³⁰ Afterward his brother came out with the scarlet thread on his hand, and his name was called **Zerah**. (ESV)* We have already touched upon the fact that there is such a thing as the birthright. We have also seen the first exchange between brothers where the birthright is flipped from one son to another. This was shown with the exchange between Esau and Jacob. Now, here we are viewing the descendants of Jacob, whose name was changed to Israel. In the middle of the story of Joseph, we have this sidebar story of Judah and the birth of twin sons through Tamar with Zerah actually being the first born, and marked by the red thread. However, if we look at the lineage of the Bible, we find that it is Perez that is identified as the son of Judah who holds the birthright in the line of descent to King David. There also is the second statement made by the midwife in verse 29. "What a breach you have made for yourself!" What does all of this mean to those who study the Bible? Please believe me that before we finish our study of this book, I will show you the answer to who holds the birthright and what is the healing of the breach. Let us continue with our study of Joseph. The last we saw of Joseph was when he had just been sold as a slave to Potiphar, the captain of Pharaoh's guards. We pickup our story in chapter 39.

We begin again with verses 2-6 of chapter 39. *² The Lord was with Joseph, and he became a successful man, and he was in the house of his Egyptian master. ³ His master saw that the Lord was with him and that the Lord caused all that he did to succeed in his hands. ⁴ So Joseph found favor in his sight and attended him, and he made him overseer of his house and put him in charge of all that he had. ⁵ From the time that he made him overseer in his house and over all that he had the Lord blessed the Egyptian's house for Joseph's sake; the blessing of the Lord was on all that he had, in house and field. ⁶ So he left all that he had in Joseph's charge, and because of him he had no concern about anything but the food he ate. Now Joseph was handsome in form and appearance. (ESV)* Verses 7-20 holds another story by itself. Potiphar's wife also took a liking to Joseph but, not like Potiphar. Potiphar saw how the Lord blessed Joseph, and therefore, he made Joseph the overseer over all that he owned. However, Potiphar's wife desired Joseph in a different manner, which Joseph refused, and because of his stand, it cost him the trust of Potiphar, and Joseph was placed in prison. *⁷ And after a time his master's wife cast her eyes on Joseph and said, "Lie with me." ⁸ But he refused and said to his master's wife, "Behold, because of me my master has no concern about anything in the house, and he has put everything that he*

has in my charge. ⁹ He is not greater in this house than I am, nor has he kept back anything from me except yourself, because you are his wife. How then can I do this great wickedness and sin against God?" ¹⁰ And as she spoke to Joseph day after day, he would not listen to her, to lie beside her or to be with her.

¹¹ But one day, when he went into the house to do his work and none of the men of the house was there in the house, ¹² she caught him by his garment, saying, "Lie with me." But he left his garment in her hand and fled and got out of the house. ¹³ And as soon as she saw that he had left his garment in her hand and had fled out of the house, ¹⁴ she called to the men of her household and said to them, "See, he has brought among us a Hebrew to laugh at us. He came in to me to lie with me, and I cried out with a loud voice. ¹⁵ And as soon as he heard that I lifted up my voice and cried out, he left his garment beside me and fled and got out of the house." ¹⁶ Then she laid up his garment by her until his master came home, ¹⁷ and she told him the same story, saying, "The Hebrew servant, whom you have brought among us, came in to me to laugh at me. ¹⁸ But as soon as I lifted up my voice and cried, he left his garment beside me and fled out of the house."

¹⁹ As soon as his master heard the words that his wife spoke to him, "This is the way your servant treated me," his anger was kindled. ²⁰ And Joseph's master took him and put him into the prison, the place where the king's prisoners were confined, and he was there in prison. (ESV)

We find out that God was also with Joseph in prison, and the keeper of the prison also found out that God was with Joseph. The keeper of the prison made Joseph the overseer of those in the prison in verses 21-23. ²¹ But the Lord was with Joseph and showed him steadfast love and gave him favor in the sight of the keeper of the prison. ²² And the keeper of the prison put Joseph in charge of all the prisoners who were in the prison. Whatever was done there, he was the one who did it. ²³ The keeper of the prison paid no attention to anything that was in Joseph's charge, because the Lord was with him. And whatever he did, the Lord made it succeed. (ESV)

We continue with Joseph's time in prison and Pharaoh's cupbearer and baker were placed in the prison and there came a time when they both had a dream and they were both sad when Joseph saw them. He asked them why they were sad. They told him their story and that they did not know what their dream meant. Joseph asked each man to tell him the dream and he interpreted their dream. We find this story, in chapter 40, and all verses from 1-23 are presented here. ¹ Some time after this, the cupbearer of the king of Egypt and his baker committed an offense against their lord the king of Egypt. ² And Pharaoh was angry with his two officers, the chief cupbearer and the chief baker, ³ and he put them in custody in the house of the captain of the guard, in the prison where Joseph was confined. ⁴ The captain of the guard appointed Joseph to be with them, and he attended them. They continued for some time in custody.

⁵ And one night they both dreamed—the cupbearer and the baker of the king of Egypt, who were confined in the prison—each his own dream, and each dream with its own interpretation. ⁶ When Joseph came to them in the morning, he saw that they were troubled. ⁷ So he asked Pharaoh's officers who were with him in custody in his master's house, "Why are your faces downcast today?" ⁸ They said to him, "We have had dreams, and there is no one to interpret them." And Joseph said to them, "Do not interpretations belong to God? Please tell them to me."

⁹ So the chief cupbearer told his dream to Joseph and said to him, "In my dream there was a vine before me, ¹⁰ and on the vine there were three branches. As soon as it budded, its blossoms shot forth, and the clusters ripened into grapes. ¹¹ Pharaoh's cup was in my hand, and I took the grapes and pressed them into Pharaoh's cup and placed the cup in Pharaoh's hand." ¹² Then Joseph said to him, "This is its interpretation: the three branches are three days. ¹³ In three days Pharaoh will lift up your head and restore you to your office, and you shall place Pharaoh's cup in his hand as formerly, when you were his cupbearer. ¹⁴ Only remember me, when it is well with you, and please do me the kindness

to mention me to Pharaoh, and so get me out of this house.¹⁵ For I was indeed stolen out of the land of the Hebrews, and here also I have done nothing that they should put me into the pit.”

¹⁶ When the chief baker saw that the interpretation was favorable, he said to Joseph, “I also had a dream: there were three cake baskets on my head,¹⁷ and in the uppermost basket there were all sorts of baked food for Pharaoh, but the birds were eating it out of the basket on my head.”¹⁸ And Joseph answered and said, “This is its interpretation: the three baskets are three days.¹⁹ In three days Pharaoh will lift up your head—from you!—and hang you on a tree. And the birds will eat the flesh from you.”

²⁰ On the third day, which was Pharaoh’s birthday, he made a feast for all his servants and lifted up the head of the chief cupbearer and the head of the chief baker among his servants.²¹ He restored the chief cupbearer to his position, and he placed the cup in Pharaoh’s hand.²² But he hanged the chief baker, as Joseph had interpreted to them.²³ Yet the chief cupbearer did not remember Joseph, but forgot him. (ESV)

In chapter 41, we learn that Joseph had been in the prison for two full years when Pharaoh had a dream that could not be interpreted. The cupbearer then remembered Joseph and told the story of Joseph to Pharaoh. Joseph is called for and he stands before Pharaoh to listen to Pharaoh’s dream. Verses 15-57. ¹⁵ And Pharaoh said to Joseph, “I have had a dream, and there is no one who can interpret it. I have heard it said of you that when you hear a dream you can interpret it.” ¹⁶ Joseph answered Pharaoh, “It is not in me; God will give Pharaoh a favorable answer.” ¹⁷ Then Pharaoh said to Joseph, “Behold, in my dream I was standing on the banks of the Nile.¹⁸ Seven cows, plump and attractive, came up out of the Nile and fed in the reed grass.¹⁹ Seven other cows came up after them, poor and very ugly and thin, such as I had never seen in all the land of Egypt.²⁰ And the thin, ugly cows ate up the first seven plump cows,²¹ but when they had eaten them no one would have known that they had eaten them, for they were still as ugly as at the beginning. Then I awoke.²² I also saw in my dream seven ears growing on one stalk, full and good.²³ Seven ears, withered, thin, and blighted by the east wind, sprouted after them,²⁴ and the thin ears swallowed up the seven good ears. And I told it to the magicians, but there was no one who could explain it to me.”

²⁵ Then Joseph said to Pharaoh, “The dreams of Pharaoh are one; God has revealed to Pharaoh what he is about to do.²⁶ The seven good cows are seven years, and the seven good ears are seven years; the dreams are one.²⁷ The seven lean and ugly cows that came up after them are seven years, and the seven empty ears blighted by the east wind are also seven years of famine.²⁸ It is as I told Pharaoh; God has shown to Pharaoh what he is about to do.²⁹ There will come seven years of great plenty throughout all the land of Egypt,³⁰ but after them there will arise seven years of famine, and all the plenty will be forgotten in the land of Egypt. The famine will consume the land,³¹ and the plenty will be unknown in the land by reason of the famine that will follow, for it will be very severe.³² And the doubling of Pharaoh’s dream means that the thing is fixed by God, and God will shortly bring it about.³³ Now therefore let Pharaoh select a discerning and wise man, and set him over the land of Egypt.³⁴ Let Pharaoh proceed to appoint overseers over the land and take one-fifth of the produce of the land of Egypt during the seven plentiful years.³⁵ And let them gather all the food of these good years that are coming and store up grain under the authority of Pharaoh for food in the cities, and let them keep it.³⁶ That food shall be a reserve for the land against the seven years of famine that are to occur in the land of Egypt, so that the land may not perish through the famine.”

³⁷ This proposal pleased Pharaoh and all his servants.³⁸ And Pharaoh said to his servants, “Can we find a man like this, in whom is the Spirit of God?”³⁹ Then Pharaoh said to Joseph, “Since God has shown you all this, there is none so discerning and wise as you are.⁴⁰ You shall be over my house, and all my people shall order themselves as you command. Only as regards the throne will I be greater than you.”⁴¹ And Pharaoh said to Joseph, “See, I have set you over all the land of Egypt.”⁴²

Then Pharaoh took his signet ring from his hand and put it on Joseph's hand, and clothed him in garments of fine linen and put a gold chain about his neck. ⁴³ And he made him ride in his second chariot. And they called out before him, "Bow the knee!" Thus he set him over all the land of Egypt. ⁴⁴ Moreover, Pharaoh said to Joseph, "I am Pharaoh, and without your consent no one shall lift up hand or foot in all the land of Egypt." ⁴⁵ And Pharaoh called Joseph's name Zaphenath-paneah. And he gave him in marriage Asenath, the daughter of Potiphara priest of On. So Joseph went out over the land of Egypt.

⁴⁶ Joseph was thirty years old when he entered the service of Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh and went through all the land of Egypt. ⁴⁷ During the seven plentiful years the earth produced abundantly, ⁴⁸ and he gathered up all the food of these seven years, which occurred in the land of Egypt, and put the food in the cities. He put in every city the food from the fields around it. ⁴⁹ And Joseph stored up grain in great abundance, like the sand of the sea, until he ceased to measure it, for it could not be measured.

⁵⁰ Before the year of famine came, two sons were born to Joseph. Asenath, the daughter of Potiphara priest of On, bore them to him. ⁵¹ Joseph called the name of the firstborn Manasseh. "For," he said, "God has made me forget all my hardship and all my father's house." ⁵² The name of the second he called Ephraim, "For God has made me fruitful in the land of my affliction."

⁵³ The seven years of plenty that occurred in the land of Egypt came to an end, ⁵⁴ and the seven years of famine began to come, as Joseph had said. There was famine in all lands, but in all the land of Egypt there was bread. ⁵⁵ When all the land of Egypt was famished, the people cried to Pharaoh for bread. Pharaoh said to all the Egyptians, "Go to Joseph. What he says to you, do."

⁵⁶ So when the famine had spread over all the land, Joseph opened all the storehouses and sold to the Egyptians, for the famine was severe in the land of Egypt. ⁵⁷ Moreover, all the earth came to Egypt to Joseph to buy grain, because the famine was severe over all the earth. (ESV)

If we do some quick math, we can take the age of 30 (verse 46 above) and add 7, the length of time for the years of plenty. We now know that Joseph is 37 years old when the famine begins, then we take 17 (chapter 37:2), the age of Joseph when all of this began. Therefore, Joseph has been gone from his family for 20 years when the brothers appeared in Egypt to buy grain.

In chapter 42, Joseph speaks harshly to his brothers saying that they are spies and he puts them in prison for three days. Upon their release Joseph tells them to leave one brother there and the rest could take grain to their father and the one remaining would be in prison until they returned with the youngest brother, Benjamin. The brothers return to their home and tell their father, Israel, what took place in Egypt and that their money was in the mouth of the sack with the grain. Time passed and the grain was completely eaten and Israel wants his sons to return to Egypt to purchase more grain. The brothers refuse unless they can take Benjamin with them. Israel doesn't feel comfortable with that idea and refuses. Judah offers to act as security for the safe return of Benjamin and Israel instructs his sons to take the best fruit of the land along with a gift of balm, honey, spices, myrrh, nuts and almonds. They also took double the amount of their money so they could pay for the first sacks of grain if there was an oversight. The brothers began their journey to make the second trip to Egypt.

In chapter 43, when they arrived in Egypt and presented themselves to the governor, their brother Joseph, they still did not know he was their brother. Joseph, upon seeing his true brother, Benjamin, instructed the steward of his house to prepare the noon meal for all of these men, and also for Simeon, that they were going to eat with him. Joseph arrived at his house for the noon meal and performed the customs of both Jew and Egyptians. He set a table for his brothers in the order of their birth, and set another table for the Egyptians who would eat this meal also. He did this because the Egyptians would not eat with the Hebrews, they were considered an abomination unto the Egyptians. Joseph's brothers were amazed that someone would know who was the oldest and the order of their birth down to the youngest.

In chapter 44, we find the meal is concluded and the steward is instructed to not only fill the brother's sacks with grain, but also with food and their money. One special instruction was given the steward, to include his silver cup in the youngest brother's sack. The brothers themselves have no idea this was done, but they prepared to leave Egypt for their return trip to Canaan. Once they were out of the city, Joseph instructed the steward to go after them and to claim that they had stolen the governor's silver cup. They truthfully stated that no such thing was done but that the Egyptians could search for the silver cup. A search was conducted and the silver cup was found in Benjamin's sack. Upon finding the cup in Benjamin's sack, all the other brothers tore their clothes and quickly placed their sacks upon their donkey and returned to the city to face the governor. They returned to Joseph's house because he was still there and they fell on the ground and bowed to the governor. Do you remember the first dream that Joseph had and his telling of the dream to his brothers? Joseph asked them why they would do such a thing as take his personal silver cup. Judah stepped forward and told the governor that somehow God had found out their iniquity and this was their punishment for what they had done many years earlier. If they returned home without Benjamin, Israel would die. Judah asked Joseph to accept him as his servant, but to allow the youngest to return to their father.

Chapter 45 brings us closer to the close of the book of Genesis, and we still have a few chapters to bring this to its closing. Joseph cannot hold himself back from his brothers. Joseph began to cry before his brothers and Joseph instructed all the Egyptians to leave the room where they were. In the third verse of chapter 45, Joseph tells his brothers who he is and explains to them why God had done this to preserve them in verses 4-8. ³ *And Joseph said to his brothers, "I am Joseph! Is my father still alive?" But his brothers could not answer him, for they were dismayed at his presence.*

⁴ *So Joseph said to his brothers, "Come near to me, please." And they came near. And he said, "I am your brother, Joseph, whom you sold into Egypt. ⁵ And now do not be distressed or angry with yourselves because you sold me here, for God sent me before you to preserve life. ⁶ For the famine has been in the land these two years, and there are yet five years in which there will be neither plowing nor harvest. ⁷ And God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. ⁸ So it was not you who sent me here, but God. He has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. (ESV)*

In verses 9-16, Joseph instructs his brothers to return to Canaan and gather their wives, their little ones and, of course, their father and come down to Egypt to live in Goshen. He then wept upon his brothers and his weeping, is heard by Pharaoh and some of his servants. ⁹ *Hurry and go up to my father and say to him, 'Thus says your son Joseph, God has made me lord of all Egypt. Come down to me; do not tarry. ¹⁰ You shall dwell in the land of Goshen, and you shall be near me, you and your children and your children's children, and your flocks, your herds, and all that you have. ¹¹ There I will provide for you, for there are yet five years of famine to come, so that you and your household, and all that you have, do not come to poverty.' ¹² And now your eyes see, and the eyes of my brother Benjamin see, that it is my mouth that speaks to you. ¹³ You must tell my father of all my honor in Egypt, and of all that you have seen. Hurry and bring my father down here." ¹⁴ Then he fell upon his brother Benjamin's neck and wept, and Benjamin wept upon his neck. ¹⁵ And he kissed all his brothers and wept upon them. After that his brothers talked with him.*

¹⁶ *When the report was heard in Pharaoh's house, "Joseph's brothers have come," it pleased Pharaoh and his servants. (ESV)*

It is most interesting what Pharaoh has to say about this transaction between Joseph and his brothers. We learn of this reaction and the words of Pharaoh in verses 17-28. ¹⁷ *And Pharaoh said to Joseph, "Say to your brothers, 'Do this: load your beasts and go back to the land of Canaan, ¹⁸ and take your father and your households, and come to me, and I will give you the best of the land of Egypt, and you shall eat the fat of the land.' ¹⁹ And you, Joseph, are commanded to say, 'Do this: take wagons*

from the land of Egypt for your little ones and for your wives, and bring your father, and come. ²⁰ *Have no concern for your goods, for the best of all the land of Egypt is yours.’ ”*

²¹ *The sons of Israel did so: and Joseph gave them wagons, according to the command of Pharaoh, and gave them provisions for the journey.* ²² *To each and all of them he gave a change of clothes, but to Benjamin he gave three hundred shekels of silver and five changes of clothes.* ²³ *To his father he sent as follows: ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, bread, and provision for his father on the journey.* ²⁴ *Then he sent his brothers away, and as they departed, he said to them, “Do not quarrel on the way.”*

²⁵ *So they went up out of Egypt and came to the land of Canaan to their father Jacob.* ²⁶ *And they told him, “Joseph is still alive, and he is ruler over all the land of Egypt.” And his heart became numb, for he did not believe them.* ²⁷ *But when they told him all the words of Joseph, which he had said to them, and when he saw the wagons that Joseph had sent to carry him, the spirit of their father Jacob revived.* ²⁸ *And Israel said, “It is enough; Joseph my son is still alive. I will go and see him before I die.” (ESV)*

We have now learned how the Hebrews got to be in Egypt and not in Canaan. This is the beginning of the 430 years (Ex 12:40) that the Hebrews are slaves to the various Pharaohs of Egypt over that period of time. We still have a few more chapters in Genesis, and I now turn to chapter 46. Israel has listened to his sons tell the story that Joseph is still alive and what all they have been told. He is encouraged by seeing the wagons that were sent by Pharaoh to transport Israel and the wives and children from Canaan to Egypt. We find all this recorded in the verses 1-7. ¹ *So Israel took his journey with all that he had and came to Beersheba, and offered sacrifices to the God of his father Isaac.* ² *And God spoke to Israel in visions of the night and said, “Jacob, Jacob.” And he said, “Here am I.”* ³ *Then he said, “I am God, the God of your father. Do not be afraid to go down to Egypt, for there I will make you into a great nation.* ⁴ *I myself will go down with you to Egypt, and I will also bring you up again, and Joseph’s hand shall close your eyes.”*

⁵ *Then Jacob set out from Beersheba. The sons of Israel carried Jacob their father, their little ones, and their wives, in the wagons that Pharaoh had sent to carry him.* ⁶ *They also took their livestock and their goods, which they had gained in the land of Canaan, and came into Egypt, Jacob and all his offspring with him, ⁷ his sons, and his sons’ sons with him, his daughters, and his sons’ daughters. All his offspring he brought with him into Egypt. (ESV)*

Did you notice the underlined portion of verse 3? That is the foretelling of God’s promise that He would be with them when it is time for the Exodus. The great nation shall be called Israel! In the verses between 8 and 26, all those that were of the house of Israel, who had left Canaan and traveled into Egypt, were given and the total was 66. Verse 27 gives the four individuals who made up Joseph’s house. ²⁷ *And the sons of Joseph, who were born to him in Egypt, were two. All the persons of the house of Jacob who came into Egypt were seventy. (ESV)* Joseph tells his brothers his plan to introduce them to Pharaoh and that they should tell Pharaoh, when asked, that they are shepherds, verses 32-34. ³² *And the men are shepherds, for they have been keepers of livestock, and they have brought their flocks and their herds and all that they have.’* ³³ *When Pharaoh calls you and says, ‘What is your occupation?’* ³⁴ *you shall say, ‘Your servants have been keepers of livestock from our youth even until now, both we and our fathers,’ in order that you may dwell in the land of Goshen, for every shepherd is an abomination to the Egyptians.” (ESV)*

We see the actual response to Pharaoh’s question in chapter 47, verses 1-12. ¹ *So Joseph went in and told Pharaoh, “My father and my brothers, with their flocks and herds and all that they possess, have come from the land of Canaan. They are now in the land of Goshen.”* ² *And from among his brothers he took five men and presented them to Pharaoh.* ³ *Pharaoh said to his brothers, “What is your occupation?”* *And they said to Pharaoh, “Your servants are shepherds, as our fathers were.”* ⁴ *They said to Pharaoh, “We have come to sojourn in the land, for there is no pasture for your servants’*

flocks, for the famine is severe in the land of Canaan. And now, please let your servants dwell in the land of Goshen.” ⁵ Then Pharaoh said to Joseph, “Your father and your brothers have come to you. ⁶ The land of Egypt is before you. Settle your father and your brothers in the best of the land. Let them settle in the land of Goshen, and if you know any able men among them, put them in charge of my livestock.”

⁷ Then Joseph brought in Jacob his father and stood him before Pharaoh, and Jacob blessed Pharaoh. ⁸ And Pharaoh said to Jacob, “How many are the days of the years of your life?” ⁹ And Jacob said to Pharaoh, “The days of the years of my sojourning are 130 years. Few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their sojourning.” ¹⁰ And Jacob blessed Pharaoh and went out from the presence of Pharaoh. ¹¹ Then Joseph settled his father and his brothers and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. ¹² And Joseph provided his father, his brothers, and all his father’s household with food, according to the number of their dependents. (ESV)

In the remainder of chapter 47, we see how bad the last three years of the famine really was. The Egyptians spent all their money to buy grain, but there were 3 more years to go. The Egyptians went back to Joseph and asked what they could do in order to have something to eat. Joseph tells them to trade their livestock for the grain they need. When all the livestock was owned by Joseph, he tells them to trade their land for the needed grain. As the seven years drew to a close, Joseph gave them corn for seed to be planted so they would have a harvest that fall. While all of this was happening to the Egyptians, Joseph’s kinfolk were multiplying exceedingly in the land around Goshen.

Before we leave chapter 47, we see that Israel lived in Goshen for 17 years. The time came that he knew he was getting close to dying and he called for Joseph to come to him. When Joseph arrived, Israel told him that he did not want to be buried in Egypt. He asked Joseph to swear that he would be buried in the burying place of his fathers. We find this in verses 29-31. ²⁹ *And when the time drew near that Israel must die, he called his son Joseph and said to him, “If now I have found favor in your sight, put your hand under my thigh and promise to deal kindly and truly with me. Do not bury me in Egypt,* ³⁰ *but let me lie with my fathers. Carry me out of Egypt and bury me in their burying place.” He answered, “I will do as you have said.”* ³¹ *And he said, “Swear to me”; and he swore to him. Then Israel bowed himself upon the head of his bed.* (ESV)

We have arrived at chapter 48 and, in this chapter, we shall see how the dots, so to speak, begin to come together to make it perfectly clear how the birthright of the Hebrew people and the diversity of the House of Israel have come together. We begin this chapter with Joseph being called once again to his father, Israel. Joseph takes his two sons with him on this visit, and we first find Israel adopting Joseph’s two sons as his own. This is recorded in verses 1-6. ¹ *After this, Joseph was told, “Behold, your father is ill.” So he took with him his two sons, Manasseh and Ephraim.* ² *And it was told to Jacob, “Your son Joseph has come to you.” Then Israel summoned his strength and sat up in bed.* ³ *And Jacob said to Joseph, “God Almighty appeared to me at Luz in the land of Canaan and blessed me, ⁴ and said to me, ‘Behold, I will make you fruitful and multiply you, and I will make of you a company of peoples and will give this land to your offspring after you for an everlasting possession.’”* ⁵ *And now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are.* ⁶ *And the children that you fathered after them shall be yours. They shall be called by the name of their brothers in their inheritance.* (ESV) First things first. Notice in verse 4 that God made a promise to Israel (Jacob) that He would make his descendants as a company of peoples. Secondly, He has given the land to Jacob’s offspring as an everlasting possession. Hamas and Hezbollah, along with the countries of the Middle East need to understand this statement made by Almighty God. This was not a statement made by a mortal man,

instead it was stated by God Himself. At the same time every country, and especially the United Nations, needs to understand this statement made by God. Mankind needs to stop trying to tell God what they think He should do. Instead they need to listen to what God has declared and make their changes to fit with what God has said. They also need to understand that there is only one true God, Yahweh, and His one true son, Yeshua. When it comes to the land that God gave to the nation of Israel, it is recorded for us in Genesis 15:18. ¹⁸ *On that day the Lord made a covenant with Abram, saying, “To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates,* (ESV) From this one verse, it would seem that there is a major portion of the world that needs to do some rethinking over what the land territory of Israel really is. There is no need for you to come and tell me I’m wrong, this is a statement made by God as told to Jacob, whose name was changed by God to Israel.

The actual adoption is shown in verse 5. ⁵ *And now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are.* To illustrate that God has not made a mistake in the numbering of the tribes of Israel, we need to review that there should be 12 male children of Jacob (Israel). The original 12 tribes are as follows: Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Joseph and Benjamin. Later in time, Levi becomes the priestly tribe, and is removed from the original tribes because they are the priest for all the tribes. They do not have an inheritance of land in the same manner as the other tribes. The second change is the adoption that we currently have under study. Look at verse 22 in chapter 48. ²² *Moreover I have given to you one portion above your brothers, which I took from the hand of the Amorite with my sword and my bow.”* (NKJV) This verse basically says that Joseph is to receive a double portion of land, and why not? Joseph has two sons Ephraim and Manasseh whom Jacob has adopted as his own. So, if we also take out Joseph and insert his two sons, we still have 12 tribes as those who inherit land. These 12 are listed here: Reuben, Simeon, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Ephraim, Manasseh and Benjamin.

In verses 8-9, we find Jacob (Israel) asking about his grandsons. It is more important that we look at verse 9. ⁹ *Joseph said to his father, “They are my sons, whom God has given me here.” And he said, “Bring them to me, please, that I may bless them.”* (ESV) We find the actual blessing in verses 13-20, ¹³ *And Joseph took them both, Ephraim in his right hand toward Israel’s left hand, and Manasseh in his left hand toward Israel’s right hand, and brought them near him. ¹⁴ And Israel stretched out his right hand and laid it on the head of Ephraim, who was the younger, and his left hand on the head of Manasseh, crossing his hands (for Manasseh was the firstborn). ¹⁵ And he blessed Joseph and said, “The God before whom my fathers Abraham and Isaac walked, the God who has been my shepherd all my life long to this day, ¹⁶ the angel who has redeemed me from all evil, bless the boys; and in them let my name be carried on, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.”*

¹⁷ *When Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him, and he took his father’s hand to move it from Ephraim’s head to Manasseh’s head. ¹⁸ And Joseph said to his father, “Not this way, my father; since this one is the firstborn, put your right hand on his head.” ¹⁹ But his father refused and said, “I know, my son, I know. He also shall become a people, and he also shall be great. Nevertheless, his younger brother shall be greater than he, and his offspring shall become a multitude of nations.” ²⁰ So he blessed them that day, saying, “By you Israel will pronounce blessings, saying, ‘God make you as Ephraim and as Manasseh.’” Thus he put Ephraim before Manasseh.* (ESV)

Okay, here we have the information that we need. History books, along with what is stated here from the Bible, should provide everyone with enough information to bring you to the understanding of the statement pertaining to the House of Israel. The House of Israel represents a major portion of the English speaking nations of the world. First, look at verse 16, that the descendants of Joseph’s two sons

shall be called Israel. Second, the boys are to grow into a multitude in the midst (middle) of the earth. Of more importance is the third statement, which is in verse 19. Manasseh, the older son, is to become a great nation. Verse 19 also states that Ephraim is to become greater than his older brother and also to become a multitude of nations. Where, in all of geography, have you found one nation that becomes a multitude of nations and, basically becomes an empire? Isn't that Great Britain? Isn't Great Britain the motherland of Canada, the United States, Australia and New Zealand. When I first heard about this as a suggestion, I had a difficult time accepting that the older son became a part of the younger son's nation before becoming a nation of his own. But, isn't that what history will tell you? Weren't citizens of Great Britain the Pilgrims who left England in order to establish a new colony based upon religious freedom? Didn't that one initial colony become a great nation composed of fifty states? Didn't the land, that the Pilgrims left, expand out to such an empire of nations that it was said the sun never set over the British Empire? Now do you understand how the various major English speaking nations makeup the greater portion of modern day Israel, and not the Jewish speaking nation in the Middle East? The two are tied together, just as are the House of Judah and the House of Israel. Do you also see why the Arab nations call the United States the big Satan and the nation of Israel in the Middle East is called the little Satan?

We have not completed our review of the book of Genesis, however, early on I said I would show you the importance of following the birthright as it was switched throughout history. When we began our study, we had the first switch of birthright before we even completed our study of the first five chapters of Genesis. Recall that Cain was the first born, however, when he took his brother's life he displeased God, and God placed the birthright upon Seth. Seth's descendants carried the birthright down to Isaac's two sons, Esau and Jacob. We went through a lengthy study of how the birthright was switched over a bowl of stew and the blessing over the deceptive maneuvering of Rebekah. So, the birthright ended with Jacob, later called Israel, in possession of the birthright. Now, we have the birthright being switched from Reuben to Ephraim in chapter 49. There is one more switch that we must put into all of this prior to our leaving the Old Testament. We will do that later as we review statements and actions of the major prophets of God.

Chapter 49 presents to us the blessing that Jacob placed upon each of his sons. Verse 1 indicates that this particular blessing will befall them in the last days. I take it that those "last days" mean the season of the Lord's return or, another way of saying it, in the time of the Great Tribulation. Verses 3-4 tells us how Reuben lost the birthright. Was this what happened in chapter 37 where Reuben saves Joseph's life, in verses 21-22, and then leaves and returns in verse 29? We may never know the full facts of why Reuben lost his birthright. Verses 3-4 of chapter 49, ³ *"Reuben, you are my firstborn, my strength, the child of my vigorous youth. You are first in rank and first in power. ⁴ But you are as unruly as a flood, and you will be first no longer. For you went to bed with my wife; you defiled my marriage couch. (NLT)* Simeon and Levi are told the same blessing in verses 5-7. ⁵ *"Simeon and Levi are brothers; weapons of violence are their swords. ⁶ Let my soul come not into their council; O my glory, be not joined to their company. For in their anger they killed men, and in their willfulness they hamstrung oxen. ⁷ Cursed be their anger, for it is fierce, and their wrath, for it is cruel! I will divide them in Jacob and scatter them in Israel. (ESV)* Interesting! What I find, as being interesting, is that during the Exodus, Levi becomes the priestly tribe for all the tribes. Is this a prophecy that is indicating that, during the last days, Levi will not be the tribe of priests, and that these two brothers become angry and they would be separated in the nation of Israel (House of Judah) and scattered throughout the House of Israel? The blessing for Judah is found in verses 8-12. ⁸ *"Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down before you. ⁹ Judah is a lion's cub; from the prey, my son, you have gone up. He stooped down; he crouched as a lion and as a lioness; who dares rouse him? ¹⁰ The scepter shall not depart from Judah, nor the ruler's staff from*

between his feet, until tribute comes to him; and to him shall be the obedience of the peoples. ¹¹ Binding his foal to the vine and his donkey's colt to the choice vine, he has washed his garments in wine and his vesture in the blood of grapes. ¹² His eyes are darker than wine, and his teeth whiter than milk. (ESV) King David was from this line and Yeshua (Jesus) was born into this line. This is the royal line of the nation of Israel.

We continue with Zebulun in verse 13. ¹³ *"Zebulun shall dwell at the shore of the sea; he shall become a haven for ships, and his border shall be at Sidon. (ESV)* Issachar is shown in verses 14-15. ¹⁴ *"Issachar is a strong donkey, crouching between the sheepfolds. ¹⁵ He saw that a resting place was good, and that the land was pleasant, so he bowed his shoulder to bear, and became a servant at forced labor. (ESV)* Dan is next in verses 16-18. ¹⁶ *"Dan shall judge his people as one of the tribes of Israel. ¹⁷ Dan shall be a serpent in the way, a viper by the path, that bites the horse's heels so that his rider falls backward. ¹⁸ I wait for your salvation, O Lord. (ESV)* Gad is another of those with only one verse in their blessing. Gad's verse is verse 19. ¹⁹ *"Raiders shall raid Gad, but he shall raid at their heels. (ESV)* Asher's verse is verse 20. ²⁰ *"Asher's food shall be rich, and he shall yield royal delicacies. (ESV)* Verse 21 is for Naphtali. ²¹ *"Naphtali is a doe let loose that bears beautiful fawns. (ESV)*

There are two sons remaining, they are the sons of Rachel. Joseph's blessing is from verses 22-26. ²² *"Joseph is a fruitful bough, A fruitful bough by a well; His branches run over the wall. ²³ The archers have bitterly grieved him, Shot at him and hated him. ²⁴ But his bow remained in strength, And the arms of his hands were made strong By the hands of the Mighty God of Jacob (**From there is the Shepherd, the Stone of Israel**). ²⁵ By the God of your father who will help you, And by the Almighty who will bless you With blessings of heaven above, Blessings of the deep that lies beneath, Blessings of the breasts and of the womb. ²⁶ The blessings of your father Have excelled the blessings of my ancestors, Up to the utmost bound of the everlasting hills. They shall be on the head of Joseph, And on the crown of the head of him who was separate from his brothers. (NKJV)* We have already seen where Jacob has blessed his two grandsons and placed Ephraim over Manasseh. But, we learn even more in these five additional verses. Verse 22 could be a statement made pertaining to the expanding of the British Empire. England sits in the sea, thus a well, spring or source of water. Verses 23-24 could be a combination of the military strength of England and the United States. The last portion, of verse 24, is rather unusual. Do you recall the dream that Jacob had in Genesis chapter 28, verses 17-22? I'm placing those verses here for recollection. ¹⁷ *And he was afraid and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."*

¹⁸ *So early in the morning Jacob took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. ¹⁹ He called the name of that place Bethel, but the name of the city was Luz at the first. ²⁰ Then Jacob made a vow, saying, "If God will be with me and will keep me in this way that I go, and will give me bread to eat and clothing to wear, ²¹ so that I come again to my father's house in peace, then the Lord shall be my God, ²² and this stone, which I have set up for a pillar, shall be God's house. And of all that you give me I will give a full tenth to you." (ESV)* At the time we studied chapter 28, I said we would see this stone again and that this was one item carried into Egypt and would be one of two items carried out of Egypt during the Exodus. This is that stone which was stood up as a Pillar and anointed with oil and called Bethel. It is also called the Shepherd, or the Stone of Israel. We come to Benjamin as the last of the sons to be blessed by their father. We find the verse for Benjamin in verse 27. ²⁷ *"Benjamin is a ravenous wolf, in the morning devouring the prey and at evening dividing the spoil." (ESV)*

We end chapter 49 with verse 33. ³³ *When Jacob finished commanding his sons, he drew up his feet into the bed and breathed his last and was gathered to his people. (ESV)* We have just one more chapter to review in the book of Genesis, that would be chapter 50.

We open up chapter 50 with Joseph crying over his dead father. Jacob (Israel) had just finished giving a blessing to each of his sons, and verse 1 of chapter 50 indicates the following. ¹ *Then Joseph fell on his father's face and wept over him and kissed him.* (ESV) Verses 2-3 informs us of what Joseph had authority to do. ² *And Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel.* ³ *Forty days were required for it, for that is how many are required for embalming. And the Egyptians wept for him seventy days.* (ESV) After these days of mourning were over Joseph spoke to the servants of Pharaoh to request Pharaoh's permission to go and bury his father. We find this in verses 4-5. ⁴ *And when the days of weeping for him were past, Joseph spoke to the household of Pharaoh, saying, "If now I have found favor in your eyes, please speak in the ears of Pharaoh, saying, "My father made me swear, saying, 'I am about to die: in my tomb that I hewed out for myself in the land of Canaan, there shall you bury me.' Now therefore, let me please go up and bury my father. Then I will return."* (ESV) Pharaoh's reply is in verse 6. ⁶ *And Pharaoh answered, "Go up, and bury your father, as he made you swear."* (ESV) The Egyptians took part in this burial of Israel, and there was a great gathering of people who went to Canaan to bury Israel, verses 7-13. ⁷ *So Joseph went up to bury his father. With him went up all the servants of Pharaoh, the elders of his household, and all the elders of the land of Egypt,* ⁸ *as well as all the household of Joseph, his brothers, and his father's household. Only their children, their flocks, and their herds were left in the land of Goshen.* ⁹ *And there went up with him both chariots and horsemen. It was a very great company.* ¹⁰ *When they came to the threshing floor of Atad, which is beyond the Jordan, they lamented there with a very great and grievous lamentation, and he made a mourning for his father seven days.* ¹¹ *When the inhabitants of the land, the Canaanites, saw the mourning on the threshing floor of Atad, they said, "This is a grievous mourning by the Egyptians."* *Therefore the place was named Abel-mizraim; it is beyond the Jordan.* ¹² *Thus his sons did for him as he had commanded them,* ¹³ *for his sons carried him to the land of Canaan and buried him in the cave of the field at Machpelah, to the east of Mamre, which Abraham bought with the field from Ephron the Hittite to possess as a burying place.* (ESV)

Joseph returns to Egypt and his brothers believe that he will now turn on them for their evil deed from twenty plus years prior. However, we can find the true answer from Joseph in verses 18-21. ¹⁸ *His brothers also came and fell down before him and said, "Behold, we are your servants."* ¹⁹ *But Joseph said to them, "Do not fear, for am I in the place of God?"* ²⁰ *As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today.* ²¹ *So do not fear; I will provide for you and your little ones."* *Thus he comforted them and spoke kindly to them.* (ESV) One final passage of scripture from Genesis 50:24-26. ²⁴ *And Joseph said to his brothers, "I am about to die, but God will visit you and bring you up out of this land to the land that he swore to Abraham, to Isaac, and to Jacob."* ²⁵ *Then Joseph made the sons of Israel swear, saying, "God will surely visit you, and you shall carry up my bones from here."* ²⁶ *So Joseph died, being 110 years old. They embalmed him, and he was put in a coffin in Egypt.* (ESV) Since the beginning of our study of Genesis, I have said that when the Hebrews went into Egypt they carried one item with them, Jacob's (Israel) pillar stone. But, they would carry two items out of Egypt when the Exodus occurred. Those would be the pillar stone and the bones of Joseph. Amen!

The Exodus from Egypt

We begin the book of Exodus with a review of the names of the 70 descendants of Jacob who went to Egypt. This is recorded in the first 7 verses of chapter 1. In verse 8, we find that there is a new Pharaoh who did not know Joseph. Furthermore, the Egyptians are fearful of the Hebrews, and we read the condition of the descendants of Jacob in verses 9-14. ⁸ *Now there arose a new king over Egypt, who did not know Joseph.* ⁹ *And he said to his people, "Behold, the people of Israel are too many and too mighty for us."* ¹⁰ *Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land."* ¹¹ *Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses.* ¹² *But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel.* ¹³ *So they ruthlessly made the people of Israel work as slaves* ¹⁴ *and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field.* *In all their work they ruthlessly made them work as slaves.* (ESV)

To those who have never studied the Old Testament, there are a few stories that need to be reviewed from the book of Exodus. There are a few main stories that we need to look at and learn about. We started Exodus with the harsh enslavement the Hebrews were having to endure. One of the first stories, that some may have heard about, is the birth of the person that is named Moses. Moses' mother and father were both from the tribe of Levi. There's a funny little fact concerning Moses that we find in chapter 6 of Exodus in verse 20. ²⁰ *Now Amram took for himself Jochebed, his father's sister, as wife; and she bore him Aaron and Moses. And the years of the life of Amram were one hundred and thirty-seven.* (NKJV) Amram is Moses' father and Jochebed is his mother. But, look at what else it says *Amram took for himself Jochebed, his father's sister, as wife.* That would mean that Jochebed is not only Moses' mother she is also his great-aunt. There are many people, claiming to be New Testament believers, who have not read the Old Testament. I indicated in our study of Genesis that, to fully understand the Bible, a person must read and study the full book, both Old and New Testaments. The Bible is God's giant puzzle that He gave to mankind for understanding. We should also know that the book of Exodus is a portion of "The Law" that God gives to Moses while the Hebrews are in the wilderness for forty years. The history of creation is given in Genesis, and "The Law" is given in the next four books of the Bible. I am not going to go through each chapter of these four books. I will bring out important information, or maybe something unusual, from the text of the Bible. I just showed you the double relationship that Moses has with his mother. But, there are also places that may be stated in one place, yet in another place we find that, as "The Law" is given, there is a violation of "The Law" or a sinful act. We must remember that once the original sin was committed in the Garden of Eden, mankind is born with a sinful nature. It is only through the blood of Jesus that mankind even has a means, through God's grace, to be forgiven of our sins. But, just to show you what I'm trying to tell you, let me show you a clear act that violates God's intent. For the moment I'm going to Leviticus, Chapter 18, verse 12. ¹² *"Do not have sexual relations with your father's sister, for she is your father's close relative.* (NLT) Isn't that exactly what Amram did by marrying his father's sister? There's another little hidden fact that I haven't understood. In fact, there are two facts right here that I don't understand. First, in chapter 2, verse 4 reads, ⁴ *And his sister stood afar off, to know what would be done to him.* (NKJV) The second question comes from the verse above, chapter 6. Why doesn't that verse name the sister? Also in the same verse above, we have two sons listed. If we go back to chapter 1, we see where Pharaoh has the Hebrew midwives to kill all male children born, verse 22. ²² *Then Pharaoh commanded all his people, "Every son that is born to the Hebrews you shall cast into the Nile, but you shall let every daughter live."* (ESV) How was Aaron saved from being killed when he was born? Was he hidden like that of his brother Moses?

Another story, pertaining to Moses, is the burning bush in chapter 3 of Exodus. This is the story of God speaking to Moses, instructing him to return to Egypt, and requesting Pharaoh to let the Hebrew people go. God says that He would be with Moses and would show Moses what Pharaoh would do. Moses asked many questions, such as, what will I tell the Hebrew elders when they ask me the name of God. God told Moses I AM WHO I AM! Moses begins to backpedal and get out of this Godly assignment. One of the last things Moses says is that he is slow in speech and can't talk well. God tells him that his brother Aaron is a good speaker and that they can go together to speak to Pharaoh.

Aaron and Moses appear before Pharaoh, time and time again, demanding that Pharaoh let the children of Israel go from the land of Egypt. With each visit to see Pharaoh, Moses brings a new and greater plague. However, God hardens Pharaoh's heart and he refuses to let the Hebrews leave Egypt. There are a total of ten plagues that God instructs Moses to bring upon the Egyptians between chapters 7 through 11. Here is a list of the plagues and where the reference is in the book of Exodus:

- 1 The curse of water turned to blood - Ex 7:14-25.
- 2 The plague of frogs - Ex 8:1-15.
- 3 The plague of lice (some Bibles call this the plague of gnats) - Ex 8:16-19.
- 4 The plague of flies - Ex 8:20-32.
- 5 The death of all livestock - Ex 9:1-7.
- 6 The plague of boils and open sores - Ex 9:8-12.
- 7 The plague of hail - Ex 9:18-34.
- 8 The plague of locusts - Ex 10:1-20.
- 9 The plague of darkness - Ex 10:21-23.
- 10 The death of the firstborn - Ex 11:4-7.

This last plague is the first Passover when the Lord God delivered the children of Israel out of the land of Egypt. In Exodus chapter 12, we have the full instructions from God on how to celebrate the Passover and the Feast of Unleavened Bread. There are two verses in chapter 12 that I am inserting here. The first is verse 40. ⁴⁰ *The time that the people of Israel lived in Egypt was 430 years.* (ESV) The other verse is verse 42. ⁴² *It was a night of watching by the Lord, to bring them out of the land of Egypt; so this same night is a night of watching kept to the Lord by all the people of Israel throughout their generations.* (ESV) Please read verse 42 very carefully. Do you see where the people of Israel are to keep this feast throughout their generations? I know that most people, who call themselves Christians, will make the statement that they are not Jewish and do not have to observe the Feast of Passover and Unleavened Bread. Really? Let's look at the facts and not at mankind's foolishness. First, did you read anywhere in verse 42 that said this was only Jewish people who observed this feast? Secondly, if you call yourself a Christian, then you are stating that you follow the teachings of Jesus (Yeshua) as your Lord. Isn't that what you are proclaiming when you say you are a Christian? Pray tell what was Jesus and His disciples observing together the night He was taken before the high priest and the process of His death was laid out? No! That was not Easter! In fact, Easter wasn't even started until 324 by Emperor Constantine. How did you make up your mind that the dictate of a man was better than the established observance stated by God? This is not the only place that the observance of the Passover and the Feast of Unleavened Bread is recorded. Turn with me to Leviticus, chapter 23 and read with me verses 4-8. ⁴ *"These are the appointed feasts of the Lord, the holy convocations, which you shall proclaim at the time appointed for them. ⁵ In the first month, (Nisan) on the fourteenth day of the month at twilight, is the Lord's Passover. ⁶ And on the fifteenth day of the same month is the Feast of Unleavened Bread to the Lord; for seven days you shall eat unleavened bread. ⁷ On the first day you shall have a holy convocation; you shall not do any ordinary work. ⁸ But you shall present a food offering to the Lord for seven days. On the seventh day is a holy convocation; you shall not do any ordinary work."* (ESV) Recall from our study, in Genesis

chapter 48, where Jacob (Israel) blessed the sons of Joseph and said they were to be called by his name, Israel. That distinction should be carried down through the ages to today. You are either a descendant Israelite or, as a Christian, a spiritual Israelite. There is one more statement to make and to show to you.

If, as a Christian, you desire to keep the Lord's Passover that is up to you. But, we really need to understand that there is a Christian Passover that Jesus Himself established the night of what we now call "The Last Supper". No, it still is not Easter. In fact, Easter is a pagan holiday and a celebration of fertility. It has nothing to do with The Jewish observance of Passover or the observance of the Christian Passover. Once again, I know that you, most likely, have never heard of this and the church you attend has never spoken of, or taught, the following, in the manner that I am presenting this to you. First let's look at Matthew 26:26-30. ²⁶ *As they were eating, Jesus took some bread and blessed it. Then he broke it in pieces and gave it to the disciples, saying, "Take this and eat it, for this is my body."* ²⁷ *And he took a cup of wine and gave thanks to God for it. He gave it to them and said, "Each of you drink from it, ²⁸ for this is my blood, which confirms the covenant between God and his people. It is poured out as a sacrifice to forgive the sins of many. ²⁹ Mark my words—I will not drink wine again until the day I drink it new with you in my Father's Kingdom."* ³⁰ *Then they sang a hymn and went out to the Mount of Olives. (NLT)* Next let's view Mark 14:22-25. ²² *And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, "Take; this is my body."* ²³ *And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. ²⁴ And he said to them, "This is my blood of the covenant, which is poured out for many. ²⁵ Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God."* (ESV) Keeping this in order through the Gospels, we have Luke 22:15-20. ¹⁵ *And he said to them, "I have earnestly desired to eat this Passover with you before I suffer. ¹⁶ For I tell you I will not eat it until it is fulfilled in the kingdom of God."* ¹⁷ *And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves. ¹⁸ For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes."* ¹⁹ *And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me."* ²⁰ *And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood. (ESV)* John also writes about what went on that particular night, John 13:3-20. ³ *Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, ⁴ rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. ⁵ Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him. ⁶ He came to Simon Peter, who said to him, "Lord, do you wash my feet?" ⁷ Jesus answered him, "What I am doing you do not understand now, but afterward you will understand." ⁸ Peter said to him, "You shall never wash my feet." Jesus answered him, "If I do not wash you, you have no share with me." ⁹ Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" ¹⁰ Jesus said to him, "The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you." ¹¹ For he knew who was to betray him; that was why he said, "Not all of you are clean."*

¹² *When he had washed their feet and put on his outer garments and resumed his place, he said to them, "Do you understand what I have done to you?" ¹³ You call me Teacher and Lord, and you are right, for so I am. ¹⁴ If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵ For I have given you an example, that you also should do just as I have done to you. ¹⁶ Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. ¹⁷ If you know these things, blessed are you if you do them. ¹⁸ I am not speaking of all of you; I know whom I have chosen. But the Scripture will be fulfilled, 'He who ate my bread has lifted his heel against me.' ¹⁹ I am telling you this now, before it takes place, that when it does take place you may believe that I am he. ²⁰ Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me." (ESV)* We also have scripture recorded by Paul in 1 Corinthians 11:23-30. ²³ *For I pass on to you what*

*I received from the Lord himself. On the night when he was betrayed, the Lord Jesus took some bread²⁴ and gave thanks to God for it. Then he broke it in pieces and said, “This is my body, which is given for you. Do this to remember me.”²⁵ In the same way, he took the cup of wine after supper, saying, “**This cup is the new covenant between God and his people—an agreement confirmed with my blood.** Do this to remember me as often as you drink it.”²⁶ For every time you eat this bread and drink this cup, you are announcing the Lord’s death until he comes again.*

²⁷ So anyone who eats this bread or drinks this cup of the Lord unworthily is guilty of sinning against the body and blood of the Lord. ²⁸ That is why you should examine yourself before eating the bread and drinking the cup. ²⁹ For if you eat the bread or drink the cup without honoring the body of Christ, you are eating and drinking God’s judgment upon yourself. ³⁰ That is why many of you are weak and sick and some have even died. (NLT) Notice that these portions of scripture are after they had eaten the Passover meal. So, these Jewish men, along with Jesus, observed and celebrated the Jewish Passover. However, what Jesus did next was something completely new and different. **This is the Christian Passover which is to be celebrated every year on the 14th day of the month of Nisan.** These three extra steps illustrated by Jesus are above and beyond the Jewish Passover. There really is a Christian Passover and it is not Easter! The only thing true Christians need to know is when is the 14th day of Nisan. My simple answer is that I purchase a Jewish calendar every year so I know when the 14th of Nisan will be. Oh! By the way, it doesn’t matter what day of the week the 14th of Nisan happens to be on. The Christian Passover is always to be celebrated on the 14th of Nisan.

Speaking of Easter, do you really understand that this is a manmade celebration and not ordained by God. God set His feast days through Moses and they are recorded in the 23rd chapter of Leviticus. Easter, on the other hand, was created by men as a flexible celebration around the Spring Equinox and has nothing to do with God’s appointed feast days. That is why Easter could be in March or April with no set date. In addition to that fact, there is one other fact that man has messed with and has wrong. Jesus (Yeshua) said that He must spend three days and three nights in the tomb as Jonah spent in the great fish. That means a full 72 hour period. Now, look at what man has done. They say Jesus died about 3 PM in the afternoon on a Friday, and arose about 6 AM on Sunday morning. That comes to a total of 39 hours. How did man manage to eliminate 33 hours from the time that Jesus said He would be in the tomb? Don’t you think that as God, Jesus would know what He was talking about? Somehow mankind has managed to mess up both the birth and the death of God’s Son. If you take the time and use the words of the Bible, Jesus was crucified on Wednesday, dying at 3 PM, and arose on Saturday, the Sabbath, at 3 PM. Jesus spent 3 days and 3 nights in the tomb as He said He would. The reason that there seems to be a difference, between the Saturday and Sunday time frame, is because man has not taken into consideration that Jesus, now as Firstfruits, must present Himself to His Father, and the last drop of His blood presented as the anointing upon God’s altar in Heaven. God has not messed up His feast days, nor has He switched any of them around and placed them out of God’s expected order. One other thing that mankind hasn’t thought about is that Jesus is “Lord of the Sabbath”, not Sunday!

The next item to view, that Moses did for the children of Israel, was the giving of the Ten Commandments at Mount Sinai. We find these commandments in the 20th chapter of Exodus, verses 3-17.

I ³ *“You shall have no other gods before me.*

II ⁴ *“You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. ⁵ You shall not bow down to them or serve them, for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, ⁶ but showing steadfast love to thousands of those who love me and keep my commandments.*

III ⁷ *“You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain.*

IV ⁸ “Remember the Sabbath day, to keep it holy. ⁹ Six days you shall labor, and do all your work, ¹⁰ but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. ¹¹ For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy.

V ¹² “Honor your father and your mother, that your days may be long in the land that the Lord your God is giving you.

VI ¹³ “You shall not murder.

VII ¹⁴ “You shall not commit adultery.

VIII ¹⁵ “You shall not steal.

IX ¹⁶ “You shall not bear false witness against your neighbor.

X ¹⁷ “You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor’s.” (ESV)

God also instructs Moses to build the Tabernacle as the House of Meeting for the children of Israel. In the midst of all the work to construct the Tabernacle there seems to be an interesting statement made by God to Moses. Look at chapter 31, verses 12-18. ¹² And the Lord said to Moses, ¹³ “You are to speak to the people of Israel and say, ‘Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you.’ ¹⁴ You shall keep the Sabbath, because it is holy for you. Everyone who profanes it shall be put to death. Whoever does any work on it, that soul shall be cut off from among his people. ¹⁵ Six days shall work be done, but the seventh day is a Sabbath of solemn rest, holy to the Lord. Whoever does any work on the Sabbath day shall be put to death. ¹⁶ Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. ¹⁷ It is a sign forever between me and the people of Israel that in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.’”

¹⁸ And he gave to Moses, when he had finished speaking with him on Mount Sinai, the two tablets of the testimony, tablets of stone, written with the finger of God. (ESV)

Long before John writes the Revelation of Jesus and tells of the mark of the beast, God provided to the children of Israel what His sign is and that His sign is a sign between God and mankind for all of man’s generations. What I believe amazing is that God has actually given to mankind a sign that is the counter to the mark of the beast in the book of Revelation. Think about that! When the Great Tribulation begins for the last 3 and 1/2 years prior to Jesus’ return when men will have to have the mark of the beast in order to buy or sell anything, God gave, to those who believe in His Son, a sign that overshadows the mark of the beast. Praise the Lord. God is watching over those who believe in His Son and is protecting them during the Great Tribulation. We learn more about the Tabernacle and how it is moved from place to place as the Hebrews moved about from camp to camp over the forty years they spent in the wilderness. With that information, Exodus closes with the writings of chapter 40.

The book of Leviticus is more of God’s instruction manual for the Hebrews. It provides instructions for sacrifices made at the Tabernacle. Leviticus goes further and shows to us the anointing of Aaron and his sons to be the priest at the Tabernacle. There are also dietary laws and even a test for leprosy. One of the more important chapters in the book of Leviticus is chapter 18, which informs mankind of the sexual acts that are sins if committed. Verse 22 identifies homosexuality as an abomination, ²² You shall not lie with a male as with a woman; it is an abomination. (ESV) You can turn over 2 chapters to chapter 20 and read verse 13, ¹³ If a man lies with a male as with a woman, both of them have committed an abomination; they shall surely be put to death; their blood is upon them. (ESV) Many lesbians have stated that these verses are strictly for males and does not include women. Okay, if you want to play that way, turn to Romans 1:24-31, ²⁴ Therefore

God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, ²⁵ who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. ²⁶ For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. ²⁷ Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due. ²⁸ And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; ²⁹ being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, ³⁰ backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, ³¹ undiscerning, untrustworthy, unloving, unforgiving, unmerciful; ³² who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them. (NKJV) Let's return to the book of Leviticus and provide the verses between verse 6 and verse 30. ⁶ 'None of you shall approach anyone who is near of kin to him, to uncover his nakedness: I am the Lord. ⁷ The nakedness of your father or the nakedness of your mother you shall not uncover. She is your mother; you shall not uncover her nakedness. ⁸ The nakedness of your father's wife you shall not uncover; it is your father's nakedness. ⁹ The nakedness of your sister, the daughter of your father, or the daughter of your mother, whether born at home or elsewhere, their nakedness you shall not uncover. ¹⁰ The nakedness of your son's daughter or your daughter's daughter, their nakedness you shall not uncover; for theirs is your own nakedness. ¹¹ The nakedness of your father's wife's daughter, begotten by your father--she is your sister--you shall not uncover her nakedness. ¹² You shall not uncover the nakedness of your father's sister; she is near of kin to your father. ¹³ You shall not uncover the nakedness of your mother's sister, for she is near of kin to your mother. ¹⁴ You shall not uncover the nakedness of your father's brother. You shall not approach his wife; she is your aunt. ¹⁵ You shall not uncover the nakedness of your daughter-in-law--she is your son's wife--you shall not uncover her nakedness. ¹⁶ You shall not uncover the nakedness of your brother's wife; it is your brother's nakedness. ¹⁷ You shall not uncover the nakedness of a woman and her daughter, nor shall you take her son's daughter or her daughter's daughter, to uncover her nakedness. They are near of kin to her. It is wickedness. ¹⁸ Nor shall you take a woman as a rival to her sister, to uncover her nakedness while the other is alive.

¹⁹ 'Also you shall not approach a woman to uncover her nakedness as long as she is in her customary impurity. ²⁰ Moreover you shall not lie carnally with your neighbor's wife, to defile yourself with her. ²¹ And you shall not let any of your descendants pass through the fire to Molech, nor shall you profane the name of your God: I am the Lord. ²² You shall not lie with a male as with a woman. It is an abomination. ²³ Nor shall you mate with any animal, to defile yourself with it. Nor shall any woman stand before an animal to mate with it. It is perversion.

²⁴ 'Do not defile yourselves with any of these things; for by all these the nations are defiled, which I am casting out before you. ²⁵ For the land is defiled; therefore I visit the punishment of its iniquity upon it, and the land vomits out its inhabitants. ²⁶ You shall therefore keep My statutes and My judgments, and shall not commit any of these abominations, either any of your own nation or any stranger who dwells among you ²⁷ (for all these abominations the men of the land have done, who were before you, and thus the land is defiled), ²⁸ lest the land vomit you out also when you defile it, as it vomited out the nations that were before you. ²⁹ For whoever commits any of these abominations, the persons who commit them shall be cut off from among their people. ³⁰ Therefore you shall keep My ordinance, so that you do not commit any of these abominable customs which were committed before you, and that you do not defile yourselves by them: I am the Lord your God.' " (NKJV)

That fully explains God's instructions pertaining to mankind's sexual practices, which if you truly understand the Ten Commandments, are a part of the 7th commandment, "Thou shall not commit adultery." Exodus 20:14, ¹⁴ "You shall not commit adultery." (ESV) There are other important teachings in the book of

Leviticus. Chapter 23 gives God's instructions to Moses for the seven feast celebrations that God ordained to be celebrated each year. Before I even begin to explain these feast, I desire to make an observation of the teachings of The Church of God. I am not a member of any Church of God denomination. For the record, after the passing of Herbert Armstrong, the Church of God split into three main denominations. Those denominations are The Living Church of God, The Philadelphia Church of God and The United Church of God. All three of these denominations produce magazines presenting their beliefs. I must admit that they all three have some very meaningful teachings in their magazines. Yes, I receive all three magazines and do read them, however, I have a different viewpoint of three main topics. The first topic concerns God's feast days. Leviticus chapter 23 is the main reference for God's feast days and there are seven feasts that God ordained. To me these feasts are in the following order: Passover, Feast of Unleavened Bread, Firstfruits, Pentecost, Trumpets, Day of Atonement and Tabernacles. The Church of God has reordered these feasts into the following: Passover, Feast of Unleavened Bread, Pentecost, Trumpets, Day of Atonement, Tabernacles and Eighth Day. I do not understand why there is the change pertaining to Firstfruits and Tabernacles. Let's look at the verses themselves. To begin with, let's try to figure out just exactly what verses 9-14 say and instruct. ⁹ *And the LORD spake unto Moses, saying,* ¹⁰ *Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:* NOTICE: This festival of Firstfruits isn't to begin until the Israelites enter the promised land and the first grain harvest is made. The second Passover is found in Numbers 9:2 and there is nothing stated about Firstfruits. Since the second Passover is stated and Passover is in the first month of either Abib or Nisan, we are speaking of a grain harvest that occurs in early spring. The next feast is to be fifty days later, or in late May or early June. We need to look at that festival next. ¹¹ *And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.* NOTICE: This wave offering is to be on the day after the first Sabbath after Passover. Therefore, it will always be on a Sunday. ¹² *And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.* ¹³ *And the meat offering thereof shall be two tenth deals of fine flour mingled with oil.* NOTICE: the grain offering is fine flour and oil. *an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin.* ¹⁴ *And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.* NOTICE: This celebration, once it was put into the yearly celebrations, of God's ordained feasts is to be celebrated each and every year no matter where you are dwelling. (KJV)

Let's also look at this verse from the New Living Translation. ⁹ *Then the Lord said to Moses,* ¹⁰ *"Give the following instructions to the people of Israel. When you enter the land I am giving you and you harvest its first crops, bring the priest a bundle of grain from the first cutting of your grain harvest.* ¹¹ *On the day after the Sabbath, the priest will lift it up before the Lord so it may be accepted on your behalf.* ¹² *On that same day you must sacrifice a one-year-old male lamb with no defects as a burnt offering to the Lord.* ¹³ *With it you must present a grain offering consisting of four quarts of choice flour moistened with olive oil. It will be a special gift, a pleasing aroma to the Lord. You must also offer one quart of wine as a liquid offering.* ¹⁴ *Do not eat any bread or roasted grain or fresh kernels on that day until you bring this offering to your God. This is a permanent law for you, and it must be observed from generation to generation wherever you live.* (NLT)

The next festival is Pentecost, fifty days after Firstfruits. Leviticus 23:15-22. ¹⁵ *And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:* ¹⁶ *Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.* ¹⁷ *Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven;* NOTICE: These two loaves are **baked with leaven**. If this feast was a part of Passover, Feast of Unleavened Bread and Firstfruits, as I understand these verses, there could not be any leaven in any house for the full seven days of

the feast of Unleavened Bread. Firstfruits, as used here is for a different grain. The harvest of the grain in the first example is barley and the grain in the second harvest is wheat. In both cases, there is a firstfruit sheaf that is waved by the priest. *they are the firstfruits unto the LORD.*¹⁸ *And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD.*¹⁹ *Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.*²⁰ *And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.*²¹ *And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.*

NOTICE: Just as in the previous law for the spring feasts this is a permanent festival to be conducted every year, wherever you live.²² *And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God. (KJV)*

Again, we will also view the New Living Translation of the same verses.¹⁵ *“From the day after the Sabbath—the day you bring the bundle of grain to be lifted up as a special offering—count off seven full weeks.*¹⁶ *Keep counting until the day after the seventh Sabbath, fifty days later. Then present an offering of new grain to the Lord.*¹⁷ *From wherever you live, bring two loaves of bread to be lifted up before the Lord as a special offering. Make these loaves from four quarts of choice flour, and bake them with yeast. They will be an offering to the Lord from the first of your crops.*¹⁸ *Along with the bread, present seven one-year-old male lambs with no defects, one young bull, and two rams as burnt offerings to the Lord. These burnt offerings, together with the grain offerings and liquid offerings, will be a special gift, a pleasing aroma to the Lord.*¹⁹ *Then you must offer one male goat as a sin offering and two one-year-old male lambs as a peace offering.*²⁰ *“The priest will lift up the two lambs as a special offering to the Lord, together with the loaves representing the first of your crops. These offerings, which are holy to the Lord, belong to the priests.*²¹ *That same day will be proclaimed an official day for holy assembly, a day on which you do no ordinary work. This is a permanent law for you, and it must be observed from generation to generation wherever you live.*

²² *“When you harvest the crops of your land, do not harvest the grain along the edges of your fields, and do not pick up what the harvesters drop. Leave it for the poor and the foreigners living among you. I am the Lord your God.” (NLT)*

It is hoped that my explanation in the previous verse passages have either caused you to think, or to conclude that there really are two different grains as a part of two different festivals. Now, let's look at the verses where we find the instructions for the Feast of Tabernacles. We will once again use both the King James Version and the New Living Translation of Leviticus 23:33-43.³³ *And the LORD spake unto Moses, saying,*³⁴ *Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.*³⁵ *On the first day shall be an holy convocation: ye shall do no servile work therein.*³⁶ *Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.*³⁷ *These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:*³⁸ *Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.*³⁹ *Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land,*

NOTICE: There are three harvest during the year when God calls for a celebration. In the spring is the barley harvest, along with Passover, Feast of Unleavened Bread. In early summer there is the wheat harvest and Pentecost, and in the fall there is the harvest of grapes, olives and any other harvest for that time along with the three festivals of Trumpets, Atonement and Feast of Tabernacles. *ye shall keep a feast unto the LORD*

seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. NOTICE: During the Feast of Tabernacles there is a holy sabbath on the first day and also on the eighth day. There is nothing in text that states the eighth day is something special. Neither is there any type of statement that this is the “Great Day of the Lord” or has anything to do with the “Last Trump”. Statements made pertaining to the “Great Day of the Lord” or the “Last Trump” do not occur every year, both are identified with a one time event.⁴⁰ *And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.*⁴¹ *And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.*⁴² *Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:*⁴³ *That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.*⁴⁴ *And Moses declared unto the children of Israel the feasts of the LORD. (KJV)*

Now, for the New Living Translation of the same verses.³³ *And the Lord said to Moses,*³⁴ *“Give the following instructions to the people of Israel. Begin celebrating the Festival of Shelters on the fifteenth day of the appointed month—five days after the Day of Atonement. This festival to the Lord will last for seven days.”*³⁵ *On the first day of the festival you must proclaim an official day for holy assembly, when you do no ordinary work.*³⁶ *For seven days you must present special gifts to the Lord. The eighth day is another holy day on which you present your special gifts to the Lord. This will be a solemn occasion, and no ordinary work may be done that day.*³⁷ *(“These are the Lord’s appointed festivals. Celebrate them each year as official days for holy assembly by presenting special gifts to the Lord—burnt offerings, grain offerings, sacrifices, and liquid offerings—each on its proper day.*³⁸ *These festivals must be observed in addition to the Lord’s regular Sabbath days, and the offerings are in addition to your personal gifts, the offerings you give to fulfill your vows, and the voluntary offerings you present to the Lord.)*³⁹ *“Remember that this seven-day festival to the Lord—the Festival of Shelters—begins on the fifteenth day of the appointed month, after you have harvested all the produce of the land. The first day and the eighth day of the festival will be days of complete rest.*⁴⁰ *On the first day gather branches from magnificent trees —palm fronds, boughs from leafy trees, and willows that grow by the streams. Then celebrate with joy before the Lord your God for seven days.*⁴¹ *You must observe this festival to the Lord for seven days every year. This is a permanent law for you, and it must be observed in the appointed month from generation to generation.*⁴² *For seven days you must live outside in little shelters. All native-born Israelites must live in shelters.*⁴³ *This will remind each new generation of Israelites that I made their ancestors live in shelters when I rescued them from the land of Egypt. I am the Lord your God.”*⁴⁴ *So Moses gave the Israelites these instructions regarding the annual festivals of the Lord. (NLT)*

The second topic, which I do not agree with, the Church of God doctrine is that of the Rapture. I believe in a pre-millennial Rapture. Here is my argument to support this theory. If Jesus comes a second time and stops in the air to gather all of His followers unto Himself, and then proceeds to the earth to fight the forces of evil and His Saints come with Him, are the Saints riding on white horses as Jesus is? Who taught them how to ride a horse? Were the horses riderless when Jesus started toward earth? Were all the Saints magically placed on a horse and they all rode on together to get to earth?

My third topic, which I do not believe, is their theory that at the Great White Throne Judgement that all those people who have never heard of the name Jesus will be introduced to Jesus, would be taught about Jesus, and then given 100 years to make up their mind to follow Jesus, and have their name written into the Book of Life. That statement does not sit easy with everything I have learned from God’s Holy Word. Even Jesus Himself states that He has a little flock. Luke 12:32,³² *Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom.* (NKJV) Here is another verse from Isaiah 5:13-30.¹³ *So my people will go into exile far away because they do not know me. Those who are great and honored will starve, and the common people will die of thirst.*¹⁴ *The grave is licking its lips in anticipation, opening its mouth wide. The great and the lowly and all the drunken mob will be swallowed up.*¹⁵ *Humanity will*

be destroyed, and people brought down; even the arrogant will lower their eyes in humiliation. ¹⁶ But the Lord of Heaven's Armies will be exalted by his justice. The holiness of God will be displayed by his righteousness. ¹⁷ In that day lambs will find good pastures, and fattened sheep and young goats will feed among the ruins. ¹⁸ What sorrow for those who drag their sins behind them with ropes made of lies, who drag wickedness behind them like a cart! ¹⁹ They even mock God and say, "Hurry up and do something! We want to see what you can do. Let the Holy One of Israel carry out his plan, for we want to know what it is." ²⁰ What sorrow for those who say that evil is good and good is evil, that dark is light and light is dark, that bitter is sweet and sweet is bitter. ²¹ What sorrow for those who are wise in their own eyes and think themselves so clever. ²² What sorrow for those who are heroes at drinking wine and boast about all the alcohol they can hold. ²³ They take bribes to let the wicked go free, and they punish the innocent. ²⁴ Therefore, just as fire licks up stubble and dry grass shrivels in the flame, so their roots will rot and their flowers wither. For they have rejected the law of the Lord of Heaven's Armies; they have despised the word of the Holy One of Israel. ²⁵ That is why the Lord's anger burns against his people, and why he has raised his fist to crush them. The mountains tremble, and the corpses of his people litter the streets like garbage. But even then the Lord's anger is not satisfied. His fist is still poised to strike! ²⁶ He will send a signal to distant nations far away and whistle to those at the ends of the earth. They will come racing toward Jerusalem. ²⁷ They will not get tired or stumble. They will not stop for rest or sleep. Not a belt will be loose, not a sandal strap broken. ²⁸ Their arrows will be sharp and their bows ready for battle. Sparks will fly from their horses' hooves, and the wheels of their chariots will spin like a whirlwind. ²⁹ They will roar like lions, like the strongest of lions. Growling, they will pounce on their victims and carry them off, and no one will be there to rescue them. ³⁰ They will roar over their victims on that day of destruction like the roaring of the sea. If someone looks across the land, only darkness and distress will be seen; even the light will be darkened by clouds. (NLT) Just one more passage spoken by Jesus in Matthew 7:13-16. ¹³ "Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. ¹⁴ Because narrow is the gate and difficult is the way which leads to life, and there are few who find it.

¹⁵ "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. ¹⁶ You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles? (NKJV)

The book of Numbers establishes the census of the children of Israel on the 1st day, of the 2nd month, in the 2nd year, after leaving Egypt. Moses and Aaron are instructed to count all the males that are 20 years old and upward who are able to go to war. The tribe of Levi was not to be numbered because they were the tribe who had the responsibility of the Tabernacle. There were even instructions on how the tribes would move through the wilderness and also set up their camp. The tribes had 4 standards (ensigns or flags), and each standard had three tribes under that standard. When the Israelites were to move their camp, the following order for marching was to be followed. There were to be two groups beginning with the standard on the east, then the Levites with the Tabernacle, followed with the remaining two groups. We find this in the second chapter of the book of Numbers. The group on the east of the Tabernacle was under the standard of Judah (a lion) with Issachar and Zebulun. On the south side, under the standard of Reuben (a man) with Simeon and Gad. The Tabernacle was set in the middle of the four standards with the Levites camped around it. On the west side was the standard of Ephraim (an ox) with the tribes of Manasseh and Benjamin. To the north was the standard of Dan (an eagle) with Asher and Naphtali. If you take the time to do a little research, you will find out that these are the same images as the faces of the four living creatures around the throne of God, or the four living creatures in the book of Ezekiel. My thoughts are that these creatures represent the entire realm of humankind through the tribes of Israel.

In chapter 13 of Numbers, God instructs Moses to send one man of each tribe to scout out the land that He is giving to the Israelites. Verse 25, of that chapter, tells us that these men scouted the land for forty days. When they returned, Caleb and Joshua were the only two who said that they could take the land. The Israelites decided to believe the other ten men and God took offence against the Israelites. We find the results in verses 26-38. ²⁶ *And the Lord spoke to Moses and to Aaron, saying,* ²⁷ *“How long shall this wicked congregation grumble against me? I have heard the grumblings of the people of Israel, which they grumble against me.* ²⁸ *Say to them, ‘As I live, declares the Lord, what you have said in my hearing I will do to you:* ²⁹ *your dead bodies shall fall in this wilderness, and of all your number, listed in the census from twenty years old and upward, who have grumbled against me,* ³⁰ *not one shall come into the land where I swore that I would make you dwell, except Caleb the son of Jephunneh and Joshua the son of Nun.* ³¹ *But your little ones, who you said would become a prey, I will bring in, and they shall know the land that you have rejected.* ³² *But as for you, your dead bodies shall fall in this wilderness.* ³³ *And your children shall be shepherds in the wilderness forty years and shall suffer for your faithlessness, until the last of your dead bodies lies in the wilderness.* ³⁴ *According to the number of the days in which you spied out the land, forty days, a year for each day, you shall bear your iniquity forty years, and you shall know my displeasure.’* ³⁵ *I, the Lord, have spoken. Surely this will I do to all this wicked congregation who are gathered together against me: in this wilderness they shall come to a full end, and there they shall die.”*

³⁶ *And the men whom Moses sent to spy out the land, who returned and made all the congregation grumble against him by bringing up a bad report about the land—* ³⁷ *the men who brought up a bad report of the land—died by plague before the Lord.* ³⁸ *Of those men who went to spy out the land, only Joshua the son of Nun and Caleb the son of Jephunneh remained alive.* (ESV) If the Israelites had been obedient to the instructions of God and taken the land that God had given them, they could have passed through the wilderness and been in the land of Canaan in, just at, two years time.

How about viewing a strange entry from the King James Translation. Moses had to do many things during the forty year journey through the wilderness. The Israelites were not pleased with God’s manna and they begged Moses for meat to eat. Here is a passage of scripture from Numbers 11:11-15. ¹¹ *And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?* ¹² *Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?* ¹³ *Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.* ¹⁴ *I am not able to bear all this people alone, because it is too heavy for me.* ¹⁵ *And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.* (KJV) Have you ever seen a nursing father? That’s what this verse tells us. Somehow, I think a translator, someplace in their work, mistranslated a word or two to come up with this statement.

We know that Moses had a brother and a sister. Miriam, the sister, died at Kadesh. This is recorded in Numbers 20:1. ¹ *And the people of Israel, the whole congregation, came into the wilderness of Zin in the first month, and the people stayed in Kadesh. And Miriam died there and was buried there.* (ESV) We also find two other statements in the 20th chapter of Numbers. In Numbers 20:12, we find the following statement God made to Moses and Aaron. ¹² *And the Lord said to Moses and Aaron, “Because you did not believe in me, to uphold me as holy in the eyes of the people of Israel, therefore you shall not bring this assembly into the land that I have given them.”* (ESV) In verses 23-29 of chapter 20, we find the following recorded. ²³ *And the Lord said to Moses and Aaron at Mount Hor, on the border of the land of Edom,* ²⁴ *“Let Aaron be gathered to his people, for he shall not enter the land that I have given to the people of Israel, because you rebelled against my command at the waters of Meribah.* ²⁵ *Take Aaron and Eleazar his son and bring them up to Mount Hor.* ²⁶ *And strip Aaron of his garments and put them on Eleazar his son. And Aaron shall be gathered to his people and shall die*

there.” ²⁷ *Moses did as the Lord commanded. And they went up Mount Hor in the sight of all the congregation.* ²⁸ *And Moses stripped Aaron of his garments and put them on Eleazar his son. And Aaron died there on the top of the mountain. Then Moses and Eleazar came down from the mountain.* ²⁹ *And when all the congregation saw that Aaron had perished, all the house of Israel wept for Aaron thirty days. (ESV)*

We know that Moses has already been told that he is not going to enter the promised land of the Israelites. We also know that Moses wrote the first five books of the Bible. We are currently reviewing scripture in the fourth book, Numbers. Let’s quickly jump forward to the end of Deuteronomy and see if we have anything written about the death of Moses. The entire 34th chapter of Deuteronomy tells us the story of the death of Moses. Here are the 12 verses of Deuteronomy 34. ¹ *Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. And the Lord showed him all the land, Gilead as far as Dan, ² all Naphtali, the land of Ephraim and Manasseh, all the land of Judah as far as the western sea, ³ the Negeb, and the Plain, that is, the Valley of Jericho the city of palm trees, as far as Zoar. ⁴ And the Lord said to him, “This is the land of which I swore to Abraham, to Isaac, and to Jacob, ‘I will give it to your offspring.’ I have let you see it with your eyes, but you shall not go over there.” ⁵ So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord, ⁶ and He buried him in the valley of the land of Moab opposite Beth-peor; but no one knows the place of his burial to this day. ⁷ Moses was 120 years old when he died. His eyes were undimmed, and his vigor unabated. ⁸ And the people of Israel wept for Moses in the plains of Moab thirty days. Then the days of weeping and mourning for Moses were ended. ⁹ And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him. So the people of Israel obeyed him and did as the Lord had commanded Moses. ¹⁰ And there has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face, ¹¹ none like him for all the signs and the wonders that the Lord sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land, ¹² and for all the mighty power and all the great deeds of terror that Moses did in the sight of all Israel. (ESV)*

In our return back to the book of Numbers, we find two facts to mention in chapter 27. The daughters of Zelophehad went to Moses concerning the inheritance of their father. Zelophehad only had daughters and no sons. Why weren’t they entitled to receive an inheritance? Verses 4-8, provide the answer to these daughters. ⁴ *Why should the name of our father be taken away from his clan because he had no son? Give to us a possession among our father’s brothers.”*

⁵ *Moses brought their case before the Lord. ⁶ And the Lord said to Moses, ⁷ “The daughters of Zelophehad are right. You shall give them possession of an inheritance among their father’s brothers and transfer the inheritance of their father to them. ⁸ And you shall speak to the people of Israel, saying, ‘If a man dies and has no son, then you shall transfer his inheritance to his daughter. (ESV)*

The other passage that we need to see is the transfer of power and influence from Moses to Joshua. We find this in verses 16-23. ¹⁶ *“Let the Lord, the God of the spirits of all flesh, set a man over the congregation, ¹⁷ who may go out before them and go in before them, who may lead them out and bring them in, that the congregation of the Lord may not be like sheep which have no shepherd.”*

¹⁸ *And the Lord said to Moses: “Take Joshua the son of Nun with you, a man in whom is the Spirit, and lay your hand on him; ¹⁹ set him before Eleazar the priest and before all the congregation, and inaugurate him in their sight. ²⁰ And you shall give some of your authority to him, that all the congregation of the children of Israel may be obedient. ²¹ He shall stand before Eleazar the priest, who shall inquire before the Lord for him by the judgment of the Urim. At his word they shall go out, and at his word they shall come in, he and all the children of Israel with him—all the congregation.” ²² So Moses did as the Lord commanded him. He took Joshua and set him before Eleazar the priest and before all the congregation. ²³ And he laid his hands on him and inaugurated him, just as the Lord commanded by the hand of Moses. (NKJV)*

Our first passage from the book of Deuteronomy is the short statement pertaining to king Og in the 3rd chapter, verses 10-13. ¹⁰ *We had now conquered all the cities on the plateau and all Gilead and Bashan, as far as the towns of Salecah and Edrei, which were part of Og's kingdom in Bashan.* ¹¹ *(King Og of Bashan was the last survivor of the giant Rephaites. His bed was made of iron and was more than thirteen feet long and six feet wide. It can still be seen in the Ammonite city of Rabbah.)*

¹² *"When we took possession of this land, I gave to the tribes of Reuben and Gad the territory beyond Aroer along the Arnon Gorge, plus half of the hill country of Gilead with its towns.* ¹³ *Then I gave the rest of Gilead and all of Bashan—Og's former kingdom—to the half-tribe of Manasseh. (This entire Argob region of Bashan used to be known as the land of the Rephaites. (NLT) Can you even imagine a man being over 12 foot tall and the better part of six feet wide.*

We find one more interesting statement in chapter 4, verses 25-28. This is Moses speaking with God and he is saying the following. ²⁵ *Please let me go over and see the good land beyond the Jordan, that good hill country and Lebanon.* ²⁶ *But the Lord was angry with me because of you and would not listen to me. And the Lord said to me, 'Enough from you; do not speak to me of this matter again.* ²⁷ *Go up to the top of Pisgah and lift up your eyes westward and northward and southward and eastward, and look at it with your eyes, for you shall not go over this Jordan.* ²⁸ *But charge Joshua, and encourage and strengthen him, for he shall go over at the head of this people, and he shall put them in possession of the land that you shall see.'* (ESV)

In chapter 5, we have a full review of the covenant and the Ten Commandments of God. The covenant portion is given in verses 2-6. ² *The Lord our God made a covenant with us in Horeb.* ³ *The Lord did not make this covenant with our fathers, but with us, those who are here today, all of us who are alive.* ⁴ *The Lord talked with you face to face on the mountain from the midst of the fire.* ⁵ *I stood between the Lord and you at that time, to declare to you the word of the Lord; for you were afraid because of the fire, and you did not go up the mountain. He said:*

⁶ *'I am the Lord your God who brought you out of the land of Egypt, out of the house of bondage. (NKJV) The major review, found in chapter 5, is that of the Ten Commandments. This is stated a little different from that given in Exodus, chapter 20. We find this in verses 7-22.* ⁷ *" 'You shall have no other gods before me.* ⁸ *" 'You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.* ⁹ *You shall not bow down to them or serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate me,* ¹⁰ *but showing steadfast love to thousands of those who love me and keep my commandments.* ¹¹ *" 'You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain.* ¹² *" 'Observe the Sabbath day, to keep it holy, as the Lord your God commanded you.* ¹³ *Six days you shall labor and do all your work,* ¹⁴ *but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, you or your son or your daughter or your male servant or your female servant, or your ox or your donkey or any of your livestock, or the sojourner who is within your gates, that your male servant and your female servant may rest as well as you.* ¹⁵ *You shall remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm. Therefore the Lord your God commanded you to keep the Sabbath day.* ¹⁶ *" 'Honor your father and your mother, as the Lord your God commanded you, that your days may be long, and that it may go well with you in the land that the Lord your God is giving you.* ¹⁷ *" 'You shall not murder.* ¹⁸ *" 'And you shall not commit adultery.* ¹⁹ *" 'And you shall not steal.* ²⁰ *" 'And you shall not bear false witness against your neighbor.* ²¹ *" 'And you shall not covet your neighbor's wife. And you shall not desire your neighbor's house, his field, or his male servant, or his female servant, his ox, or his donkey, or anything that is your neighbor's.'* ²² *"These words the Lord spoke to all your assembly at the mountain*

out of the midst of the fire, the cloud, and the thick darkness, with a loud voice; and he added no more. And he wrote them on two tablets of stone and gave them to me. (ESV)

Chapter 6 presents another review that carries over to the New Testament in the teachings of Jesus. First, in Deuteronomy 6:4-8, ⁴ *“Hear, O Israel: The Lord our God, the Lord is one. ⁵ You shall love the Lord your God with all your heart and with all your soul and with all your might. ⁶ And these words that I command you today shall be on your heart. ⁷ You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. ⁸ You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. ⁹ You shall write them on the doorposts of your house and on your gates. (ESV)* Now, from the New Testament, Jesus stated this in the following. Matthew 22:36-40, ³⁶ *“Teacher, which is the great commandment in the Law?” ³⁷ And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. ³⁸ This is the great and first commandment. ³⁹ And a second is like it: You shall love your neighbor as yourself. ⁴⁰ On these two commandments depend all the Law and the Prophets.” (ESV)* In Mark, chapter 12, verses 30-31, ³⁰ *And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ ³¹ The second is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.” (ESV)* In Luke 10:26-27, ²⁶ *He said to him, “What is written in the Law? How do you read it?” ²⁷ And he answered, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself.” (ESV)*

Allow me to ask a simple question to all the New Testament believers. Who do you think made this statement first, Moses or Jesus? I think Jesus knew the Law and used the Law to shame the scribes, etc. What Jesus taught was in many places a carry over from the first five books of the Bible. By knowing the Old Testament, you have a preview, in many places, of what Jesus taught. In other places, you have prophecy that foretells of things to come. Chapter 7 brings us statements that God gave to Moses to give to the Israelites. There are some very strong statements made that I can fully understand because in this day and age, we are truly in a spiritual battle between right and wrong, between God and the adversary. There is no wonder in my mind when I read the words that are given to the Israelites to recall that Ephraim and Manasseh are of the House of Israel, and in today’s world represent Great Britain and the United States. We are a holy people and must stand with Israel. When the world goes against any portion of Israel, we must stand together, not divided, and destroy all the idolatrical thoughts and images that they throw at us. God will be with His people, and, when they repent and abide with His commandments and laws, He will make all Israel great again. Read with me what Moses tells the people from Deuteronomy chapter 7, verses 3-16. ³ *You shall not intermarry with them, giving your daughters to their sons or taking their daughters for your sons, ⁴ for they would turn away your sons from following me, to serve other gods. Then the anger of the Lord would be kindled against you, and he would destroy you quickly. ⁵ But thus shall you deal with them: you shall break down their altars and dash in pieces their pillars and chop down their Asherim and burn their carved images with fire.*

⁶ *“For you are a people holy to the Lord your God. The Lord your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth. ⁷ It was not because you were more in number than any other people that the Lord set his love on you and chose you, for you were the fewest of all peoples. ⁸ but it is because the Lord loves you and is keeping the oath that he swore to your fathers, that the Lord has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. ⁹ Know therefore that the Lord your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations. ¹⁰ and repays to their face those who hate him, by*

destroying them. He will not be slack with one who hates him. He will repay him to his face. ¹¹ You shall therefore be careful to do the commandment and the statutes and the rules that I command you today.

¹² “And because you listen to these rules and keep and do them, the Lord your God will keep with you the covenant and the steadfast love that he swore to your fathers.” ¹³ He will love you, bless you, and multiply you. He will also bless the fruit of your womb and the fruit of your ground, your grain and your wine and your oil, the increase of your herds and the young of your flock, in the land that he swore to your fathers to give you. ¹⁴ You shall be blessed above all peoples. There shall not be male or female barren among you or among your livestock. ¹⁵ And the Lord will take away from you all sickness, and none of the evil diseases of Egypt, which you knew, will he inflict on you, but he will lay them on all who hate you. ¹⁶ And you shall consume all the peoples that the Lord your God will give over to you. Your eye shall not pity them, neither shall you serve their gods, for that would be a snare to you. (ESV)

It sounds to me that Christians should obey the Commandments and Laws of the Lord God and listen not to the UN, Woke crowd, or any nation that has demonized the nation of Israel. Even in the book of Revelation, we can see that the “beast” is destroyed and thrown into the lake of fire, along with the “false prophet”. But, God has a plan, He sent His Son, His only Son, to take our place and give His blood, instead of ours, to atone for the sins of all mankind. God does love His creation and He desires to have a relationship with you through all eternity, but you must repent of your sinful ways and believe on Jesus (Yeshua) as the Son of God in order for you to be on that side of eternity. Otherwise, you have failed to trust God and will share eternity with Satan, the Antichrist and the False Prophet. It is your choice, please, I pray for you, make a wise choice. Look around you and observe the spiritual battle that is going on at the moment. Remember this, Hamas and Hezbollah lose. Israel wins! Yes! They may only be a remnant, which remains, but they will win!

Chapter 8 continues with the instructions that Moses is giving to the Israelites. Allow me to start with verses 1-3 of this chapter. ¹ “The whole commandment that I command you today you shall be careful to do, that you may live and multiply, and go in and possess the land that the Lord swore to give to your fathers.” ² And you shall remember the whole way that the Lord your God has led you these forty years in the wilderness, that he might humble you, testing you to know what was in your heart, whether you would keep his commandments or not. ³ And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know, that he might make you know that man does not live by bread alone, but man lives by every word that comes from the mouth of the Lord. (ESV) Didn't Jesus use this verse of scripture when Satan tempted Christ in the desert after He was baptized by John? Matthew 4:3-4, ³ And the tempter came and said to him, “If you are the Son of God, command these stones to become loaves of bread.” ⁴ But he answered, “It is written, ‘Man shall not live by bread alone, but by every word that comes from the mouth of God.’” (ESV) Isn't there also the instruction that to establish a truth there must be 2 or 3 witnesses? Wouldn't the statement by Jesus be one witness, Matthew would be the second witness, Matthew recorded it just above and how about Luke as the third witness. Luke 4:3-4, ³ The devil said to him, “If you are the Son of God, command this stone to become bread.” ⁴ And Jesus answered him, “It is written, ‘Man shall not live by bread alone.’” (ESV)

There is another passage that is recorded in chapter 8 that I'd like to share with you. Please read verses 11-20 of chapter 8. ¹¹ “Take care lest you forget the Lord your God by not keeping his commandments and his rules and his statutes, which I command you today,” ¹² lest, when you have eaten and are full and have built good houses and live in them, ¹³ and when your herds and flocks multiply and your silver and gold is multiplied and all that you have is multiplied, ¹⁴ then your heart be lifted up, and you forget the Lord your God, who brought you out of the land of Egypt, out of the house of slavery, ¹⁵ who led you through the great and terrifying wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water, who brought you water out of the flinty rock, ¹⁶ who fed you

in the wilderness with manna that your fathers did not know, that he might humble you and test you, to do you good in the end. ¹⁷ *Beware lest you say in your heart, 'My power and the might of my hand have gotten me this wealth.'* ¹⁸ *You shall remember the Lord your God, for it is he who gives you power to get wealth, that he may confirm his covenant that he swore to your fathers, as it is this day.* ¹⁹ *And if you forget the Lord your God and go after other gods and serve them and worship them, I solemnly warn you today that you shall surely perish.* ²⁰ *Like the nations that the Lord makes to perish before you, so shall you perish, because you would not obey the voice of the Lord your God.* (ESV) It seems to me, as I look around today, that there are many people who have gotten the bighead and honestly believe that it was they, themselves, who gained all their material wealth. President Donald J. Trump and his team of cabinet members should be in every American's daily prayers to do the will of God, that they follow God's Laws and weed out all the corruption that there is within the "swamp". Bureaucrats have taken over the government and are running it in the manner of men and not in the manner of guidance of God Almighty. It is only through the repentance of the people, of our entire society, along with the courage and faith, that God will lead the people who make up the citizens of the United States that will Make America Great Again. Look around the world today. The Middle East is still at war between Israel and the Iranian proxies. Russia and Ukraine have been fighting for over three years. Europe has gone socialistic in many ways. Africa and South America nations are listening to the dictates of the United Nations, who desire to form a one world government, not under the leadership of God, but under the leadership of men. China, Russia, North Korea and Iran have formed an evil axis against the United States. Nations in Europe, especially, England, France and Germany have moved toward the left in their form of politics. How many of the nations in the United Nations are against Israel? News paper articles indicate that England has a "swamp" problem, along with South Korea. Both Canada and Australia have shifted toward the left in their governments. Take a serious look at the protesting that is going on in the United States over what the Trump Administration is doing to correct our problems. Our government does not have a million dollar debt, nor a billion dollar debt. Our debt is now over 36 trillion dollars. I think there are 13 zeros in that number. Does anyone care about this number and how it got to be so large? Can you really read the Bible, claim to be a Christian, know about all the corruption and evil in our government and still protest because you lost your job?

I fully understand that there are those who have lost their position in some agency office. I pray for those who have lost their job that God will lead them to another job. However, there is a saying that I was brought up with, "waste not, want not". How can you stand up and protest when the agency you were working under was wasting not millions, but billions, of dollars every year from wasteful spending. Surely, you are not that stupid to believe that there was no end to money, nor an accounting of where the money was being spent. There are federal agencies that have not been audited in over seventy years. Who is it that you think will have to pay all that debt? Are you one of those who are not married, do not have children, therefore no grandchildren and you're not the one who will pay off this debt? Therefore, you don't care who has to pay it back as long as you get your next paycheck from the government. Shame on you, you should be thankful that our form of government is still operating in some sensible manner and that you even received a paycheck. Was there any redundancy in the job you were performing? Are you the backup for the backup, for the backup and the other 3 service centers have their backup personnel also?

In reading the first 5 books of the Bible, I can see, more importantly, and understand why my God gave instructions to Moses more than one time. I can also see the reasons for the flood event of Noah and the promises given to Abraham. It appears that God has allocated a period of six thousand years for man to establish and attempt to play with an honest, workable government system. It also seems to me that God works best on the number seven. Seven days of creation, seven days in a week, and so forth. Man's number is six, therefore the number six, six, six is the number for the "beast" in

Revelation. All the number 666 is, is a counterfeit or mocking number against God's number of 777 representing the Trinity. In gathering all of this, and expressing my thoughts over the situation of our government, I have one more thing to record. Go back to chapter 8 and reread verses 5-6. ⁵ *You should know in your heart that as a man chastens his son, so the Lord your God chastens you.* ⁶ *Therefore you shall keep the commandments of the Lord your God, to walk in His ways and to fear Him.* (NKJV)

I have no desire to upset you or to make you mad. Times have changed. I believe that we have reached the season of the Lord's return, or the latter days of mankind's existence prior to the second coming of Jesus Christ (Yeshua). In today's society, there are far too many who are very self-centered and are only looking out for themselves. They do not worry about parents. In fact, they may be a college graduate but have no full time job, and instead of trying to help their parents, they are living in the basement and still eating from their father's table. In this case, what happened to Commandment number 5? There are others who believe that they can do anything they want toward self-gratification. Same sex marriage, homosexual practices, and intimate relationships outside of marriage are all okay with the self-centered group. What happened to the commandment, "Thou shall not commit adultery"? We also see the greed in many a heart of this generation. Isn't that the last commandment, "Thou shall not covet anything of thy neighbor's"? Of course the "Thou shall not steal", "Thou shall not lie" and "Thou shall not murder", went out the window a long time ago. For another example, let's consider for the moment the commandment, "Thou shall not murder". We, society as a whole, do not run around as in the days of the "old west" with pistols strapped to our waist. We don't just shoot someone because they said something that you didn't like. However, on the other hand, we had Roe vs. Wade thrown out of federal law and it was up to the states to dictate if abortion was to be legal or not. Many of our states have put abortion back into their laws and made it legal. But, I would really like a serious answer, isn't the taking of a life murder? Isn't the sixth commandment the one that indicates mankind is not to murder? Did you read in that commandment that murder only counted if the person being killed was an adult? What happened to the millions of babies that have been killed through the medical treatment of an abortion? Mankind blows this one off with the statements that a) it's a woman's right and b) it's a health issue! Come on folks, let's get real, this is the same as sacrificing your children to Molech. Following are several verses that will show how terrible this sin really is. Leviticus 18:21, ²¹ *You shall not give any of your children to offer them to Molech, and so profane the name of your God: I am the Lord.* (ESV) Leviticus 20:2-6, ² *Say to the people of Israel, Any one of the people of Israel or of the strangers who sojourn in Israel who gives any of his children to Molech shall surely be put to death. The people of the land shall stone him with stones.* ³ *I myself will set my face against that man and will cut him off from among his people, because he has given one of his children to Molech, to make my sanctuary unclean and to profane my holy name.* ⁴ *And if the people of the land do at all close their eyes to that man when he gives one of his children to Molech, and do not put him to death,* ⁵ *then I will set my face against that man and against his clan and will cut them off from among their people, him and all who follow him in whoring after Molech.* (ESV) One more passage of scripture to show you how much God detests this practice. Turn to Jeremiah 32:35, ³⁵ *They built the high places of Baal in the Valley of the Son of Hinnom, to offer up their sons and daughters to Molech, though I did not command them, nor did it enter into my mind, that they should do this abomination, to cause Judah to sin.* (ESV) So, of the six moral commandments, all six are easily overlooked and not taken as something to be morally strong about. Can't you see, by the words of the Bible, which Moses spoke to the Israelites that God is angry and just about ready to cause you to perish. There is a need for every American to stop and think, do I need to repent? Are there sins in my life that I haven't taken to God to ask for His mercy and grace and to accept His Son as my LORD?

We also need to look at the four godly commandments. These four are really not that hard to obey. Commandment number one is, "I am the Lord thy God, thou shall have no other gods before me".

Commandment 2 seems to be rather simple, “Thou are to make no graven image of anything which God has created”. Taking that one step further, we are not to idolize or cherish any type of object. We may not have made an object with our own hands, but if we worship our car, or a sport team or anything else that we may place before God, we have violated this command. Commandment 3, “Thou shall not take the name of the Lord thy God in vain”. Ah! The last commandment to speak about is commandment 4, “Thou shall keep the Sabbath and sanctify it”. The seventh day is the Sabbath of the Lord and we are to keep it holy. Now, there are many, many people who, nowadays, believe that this has been done away with when Jesus died on the cross. Not so my friends! The easiest way to prove this is to actually turn to the New Testament and see what Jesus did. Remember, we are supposed to be Christians. That literally means that we are following the modeling that Jesus did while He was on earth the first time. The Gospels of Matthew, Mark, Luke and John all record the words and actions of Jesus. If mankind would only take any red letter edition of the Bible, and read and study the words of Jesus, they should be able to understand what it means to be a Christian. If you disavow or change His word in a red letter edition you have changed Christianity into a counterfeit religion. Jesus observed the Sabbath as the seventh day. He did not play around with mankind’s mocking of God’s Word until the year 324 when man change the Sabbath to Sunday. That was mankind’s change and not by authority of God. Jesus even told the rich young man to follow the Commandments. Any person who is not following all of the commandments is not following the teachings of Jesus. Are you following all of these teachings? Have you spoken to your pastor and asked, “Why don’t we follow Jesus’ example and worship on Saturday as the Bible says?” If you are told that your denomination follows the tradition of that particular denomination, you are not in a Christ believing, Christ following church, and are not following the words and commands of God. If that is what you want and what you believe, who am I to tell you different. Remember, you are the one who selects where you will spend eternity. Choose wisely! If it is your choice to follow what your church dictates, you are actually following the words of your church framers and not under the authority of God. In fact, Paul even says that this is a false prophet being led by Satan, the god of this world. 2 Corinthians 11:13-15. ¹³ *For such men are false apostles, deceitful workmen, disguising themselves as apostles of Christ.* ¹⁴ *And no wonder, for even Satan disguises himself as an angel of light.* ¹⁵ *So it is no surprise if his servants, also, disguise themselves as servants of righteousness. Their end will correspond to their deeds.* (ESV) For the verse pertaining to Satan as the god of this world, we find that in 2 Corinthians 4:4-5. ⁴ *In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.* ⁵ *For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus’ sake.* (ESV)

Moses makes the following statement to the children of Israel in chapter 11, verses 26-28. ²⁶ *"Behold, I set before you today a blessing and a curse: ²⁷ the blessing, if you obey the commandments of the Lord your God which I command you today; ²⁸ and the curse, if you do not obey the commandments of the Lord your God, but turn aside from the way which I command you today, to go after other gods which you have not known.* (NKJV) I am not a prophet, however, I do believe that I am a watchman. I have attempted to illustrate for you that there are always a minimum of two choices. The choice made is always up to the individual, remember, God gave to every person “Free will choice”. We are the ones who decide to follow godliness or evil, right from wrong, the narrow path or the broad highway.

In chapter 12, there are two verses that we need to know for understanding. The first is verse 16, ¹⁶ *Only you shall not eat the blood; you shall pour it on the earth like water.* (NKJV) The other verses are 23-25. ²³ *Only be sure that you do not eat the blood, for the blood is the life, and you shall not eat the life with the flesh.* ²⁴ *You shall not eat it; you shall pour it out on the earth like water.* ²⁵ *You shall not eat it, that all may go well with you and with your children after you, when you do what is right in the sight of the Lord.* (ESV) Why did I say that we needed to know what these verses teach us? The answer rests

within the word blood. If we are talking about a living entity, be it human or animal, it is the blood that sustains life. Stop the flow of blood and that entity dies. Blood is also that element which atones for sin. It is for this reason that God sent Jesus (Yeshua) to be the pure sacrifice for all of mankind's sins. Through God's love for His creation, He desired for everyone to be holy and sinless. But the human heart, because of sin, is not in a perfect relationship with God, therefore, we must pay a price for our sins. God sent Jesus to correct this condition for all who would accept Jesus as their Lord and Savior. This was done through the blood of Christ being given for all of mankind. Here is another important fact that you need to know. This is the one thing that Satan cannot counterfeit. Satan can duplicate many things because he was, and is, a fallen angel, but, he cannot duplicate the blood of Christ. Here is the reason why he can't do that. Satan is a spirit! Spirits do not have blood. Jesus was born in the flesh, and that is the reason why He was not sent by God as a spirit. The second reason why Jesus came as a flesh and blood person was because spirits cannot die. Jesus could die, and did on the cross for all of mankind.

There is another jump forward lesson at which we must look. Turn with me over to Ezekiel chapter 37 and look at the story of the valley of dry bones, verses 1-14. ¹ *The hand of the Lord came upon me and brought me out in the Spirit of the Lord, and set me down in the midst of the valley; and it was full of bones.* ² *Then He caused me to pass by them all around, and behold, there were very many in the open valley; and indeed they were very dry.* ³ *And He said to me, "Son of man, can these bones live?" So I answered, "O Lord God, You know."* ⁴ *Again He said to me, "Prophecy to these bones, and say to them, 'O dry bones, hear the word of the Lord!'"* ⁵ *Thus says the Lord God to these bones: "Surely I will cause breath to enter into you, and you shall live. I will put sinews on you and bring flesh upon you, cover you with skin and put breath in you; and you shall live. Then you shall know that I am the Lord."* " "

⁷ *So I prophesied as I was commanded; and as I prophesied, there was a noise, and suddenly a rattling; and the bones came together, bone to bone.* ⁸ *Indeed, as I looked, the sinews and the flesh came upon them, and the skin covered them over; but there was no breath in them.* ⁹ *Also He said to me, "Prophecy to the breath, prophecy, son of man, and say to the breath, 'Thus says the Lord God: "Come from the four winds, O breath, and breathe on these slain, that they may live."'"* ¹⁰ *So I prophesied as He commanded me, and breath came into them, and they lived, and stood upon their feet, an exceedingly great army.*

¹¹ *Then He said to me, "Son of man, these bones are the whole house of Israel. They indeed say, 'Our bones are dry, our hope is lost, and we ourselves are cut off!'"* ¹² *Therefore prophecy and say to them, 'Thus says the Lord God: "Behold, O My people, I will open your graves and cause you to come up from your graves, and bring you into the land of Israel."* ¹³ *Then you shall know that I am the Lord, when I have opened your graves, O My people, and brought you up from your graves.* ¹⁴ *I will put My Spirit in you, and you shall live, and I will place you in your own land. Then you shall know that I, the Lord, have spoken it and performed it," says the Lord.* " " (NKJV) Notice by God's Own words two things. First, we are told that life is in the blood (Deut. 12:23). Second, we see that God is going to put His Spirit in this army of dry bones (Eze. 37:14). Spirit bodies can be seen, in fact they can even eat. Anyone who claims to be a Christian should be able to explain that without too much trouble. Jesus was seen many times after He arose from the dead. One moment He wasn't in a closed room and the next moment He was. He walked with two followers on the way to Emmaus and ate with them. He met the Apostles at the sea of Galilee and ate fish with them. But, Jesus was, and is, a Spirit. He, now, has no blood in His body. This army of dry bones are all spirit beings, they did not have blood put back into their fleshly body to be in human form.

We are continuing through the book of Deuteronomy. We have skipped several chapters but there is a cute, at least by today's standard, statement in Deuteronomy, chapter 22 verse 5. ⁵ *"A woman shall not wear anything that pertains to a man, nor shall a man put on a woman's garment, for all who*

do so are an abomination to the Lord your God. (NKJV) Here's another one in chapter 23, verse 17. ¹⁷ *There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. (KJV)* The New Living Translation has an interesting manner of presenting this verse. ¹⁷ *"No Israelite, whether man or woman, may become a temple prostitute. (NLT)* There are a couple of Miscellaneous Laws in chapter 24 that might be fun to consider. The first is verses 1-4. ¹ *"When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some uncleanness in her, and he writes her a certificate of divorce, puts it in her hand, and sends her out of his house, ² when she has departed from his house, and goes and becomes another man's wife, ³ if the latter husband detests her and writes her a certificate of divorce, puts it in her hand, and sends her out of his house, or if the latter husband dies who took her as his wife, ⁴ then her former husband who divorced her must not take her back to be his wife after she has been defiled; for that is an abomination before the Lord, and you shall not bring sin on the land which the Lord your God is giving you as an inheritance. (NKJV)* The second verse is verse 5. ⁵ *"When a man has taken a new wife, he shall not go out to war or be charged with any business; he shall be free at home one year, and bring happiness to his wife whom he has taken. (NKJV)* Probably, the most important message that can be taken from the book of Deuteronomy is found in chapter 28. The first portion of this chapter gives the blessings that will be with you if you obey the commandments of our God. We find these blessings in the verses from 1-14. ¹ *"And if you faithfully obey the voice of the Lord your God, being careful to do all his commandments that I command you today, the Lord your God will set you high above all the nations of the earth. ² And all these blessings shall come upon you and overtake you, if you obey the voice of the Lord your God. ³ Blessed shall you be in the city, and blessed shall you be in the field. ⁴ Blessed shall be the fruit of your womb and the fruit of your ground and the fruit of your cattle, the increase of your herds and the young of your flock. ⁵ Blessed shall be your basket and your kneading bowl. ⁶ Blessed shall you be when you come in, and blessed shall you be when you go out.*

⁷ *"The Lord will cause your enemies who rise against you to be defeated before you. They shall come out against you one way and flee before you seven ways. ⁸ The Lord will command the blessing on you in your barns and in all that you undertake. And he will bless you in the land that the Lord your God is giving you. ⁹ The Lord will establish you as a people holy to himself, as he has sworn to you, if you keep the commandments of the Lord your God and walk in his ways. ¹⁰ And all the peoples of the earth shall see that you are called by the name of the Lord, and they shall be afraid of you. ¹¹ And the Lord will make you abound in prosperity, in the fruit of your womb and in the fruit of your livestock and in the fruit of your ground, within the land that the Lord swore to your fathers to give you. ¹² The Lord will open to you his good treasury, the heavens, to give the rain to your land in its season and to bless all the work of your hands. And you shall lend to many nations, but you shall not borrow. ¹³ And the Lord will make you the head and not the tail, and you shall only go up and not down, if you obey the commandments of the Lord your God, which I command you today, being careful to do them, ¹⁴ and if you do not turn aside from any of the words that I command you today, to the right hand or to the left, to go after other gods to serve them. (ESV)*

There is also a list of curses because of disobedience. We find the curses in verses 15-68. ¹⁵ *"But if you will not obey the voice of the Lord your God or be careful to do all his commandments and his statutes that I command you today, then all these curses shall come upon you and overtake you. ¹⁶ Cursed shall you be in the city, and cursed shall you be in the field. ¹⁷ Cursed shall be your basket and your kneading bowl. ¹⁸ Cursed shall be the fruit of your womb and the fruit of your ground, the increase of your herds and the young of your flock. ¹⁹ Cursed shall you be when you come in, and cursed shall you be when you go out.*

²⁰ *"The Lord will send on you curses, confusion, and frustration in all that you undertake to do, until you are destroyed and perish quickly on account of the evil of your deeds, because you have*

forsaken me. ²¹ The Lord will make the pestilence stick to you until he has consumed you off the land that you are entering to take possession of it. ²² The Lord will strike you with wasting disease and with fever, inflammation and fiery heat, and with drought and with blight and with mildew. They shall pursue you until you perish. ²³ And the heavens over your head shall be bronze, and the earth under you shall be iron. ²⁴ The Lord will make the rain of your land powder. From heaven dust shall come down on you until you are destroyed.

²⁵ “The Lord will cause you to be defeated before your enemies. You shall go out one way against them and flee seven ways before them. And you shall be a horror to all the kingdoms of the earth. ²⁶ And your dead body shall be food for all birds of the air and for the beasts of the earth, and there shall be no one to frighten them away. ²⁷ The Lord will strike you with the boils of Egypt, and with tumors and scabs and itch, of which you cannot be healed. ²⁸ The Lord will strike you with madness and blindness and confusion of mind, ²⁹ and you shall grope at noonday, as the blind grope in darkness, and you shall not prosper in your ways. And you shall be only oppressed and robbed continually, and there shall be no one to help you. ³⁰ You shall betroth a wife, but another man shall ravish her. You shall build a house, but you shall not dwell in it. You shall plant a vineyard, but you shall not enjoy its fruit. ³¹ Your ox shall be slaughtered before your eyes, but you shall not eat any of it. Your donkey shall be seized before your face, but shall not be restored to you. Your sheep shall be given to your enemies, but there shall be no one to help you. ³² Your sons and your daughters shall be given to another people, while your eyes look on and fail with longing for them all day long, but you shall be helpless. ³³ A nation that you have not known shall eat up the fruit of your ground and of all your labors, and you shall be only oppressed and crushed continually, ³⁴ so that you are driven mad by the sights that your eyes see. ³⁵ The Lord will strike you on the knees and on the legs with grievous boils of which you cannot be healed, from the sole of your foot to the crown of your head.

³⁶ “The Lord will bring you and your king whom you set over you to a nation that neither you nor your fathers have known. And there you shall serve other gods of wood and stone. ³⁷ And you shall become a horror, a proverb, and a byword among all the peoples where the Lord will lead you away. ³⁸ You shall carry much seed into the field and shall gather in little, for the locust shall consume it. ³⁹ You shall plant vineyards and dress them, but you shall neither drink of the wine nor gather the grapes, for the worm shall eat them. ⁴⁰ You shall have olive trees throughout all your territory, but you shall not anoint yourself with the oil, for your olives shall drop off. ⁴¹ You shall father sons and daughters, but they shall not be yours, for they shall go into captivity. ⁴² The cricket shall possess all your trees and the fruit of your ground. ⁴³ The sojourner who is among you shall rise higher and higher above you, and you shall come down lower and lower. ⁴⁴ He shall lend to you, and you shall not lend to him. He shall be the head, and you shall be the tail.

⁴⁵ “All these curses shall come upon you and pursue you and overtake you till you are destroyed, because you did not obey the voice of the Lord your God, to keep his commandments and his statutes that he commanded you. ⁴⁶ They shall be a sign and a wonder against you and your offspring forever. ⁴⁷ Because you did not serve the Lord your God with joyfulness and gladness of heart, because of the abundance of all things, ⁴⁸ therefore you shall serve your enemies whom the Lord will send against you, in hunger and thirst, in nakedness, and lacking everything. And he will put a yoke of iron on your neck until he has destroyed you. ⁴⁹ The Lord will bring a nation against you from far away, from the end of the earth, swooping down like the eagle, a nation whose language you do not understand, ⁵⁰ a hard-faced nation who shall not respect the old or show mercy to the young. ⁵¹ It shall eat the offspring of your cattle and the fruit of your ground, until you are destroyed; it also shall not leave you grain, wine, or oil, the increase of your herds or the young of your flock, until they have caused you to perish.

⁵² “They shall besiege you in all your towns, until your high and fortified walls, in which you trusted, come down throughout all your land. And they shall besiege you in all your towns throughout

all your land, which the Lord your God has given you.⁵³ And you shall eat the fruit of your womb, the flesh of your sons and daughters, whom the Lord your God has given you, in the siege and in the distress with which your enemies shall distress you.⁵⁴ The man who is the most tender and refined among you will begrudge food to his brother, to the wife he embraces, and to the last of the children whom he has left,⁵⁵ so that he will not give to any of them any of the flesh of his children whom he is eating, because he has nothing else left, in the siege and in the distress with which your enemy shall distress you in all your towns.⁵⁶ The most tender and refined woman among you, who would not venture to set the sole of her foot on the ground because she is so delicate and tender, will begrudge to the husband she embraces, to her son and to her daughter,⁵⁷ her afterbirth that comes out from between her feet and her children whom she bears, because lacking everything she will eat them secretly, in the siege and in the distress with which your enemy shall distress you in your towns.

⁵⁸ “If you are not careful to do all the words of this law that are written in this book, that you may fear this glorious and awesome name, the Lord your God,⁵⁹ then the Lord will bring on you and your offspring extraordinary afflictions, afflictions severe and lasting, and sicknesses grievous and lasting.⁶⁰ And he will bring upon you again all the diseases of Egypt, of which you were afraid, and they shall cling to you.⁶¹ Every sickness also and every affliction that is not recorded in the book of this law, the Lord will bring upon you, until you are destroyed.⁶² Whereas you were as numerous as the stars of heaven, you shall be left few in number, because you did not obey the voice of the Lord your God.⁶³ And as the Lord took delight in doing you good and multiplying you, so the Lord will take delight in bringing ruin upon you and destroying you. And you shall be plucked off the land that you are entering to take possession of it.

⁶⁴ “And the Lord will scatter you among all peoples, from one end of the earth to the other, and there you shall serve other gods of wood and stone, which neither you nor your fathers have known.⁶⁵ And among these nations you shall find no respite, and there shall be no resting place for the sole of your foot, but the Lord will give you there a trembling heart and failing eyes and a languishing soul.⁶⁶ Your life shall hang in doubt before you. Night and day you shall be in dread and have no assurance of your life.⁶⁷ In the morning you shall say, ‘If only it were evening!’ and at evening you shall say, ‘If only it were morning!’ because of the dread that your heart shall feel, and the sights that your eyes shall see.⁶⁸ And the Lord will bring you back in ships to Egypt, a journey that I promised that you should never make again; and there you shall offer yourselves for sale to your enemies as male and female slaves, but there will be no buyer.” (ESV)

In chapter 30, of the book of Deuteronomy, we find Moses continuing to be the prophet of God to the children of Israel. We know the people have wandered through the wilderness for forty years as God humbles the older generation who left Egypt. We also know that all of that generation, except two people have died. Now, Moses is giving the younger generation another covenant from God. We learned, in chapter 29, verse 5, that their clothes and their shoes did not wear out during the forty years they were in the wilderness.⁵ *I have led you forty years in the wilderness. Your clothes have not worn out on you, and your sandals have not worn off your feet.* (ESV) Here are some of the verses that Moses told to the people. Verses 1-3, ¹ “And when all these things come upon you, the blessing and the curse, which I have set before you, and you call them to mind among all the nations where the Lord your God has driven you,² and return to the Lord your God, you and your children, and obey his voice in all that I command you today, with all your heart and with all your soul,³ then the Lord your God will restore your fortunes and have compassion on you, and he will gather you again from all the peoples where the Lord your God has scattered you. Verses 5-6, ⁵ And the Lord your God will bring you into the land that your fathers possessed, that you may possess it. And he will make you more prosperous and numerous than your fathers.⁶ And the Lord your God will circumcise your heart and the heart of your offspring, so that you will love the Lord your God with all your heart and with all your soul, that you may live.

Verses 12, 14-16,¹² *It is not in heaven, that you should say, 'Who will ascend to heaven for us and bring it to us, that we may hear it and do it?'*¹⁴ *But the word is very near you. It is in your mouth and in your heart, so that you can do it.*¹⁵ *"See, I have set before you today life and good, death and evil.*¹⁶ *If you obey the commandments of the Lord your God that I command you today, by loving the Lord your God, by walking in his ways, and by keeping his commandments and his statutes and his rules, then you shall live and multiply, and the Lord your God will bless you in the land that you are entering to take possession of it. (ESV)*

In chapter 31, God fortells to Moses the fate of the children of Israel in the future after they enter the promised land. This is recorded in verses 14-23. ¹⁴ *And the Lord said to Moses, "Behold, the days approach when you must die. Call Joshua and present yourselves in the tent of meeting, that I may commission him."* And Moses and Joshua went and presented themselves in the tent of meeting. ¹⁵ *And the Lord appeared in the tent in a pillar of cloud. And the pillar of cloud stood over the entrance of the tent.*

¹⁶ *And the Lord said to Moses, "Behold, you are about to lie down with your fathers. Then this people will rise and whore after the foreign gods among them in the land that they are entering, and they will forsake me and break my covenant that I have made with them.*¹⁷ *Then my anger will be kindled against them in that day, and I will forsake them and hide my face from them, and they will be devoured. And many evils and troubles will come upon them, so that they will say in that day, 'Have not these evils come upon us because our God is not among us?'*¹⁸ *And I will surely hide my face in that day because of all the evil that they have done, because they have turned to other gods.*

¹⁹ *"Now therefore write this song and teach it to the people of Israel. Put it in their mouths, that this song may be a witness for me against the people of Israel.*²⁰ *For when I have brought them into the land flowing with milk and honey, which I swore to give to their fathers, and they have eaten and are full and grown fat, they will turn to other gods and serve them, and despise me and break my covenant.*²¹ *And when many evils and troubles have come upon them, this song shall confront them as a witness (for it will live unforgotten in the mouths of their offspring). For I know what they are inclined to do even today, before I have brought them into the land that I swore to give."*²² *So Moses wrote this song the same day and taught it to the people of Israel.*

²³ *And the Lord commissioned Joshua the son of Nun and said, "Be strong and courageous, for you shall bring the people of Israel into the land that I swore to give them. I will be with you." (ESV)*

The song of Moses is recorded in chapter 32. I'm inserting the verses from 1-47. ¹ *"Give ear, O heavens, and I will speak, and let the earth hear the words of my mouth.*² *May my teaching drop as the rain, my speech distill as the dew, like gentle rain upon the tender grass, and like showers upon the herb.*³ *For I will proclaim the name of the Lord; ascribe greatness to our God!*⁴ *"The Rock, his work is perfect, for all his ways are justice. A God of faithfulness and without iniquity, just and upright is he.*⁵ *They have dealt corruptly with him; they are no longer his children because they are blemished; they are a crooked and twisted generation.*⁶ *Do you thus repay the Lord, you foolish and senseless people? Is not he your father, who created you, who made you and established you?*

⁷ *Remember the days of old; consider the years of many generations; ask your father, and he will show you, your elders, and they will tell you.*⁸ *When the Most High gave to the nations their inheritance, when he divided mankind, he fixed the borders of the peoples according to the number of the sons of God.*⁹ *But the Lord's portion is his people, Jacob his allotted heritage.*¹⁰ *"He found him in a desert land, and in the howling waste of the wilderness; he encircled him, he cared for him, he kept him as the apple of his eye.*¹¹ *Like an eagle that stirs up its nest, that flutters over its young, spreading out its wings, catching them, bearing them on its pinions,*¹² *the Lord alone guided him, no foreign god was with him.*¹³ *He made him ride on the high places of the land, and he ate the produce of the field,*

and he suckled him with honey out of the rock, and oil out of the flinty rock.¹⁴ Curds from the herd, and milk from the flock, with fat of lambs, rams of Bashan and goats, with the very finest of the wheat—and you drank foaming wine made from the blood of the grape.

¹⁵ “But Jeshurun grew fat, and kicked; you grew fat, stout, and sleek; then he forsook God who made him and scoffed at the Rock of his salvation.¹⁶ They stirred him to jealousy with strange gods; with abominations they provoked him to anger.¹⁷ They sacrificed to demons that were no gods, to gods they had never known, to new gods that had come recently, whom your fathers had never dreaded.¹⁸ You were unmindful of the Rock that bore you, and you forgot the God who gave you birth.¹⁹ “The Lord saw it and spurned them, because of the provocation of his sons and his daughters. And he said, ‘I will hide my face from them; I will see what their end will be, For they are a perverse generation, children in whom is no faithfulness.²¹ They have made me jealous with what is no god; they have provoked me to anger with their idols. So I will make them jealous with those who are no people; I will provoke them to anger with a foolish nation.²² For a fire is kindled by my anger, and it burns to the depths of Sheol, devours the earth and its increase, and sets on fire the foundations of the mountains.²³ “ ‘And I will heap disasters upon them; I will spend my arrows on them;²⁴ they shall be wasted with hunger, and devoured by plague and poisonous pestilence; I will send the teeth of beasts against them, with the venom of things that crawl in the dust.²⁵ Outdoors the sword shall bereave, and indoors terror, for young man and woman alike, the nursing child with the man of gray hairs.²⁶ I would have said, “I will cut them to pieces; I will wipe them from human memory,”²⁷ had I not feared provocation by the enemy, lest their adversaries should misunderstand, lest they should say, “Our hand is triumphant, it was not the Lord who did all this.”²⁸ “For they are a nation void of counsel, and there is no understanding in them.²⁹ If they were wise, they would understand this; they would discern their latter end!³⁰ How could one have chased a thousand, and two have put ten thousand to flight, unless their Rock had sold them, and the Lord had given them up?³¹ For their rock is not as our Rock; our enemies are by themselves.³² For their vine comes from the vine of Sodom and from the fields of Gomorrah; their grapes are grapes of poison; their clusters are bitter;³³ their wine is the poison of serpents and the cruel venom of asps.³⁴ “ ‘Is not this laid up in store with me, sealed up in my treasures?³⁵ Vengeance is mine, and recompense, for the time when their foot shall slip; for the day of their calamity is at hand, and their doom comes swiftly.’³⁶ For the Lord will vindicate his people and have compassion on his servants, when he sees that their power is gone and there is none remaining, bond or free.³⁷ Then he will say, ‘Where are their gods, the rock in which they took refuge,³⁸ who ate the fat of their sacrifices and drank the wine of their drink offering? Let them rise up and help you; let them be your protection!’³⁹ “ ‘See now that I, even I, am he, and there is no god beside me; I kill and I make alive; I wound and I heal; and there is none that can deliver out of my hand.⁴⁰ For I lift up my hand to heaven and swear, As I live forever,⁴¹ if I sharpen my flashing sword and my hand takes hold on judgment, I will take vengeance on my adversaries and will repay those who hate me.⁴² I will make my arrows drunk with blood, and my sword shall devour flesh—with the blood of the slain and the captives, from the long-haired heads of the enemy.’⁴³ “Rejoice with him, O heavens; bow down to him, all gods, for he avenges the blood of his children and takes vengeance on his adversaries. He repays those who hate him and cleanses his people’s land.”⁴⁴ Moses came and recited all the words of this song in the hearing of the people, he and Joshua the son of Nun.⁴⁵ And when Moses had finished speaking all these words to all Israel,⁴⁶ he said to them, “Take to heart all the words by which I am warning you today, that you may command them to your children, that they may be careful to do all the words of this law.⁴⁷ For it is no empty word for you, but your very life, and by this word you shall live long in the land that you are going over the Jordan to possess.” (ESV)

In chapter 33, we find the blessing that Moses placed on each of the tribes of Israel prior to his death. We begin these blessings with verse 4 through verse 27. ⁴ *Moses commanded a law for us, A*

heritage of the congregation of Jacob. ⁵ And He was King in Jeshurun, When the leaders of the people were gathered, All the tribes of Israel together.

⁶ "Let Reuben live, and not die, Nor let his men be few."

⁷ And this he said of Judah: "Hear, Lord, the voice of Judah, And bring him to his people; Let his hands be sufficient for him, And may You be a help against his enemies."

⁸ And of Levi he said: "Let Your Thummim and Your Urim be with Your holy one, Whom You tested at Massah, And with whom You contended at the waters of Meribah, ⁹ Who says of his father and mother, 'I have not seen them'; Nor did he acknowledge his brothers, Or know his own children; For they have observed Your word And kept Your covenant. ¹⁰ They shall teach Jacob Your judgments, And Israel Your law. They shall put incense before You, And a whole burnt sacrifice on Your altar. ¹¹ Bless his substance, Lord, And accept the work of his hands; Strike the loins of those who rise against him, And of those who hate him, that they rise not again."

¹² Of Benjamin he said: "The beloved of the Lord shall dwell in safety by Him, Who shelters him all the day long; And he shall dwell between His shoulders."

¹³ And of Joseph he said: "Blessed of the Lord is his land, With the precious things of heaven, with the dew, And the deep lying beneath, ¹⁴ With the precious fruits of the sun, With the precious produce of the months, ¹⁵ With the best things of the ancient mountains, With the precious things of the everlasting hills, ¹⁶ With the precious things of the earth and its fullness, And the favor of Him who dwelt in the bush. Let the blessing come 'on the head of Joseph, And on the crown of the head of him who was separate from his brothers.' ¹⁷ His glory is like a firstborn bull, And his horns like the horns of the wild ox; Together with them He shall push the peoples To the ends of the earth; They are the ten thousands of Ephraim, And they are the thousands of Manasseh."

¹⁸ And of Zebulun he said: "Rejoice, Zebulun, in your going out, And Issachar in your tents! ¹⁹ They shall call the peoples to the mountain; There they shall offer sacrifices of righteousness; For they shall partake of the abundance of the seas And of treasures hidden in the sand."

²⁰ And of Gad he said: "Blessed is he who enlarges Gad; He dwells as a lion, And tears the arm and the crown of his head. ²¹ He provided the first part for himself, Because a lawgiver's portion was reserved there. He came with the heads of the people; He administered the justice of the Lord, And His judgments with Israel."

²² And of Dan he said: "Dan is a lion's whelp; He shall leap from Bashan."

²³ And of Naphtali he said: "O Naphtali, satisfied with favor, And full of the blessing of the Lord, Possess the west and the south."

²⁴ And of Asher he said: "Asher is most blessed of sons; Let him be favored by his brothers, And let him dip his foot in oil. ²⁵ Your sandals shall be iron and bronze; As your days, so shall your strength be.

²⁶ "There is no one like the God of Jeshurun, Who rides the heavens to help you, And in His excellency on the clouds. ²⁷ The eternal God is your refuge, And underneath are the everlasting arms; He will thrust out the enemy from before you, And will say, 'Destroy!' (NKJV)

There are 12 tribes that are given in these verses, however, if a person goes through the blessings in this chapter there is no mention of the tribe of Simeon, which would make the 13th tribe. The last verse reference to include the name Simeon is Deuteronomy 27:12, and the next verse where we will find the name Simeon is in Joshua 19:1. I cannot explain why the name of Simeon is not given in the blessing that Moses gave to each tribe before he went up the mountain to die.

Chapter 34 closes out the book of Deuteronomy, or another way of identifying the first five books of the Bible is the Torah.

Joshua and Beyond

We have gone through the first five books of the Bible and have arrived at the book of Joshua. Recall that God did not allow Moses to enter the promised land and he died in the land of Moab. Joshua took command over the children of Israel and led them to the edge of the Jordan River, and when the priest, carrying the ark of the covenant, stepped into the water of the Jordan, the water stopped flowing and the people went across the Jordan on dry ground. Twelve men were tasked to take twelve stones out of the river bed and Joshua had these stones set as a memorial where the people crossed the Jordan.

In Chapter 4, verses 19-20, we see that the crossing of the Jordan River took place on the tenth day of the first month. ¹⁹ *Now the people came up from the Jordan on the tenth day of the first month, and they camped in Gilgal on the east border of Jericho.* ²⁰ *And those twelve stones which they took out of the Jordan, Joshua set up in Gilgal.* (NKJV) In chapter 5, we are informed that all the males were to be circumcised. Verses 4-5 tell us why this was done. ⁴ *And this is the reason why Joshua circumcised them: all the males of the people who came out of Egypt, all the men of war, had died in the wilderness on the way after they had come out of Egypt.* ⁵ *Though all the people who came out had been circumcised, yet all the people who were born on the way in the wilderness after they had come out of Egypt had not been circumcised.* (ESV) Verse 8 tells us that the people did not move until after the males were healed. ⁸ *When the circumcising of the whole nation was finished, they remained in their places in the camp until they were healed.* (ESV) Verses 10-12 provide us with the next action taken by the Israelites. ¹⁰ *While the people of Israel were encamped at Gilgal, they kept the Passover on the fourteenth day of the month in the evening on the plains of Jericho.* ¹¹ *And the day after the Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain.* ¹² *And the manna ceased the day after they ate of the produce of the land. And there was no longer manna for the people of Israel, but they ate of the fruit of the land of Canaan that year.* (ESV)

In chapter 6, we learn how Joshua is to take the city of Jericho. We see this recorded in verses 1-20. ¹ *Now Jericho was securely shut up because of the children of Israel; none went out, and none came in.* ² *And the Lord said to Joshua: "See! I have given Jericho into your hand, its king, and the mighty men of valor."* ³ *You shall march around the city, all you men of war; you shall go all around the city once. This you shall do six days.* ⁴ *And seven priests shall bear seven trumpets of rams' horns before the ark. But the seventh day you shall march around the city seven times, and the priests shall blow the trumpets.* ⁵ *It shall come to pass, when they make a long blast with the ram's horn, and when you hear the sound of the trumpet, that all the people shall shout with a great shout; then the wall of the city will fall down flat. And the people shall go up every man straight before him."*

⁶ *Then Joshua the son of Nun called the priests and said to them, "Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord."* ⁷ *And he said to the people, "Proceed, and march around the city, and let him who is armed advance before the ark of the Lord."*

⁸ *So it was, when Joshua had spoken to the people, that the seven priests bearing the seven trumpets of rams' horns before the Lord advanced and blew the trumpets, and the ark of the covenant of the Lord followed them.* ⁹ *The armed men went before the priests who blew the trumpets, and the rear guard came after the ark, while the priests continued blowing the trumpets.* ¹⁰ *Now Joshua had commanded the people, saying, "You shall not shout or make any noise with your voice, nor shall a word proceed out of your mouth, until the day I say to you, 'Shout!' Then you shall shout."* ¹¹ *So he had the ark of the Lord circle the city, going around it once. Then they came into the camp and lodged in the camp.*

¹² *And Joshua rose early in the morning, and the priests took up the ark of the Lord.* ¹³ *Then seven priests bearing seven trumpets of rams' horns before the ark of the Lord went on continually and blew with the trumpets. And the armed men went before them. But the rear guard came after the ark of*

the Lord, while the priests continued blowing the trumpets. ¹⁴ And the second day they marched around the city once and returned to the camp. So they did six days.

¹⁵ But it came to pass on the seventh day that they rose early, about the dawning of the day, and marched around the city seven times in the same manner. On that day only they marched around the city seven times. ¹⁶ And the seventh time it happened, when the priests blew the trumpets, that Joshua said to the people: "Shout, for the Lord has given you the city!" ¹⁷ Now the city shall be doomed by the Lord to destruction, it and all who are in it. Only Rahab the harlot shall live, she and all who are with her in the house, because she hid the messengers that we sent. ¹⁸ And you, by all means abstain from the accursed things, lest you become accursed when you take of the accursed things, and make the camp of Israel a curse, and trouble it. ¹⁹ But all the silver and gold, and vessels of bronze and iron, are consecrated to the Lord; they shall come into the treasury of the Lord." ²⁰ So the people shouted when the priests blew the trumpets. And it happened when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat. Then the people went up into the city, every man straight before him, and they took the city. (NKJV)

Even with the captain of the Lord's host telling Joshua how to take the city of Jericho, we see the beginning of the disobedience that Moses warned the Israelites about in chapter 28, and the curse that would be placed on them for disobeying God's commands. We find, in Joshua chapter 7, that Israel had sinned and God was angry with the people. We find the cause and the results of Israel's actions in the verses from 11 to 26. ¹¹ Israel has sinned, and they have also transgressed My covenant which I commanded them. For they have even taken some of the accursed things, and have both stolen and deceived; and they have also put it among their own stuff. ¹² Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they have become doomed to destruction. Neither will I be with you anymore, unless you destroy the accursed from among you. ¹³ Get up, sanctify the people, and say, 'Sanctify yourselves for tomorrow, because thus says the Lord God of Israel: "There is an accursed thing in your midst, O Israel; you cannot stand before your enemies until you take away the accursed thing from among you." ¹⁴ In the morning therefore you shall be brought according to your tribes. And it shall be that the tribe which the Lord takes shall come according to families; and the family which the Lord takes shall come by households; and the household which the Lord takes shall come man by man. ¹⁵ Then it shall be that he who is taken with the accursed thing shall be burned with fire, he and all that he has, because he has transgressed the covenant of the Lord, and because he has done a disgraceful thing in Israel.' "

¹⁶ So Joshua rose early in the morning and brought Israel by their tribes, and the tribe of Judah was taken. ¹⁷ He brought the clan of Judah, and he took the family of the Zarahites; and he brought the family of the Zarahites man by man, and Zabdi was taken. ¹⁸ Then he brought his household man by man, and Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken. ¹⁹ Now Joshua said to Achan, "My son, I beg you, give glory to the Lord God of Israel, and make confession to Him, and tell me now what you have done; do not hide it from me." ²⁰ And Achan answered Joshua and said, "Indeed I have sinned against the Lord God of Israel, and this is what I have done: ²¹ "When I saw among the spoils a beautiful Babylonian garment, two hundred shekels of silver, and a wedge of gold weighing fifty shekels, I coveted them and took them. And there they are, hidden in the earth in the midst of my tent, with the silver under it."

²² So Joshua sent messengers, and they ran to the tent; and there it was, hidden in his tent, with the silver under it. ²³ And they took them from the midst of the tent, brought them to Joshua and to all the children of Israel, and laid them out before the Lord. ²⁴ Then Joshua, and all Israel with him, took Achan the son of Zerah, the silver, the garment, the wedge of gold, his sons, his daughters, his oxen, his donkeys, his sheep, his tent, and all that he had, and they brought them to the Valley of Achor. ²⁵ And Joshua said, "Why have you troubled us? The Lord will trouble you this day." So all Israel stoned him

with stones; and they burned them with fire after they had stoned them with stones. ²⁶ *Then they raised over him a great heap of stones, still there to this day. So the Lord turned from the fierceness of His anger. Therefore the name of that place has been called the Valley of Achor to this day.* (NKJV)

It didn't take long for the Israelites to become disobedient to God's command and His covenant. If I even use a best guess estimate, it has been less than six months since Moses received the warning for disobedience from God, which he gave to the people, in Deuteronomy chapter 28. Think about that, less than six months time and the people have already changed their mind over what they were going to do as time past from day to day. I don't really need to go through the remainder of the book of Joshua. We know that the Israelites take the land of Canaan and Joshua divided the land among the tribes.

As we go forward through the Old Testament, I do not feel that it is necessary to explore every word, of every chapter, in every book. I will make statements and insert particular verses from the rest of the books found in the Old Testament. For example the book following Joshua is Judges. Judges gives us several stories of how the Israelites adapted to living in Canaan, and the very last verse of the book provides a clear example of what is going on in the United States at this very moment. Here is Judges 21:25. ²⁵ *In those days there was no king in Israel. Everyone did what was right in his own eyes.* (ESV) Isn't that what is going on in our nation today? We had an election in November and we have a new president who is one of only two men to have served as president twice in different time periods. President Donald J. Trump was our 45th president and is now our 47th President. He learned many things during his term as the 45th president. But, this time, he is not the new kid on the block. He has had at least two attempts to assassinate him. He has spoken with God and understands that God had a reason to keep him alive. He has amassed an amazing group of people to make up his cabinet, and he has a plan to analyze and audit every department in our government under his newly formed DOGE (Department of Government Efficiency). Yes! He selected another businessman to lead this department, Elon Musk. The left side of our society has gone into overdrive in trying to figure out how to impeach our President, how to reinstate all the "swamp" personnel and how to dismiss Mr. Musk as the head of this department. There doesn't seem to be too many people on the left that are worried about the 36 Trillion dollar debt that hangs over our heads. All the President and Mr. Musk are attempting to do is audit the government's business. Any, and every, business should perform an audit, now and again, to see how the money flow is working. Is it doing its job to cover the debt, if there is one, how the money is spent and is there a profit to support the business? Why not take the world's richest man to perform the audit? Doesn't he audit his companies to see if there is a profit, or if there is some waste that needs to be corrected? Do you understand that there are government departments that haven't been audited since the end of World War II, that was roughly 80 years ago? Can you account for all the transactions concerning the taxpayer's money over the last 80 years? Can you establish that every transaction that created a government check for payment was honestly allocated? How did you do that for the last 80 years? Do you understand that under the watchful, knowing eye of the DOGE team that the account codes that should be on every government check have not been there and the Treasury Department cannot explain why there is no proper code for the allocation to begin with. Take another example, consider our federal coinage. Under the Constitution of the United States, Article 1, Section 8, (1) The Congress shall have Power To lay and collect Taxes, Duties, Imposts and Excises, to pay the Debts and provide for the common Defense and general Welfare of the United States; but all Duties, Imposts and Excises shall be uniform throughout the United States; (4) To coin Money, regulate the Value thereof, and of foreign Coin, and fix the Standard of Weights and Measures. **Under Section 9, No Money shall be drawn from the Treasury, but in Consequence of Appropriations made by Law; and a regular Statement and Account of the Receipts and Expenditures of all public Money shall be published from time to time.** That is called an audit, and it is written in the Constitution that there shall be a published statement of such from time to time. I really don't think that this provision of our Constitution

has been fulfilled. Do you? Maybe we should have another law added to our government books: that all personnel working for our government shall have read the Constitution and taken a test on that one subject before taking any position within the three branches of our government, or employed by Civil Service. Maybe, by God's grace and an understanding of the rules and regulations that our Constitution incorporates, we would have a fair and honest workforce working for every American and not some who are working for themselves to see what they can gain by a little cheating, here and there, and to keep it hidden by politics.

Consider the gold standard. This nation was built upon the gold standard as the guarantee that our debts would be paid and we had a reserve of gold to back up that guarantee. However, our gold reserve has not seen an audit for over 70 years. Does the United States actually have a reserve of gold? Why not allow the DOGE team to audit our gold reserve? I don't think we need to check a list of names of people who have visited the facility. I don't think there is any personal information that should be redacted such as, Social Security Numbers. Do we have any gold? That is the question!

Speaking of Social Security. It has been observed, and even reported in the News media, that there are thousands of people on Social Security records that are over 120 years old. In fact, the oldest record was found to be a person that was over 300 years old. What do you think about that? This certainly is not a scheme by President Trump or Mr. Musk to steal money from the government. But, think about this, if there was even one check that was issued to any one person over 120 years old this is absolute theft and stealing of your taxpayer money. What would the waste look like if there were thousands of checks printed each month for people over 120 years old? Wouldn't that make you mad to know that there are dishonest people who work for the government and are stealing your money? Wouldn't you want this department, if no other, to be fully audited and the required audit statement under Article 1, Section 9 fully explaining the outcome of the audit.

Instead of being a left side, woke led, misinformed rebel who doesn't care about anything but your own self-centered viewpoint, why not be a brave American and demand to see an audit to get rid of the waste, the dead beats and those who are physically stealing your money? Maybe if you understood the Constitution of the United States, including how the three branches of our government work as a system of checks and balances to keep our system of a REPUBLIC functioning, we could all live a better life in a free society, and not a socialistic state.

Returning to our current work. We have looked at the book of Judges and the connection between the actions of many at that date and time including how similar it is, in many ways, to our present thoughts and actions. I could go off in an entirely different direction and do a review of the title for this work, *Angels Among Us*. There are angels among us! We all need to understand that we are in a spiritual battle with God on one side and the adversary on the other. The book of Revelation enlightens us of the "beast" and the ten kings who will rule with him. Every bit of that knowledge should lead you to understand that the earthly government, at that time, will be satanic in nature. There will be very little influence from the righteous at that time. More, of that thought, will be addressed later in this work.

The book of Ruth is only four chapters long and provides us the story of Ruth, who becomes a grandmother person to Obed and then Jesse and then King David, with Jesus going back to King David in His lineage.

The next two books are 1st and 2nd Samuel. We begin with the story of how Samuel was born. His mother was barren for many years and she prayed to God for a son and promised God that she would present her son to the priest at the temple to serve them all of his days. Hannah was his mother, her prayer was answered and Samuel was born. After being weaned, Samuel was given to Eli to be raised at the temple. Also, in 1st Samuel, we find Samuel was asked by the Israelites for a king like the nations around them. Samuel tried to tell the people what a king over them would mean as it pertained

to their sons and daughters. Those words did not matter, they wanted a king over them. God answered Samuel and told him to anoint Saul as their king. We find out later that Saul did not do all the things the Lord had told him and he lost his kingship. Samuel anointed David as the king to replace Saul.

1st and 2nd Kings follow the books of Samuel and they continue with the stories of King David, and later his son King Solomon. After the 2 books of Kings, there are 2 books called 1st and 2nd Chronicles. These two books do two things. First, they parallel the two books of Kings in following the activity of the Kings of Israel, and later, the Kings of Judah and the Kings of Israel. Recall that after the death of King Solomon, there was a split among the tribes, and the House of Israel consisted of ten tribes, and the House of Judah consisted of the tribes of Judah and Benjamin. The Levites, to some extent, remained scattered between all the tribes. Secondly, these two books record the descendant makeup of all the tribes. Along with the descendant data, there is also historical data pertaining to the kings of both houses, and how Judah went into captivity in Babylon and included Israel's captivity by the Assyrians. Some of the stories, in these two books, also provide additional information to that proclaimed by the four major prophets of God, Isaiah, Jeremiah, Ezekiel and Daniel.

For these four major prophets, there is an individual book available on my website reflecting the stories, instructions and conclusions of their service to God over the people. My website is www.vqpub.org and all material is available for free download as PDF documents.

For now, we find the two books of Ezra and Nehemiah, as minor prophets and leaders of exiles, returning to Jerusalem to begin the rebuilding of the Temple after its destruction seventy years earlier, and the House of Judah being taken into captivity to Babylon. In the first verse of Ezra, we find the name Cyrus as the King of Persia fulfilling the prediction of Jeremiah many, many years earlier.

The next book in the Old Testament is that of Esther. To many people, the book of Esther is the story of how she became the queen of Persia and how the Hebrew festival of Purim began. There are some very important dates and information that are given in the book of Esther. Now, it may sound strange to start asking questions about God's calendar, but there really is one and it has nothing to do with either the Julian or Gregorian calendar. In the very first verse of the book of Esther, we find the name of the king, Ahasuerus, or in some translations Xerxes, who was the ruler over 127 provinces. Many people know of this story and the resultant holiday because of that story. Are you aware of God's calendar that plays an important part in the story? God's calendar does not begin with the month of January, nor does it end with the month of December. In order to address this correctly, we must turn back to the time of the Exodus of the Hebrew nation from Egypt. Recall that the length of time periods had not been mentioned in the Bible, other than the original seven days that God took to create all things. Now, I fully understand that these seven days may not represent a 24 hour period that we now call a day. God's time is not our time and neither is God's calendar the same as mankind's calendar. We really need to understand that man has been playing with the calendar just as he has with most things pertaining to God. How did God address the issue of a calendar? Turn with me back to Exodus, chapter 12 and verse 2. ² **"This month shall be your beginning of months; it shall be the first month of the year to you.** (NKJV) Notice what God said! This is the beginning of months! In God's sight the beginning of the year is in spring, not in the middle of winter. God also gives specific instructions which pertain to certain days. On the tenth day of the month, each household is to select a lamb, verse 3. ³ **Speak to all the congregation of Israel, saying: 'On the tenth day of this month every man shall take for himself a lamb, according to the house of his father; a lamb for a household.** (NKJV) Verse 6 gives us the next instruction, ⁶ **Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight.** (NKJV) The next obvious question should be, what is the name of this month? Here is where things begin to change. Look in chapter 13, verse 4. ⁴ **On this day you are going out, in the month Abib.** (NKJV) By the time we get to the writing of Esther, this month has a different name. Look at Esther 3:7. ⁷ **In the first month, which is**

the month of Nisan, in the twelfth year of King Ahasuerus, they cast Pur (that is, the lot), before Haman to determine the day and the month, until it fell on the twelfth month, which is the month of Adar. (NKJV) Did you happen to notice that there were two months named in this verse. The name of the twelfth month is Adar. I said that there were important pieces of information in the book of Esther. We have just learned that the first month is named Nisan and the twelfth month is named Adar. This last name of Adar is also used in Esther 9:17, 19 and 21. ¹⁷ *This was on the thirteenth day of the month of Adar. And on the fourteenth day of the month they rested and made it a day of feasting and gladness;* ¹⁹ *Therefore the Jews of the villages who dwelt in the unwallled towns celebrated the fourteenth day of the month of Adar with gladness and feasting, as a holiday, and for sending presents to one another;* ²¹ *to establish among them that they should celebrate yearly the fourteenth and fifteenth days of the month of Adar.* (NKJV) There is one more month that is named in the book of Esther, 8:9. ⁹ *So the king's scribes were called at that time, in the third month, which is the month of Sivan, on the twenty-third day; and it was written, according to all that Mordecai commanded, to the Jews, the satraps, the governors, and the princes of the provinces from India to Ethiopia, one hundred and twenty-seven provinces in all, to every province in its own script, to every people in their own language, and to the Jews in their own script and language.* (NKJV)

It seems that God has chosen to use the Hebrew names for the months of the year, and why shouldn't He do that. The Hebrews are God's chosen people, everything He does revolves around them. So, here is the question, why haven't the followers of Yeshua picked up on this fact. Why didn't they themselves use the Hebrew names for the months? No! That would leave God in charge, instead of mankind thinking they know better than God. Why can't we understand that every time we stick our finger into something that God has already setup, we are only messing with something that we have no business of being involved with in the first place. President Trump has Elon Musk performing audits and getting rid of the waste, corruption and fraud that is now in the "Swamp" of Washington D.C. ★

Have you stopped for a moment and thought about a personal inspection of your life? Have you thought of all the sins that you have committed during your lifetime? Have you asked God to forgive you of those sins and asked for the blessing of becoming a follower/believer of the Son of God, namely, Yeshua? Isn't this a personal audit? We could play with this and use acronyms for some of this. For example FOY would be Follower of Yeshua instead of Christian. When we ask God to forgive us, we could use CORS for Christ Our Risen Savior as one who has been sanctified by the BOC (Blood Of Christ). Come on folks, there are just too many things that mankind wants to become involved with and all they do is mess with a good thing that doesn't need their input. Stop trying to run the show. Let God run the show His way. Things would work much better in the long run. Just one last thing to do concerning the names of the months. Most people, including myself, have no idea what all the names are under the Hebrew calendar. Here is a chart to help you understand better.

1	Nisan	March - April	Passover, Feast of Unleavened Bread, First fruits
2	Iyar	April - May	
3	Sivan	May - June	Pentecost
4	Tammuz	June - July	
5	Ab	July - August	
6	Elul	August - September	
7	Tishrei	September - October	Trumpets, Atonement, Tabernacles
8	Heshvan	October - November	
9	Kislev	November - December	
10	Tevet	December - January	
11	Shevat	January - February	
12	Adar	February - March	

Our next book to review, in the Old Testament, is the book of Job. It has been said that the book of Job was written before Moses penned Genesis, making it the oldest book in the Bible. In many ways, the book of Job is a book of questions. In part of the book, Job is asking the questions to God and in others it is God speaking to Job asking him the questions. In still other parts, we see the so-called friends of Job asking questions or telling Job why God has allowed all of this to happen. One of the best verses there is, for anyone who believes they are suffering, is found in Job 1:20. Satan has gone to Heaven on one of the days that the sons of God presented themselves before God. God asked Satan where he had come from and Satan tells God: "From going to and fro in the earth, and from walking up and down in it." chapter 1, verse 7. I've always had fun with this verse from the King James Version. Is Satan telling God that not only did he travel to and fro, but that he also traveled up and down in it? Is Satan saying that he went to see who was in Hell? Wouldn't that be going up and down in the earth? Oh well, just a passing thought. God asked Satan whether he had considered His servant Job? Verse 8, ⁸ *Then the Lord said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?"* (NKJV) We observe the next action in the verses between 9-12. ⁹ *So Satan answered the Lord and said, "Does Job fear God for nothing?"* ¹⁰ *Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land.* ¹¹ *But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!"* (NKJV) In some ways isn't this a challenge that Satan made unto God? We see what God replied to Satan in verse 12. ¹² *And the Lord said to Satan, "Behold, all that he has is in your power; only do not lay a hand on his person."* So Satan went out from the presence of the Lord. (NKJV) God granted to Satan that he could set up situations that harmed Job's possessions and even his family, but Satan was not permitted to harm Job himself. Satan didn't waste time causing Job great problems among his many possessions. Look at the record between verses 13-19. ¹³ *Now there was a day when his sons and daughters were eating and drinking wine in their oldest brother's house;* ¹⁴ *and a messenger came to Job and said, "The oxen were plowing and the donkeys feeding beside them,* ¹⁵ *when the Sabeans raided them and took them away—indeed they have killed the servants with the edge of the sword; and I alone have escaped to tell you!"* ¹⁶ *While he was still speaking, another also came and said, "The fire of God fell from heaven and burned up the sheep and the servants, and consumed them; and I alone have escaped to tell you!"* ¹⁷ *While he was still speaking, another also came and said, "The Chaldeans formed three bands, raided the camels and took them away, yes, and killed the servants with the edge of the sword; and I alone have escaped to tell you!"* ¹⁸ *While he was still speaking, another also came and said, "Your sons and daughters were eating and drinking wine in their oldest brother's house,* ¹⁹ *and suddenly a great wind came from across the wilderness and struck the four corners of the house, and it fell on the young people, and they are dead; and I alone have escaped to tell you!"* (NKJV) Most people would take all this as a great calamity and wonder why such a thing has happened. Let's look around the United States today. Aren't we seeing great wildfires in various places across our nation? In other corners, we see tornados and violent thunderstorms. If it was summer or fall, wouldn't we be seeing hurricanes instead of tornados? God is the One who is in charge of the weather. Weather forecasters can tell you about the weather and give you warnings, but there isn't a weather person out there who can actually control the weather. Now, from these verses in Job, can't we see that God can grant to Satan the ability to control situations and, to some extent, even the weather? Can this be a test or can this be God's wrath upon a certain location or section of our nation? Can you as an individual be a partial cause for these storms? Do your actions, and disobedience, toward God's commands bring God's correction to your life? What did Job do with all of this calamity? Look at verses 20-22. ²⁰ *Then Job arose, tore his robe, and shaved his head; and he fell to the ground and worshiped.* ²¹ *And he said: "Naked I came from my mother's womb, And naked shall I return there. The Lord gave, and the Lord has taken away; Blessed be the name of the Lord."* ²² *In all this Job did not sin nor charge God with wrong.* (NKJV)

How did all of this turn out to be in the end for Job? Job remained true to God and God blessed the latter days of Job's life. Look at the verses from 10-17 of chapter 42. ¹⁰ *And the Lord restored Job's losses when he prayed for his friends. Indeed the Lord gave Job twice as much as he had before.* ¹¹ *Then all his brothers, all his sisters, and all those who had been his acquaintances before, came to him and ate food with him in his house; and they consoled him and comforted him for all the adversity that the Lord had brought upon him. Each one gave him a piece of silver and each a ring of gold.* ¹² *Now the Lord blessed the latter days of Job more than his beginning; for he had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand female donkeys.* ¹³ *He also had seven sons and three daughters.* ¹⁴ *And he called the name of the first Jemimah, the name of the second Keziah, and the name of the third Keren-Happuch.* ¹⁵ *In all the land were found no women so beautiful as the daughters of Job; and their father gave them an inheritance among their brothers.* ¹⁶ *After this Job lived one hundred and forty years, and saw his children and grandchildren for four generations.* ¹⁷ *So Job died, old and full of days.* (NKJV) Isn't that the way all of us desire to have things happen in our life? Oh! But it can be! God does not desire for anyone to perish and cause that person to have to spend eternity in the lake of fire that we call hell. Pray to God and admit your sins, then ask God to forgive your sins, finally, repent of your ways and ask Yeshua to be the Lord over your life. Seek to obey God's Commandments and the study of God's Word. Hey, we had fun previously with acronyms, let's put one synonym into our reading. How about the **Book of Yahweh** instead of Holy Bible?

Allow me to be very frank for a moment. I do this work because God sends these things into my mind, my heart and my very soul. I have to write out what it is that God gives me as an assignment to do. Everything is an assignment to have you to question yourself. Yes! For you to do a self inspection of what you have done in life, and ask yourself do you follow the teachings of Christ (Yeshua)? What I write may not be what you learned in your Sunday School class. But I will assure you of this. If my parents, grandparents, aunts and uncles and all the generations that have gone before me had learned the truth, they would have followed the truth. They in turn would have taught me the truth. However, mankind, along with Satan's influence, has distorted the truth and are what Paul, the apostle to the Gentiles, called a false prophet. Are you beginning to see that everything we do in life is a portion of the spiritual battle that will take mankind through the six thousand years of man attempting to establish a proper government for man to live under? The only perfect government will be that final thousand year reign of Yeshua, leading all who are alive at that time, as the King of kings and Lord of lords. The rest of mankind will either be in one of two places. No! I am not speaking of Heaven or Hell. I'm speaking of either being with Yeshua as one of the saints and co-heirs during the final thousand years, or those who did not accept Yeshua as Lord and are still at rest in their grave awaiting that final trumpet call for all to arise and are before God at the Great White Throne Judgment. The selection of where you will be as part of those left is up to you because God designed you as a free will creation, just as the angels are free will agents. Make your decision a wise choice.

We have reached the book of Psalms. King David was the author of a major portion of this book. There is so much that a person can get out of Psalms. For one thing, there are many Psalms that are very short. Take for example Psalms 1. This Psalm is only 6 verses long. ¹ *Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers;* ² *but his delight is in the law of the Lord, and on his law he meditates day and night.* ³ *He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers.* ⁴ *The wicked are not so, but are like chaff that the wind drives away.* ⁵ *Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous;* ⁶ *for the Lord knows the way of the righteous, but the way of the wicked will perish.* (ESV) In some ways, Psalms 1 almost sounds like the blessing that God placed on Job at the end of that book. There are some unique

things about the Psalms. There are a total of 1,118 chapters in the Bible. The middle chapter of the Bible is Psalms 118. The middle verse of the Bible is Psalms 118:8. ⁸ *It is better to trust in the Lord Than to put confidence in man.* (NKJV) The shortest chapter in the Bible is Psalms 117, 2 verses. The longest chapter is Psalms 119, 176 verses. There is one war against Israel that is in Psalms, Psalms 83.

Proverbs has many verses pertaining to those who are a fool. For examples, ¹⁶ *The wise are cautious and avoid danger; fools plunge ahead with reckless confidence.* Prov 14:16 (NLT) ⁵ *Only a fool despises a parent's discipline; whoever learns from correction is wise.* Prov 15:5 (NLT) ¹⁶ *Why should a fool have money in his hand to buy wisdom when he has no sense?* Prov 17:16 (ESV) ²¹ *It is painful to be the parent of a fool; there is no joy for the father of a rebel.* Prov 17:21 (NLT) ²⁸ *Even a fool who keeps silent is considered wise; when he closes his lips, he is deemed intelligent.* Prov 17:28 (ESV)

Ecclesiastes is the next book and records some of the wisdom of Solomon. Examples would include. ⁹ *What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun.* Eccl 1:9 (ESV) ¹ *To everything there is a season, A time for every purpose under heaven:* ² *A time to be born, And a time to die; A time to plant, And a time to pluck what is planted;* ³ *A time to kill, And a time to heal; A time to break down, And a time to build up;* ⁴ *A time to weep, And a time to laugh; A time to mourn, And a time to dance;* ⁵ *A time to cast away stones, And a time to gather stones; A time to embrace, And a time to refrain from embracing;* ⁶ *A time to gain, And a time to lose; A time to keep, And a time to throw away;* ⁷ *A time to tear, And a time to sew; A time to keep silence, And a time to speak;* ⁸ *A time to love, And a time to hate; A time of war, And a time of peace.* Eccl 3:1-8 (NKJV)

The Song of Solomon is a short book following Ecclesiastes. It tells a beautiful little love poem. Enough said.

Isaiah is the first of the four major Prophets of God. As previously stated, I have written a principal book for each of the four major prophets. They are available on my website at www.vqpub.org and are free for download as a PDF file. I'm inserting the introduction to Isaiah just for the fact that there are many people who are New Testament believers who have never read the Old Testament . Possibly, by inserting the introduction, I can give you a reason to go and read my entire book entitled, *The Good, The Bad, and The Wicked - A Review of Isaiah* to stimulate your interest.

The historical setting, for the prophetic teachings of Isaiah, was the city of Jerusalem during the reign of Kings: Uzziah, Jotham, Ahaz and Hezekiah. According to Hebrew tradition, Isaiah was martyred by being sawn in two by Hezekiah's wicked son and successor to the throne, King Manasseh. Isaiah is the best known, most educated and influential of the major prophets who wrote. He was married and had two sons. He lived around the same time as the prophets Hosea and Micah. There is a three-part purpose found in Isaiah's writing. First, he confronts his own nation and then other nations with God's message about their sin. Secondly, Isaiah prophesied a message of hope to a future generation of Jewish exiles who would, in time, be freed from captivity. Finally, in the third part, Isaiah prophesied that God was going to send the Messiah whose message of salvation would encompass all the nations on the earth.

There are nine special features characterizing the book of Isaiah:

- 1) For the most part it is written in Hebrew poetic form and is considered a literary masterpiece.
- 2) Isaiah is considered to be "the evangelical prophet" because, in all the Old Testament books, his prophecies about the Messiah contain the fullest and clearest message about Jesus Christ.
- 3) His vision of Jesus' sacrificial suffering and death on the cross for our sins is the most specific and detailed prophecy in the entire Bible.

4) The book of Isaiah is the most theological and comprehensive of all Old Testament prophetic books.

5) It contains more revelation about God's nature, character, majesty and holiness than any other Old Testament book.

6) Isaiah — whose name means “The Lord saves” — is the prophet of salvation.

7) Isaiah mentions the Holy Spirit more often than any other Old Testament prophet.

8) Isaiah often refers back to earlier redemptive events in Israel's history.

9) Along with Deuteronomy and Psalms, Isaiah is one of the three Old Testament books most often quoted or mentioned in the New Testament.

That establishes our introduction to the book of Isaiah. Now, it's time to get to work to learn some of the lessons that the prophet gave to all of us. Isaiah was a major prophet of God prior to the time of the prophet Jeremiah. Both preached the need for repentance to Jerusalem and the house of Judah. Both also mentioned the house of Israel and the captivity that they experienced 136 years before the exile of the house of Judah to Babylon. Jeremiah proclaimed God's warning for the last 40 years of Judah's existence prior to the exile in Babylon. On the other hand, Isaiah began many of these warnings of God along with the prophetic illustration that God had a plan for the restoration of not only Jerusalem, or Judah, but also for the rejoining of the House of Israel and the House of Judah, and the coming of the Messiah, Jesus Christ, for the salvation of the entire world. Even with this prophecy, we must all understand that God gave us freewill choice, and we must make our personal choice as to whether we will obey God and accept Jesus as our LORD and Savior, or reject God's free gift and follow the destructive path of Satan. In simple terms, that is the difference between the good of mankind and the bad of mankind. Those of the worst of mankind, the wicked, will be possessed by demonic spirits who enact the full influence of Satan.

In similar fashion, I need to deal with the next book in the Old Testament, that would be the book of Jeremiah. I'm inserting the introduction to my book entitled, *Jeremiah's Mystery*.

The arrangement of the book of Jeremiah is not in chronological order! Therefore, the book of Jeremiah is a giant puzzle that we are to figure out. We must also remember that Jeremiah was given a commission to perform even before he was born. This commission had six parts that were to be performed. The six parts of Jeremiah's commission are to uproot, tear down, destroy, overthrow, plant and build. Since this commission was from God and given to Jeremiah to perform, we should all understand that the entire task had to be completed prior to the death of Jeremiah. We must also understand that there are three main kings dealt with in the book of Jeremiah. Actually, there are five kings that had to be taken down, to break apart and destroy the kingship in the southern kingdom of Judah. These five kings are Josiah, Jehoahaz (Shallum), Jehoiakim, Jehoiachin and Zedekiah. God is going to tear down the kingly lineage of Judah without destroying His promises that He made to King David. Many, many times God has to correct His chosen people without violating any of the promises that He has made to His righteous followers (i.e., Abraham, Isaac, Jacob and Noah), His prophets and His righteous kings. Sometimes, this may seem like a daunting task that very few might ever achieve. We must remember these are God's promises and His will and laws, will and are to be obeyed.

Under the covenant that God made with Abraham, there is the promise of land that is to be the promised land of “milk and honey” that God gave to His people. This covenant is carried forward to the son of Abraham, Isaac and then from Isaac to Isaac's son Jacob. Jacob ends up having children by four women and the 12 male children form the respective tribes of Israel. Israel is the new name given to Jacob. By God's plan, Joseph is sold by his brothers into slavery and carried off to Egypt. Once again, by God's plan, Joseph becomes the governor over all of Egypt. Then the offspring of Israel are forced

to seek food from Egypt because of a famine and, unbeknownst to them, must seek this food from their brother Joseph. As a result of these actions, Israel is brought to Egypt where he dies, but first he gets to see his beloved son Joseph and he greets his two grandsons that he adopts as his own sons. By this one action, we see the name Joseph being removed from many places and stories pertaining to the tribes of Israel. However the names of his two sons, Manasseh and Ephraim, are added in place of their father Joseph's name. So, at this point, we now have thirteen tribes that make up the tribes of Israel.

Four hundred and thirty years after Israel's family arrived in Egypt, and the many years as slaves to the Egyptian kings, Moses leads the approximately two and one-half million Israelites out of their bondage. There are many people living today who do not believe that the stories in the Bible are true. They believe that which is recorded is only myths not to be believed. One such claimed myth is the writings of Moses that documents the creation story in the book of Genesis. The statement is made that hundreds of years had transpired from the time of Adam, to Noah, to Abraham, to Moses. How did Moses know anything about the story of Adam and Eve and the fall from grace in the Garden of Eden? There is an answer to this question, and it is a very good one, if you would take the time to think. In the beginning, mankind was granted a long life with some going into their nine hundredth year of existence. God really did create mankind to live forever, however, once sin entered, so did physical death. We are now given, on average, about 70 years of life expectancy. We should also understand that families passed down their stories from generation to generation as family traditions. Now, you wouldn't expect every person to know everything pertaining to a particular family. However, most families had a story teller who knew the history and traditions of the family and passed those stories down to a later generation. Would you believe that there were only seven people, making six links, for the traditions of Adam to be passed through in order to preserve the creation story from Adam to Moses, who wrote it down for all mankind to have. We now call it the Book of Genesis. Here are the names of those persons who make these six links: Adam - 687 years to; Methuselah - 628 years to; Shem - 452 years to; Isaac - 77 years to; Levi - 70 years to; Amram - 61 years to; Moses. We must add about 100 years for Moses to begin writing the first five books of the Bible. Added together, that is a total of 2075 years between the time of Adam and the writing by Moses. And yet, with the passing of that much time, God saw to it that the story was recorded for mankind to have and to know!

We must also consider the promise that God made to King David. It is said that David was a man after God's own heart, and David attempted to do all that God expected of him. At that time, God made a promise to David that there would always be someone of David's lineage on the throne ruling over Israel. We find this promise to David in Psalms 89:3-4. ³ *You have said, "I have made a covenant with my chosen one; I have sworn to David my servant: "* ⁴ *'I will establish your offspring forever, and build your throne for all generations.'* " (ESV) We can find more of the stipulations of this covenant between God and David in Psalms 89:28-37. ²⁸ *My steadfast love I will keep for him forever, and my covenant will stand firm for him.* ²⁹ *I will establish his offspring forever and his throne as the days of the heavens.* ³⁰ *If his children forsake my law and do not walk according to my rules,* ³¹ *if they violate my statutes and do not keep my commandments,* ³² *then I will punish their transgression with the rod and their iniquity with stripes,* ³³ *but I will not remove from him my steadfast love or be false to my faithfulness.* ³⁴ *I will not violate my covenant or alter the word that went forth from my lips.* ³⁵ *Once for all I have sworn by my holiness; I will not lie to David.* ³⁶ *His offspring shall endure forever, his throne as long as the sun before me.* ³⁷ *Like the moon it shall be established forever, a faithful witness in the skies.* " (ESV) Mankind today can accept these verses in two different ways. First, God established a covenant with King David pertaining to the throne over Israel through his descendants. We can accept this to mean David's earthly descendants. At the same time, there is the prophetic lineage that goes from David, through his son Nathan, to Mary the mother of Jesus. It is Jesus' throne, as a descendant of David, that shall endure forever! We can see this dual picture clearly when we read the verses from 30

through 33. **Jesus does not have children, therefore this is speaking of an earthly throne.** However, verse 4 and verses 36-37 could all refer to the reign of Jesus upon a throne that shall endure forever. We know from the stories of David that he violated God's rules, prayed and repented of that particular sin and was forgiven by God. But, because of that sin, David had to suffer a life of turmoil from that point forward.

Our next major prophet is Ezekiel, and I am inserting the introduction to my book on Ezekiel entitled, *Ezekiel and the Weird Hovering Object*.

The Old Testament book of Ezekiel contains many illustrations that are not found in other books of the Bible. I have indicated, on more than one occasion, that the Bible is a wonderful book of puzzles. God doesn't lay out His entire plan for mankind in a chronological order. He establishes His order by events and not necessarily by time. We must remember that God laid out His plan from the end to the beginning so all things fit into their proper place and time. Mankind is the pinnacle of God's creation, and God's intent was for mankind to be obedient to His rules and commandments. Unfortunately, the angel Lucifer had a different idea. By his own actions, he rebelled against God, went against God and became the sinful leader of disobedience among both angels and mankind. As such God, in His omniscience, had built into His plan the need for a Savior to redeem mankind. It was to be mankind's decision whether they would accept the guidance and corrections that God handed out toward their rebellious actions.

One of the most puzzling objects illustrated in the entire Bible is found in the first few chapters of Ezekiel. There are those who have called this object a wheel. Others have termed this object as an Unidentified Flying Object (UFO) and God as an alien. Well, that most certainly doesn't go to any depth to find an answer or even a logical thought. One important concept, that we must understand, is the factor of the date when this was being recorded. At the time of writing the book of Ezekiel, we should all have knowledge that King David had left the material for the temple to be built by his son, Solomon. Solomon completed the building of the temple, and in his old age he was misled, by some of his many wives, into practices of idol worship that went against the instructions of a Living God. God gave Solomon many warnings to repent and return to the true, pure worship of the God of Israel. That didn't happen and we find the results in 1 Kings 11:9-13, ⁹ *And the Lord was angry with Solomon, because his heart had turned away from the Lord, the God of Israel, who had appeared to him twice* ¹⁰ *and had commanded him concerning this thing, that he should not go after other gods. But he did not keep what the Lord commanded.* ¹¹ *Therefore the Lord said to Solomon, "Since this has been your practice and you have not kept my covenant and my statutes that I have commanded you, I will surely tear the kingdom from you and will give it to your servant.* ¹² *Yet for the sake of David your father I will not do it in your days, but I will tear it out of the hand of your son.* ¹³ *However, I will not tear away all the kingdom, but I will give one tribe to your son, for the sake of David my servant and for the sake of Jerusalem that I have chosen."* (ESV)

Solomon's son, Rehoboam listened to the ideas of the younger men and not the older and wiser of the people. The result was that the people of the tribes of Israel turned against the rule of Rehoboam. We find this in 1 Kings 12:16, 19-20. ¹⁶ *And when all Israel saw that the king did not listen to them, the people answered the king, "What portion do we have in David? We have no inheritance in the son of Jesse. To your tents, O Israel! Look now to your own house, David."* *So Israel went to their tents. . . .* ¹⁹ *So Israel has been in rebellion against the house of David to this day.* ²⁰ *And when all Israel heard that Jeroboam had returned, they sent and called him to the assembly and made him king over all Israel. There was none that followed the house of David but the tribe of Judah only.* (ESV) There appears to be a misquoted statement made between these two sets of scripture. In verse 13, of chapter

11, we see that one tribe was to be given to Solomon's son for David's sake. In the second passage above, we read, in chapter 12 verse 20b, that only Judah would follow the house of David. Is Judah the one tribe that God promised to be given to Rehoboam, or some other tribe besides Judah? Maybe text straightens out itself, in chapter 12, verse 23, where we read the following, ²³ *"Say to Rehoboam the son of Solomon, king of Judah, and to all the house of Judah and Benjamin, and to the rest of the people,"* (ESV) If my understanding is close to being correct, I understand that the Southern Kingdom is made

up of the tribes of Judah, Benjamin and others from the various tribes, including most of Levi, who would not leave the temple at Jerusalem.

Even so, this seems to be strange that the land of Israel would divide into two separate distinct nations, called in many passages of scripture, the House of Israel (the northern kingdom) and the House of Judah (the southern kingdom). God, in His wonderful wisdom, saw the need to have certain items of history repeated over the course of time. We seem to be in that period of time labeled the days of the LORD's return. Many people living today desire to be called New Testament Christians and believe there is no need to understand anything from the Old Testament. I think you are very wrong if that is your belief. I just illustrated for you the division of the land of Israel. Do you know why it was so important for God to have me place that in this book? Well, one of the things that doesn't seem to be taught in full, clear detail today is prophecy and how there is a duality of the subject matter. There were items of disobedience in the distant past when God sent prophets to warn the people. There were records of the wrath of God poured out on sinful generations and periods of captivity and slavery with mistreatment, famine, and pestilence upon sinful peoples, even God's chosen people in Jerusalem, and in the two houses of the land of Israel. **The same recorded actions of the people that caused the wrath of God is now being repeated in full detail.** It is recorded that the old nemeses of God, called by the name Lucifer, now labeled as the great serpent, the devil, or Satan, is now the God of this world. Satan, knowing that his time is short, is doing everything he can to mislead as many people as possible into accepting his lies, such as all things are up to the individual to enjoy the freedom of their existence. Even many preachers and priests have become the agents of Satan, spreading these false claims and ideas. The Bible is rarely taught as the word of God anymore and the warnings contained in its pages are viewed as invalid in today's world. That is not so! The examples, that are clearly stated in the Bible, are there to illustrate for us that those things which happened long ago are being repeated, and the wrath to come is going to happen just as it did previously.

Because of the belief of many, I feel it is necessary to take you, my reader, back in history to the days of the Old Testament and show you some of the points of history, of which, you should be aware. We were going through the division of the land of Israel into the two houses. King Rehoboam had traveled back to Jerusalem, to gather his forces in the tribes of Judah and Benjamin, and was going to make war against the new nation of the House of Israel and force them back into his reign. However, a man of God tells the king the following in verse 24. ²⁴ *"Thus says the Lord, You shall not go up or fight against your relatives the people of Israel. Every man return to his home, **for this thing is from me.**"* *"So they listened to the word of the Lord and went home again, according to the word of the Lord."* (ESV) What are some of the dates for all this? King Solomon ruled at about 970 B.C. If we followed the history of the House of Israel, we would discover that the Assyrian Empire came and took the house of Israel into captivity in 722 B.C. and to this date these people's descendants have not returned to the land of Israel. In fact, for the most part, these descendants don't even know who they are in reality, or they deny that fact and claim it to be a lie. Go read my book *The Thirteenth Tribe of Israel* or my books pertaining to the prophet Jeremiah.

There is also the need to bring Ezekiel into the historical discussion of the time period during which the wrath of God places the people of Jerusalem and Judah into captivity in Babylon. The historical setting for the book of Ezekiel is the early years of the Jewish exile in Babylon. Now, Nebuchadnezzar, the king of Babylon, took Jewish captives from Jerusalem to Babylon in three stages: In the first stage, in 605 B.C., select Jewish youth were sent to Babylon for training in the language and customs of Babylon. Among those taken were Daniel and his three friends, Shadrach, Meshach and Abednego. In the second stage, in 597 B.C., 10,000 captives were taken to Babylon, among whom was Ezekiel. In the third and final stage, in 586 B.C., Nebuchadnezzar's army totally destroyed both the city of Jerusalem and the temple and carried off most of the remaining inhabitants of Judah to Babylon. Only the very poor, and a few others, were left in the land. Included in this group was Jeremiah's party with the king's daughters.

Ezekiel's prophecies fulfilled two primary purposes for this time period. First, it delivered God's message of judgment to his spiritually rebellious and faithless people of Judah and Jerusalem and to seven surrounding nations. Secondly, it provided proof to the Jews in exile that God would, at a certain point in time, restore His chosen people and the glory of His kingdom. Ezekiel also pointed out to the people their individual responsibility for sin and its consequences. The people could not simply blame their rebellious ancestors for God's judgment, they were equally at fault, just as we are seeing today, 2,594 years later.

The message of the latter chapters of Ezekiel mainly address God's future plan of redemption, salvation and restoration of purpose and right relationship with God as revealed in the New Testament. It speaks of the restoration of Israel as the Jewish homeland, but more importantly to the spiritual restoration involving God's destiny for spiritual "Israel." This latter group would include all who become part of God's kingdom through faith and commitment to Yeshua the Christ. Through Christ's followers, God will reveal His glory and power, and fulfill His plan to take the message of Christ to people of all nations. We are seeing it today!

Our final book of the four major prophets of God is the book of Daniel, and like the other three I have written a book concerning this last major prophet. This book is entitled, *The Book of Daniel - Visions Then and Now!* I'm inserting the introduction for Daniel here.

The book of Daniel is the one major prophet that I haven't written about. Yet, with only 12 chapters, it would seem to take a short period of time to write about the details of this book from the Bible. Somehow, I feel my God was delaying the writing of the prophecies in the book of Daniel. Why? Well, with many of the prophecies of the Bible, there seems to be a duality that is presented. There is a statement pertaining to the time the prophecy was recorded and a future statement that appears to meet the situations in the End Time. It seems to me that we are most certainly in the beginning days of the End Time.

What is there about the book of Daniel that makes it so different from some of the other books of the major prophets? I guess it is the very details of the End Time that causes the words of Daniel to stand out so strongly. The House of Judah had been warned by Jeremiah and others that God was going to place the people in exile because of their many sins. The House of Judah was not listening to the words of the prophets, but going on with their daily life as if the covenant with God made no difference with them. The commandments had been given to God's people in the wilderness and a covenant had been established. The forefathers of the people of Judah had rebelled and prophets were sent to warn the people. Judah had gone so far as to watch their brothers in the House of Israel rebel, and God placed them in exile as punishment for their great rebellion of idolatry. Did Judah observe and learn from the

ten tribes of the northern kingdom as they were taken into captivity? No! It doesn't appear that way and Judah also entered into idolatry.

Through the prophet Jeremiah, we learn that the period of captivity in Babylon would be seventy years. In the opening pages of Daniel, we see and understand that Daniel was a teenager who had been taken to Babylon. At the same time, Jeremiah was acting as a senior prophet to the remainder of the people of Judah in Jerusalem. Daniel, along with three of his peers of the nobility of the House of Judah were selected to be trained in the customs and language of the Babylonians. These four were given new Babylonian names and were to be trained for three years. Daniel was given the name Belteshazzar; Hananiah was given the name Shadrach; Mishael was given the name Meshach; and Azariah was given the name Abednego. Along with new names, they were to be given food from the king's table, however the four did not desire to defile themselves with what the king ate. Therefore, they asked to be fed vegetables and water. The king's official was afraid that they would become thin and weak looking if that was all they ate. Daniel asked for a test to be conducted. He and his companions would eat only vegetables for ten days and their appearance would be compared to the other young men. At the end of ten days, they looked healthier and better nourished than any of the young men who ate the royal food (chapter 1, verse 15). With this knowledge, the guard took away the king's food and fed them with vegetables and water for the remainder of the three year training period.

At the appointed time of three years, we find these four young men being brought before king Nebuchadnezzar. At this point, we pick up text from chapter one of the book of Daniel, verses 17-21. ¹⁷ *As for these four youths, God gave them learning and skill in all literature and wisdom, and Daniel had understanding in all visions and dreams.* ¹⁸ *At the end of the time, when the king had commanded that they should be brought in, the chief of the eunuchs brought them in before Nebuchadnezzar.* ¹⁹ *And the king spoke with them, and among all of them none was found like Daniel, Hananiah, Mishael, and Azariah. Therefore they stood before the king.* ²⁰ *And in every matter of wisdom and understanding about which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his kingdom.* ²¹ *And Daniel was there until the first year of King Cyrus.* Let us now study together to see the rest of the story about the trials and tribulations of Daniel.

At the end of chapter one, because of their wisdom, we found Daniel and his three companions taken into the king's service as a part of the king's inner circle. We are dealing with the second year of Nebuchadnezzar's reign when the king had a vision that troubled him greatly. He called for magicians of the realm to appear before him and we read the transaction set by the king. Chapter 2, verses 3-4, ³ *And the king said to them, "I had a dream, and my spirit is troubled to know the dream."* ⁴ *Then the Chaldeans said to the king in Aramaic, "O king, live forever! Tell your servants the dream, and we will show the interpretation."* It seems, we have a similar situation in our day and at this time. We do not have a king, nor magicians or others who claim to be servants of the people. Our form of government was set up so that those who went into the service of the people were to serve the people. They were not to serve themselves nor make foolish statements, that if we, the people, would tell them what it was that troubled us, they would take care of the problem. The people's dream and vision was that of a free and democratic nation. The people already had enough of kings and rulers over them in Europe, and they wanted a different society structure. Established by our constitution, the government was to protect us from our enemies, and, that all the people of the land had a Godly moral spirit to deal fairly with our fellowman. At the same time, we were to act within the bounds of the law and in possession of the knowledge that the breaking of law could result in punishment for those violations.

We see the wisdom of king Nebuchadnezzar in his next statement, verses 5-6. ⁵ *The king answered and said to the Chaldeans, "The word from me is firm: if you do not make known to me the dream and its interpretation, you shall be torn limb from limb, and your houses shall be laid in ruins."* ⁶ *But if you show the dream and its interpretation, you shall receive from me gifts and rewards and great honor.*

Therefore show me the dream and its interpretation.” I find it to be so funny that I am flipping the table on who is the person being served, and who are the servants. It is the people of this nation that are supposed to be served by the leaders of government. However, it is those leaders of government who are acting as false magicians and telling us, the people, what they want us to believe.

Those false servants, the magicians and sorcerers, made this reply in verse 7. ⁷ *They answered a second time and said, “Let the king tell his servants the dream, and we will show its interpretation.”* Ah yes! It sounds just like many of those in places of authority. They have to establish the ground rules for the answers they are going to give. The lies and the dishonest advice will be stated in the manner of all good lies, and have a small sprinkling of truth scattered amidst their words.

King Nebuchadnezzar makes a stand with the following statement to the magicians in verses 8-9. ⁸ *The king answered and said, “I know with certainty that you are trying to gain time, because you see that the word from me is firm ⁹ if you do not make the dream known to me, there is but one sentence for you. You have agreed to speak lying and corrupt words before me till the times change. Therefore tell me the dream, and I shall know that you can show me its interpretation.”* The king made a bold move with that statement. The words of text, from the Bible, tells me that the king knew these pagan practitioners of magic and sorcery were just blowing smoke and only padding their own position. They were not, nor could not, tell the king what he really wanted to know. Every American should evaluate the current situation in our nation. Why are we having millions of illegal aliens cross our border and receive free food, free housing, free medical treatment, free driver’s license, and, in some states, the right to vote in our elections. They are not American citizens, and it is the citizens of this land that are having to pay for all of this through our state and federal taxes. It is time we, the people, join together in the motto of the Commonwealth of Kentucky and the state of Missouri that, “Together we Stand, Divided we Fall”. There is no sound reason for the actions that are being taken by our government, the woke left crowd, and those with a global, technocratic idea that there must be a reset to society.

To illustrate that what I’m saying is true, look at the next statement made to the king in verses 10-11. ¹⁰ *The Chaldeans answered the king and said, “There is not a man on earth who can meet the king’s demand, for no great and powerful king has asked such a thing of any magician or enchanter or Chaldean. ¹¹ The thing that the king asks is difficult, and no one can show it to the king except the gods, whose dwelling is not with flesh.”* We should all clearly see that the magicians admit that they cannot meet the king’s request. False magicians admit that false gods cannot answer the desires of mankind. We should also consider that this nation, under our Constitution, needs to look at the laws and actions our officials are enacting as they push for changes being mandated upon every American (i.e., abortions, LBGQTQ, Woke and open borders).

Look at the king’s reply and the resultant action in verses 12-15. ¹² *Because of this the king was angry and very furious, and commanded that all the wise men of Babylon be destroyed. ¹³ So the decree went out, and the wise men were about to be killed; and they sought Daniel and his companions, to kill them. ¹⁴ Then Daniel replied with prudence and discretion to Arioch, the captain of the king’s guard, who had gone out to kill the wise men of Babylon. ¹⁵ He declared to Arioch, the king’s captain, “Why is the decree of the king so urgent?” Then Arioch made the matter known to Daniel.* The king was so upset with the statement to the false magicians that he ordered all of the supposed wise men to be killed. When the captain of the guard got to Daniel, Daniel was not understanding the situation and asked what was the rush. Daniel was told what had happened, and because of his status before the king, he was allowed to go and ask the king a question, verse 16, ¹⁶ *And Daniel went in and requested the king to appoint him a time, that he might show the interpretation to the king.* Recall from chapter one that Daniel and his companions had found favor with the king, and the king was impressed with their wisdom. In fact, the king had found them to be ten times better than the magicians in the king’s service.

Verses 17-23 provide to us the actions that Daniel took with his companions. ¹⁷ *Then Daniel went to his house and made the matter known to Hananiah, Mishael, and Azariah, his companions, ¹⁸*

and told them to seek mercy from the God of heaven concerning this mystery, so that Daniel and his companions might not be destroyed with the rest of the wise men of Babylon. ¹⁹ Then the mystery was revealed to Daniel in a vision of the night. Then Daniel blessed the God of heaven. ²⁰ Daniel answered and said:

“Blessed be the name of God forever and ever, to whom belong wisdom and might. ²¹ He changes times and seasons; he removes kings and sets up kings; he gives wisdom to the wise and knowledge to those who have understanding; ²² he reveals deep and hidden things; he knows what is in the darkness, and the light dwells with him. ²³ To you, O God of my fathers, I give thanks and praise, for you have given me wisdom and might, and have now made known to me what we asked of you, for you have made known to us the king’s matter.” Yahweh revealed the king’s dream and its interpretation to Daniel. Notice, in verse 21, that God makes kings and removes kings. Do not be surprised by the elections later this year. To those who believe in a living and loving God, pray. Pray for our leaders at all levels, pray for this nation, even pray for all the illegal aliens who are now in this country. Even pray for those who possess an understanding that Satan has sent some who follow the wishes of the leaders of Iran to attack this nation from within. It may not be our elected leaders who will stand and fight the good fight. It may be our God, Yahweh, who will fight for us as He fights for the nation of Israel itself.

Daniel is now ready to go and see the king to reveal his dream. verses 24-25, ²⁴ *Therefore Daniel went in to Arioch, whom the king had appointed to destroy the wise men of Babylon. He went and said thus to him: “Do not destroy the wise men of Babylon; bring me in before the king, and I will show the king the interpretation.”*

I’ve placed the introduction, to my material, for the four major prophets as recorded in the Old Testament, however, we jumped over a very important fact found in the book of Ezekiel. There is another war that is spoken about in the 38th and 39th chapters of Ezekiel, normally this is called the first War of Gog and Magog. Israel has been fighting with Hamas and Hezbollah going on two years and there is uncertainty as to whether that war is the battle spoken of in Psalms 83. However, we are sure that the battle stated in Ezekiel 38 and 39 will happen as it is recorded in text. A portion of the Psalms 83 war doesn’t seem to happen as recorded and there is a certain amount of questioning as to its certainty. Since we cannot prove that all the players mentioned in the Psalms 83 war were actually involved in Israel’s fight against Hamas, Hezbollah and the Houthis, all proxies of Iran, we need to move on to a known battle that is going to take place. How do we know it will take place?

In verse 4, we have a statement made by God Himself toward those who are going to be the adversaries in this battle. Here is Ezekiel 38, verse 4. ⁴ *I will turn you around, put hooks into your jaws, and lead you out, with all your army, horses, and horsemen, all splendidly clothed, a great company with bucklers and shields, all of them handling swords.* (NKJV) God is going to drag, or in some way force this army to move. However, there is another question, who is this group of armies that God is speaking to? We find part of that question answered in verses 2-3. ² *“Son of man, set your face against Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him, ³ and say, ‘Thus says the Lord God: “Behold, I am against you, O Gog, the prince of Rosh, Meshech, and Tubal. (NKJV) Additionally, we also find more allied nations to be a part of this group in verses 5-6. ⁵ Persia, Ethiopia, and Libya are with them, all of them with shield and helmet; ⁶ Gomer and all its troops; the house of Togarmah from the far north and all its troops—many people are with you. (NKJV)* To support all of this, we really need to address who all of these nations and peoples are that have gathered together to make up this vast hord. With some additional references, the best I can come up with follows:

Gog - appears to be a title much like President or King.

“land of Magog” - Has been identified as the area occupied by the ancient Scythians.

Rosh - Russia — In an attempt to be correct, and honest, with what the Word of God says, I am totally dumbfounded by the wording of the first five verses in Chapter 38. I can't say that various translations of the Bible provide help to resolve these verses. Here is my dilemma: In verse 2 of the King James Version, the group identified as Rosh is not listed in any manner. In going through the four versions of the Bible on my Bible program, the word Rosh is used only in the New King James Version. I went through every reference book in my library and could find Rosh in some, but not in all, references. In similar fashion, there is another dilemma in verse 5. The King James uses Persia, Ethiopia, and Libya, however, the English Standard Version uses Persia, Cush and Put. Other reference books may go either way. So, how do you resolve the wording for verse 2 and verse 5 of Chapter 38? I went to my Interlinear Bible, which has both the Hebrew and English together, and in Volume 3, page 1997 the word I was looking for was Strong's # 7220 meaning Rosh. I went to Strong's directly and the only place that the word Rosh is used is in Genesis and not in Ezekiel. I went to verse 5 and the three Strong's numbers are 6539 (Persia), 3568 can be for either Ethiopia or Cush and 6316 (Put).

Meshech - Turkey

Tubal - Turkey

Persia - Iran

Ethiopia - Sudan

Libya - Libya

Gomer - Turkey, or possibly Germany

Togarmah - Turkey

This list of nations, or peoples, is taken from the New King James Version (NKJV)

Our next serious question is who, or what nation, is this horde going to fight against? We read the following in verses 8-9. ⁸ *After many days you will be mustered. In the latter years you will go against the land that is restored from war, the land whose people were gathered from many peoples upon the mountains of Israel, which had been a continual waste. Its people were brought out from the peoples and now dwell securely, all of them.* ⁹ *You will advance, coming on like a storm. You will be like a cloud covering the land, you and all your hordes, and many peoples with you.* (ESV) From these two verses, we identify that the nation this horde is to go up against is to be Israel in the "latter days". If we understand thus far what is happening, we have another question: Why is Rosh (Russia), and those nations as allies, going against Israel? What is their driving purpose? We see the hand of God moving in verses 10-13. ¹⁰ *"Thus says the Lord God: On that day, thoughts will come into your mind, and you will devise an evil scheme"* ¹¹ *and say, 'I will go up against the land of unwalled villages. I will fall upon the quiet people who dwell securely, all of them dwelling without walls, and having no bars or gates,'* ¹² *to seize spoil and carry off plunder, to turn your hand against the waste places that are now inhabited, and the people who were gathered from the nations, who have acquired livestock and goods, who dwell at the center of the earth.* ¹³ *Sheba and Dedan and the merchants of Tarshish and all its leaders will say to you, 'Have you come to seize spoil? Have you assembled your hosts to carry off plunder, to carry away silver and gold, to take away livestock and goods, to seize great spoil?'* (ESV)

Through those verses, it appears that this horde has gathered themselves to take spoil and to plunder the land of Israel. At the same time, the people of Israel know that they are no match for the size of this horde that had come against them. But wait, we need to understand why God has done this, and we find that out in the verses from 14-23. ¹⁴ *"Therefore, son of man, prophesy, and say to Gog, Thus says the Lord God: On that day when my people Israel are dwelling securely, will you not know it?"* ¹⁵ *You will come from your place out of the uttermost parts of the north, you and many peoples with you, all of them riding on horses, a great host, a mighty army.* ¹⁶ *You will come up against my people*

Israel, like a cloud covering the land. In the latter days I will bring you against my land, that the nations may know me, when through you, O Gog, I vindicate my holiness before their eyes.

¹⁷ “Thus says the Lord God: Are you he of whom I spoke in former days by my servants the prophets of Israel, who in those days prophesied for years that I would bring you against them?” ¹⁸ But on that day, the day that Gog shall come against the land of Israel, declares the Lord God, my wrath will be roused in my anger. ¹⁹ For in my jealousy and in my blazing wrath I declare, On that day there shall be a great earthquake in the land of Israel. ²⁰ The fish of the sea and the birds of the heavens and the beasts of the field and all creeping things that creep on the ground, and all the people who are on the face of the earth, shall quake at my presence. And the mountains shall be thrown down, and the cliffs shall fall, and every wall shall tumble to the ground. ²¹ I will summon a sword against Gog on all my mountains, declares the Lord God. Every man’s sword will be against his brother. ²² With pestilence and bloodshed I will enter into judgment with him, and I will rain upon him and his hordes and the many peoples who are with him torrential rains and hailstones, fire and sulfur. ²³ **So I will show my greatness and my holiness and make myself known in the eyes of many nations. Then they will know that I am the Lord.** (ESV)

In chapter 39 we find out the next step that God takes in this battle. Read chapter 39, verses 1-9 with me. ¹ “And you, son of man, prophesy against Gog and say, Thus says the Lord God: Behold, I am against you, O Gog, chief prince of Meshech and Tubal. ² And I will turn you about and drive you forward, and bring you up from the uttermost parts of the north, and lead you against the mountains of Israel. ³ Then I will strike your bow from your left hand, and will make your arrows drop out of your right hand. ⁴ You shall fall on the mountains of Israel, you and all your hordes and the peoples who are with you. **I will give you to birds of prey of every sort and to the beasts of the field to be devoured.** ⁵ You shall fall in the open field, for I have spoken, declares the Lord God. ⁶ I will send fire on Magog and on those who dwell securely in the coastlands, and they shall know that I am the Lord.

⁷ “And **my holy name I will make known in the midst of my people Israel, and I will not let my holy name be profaned anymore.** And the nations shall know that I am the Lord, the Holy One in Israel. ⁸ Behold, it is coming and it will be brought about, declares the Lord God. That is the day of which I have spoken.

⁹ “Then those who dwell in the cities of Israel will go out and make fires of the weapons and burn them, shields and bucklers, bow and arrows, clubs and spears; and they will **make fires of them for seven years.** (ESV) From these verses, we should understand that God is not happy with the leader of Meshech or Tubal, today that would be Turkey. However, we should go back to chapter 38, verse 2 that the primary leader is Rosh (Russia). It also appears that this vast horde of nations all perish and were buried in Israel. The final result for this horde of nations is recorded in the verses from 10-20. ¹⁰ so that they will not need to take wood out of the field or cut down any out of the forests, for they will make their fires of the weapons. They will seize the spoil of those who despoiled them, and plunder those who plundered them, declares the Lord God.

¹¹ “On that day I will give to Gog a place for burial in Israel, the Valley of the Travelers, east of the sea. It will block the travelers, for there Gog and all his multitude will be buried. It will be called the Valley of Hamon-gog. ¹² For seven months the house of Israel will be burying them, in order to cleanse the land. ¹³ All the people of the land will bury them, and it will bring them renown on the day that I show my glory, declares the Lord God. ¹⁴ They will set apart men to travel through the land regularly and bury those travelers remaining on the face of the land, so as to cleanse it. At the end of seven months they will make their search. ¹⁵ And when these travel through the land and anyone sees a human bone, then he shall set up a sign by it, till the buriers have buried it in the Valley of Hamon-gog. ¹⁶ (Hamonah is also the name of the city.) Thus shall they cleanse the land.

¹⁷ “As for you, son of man, thus says the Lord God: Speak to the birds of every sort and to all beasts of the field, ‘Assemble and come, gather from all around to the sacrificial feast that I am preparing for you, a great sacrificial feast on the mountains of Israel, and you shall eat flesh and drink blood.’¹⁸ You shall eat the flesh of the mighty, and drink the blood of the princes of the earth—of rams, of lambs, and of he-goats, of bulls, all of them fat beasts of Bashan.¹⁹ And you shall eat fat till you are filled, and drink blood till you are drunk, at the sacrificial feast that I am preparing for you.²⁰ And you shall be filled at my table with horses and charioteers, with mighty men and all kinds of warriors,’ declares the Lord God. (ESV) We can make one more statement concerning this first War of Gog and Magog. It will begin at least 3 and 1/2 years prior to the beginning of the Tribulation. I can say that with ease because of what is written in chapter 39, verse 9. It takes seven years to burn up all the weapons of war. That also can be stated easily from scripture. Remember the Tribulation is a seven year period, and the last 3 and 1/2 year period is marked by the placing of the Abomination of Desolation in the Temple. Working that backward, we would have to have this war to begin at least 3 and 1/2 years prior to the beginning of the Tribulation. I would also make the statement, as a Rapture believer, that the Rapture event will also take place prior to the beginning of this war.

There is one more serious link that I must make prior to our conclusion of this work. I must go back to page 25 of this work to begin the final link in the situation of the birthright of Israel. Please read on page 25, beginning with the paragraph “Verse 27” and going through the remainder of that paragraph ending with “chapter 39”. Now, jump forward to page 32 and read from the paragraph starting with, “In verses 8-9 we find”, and going through my words (black text) on page 33 at the paragraph ending with “the major prophets of God”. Next we need to see a statement from the book of Jeremiah. Please turn to Jeremiah 43:6. ⁶ *men, women, children, the king's daughters, and every person whom Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan, and Jeremiah the prophet and Baruch the son of Neriah.* (NKJV) We know from text that this remnant of Judah goes to Egypt against the word of God. Jeremiah tells them what will happen to them for going against God’s instruction. However, there are those who shall escape from Egypt. First look at Jeremiah chapter 44, verse 14. ¹⁴ *so that none of the remnant of Judah who have come to live in the land of Egypt shall escape or survive or return to the land of Judah, to which they desire to return to dwell there. For they shall not return, except some fugitives.*” (ESV) Also read verse 28 of this same chapter. ²⁸ *And those who escape the sword shall return from the land of Egypt to the land of Judah, few in number; and all the remnant of Judah, who came to the land of Egypt to live, shall know whose word will stand, mine or theirs.* (ESV) The finishing statement made in chapter 51, verse 64 follows. ⁶⁴ *and say, ‘Thus shall Babylon sink, to rise no more, because of the disaster that I am bringing upon her, and they shall become exhausted.’ ” Thus far are the words of Jeremiah.* (ESV) Wait a minute. That statement doesn’t make sense. It basically indicates that the book, and the work of Jeremiah are completed and finished. That doesn’t make any sense because of two things. First, there is still another chapter in the book of Jeremiah. What really doesn’t make good sense is the fact that chapter 52 has nothing to do with Jeremiah. Second, the commission that God gave to Jeremiah has not been fulfilled. Where is the planting and the building, Jeremiah 1:10. ¹⁰ *See, I have set you this day over nations and over kingdoms, to pluck up and to break down, to destroy and to overthrow, to build and to plant.*” (ESV) If God has made a person a prophet and has assigned a task to that person, I assure you that the task is to be completed prior to the death of the prophet. Where did Jeremiah go and how did he complete the task that God gave him?

I have often said that the Bible is a giant puzzle and it takes study, faith and the belief that God will show to some people the answer. As a watchman, I fully believe that God has given me wisdom and understanding enough to search out His answer as He leads me to find particular scripture. I hope that my leading you on this journey, through the Old Testament, has given you encouragement to fully

read and comprehend the words of the Old Testament. We must make that one final link to answer the question of: “Where did Jeremiah go?” In order to work with this question, we need to turn to the book of Ezekiel, extract some statements from Ezekiel and add them to what Jeremiah has said.

We begin with Ezekiel 17:1-14, ¹ *The word of the Lord came to me:* ² *“Son of man, propound a riddle, and speak a parable to the house of Israel; ³ say, Thus says the Lord God: A great eagle with great wings and long pinions, rich in plumage of many colors, came to Lebanon and took the top of the cedar. ⁴ He broke off the topmost of its young twigs and carried it to a land of trade and set it in a city of merchants. ⁵ Then he took of the seed of the land and planted it in fertile soil. He placed it beside abundant waters. He set it like a willow twig, ⁶ and it sprouted and became a low spreading vine, and its branches turned toward him, and its roots remained where it stood. So it became a vine and produced branches and put out boughs.*

⁷ *“And there was another great eagle with great wings and much plumage, and behold, this vine bent its roots toward him and shot forth its branches toward him from the bed where it was planted, that he might water it. ⁸ It had been planted on good soil by abundant waters, that it might produce branches and bear fruit and become a noble vine.*

⁹ *“Say, Thus says the Lord God: Will it thrive? Will he not pull up its roots and cut off its fruit, so that it withers, so that all its fresh sprouting leaves wither? It will not take a strong arm or many people to pull it from its roots. ¹⁰ Behold, it is planted; will it thrive? Will it not utterly wither when the east wind strikes it—wither away on the bed where it sprouted?”*

¹¹ *Then the word of the Lord came to me: ¹² “Say now to the rebellious house, Do you not know what these things mean? Tell them, behold, the king of Babylon came to Jerusalem, and took her king and her princes and brought them to him to Babylon. ¹³ And he took one of the royal offspring and made a covenant with him, putting him under oath (the chief men of the land he had taken away), ¹⁴ that the kingdom might be humble and not lift itself up, and keep his covenant that it might stand. (ESV) From the same chapter, add verses 22-24. ²² Thus says the Lord God: “I myself will take a sprig from the lofty top of the cedar and will set it out. I will break off from the topmost of its young twigs a tender one, and I myself will plant it on a high and lofty mountain. ²³ On the mountain height of Israel will I plant it, that it may bear branches and produce fruit and become a noble cedar. And under it will dwell every kind of bird; in the shade of its branches birds of every sort will nest. ²⁴ And all the trees of the field shall know that I am the Lord; **I bring low the high tree, and make high the low tree**, dry up the green tree, and make the dry tree flourish. I am the Lord; I have spoken, and I will do it.” (ESV)*

Now turn over to chapter 21:25-27. ²⁵ Now to you, O profane, wicked prince of Israel, whose day has come, whose iniquity shall end, ²⁶ thus says the Lord God: **“Remove the turban, and take off the crown; Nothing shall remain the same. Exalt the humble, and humble the exalted. ²⁷ Overthrown, overthrown, I will make it overthrown! It shall be no longer, Until He comes whose right it is, And I will give it to Him.”** (NKJV)

It is now time to place all these snippets of information together and show you the answer to the riddle. We leave our little royal *remnant* to make their escape from Egypt! Let us look into the fields of revelation and history to see if we can find some royal prince to whom shall be wed one of Jeremiah’s charges, these princesses, who are fleeing into that *unknown land*. That unknown land where the Lord has promised those who compose this remnant shall again take *root* and *grow*. While we are making this search, it will be well to remember that *God gave the dominion over Israel to David forever*. Israel is not the name of the Jewish nation, but it is the name of the Northern Kingdom (Birthright), that had been driven into *an unknown land* about one hundred and thirty-four years prior to the flight of this remnant. This remnant, these princesses represent Judah (Scepter).

Let us remember that the Scepter, with all that belongs to it, was promised distinctively to the Judeo-Davidic family lineage. It was not promised to the entire kingdom that bore the name of Judah,

a name which, together with its corrupted form, Jews, is the Biblical historic name of the Jewish nation.

Judah, as we will remember, was the representative name of that nation that was composed of the smaller portion of Israel's descendants. It was to Judah's blessing and standard that the people gathered who afterward became separated from the rest of Israel, and were known as Jews. It is to these people and their descendants who continue to be known as Jews to this day!

On the other hand according to a prophecy, we have already shown the Northern Kingdom was to be called Israel. However, according to another prophecy to be cited in due time, the descendants of the Northern Kingdom, that had been cast out into an unknown land, were to be called by yet another name.

The fact that they were not to be known by the name of Israel cannot annul the prophecy uttered by Abijah, as he stood upon a certain mount in Ephraim. 2 Chronicles 13:4-5, "*Hear me, Jeroboam and all Israel: should you not know that the Lord God of Israel gave the dominion over Israel to David forever; to him and his sons, by a covenant of salt?*"

Do you ask, is it possible this little royal remnant under the watchcare of Jeremiah shall have gone to that same unknown land as those of the lost tribes had previously gone? Was it among that people this remnant was planted, and over whom the preserved scepter held its sway? Let us examine the Scriptural evidence!

Ezekiel is believed to have lived contemporaneously with Jeremiah and by taking the testimony of chronology, together with the concurrence of many historic events, all may know this is true. Jeremiah states historic events and utters prophecies that relate chiefly to Judah, but gives only a little that pertains to Israel. Ezekiel does the reverse, saying much that concerns Israel and little that pertains to Judah. Still, what Ezekiel does say concerning the destroyed commonwealth of Judah is important to our study! Jeremiah gives us the plucked up Scepter and the overturned throne of the royal family. Ezekiel furnishes evidence that connects the remnant seed and their monarchical belongings with the exiled House of Israel. We remember Israel has taken root, and her people are gathering strength in a distant country. The location and geographical character of that country are described by the prophets, and which, at a time prior to these prophecies, was an unknown and uninhabited wilderness.

Jeremiah tells us: Jeremiah 52:1, *Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem.* At a period that synchronizes with the time when Zedekiah had reigned for six years, Ezekiel declares the word of the Lord came to him saying he should prophesy against Judah and Jerusalem, concerning the King of Babylon, who would come up against them with the sword. At that time, he should set battering rams against the gates of the city, cast up a mount and build a fort. The result of this would be the city would be taken at the same time the message from the Lord, that was delivered by the prophet Ezekiel to Zedekiah. Ezekiel 21:25-27 KJV, "*And thou, profane, wicked prince of Israel, whose day is come, when (your) iniquity shall have an end,*" *thus saith the Lord God; "Remove the diadem, and take off the crown; this shall not be (upon) the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more (overturned), until He (the Christ as Shiloh) come whose right it is; and I will give it to Him."*

I have no intention to give words a meaning they will not bear, nor to attach any signification to them which the content does not clearly indicate. But these words do most certainly get us to understand that there is a person, a male heir of the royal line, who is to be the immediate successor of Zedekiah to the Davidic throne! Also, these words teach that the crown is to be taken from the head of Zedekiah, upon whom it rested at the time when this prophecy was given, and placed upon the head of this person whom the Scriptures designate as *him that is low*. These words further teach that when the royal diadem, the emblem of kingly power and exaltation, is taken from the one and placed upon the head of that other person, then the one who was previously high is abased and brought low, but the one

who, up to this point, was low, is then exalted and made high! This is essentially so, because the two men shall have then exchanged places.

Furthermore, the expression *this shall not be the same*, taken together with the prophecy concerning the overturns, leads us to expect a change of dynasty, at least on the side of the male line, and also a change in the territorial or geographical situation. This is still more apparent when we note that there are to be three overturns, and after the third overturn shall have been accomplished, there are to be no more until another certain person comes. Also, after the diadem has been removed from the head of the prince who wore it at the time of the first overturn and placed upon the head of *him that is low*, it is to be noted that either this man, who is the person understood as the antecedent of the personal pronoun, *him*, or his lineage, is to be dethroned by God in favor of that other person. The other person is Jesus, the Christ, who is designated as *He whose right it is*, and to whom it shall then be given.

The next question for us to decide is, who is this legally possible person that is to be the successor to Zedekiah, who is spoken of as *him that is low*? For, I believe, he is spoken of as *low* only in the sense of nonruling. By consulting the thirty-eighth chapter of Genesis, we will find a record of the conception and birth of twin boys, whose conception and birth were both accompanied by such extraordinary circumstances that the question of their parentage is forever settled. For Tamar, the mother, did willingly stoop in order that she might conquer Judah, the father, and compel him to do justice by her! The never to be forgotten manner in which Judah was forced to acknowledge that those children were his offspring and their mother was more righteous than he, does most certainly place the fact of their royal lineage beyond the possibility of frivolous objection!

When the mother was in labor, and after the midwife had been summoned, there was the presentation of a hand, at that time, for some reason either human or Divine, the midwife knew twins were in the womb. So, in order that she might know and be able to testify which was born first, she fastened a scarlet thread on the outstretched hand. Since Judah's was the royal family of Israel, and the law of primogeniture (line of decent) prevailed among them, it was essential that this distinction should be made so that at the proper time, the first born or eldest son might ascend the throne. After the scarlet thread had been made secure on the little hand, it was drawn back and the brother was born first! Aha! Upon seeing this the midwife exclaimed: Genesis 38:29, "*How did you break through?*" Then, seemingly, she was filled with the spirit of prophecy and said in verse 29, "*This breach be upon you!*" Because of this prophetic utterance, he was given the name of Pharez. (Perez in NKJV, meaning a breach) Afterward, his brother, who had the scarlet *thread* upon his hand, was born, and his name was called Zarah (Zerah in NKJV, meaning the seed).

The very fact that Pharez was really born first would exalt him, and it eventually did exalt his heirs, to the throne of Israel, for King David was a son of Judah through the line of Pharez. But, just as surely, the name Pharez means breach and we should expect something to happen whereby a descendant of Zarah is to take the throne. Remember, we are dealing with prophecy and God has set in motion His will and He uses names to indicate His will! So, with that little hand, with the scarlet thread waving prophetically, a breach must occur somewhere along that family line!

That breach did occur! We are now considering its history and are well into its transition period, that began when the Lord God sanctified Jeremiah. Remember God sent Jeremiah into the world, and gave him His commission to pull down and destroy the exalted Pharez line. Afterward, he was to build and plant anew the scepter, throne and kingdom. At about the same time, the word of the Lord came to Ezekiel and moved him to predict the removal of the crown from the head of the one who is high, a proceeding that not only involves the transfer of the royal diadem to another head, but also an overturning. When both the transfer and the overturning shall have been accomplished, then the one who was low will have been exalted and the exalted one will have been brought low.

The immediate posterity of this *Prince of the Scarlet Thread* is given in, 1 Chronicles 2:6. ⁶ *The*

sons of Zarah were Zimri, Ethan, Heman, Calcol, and Dara—five of them in all. Thus, the direct posterity of Zarah, the seed, was five, while that of Pharez, the breach, was only two, Hezron and Hamul.

Our Lord descends out of Judah, through the line of Pharez, the unbroken genealogy of that family is given in the sacred records, but the genealogy of the Zarah family is given only intermittently. One thing of interest in the Bible concerning the sons of Zarah is they were famous for their intelligence and wisdom, for it was only the great God-given wisdom of Solomon that is declared to have risen above theirs. 1 Kings 4:29-31, *And God gave Solomon wisdom and exceedingly great understanding. ... Thus Solomon's wisdom excelled the wisdom of all the men of the East and all the wisdom of Egypt. For he was wiser than all men—than Ethan the Ezrahite, and Heman, Calcol, and Dara.* Now, let me state that while this verse does not prove these four so named are the sons of Zarah, however, the fact that these four are named together is most striking.

It is not at all unlikely and would be natural that the Zimri who overthrew Baasha, the third King of Israel (not Judah), belonged to the posterity of Zimri, the firstborn son of Zarah, son of Judah and twin brother of Pharez. For, as we have shown, the seed of Jacob was, at that time, divided into two kingdoms, with the posterity of Pharez on the throne ruling over the kingdom of Judah. How natural it would be for the then living members of that family to think: "This is the long foretold breach for which we have been taught to look. This is the time to assert our royal prerogatives, take the throne, and rule over this house of Israel."

It would be natural for another reason, namely the nature of men, there has always been an attempt to find and meet the fulfillment in every promise the Lord God has made to His chosen people. He promised Abraham and Sarah they should have a son, in order that they may accomplish this end, Sarah gave, and Abraham took, Hagar, her hand-maid, and Ishmael was born. Sarah, in her own way, attempted to fulfill what God had said without any thought of faith.

Before Jacob and Esau were born, the Birthright was promised to the younger, however, Jacob, who was the younger, undertook to accomplish this in his own way by taking unjust advantage of his brother and deceiving his father. Also, Joseph, after God had promised the Birthright to him, undertook in his own way to take advantage of the blindness of Jacob and have the birthright go to Manasseh instead of Ephraim. Nevertheless, God in His own good time gave Sarah strength to conceive, settled with repentant, wrestling Jacob, and outwitted maneuvering Joseph.

So now, God in His own good time, has made the predicted breach, which shall result in the bringing down of the line of Pharez, *the high*, and He exalted the descendents of Zarah, *the low*!

As you recall, in connection with the prophecy, the *high*, or ruling, Prince of Judah must be uncrowned and dethroned, and the *low* must be crowned and placed on the throne! First, we find a royal prince, Heremon, prince of the line of Zarah, the low. Secondly, we find a royal princess, Teatephi, daughter of king Zedekiah and ward of Jeremiah, the high. Both are living with those of the Northern Kingdom of Israel all together in the same country! **Lo!** This royal pair are united in marriage and placed on a throne, and are ruling over the kingdom of Israel! The *low* has become the *high*!

From the prophecy of the Bible, these facts are recorded in the seventeenth chapter of Ezekiel in the form of a riddle and a parable, which together with their explanation, make up the subject matter of that entire chapter. This chapter opens as follows, Ezekiel 17:1-3, *And the word of the Lord came to me, saying, "Son of man, pose a riddle, and speak a parable to the house of Israel," and say, "thus says the Lord God: ..."* The Hebrew word here translated *riddle* is defined as: A puzzle; hence a trick, conundrum, dark saying, hard question, etc. These definitions correspond to our English thought of an enigma, or something proposed and to be solved by conjecture, a puzzling question, or an ambiguous proposition. A parable, on the other hand, is more like a fable or an allegorical representation of something real in its relation to human life and thought, and is represented by something real in nature. Thus the prophet, in his introduction, prepares us to expect the words that follow shall be enigmatical, and,

since the Lord commanded him to use this veiled language, we must adjust ourselves accordingly. Proverbs 25:2, *It is the glory of God to conceal a matter, but the glory of kings is to search out a matter.* Let us, in a spirit that shall be worthy of kings, search out the matter of this riddle, that we notice is put forth to the house of Israel, and not to the Jewish people.

The first part of the riddle is given as follows: Ezekiel 17:3-4, *Thus says the Lord God: "A great eagle with large wings and long pinions, full of feathers of various colors, came to Lebanon, and took from the cedar the highest branch. He cropped off its topmost young twig and carried it to a land of trade; he set it in a city of merchants."*

A few moments' reflection should convince us that, whatever else it may mean, the great eagle is intended to represent a means of transportation. The declaration is that it *came* to a certain place, *and took* something that was in that place to which it came, and *carried it to* some other *land*. We are, also, told this means of transportation came to Lebanon. Since Lebanon is a mountain range in Palestine, then the place to which it came, and from which it departed, is most certainly, Palestine.

What is taken by the eagle is declared to be a *young twig*, which was taken from *the highest branch of the cedar* of Lebanon. Since the personal pronoun *he* is used, having *the cedar* for its antecedent, it must represent a person. This person is of the masculine gender, and must be a guardian of the *young twig*, hence, this young scion is a person. Furthermore, it is a well-authenticated fact that the cedar of Lebanon is a symbol of royalty, and we will not need to go elsewhere for proof since the riddle contains within itself such abundant evidence of this fact. It will be made clear as we proceed.

It is true, of a twig, that it must be set, grafted, or planted, in order that it may grow and bear fruit. It is declared of this young royal scion that he was *set*, and the place where he was set was certainly well adapted for an increase of population, or subjects, that is, *a city of merchants, in a land of trade*.

The second part of this riddle reads as follows: Ezekiel 17:5-6, *"Then he took some of the seed of the land and planted it in a fertile field; he placed it by abundant waters and set it like a willow tree. And it grew and became a spreading vine of low stature; its branches turned toward him, but its rootswere under it, so it became a vine, brought forth branches, and put forth shoots."*

The seed of the land is most certainly the people of the land. The land from which *he took* this seed, or people, is Palestine, and the people of Palestine are distinctly Israelites. And numerically, hence preeminently, they are the lost Northern Kingdom of Israel. So, these people who had been taken out of their own land were *planted* in another land, and that other land has become to them *a fertile field*, located *by abundant waters*. These abundant waters are not the Mediterranean Sea, or the Great Sea as it is called in Scripture. This new home of the removed people is *by abundant waters*. In their new home, Israel *grew and became a spreading vine*. This riddle is dealing with the breach, as we shall see, in which the *high* and the *low* princes of the royal house are to exchange places. I am not surprised that this spreading or outreaching vine is said to be of *low stature*, that its branches *turned toward him*, or that *its roots*, or growing power, *were under him*, and if under him, then he was over them. (i.e., their ruler)

This riddle further says: Ezekiel 17:7-8, *"But there was another great eagle with large wings and many feathers; and behold this vine bent its roots toward him, from the garden terrace where it had been planted, that he might water it. It was planted in good soil by many waters, to bring forth branches, bear fruit, and become a majestic vine."* Here we have the record of the arrival of another passenger, who also came to that land of *good soil by many waters* brought there by the same means of transportation, (i.e., *a great eagle with large wings*) as that which brought the royal scion. This was not the same eagle, but *another eagle*, and here is where this riddle becomes difficult. **It seems the great eagles of this riddle must be ships, and I believe both parts of this riddle must have a ship involved!** However, the first great eagle (ship) must sail for only a relative short distance, in relationship

to the second great eagle (ship), because the first royal person (*young twig*) was surely born along the way as Israel wandered overland toward this *fertile field by abundant waters*. I believe this must be true because a prophecy must become a fact of history in order to be a prophecy. Furthermore, I believe this means of transportation (*great eagle*), especially in the second case, to have been a ship of Dan, since it is declared that Dan abode in ships, and they have taken Cedars from Lebanon to make masts for their ships. We know the seaport of Tyre, in Palestine, was the port they must come to for the cedars of Lebanon. *“Yes, for the cedars of Lebanon!”* Be they used as masts for their ships, or as types of their royal princesses, who, at this point, are under the care of the prophet Jeremiah.

The tribe of Dan used the eagle as their standard, and they are said to have used great carved eagles with outstretched wings as the figureheads on the bows of their vessels. It is a common thing to symbolize ships under full sail as flying birds. In this riddle, the *long pinions* represent the long sails, which, like wings, carry the great ship, the large bird, or eagle ship, and her passengers to the land of trade and the city of merchants.

I have arrived at the conclusion that the object the writer of Ezekiel has in view in mentioning the coming of this second ship is, that we may presume another important personage had arrived, for, after mentioning the ship's arrival, his next expression is: *And behold this vine bent its roots toward him*.

In my use of the New King James translation, it is unfortunate that certain words do not change in the same manner. In the King James this verse reads: *“This vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.”* Thus we learn that the person who came in the second ship was a woman, and her inclination and desire was toward the prince who had preceded her into the same land. My question to you is this: If this is not the case, then why is this stated in this manner in the King James Bible written in 1611, and not of today? That would indicate to me that learned men of four hundred years ago understood this to be in that manner. Why not we of today? To continue!

What follows is still in the manner of the riddle and is discussing the vine and the essentials for its life and growth, mainly land and water. There follows that which clearly indicates a unity of life, in fact, there was a marriage between the *her* and the *him* of this riddle. Furthermore this marriage also represents the conclusion of Jeremiah's commission to plant and build. The result of this marriage was that she, too, was *planted* in that land of a *spreading vine*, although the he of that goodly vine is of *Low Stature*, and bore *fruit*, or offspring, and became *a majestic vine*.

It is true that a prince, in order to be king, can only wed with a princess or daughter of royalty. It will be well for us, at this junction, to remember we left Jeremiah and his little royal remnant of king's daughters on their way to a land unknown, or strange, to them. God led Jeremiah to this place where this preserved seed of David's line was to be *planted*, once again take root, and bear fruit!

It is a fact, the man and the woman of this riddle were married. The woman was *planted* in that land of good soil, into which she did *take root*, and these things were accomplished so she *might bear fruit*. In other words, that was the subject of prophecy concerning Jeremiah's commission, his royal charge, and is now recorded as a matter of history. **The analogy is complete!**

The explanation of this riddle makes all these things so clear to me that I am not left to conjecture. Beginning at the eleventh verse, the prophet says: Ezekiel 17:11-12, *Moreover, the word of the Lord came to me, saying, “Say now to the rebellious house: ‘Do you not know what these things mean?’ Tell them, ‘Indeed the king of Babylon went to Jerusalem and took its king and princes, and led them with him to Babylon.’”* I continue with a paraphrase of what happened. The king of Babylon was Nebuchadnezzar, as we know and the king of Jerusalem, and the princes thereof, were Zedekiah and his sons. Next follows a brief account of Zedekiah's treachery with the king of Babylon, how he rebelled against him, and sent to the king of Egypt for help. Then comes a prophecy concerning the fact

that King Zedekiah shall die in Babylon. After this comes the prophetic account of that band of fugitives going to Egypt, and the declaration that they should fall by the sword, etc., all of which I have given in detail. Finally, the outcome of it all, and that which pertains to our immediate subject, begins again with the twenty-second verse. The prophet Ezekiel is still using the symbols of the riddle and explains as follows.

Ezekiel 17:22, *Thus says the Lord God: "I will take also one of the highest branches of the high cedar and set it out."* This is the royal prince who was carried to this new land by the first great eagle. Ezekiel then proceeds to say in verse 22, *"I will crop off from the topmost of its young twigs a tender one, and will plant it on a high and prominent mountain."* This is the second importation of royal branches, but this time, it is the *topmost* or one whose right it is to rule, a *tender one*. That is, it is a tender young girl, the topmost one of the young twigs that came by way of the second great eagle.

Where was she planted? Verse 23a gives us the answer. *"On the mountain height of Israel I will plant it!"* This was the Divine reply! What, **ISRAEL**? Lost Israel? Yes, Israel, national Israel. Israel as a nation, but not Jewish-Israel, for that kingdom is overthrown. The Jewish people are gone into Babylonian captivity, the king, with his eyes put out, is doomed to die in chains in a Babylonian prison, the princes are dead, and the king's daughters have escaped from Jerusalem! **We see God's grace to take the topmost one of these tender twigs and plant it here in the height of the mountains of Israel!** (i.e., the THRONE)

Ezekiel 17:23b, *"And it (that which was planted) will bring forth boughs, and bear fruit, and be a majestic cedar. Under it will dwell birds of every sort; in the shadow of its branches they will dwell."* The purpose of this is so glaringly clear that the most simple mind can surely see it refers to the mixed population which Israel, of necessity, must have gathered while being sifted through other countries. The prophet further declares: Ezekiel 17:24, *"And all the trees of the field (i.e., all the people of that kingdom of Israel) shall know that I, the Lord, have brought down the high tree and exalted the low tree, dried up the green tree and made the dry tree flourish; I, the Lord, have spoken and have done it."*

What has God done?

**Brought down the HIGH from the throne,
and exalted the LOW to the throne!**

What else has God done?

**He made the long-foretold breach,
remembered His covenant with David,
and kept faith with Jeremiah!**

These trees are royal cedars, of which the male heirs of the Pharez line have been dethroned in favor of him that was low, Zarah, who is now exalted by being enthroned. A royal princess, in the company of Jeremiah, found her way to this land and united her interests with this prince of Zarah's line: Ezekiel 17:7 KJV, *That he might water it by the furrows of her plantation.* I am safe in saying God has taken the crown from the head of Zedekiah, the high, who was of the Pharez line, and has placed it on the head of a prince of Zarah, the low. Zedekiah's daughter, the heir to crown and scepter, made her way, with Jeremiah, who had charge of the royal paraphernalia, and who was divinely commissioned to plant and build anew the plucked-up and overthrown kingdom of David!

Jesus the Christ came through the family line of Judah, David, Nathan, and Mary, not through the breach (in fact, completely bypassing the breach). The breach ran through Judah, David, Josiah and Zedekiah, and the two branches of the Judah-Pharez-David line diverge at Zedekiah's daughters. One

of these lines eventually gave birth to the Messiah. Once again, this will occur through the Judah-Pharez-David side or lineage. However, as I shall prove, the other line, after having been united to the brother line of the Scarlet Thread, is still holding that preserved throne and scepter, and raising up seed to their fathers, Judah and David. Therefore, there shall always be one of David's descendants sitting upon that throne as rulers over the seed of Abraham, Isaac and Jacob-Israel, and the scepter may not depart from Judah `till SHILOH COMES!

Thus, it is that one of these lines holds that scepter, and wears that crown as a fact, but the Judah-David house has a greater son to whom they belong by RIGHT. When He comes, as Shiloh, God will give it to Him, for unto Him shall be the gathering of the people. At that time, the breaches will be healed, and He shall be called The Restorer of the BREACH.

The question now is to find where that scepter and throne are today, for we are confronted with the question of Lost Israel, or the *Lost Birthright*, that involves the whole house of Joseph and the many nations into which they were to develop.

Where is THE LOST SCEPTER? Can we find the house of David using Heraldic Blazonry?

The fact that a great nation, originally composed of ten tribes of the posterity of Abraham, Isaac and Jacob, is lost among the nations of the world is well known to enlightened students of the Old Testament. This truth has been a source of such great mystery that has both puzzled the minds, and engaged the interest of men to such an extent that many of them who are the intellectual peers of the world, have spent their best energies in the work of searching for this lost nation.

Thus, for many years, devout minds have been investigating secular and sacred history, as well as sacred prophecy, which must have become, or must become, history. These men have carefully traced not only the perfectly connected outlines, but also the details of history. Hence, they confidently assert there are no missing links in the chain of racial and national events.

A large percentage of men who have been thus engaged are eminent in religious, historic and scientific research. Men have called to their aid chronology, astronomy, archeology, ethnology, pyramidology and philology. Indeed, they have used any and every science that could shed any possible light upon this subject. They have been irrepressible in their search after facts, and are men of purpose, for truth's sake, that the Word of God shall be forced to stand every test, its own internal matter demands, be it ever so crucial.

It is the consensus of opinion among this class of men, whose numbers increase daily, that the once-lost tribes of Israel are found. Be they right or wrong, I am sure of one thing, namely, there is a race of people here amidst other races, who do not know their ancestral origin. They possess all the distinguishing marks whereby the Scriptures declare the lost house of Joseph shall be found and recognized by all the nations of the earth.

Be this as it may, there is nothing for me to do now but take up the thread of our story, which is a *scarlet* one. It pertains to those members of the royal family whom we left on the throne of Israel, and who were holding the scepter of David *de facto*, instead of the One to whom it belongs *de jure*. We said nothing about the three overturns that are a part of Ezekiel's prophecy concerning some of the chief details of this breach, while dealing with this breach that occurred in the royal family.

One reason for this omission was I could not give the proof concerning the location of that *majestic land* to which the royal branches were carried and *set*. To do so, I would have to have made many points proving the present whereabouts of the still preserved seed, perpetuated Crown, Throne and Scepter of David. It was not my desire to give any such proof until I should first prove that the building and planting that was Jeremiah's commission had been accomplished.

Now, since we have shown that the Word of God emphatically declares these things have been accomplished, I am prepared to show the three prophetic overturns that took place in connection with these same royal heirs, together with their succession, whom we have followed to a new country.

It is not possible to follow the history of these overturns, nor to follow further the history of that branch of the royal family that came into power when the breach was made independently of lost Israel. It was to Israel, the Northern Kingdom, that Jeremiah fled with *the king's daughters*, and it was to these same people with whom the royal line of Zarah had been for more than a century. Once Jeremiah arrived with the king's daughters, and the one daughter married the prince of Zarah then they or their descendants have been there every since. Nationally speaking, the fortunes and history of the Scepter and Birthright have become one!

We must remember THAT the place where this prince and princess were planted was in the *Height of Israel*. It was all the trees in the field of Israel that were to know that the low tree had been exalted. It was Israel, the dry tree, that is made to flourish, because it had been dry hitherto for lack of royal honors and royal blood. Now that a prince and princess of the blood are on the throne, the once dry tree does flourish! The former green tree, the Jewish kingdom, not the nation, is dried up.

We must remember Israel was the Northern Kingdom, the Birthright people, whose ancient capital was Samaria, and whose representative name is Ephraim, the second son of Joseph, to whom pertains the birthright. Joseph's two sons, Ephraim and Manasseh, were to: Genesis 48:16, *Grow into a multitude in the midst of the earth*. Finally, they were to separate, Manasseh to become *a great nation*, and Ephraim to develop into many nations, *a multitude of nations*, or a company of nations, as it is variously given in verse 19.

The first of these overturns is the one whose history we have essentially given while dealing with the preservation of King Zedekiah's daughters. It is the overturn of the kingdom from Palestine to that majestic land, by the side of abundant waters, where it took root, grew, flourished and became a spreading vine.

A ripple of holy joy went pulsing through my heart when I found that the prophet had, in his riddle, used the expression, *spreading vine* in connection with Israel. The Hebrew word, *sawrah*—spreading, as used here, is defined by Strong in his Exhaustive Concordance, *to extend, to spread, to stretch exceedingly, to extend even to excess*. Thus, this new country, this strange and unknown land, in which the royal remnant found the cast out people of Israel, is the place from which it is declared they shall spread out, exceedingly extend their borders and so fulfill their national destiny.

How perfectly this harmonizes with the promises concerning the *place* where the Lord spoke to David in connection with the promises concerning the perpetuity of his seed, throne and scepter. 2 Samuel 7:10, *"Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them any more, as previously."*

At this junction, I feel compelled to point out the fact that the Lord had cast Israel out of her land, and cast her afar off. While Israel was going to that far-off land, God would, Amos 9:9, *⁹ Sift the house of Israel among the nations as grain is sifted in a sieve*. After they have reached their far-off destination, their God-appointed place, then they are to move no more, for it is in reference to this same casting out of the Ephraimic nation that Hosea declares. Hosea 3:4, *⁴ For the children of Israel shall abide many days without king or prince, without sacrifice or sacred pillar, without ephod or teraphim*. Now, with this prophetic riddle fulfilled, their king is with them, and the monarchy of Israel is flourishing as a green, or living tree. My next effort will be to find this far-off land, whose history has been one of spreading out exceedingly, even excessively.

The very fact that the Jews have a record of the birth, call and commission of Jeremiah, and the history of the execution of the first part of his commission, (i.e., the tearing down, rooting out and destroying of the house and throne of David) without regard to the fact they can give no account of

Jeremiah after his sudden disappearance from among them. This is evidence that he neither died nor completed his God-ordained task among them. All the civilized races of the world know he did not *build* that seat of power, nor *plant* those royal scions among the Jews. Since we find it recorded that Jeremiah's work has been accomplished, we know it must have been he who did it, even if his name is not mentioned in the Scriptural account of the doing. We know God would not permit some other man to do that work, after having sanctified Jeremiah before he was born, and brought him into the world for that purpose. We must bear in mind the fact that the sacred account of the building and planting is in the form of a riddle, and that metaphors, instead of names, are used for those concerned; the *high* and the *low*, the *enthroned* and the *dethroned*, the *young twig* and the *tender twigs*, the *planted* and the *planter*. But, we must remember also that the name of *Israel*, the special national name of the Northern Kingdom, is mentioned as the receiver of the planted and enthroned pair. Since the historic testimony declares Jeremiah's work to have been accomplished in Israel, it is only in Israel that we may hope to find evidence of that fact. This necessitates the finding of Joseph-Israel. God says they shall be found, and when they are, there must be a branch of the Judah-Davidic family, who are their sovereigns.

Since the East is left in such utter darkness in our story, not only with the fate of Jeremiah and his little Royal Remnant, but also to the destination of the dispersed tribes, Israel was lost to themselves, and even to their brethren, the Jews. Some of the Jews, at the time of Christ, thought that no person, except the Messiah, could go to them, or might even know where to find them. Because of the lack of Jewish historical data concerning the completion of Jeremiah's work, and because his disappearance was almost as marvelous as that of Elijah, the Jews were ready to say the Christ was Jeremiah. Matthew 16:14, ¹⁴ *So they said, "Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets."* Their thought was, no doubt, that Jeremiah, like Elijah, was still alive. God would, yet, use him in connection with the building and planting anew, or the restoration of the kingdom among them, to which they looked forward with great anticipation and hope.

It seems there is no light in the East concerning these matters, therefore, let us scan the pages of prophecy to see if there are any hints that point West. It will be well for us to know that Hosea gives a prophecy concerning Ephraim. Hosea 12:1, ¹ *Ephraim feeds on the wind, and pursues the east wind.* As an East wind is one that blows from the East and travels to the West, this makes it certain that Ephraim did not travel Eastward, because had he gone in an Easterly direction, he would have gone facing an East wind, therefore he surely went WEST. Since he was *cast afar off*, he must be in the far-off West.

When Yahweh confirmed His promise to David concerning the perpetuity of his kingdom, throne, scepter and house, and took an oath by His holiness that He would not lie to him, He said: Psalms 89:25, *"I will set his hand (scepter) over the sea."* Ezekiel, the prophet, gives clues in his riddle as to the location of Israel and the royal pair. These clues are: Ezekiel 17:4 that it is *a land of trade*; verse 8, it has *good soil*; verse 8, which *brings forth branches* (meaning it is fruitful and populous). We are told: Verse 4, it has *a city of merchants*; verse 23, where *dwelt birds of every sort; in the shadow of its branches* various people dwell under the protection of its rulers; and finally, verse 5, its location is by *abundant waters*. For reasons that will become more and more apparent as we proceed, I affirm the abundant waters to be the Atlantic Ocean. The Lord gave a message to Ephraim through Jeremiah, saying: Jeremiah 31:9-10, *"For I am a father to Israel, and Ephraim is my firstborn. hear the word of the Lord, O nations, and declare it in the isles afar off, and say, 'He that scattered Israel will gather him.'"* In this declaration, we find the far-off home of Ephraim-Israel is not an island, but *the isles*. (i.e., a group of islands) Thus Ephraim is located near the sea, in the isles afar off.

The prophet Isaiah, in the forty-ninth chapter, addresses these same people. Isaiah 49:1, 3 KJV, *"Listen, O isles, unto me; and hearken, ye people from afar. ... Thou art my servant, O Israel, in whom I will (still in the future) be glorified."* In the twelfth verse of this same chapter concerning the future return of this same people to Palestine, their former home, the Lord causes the prophet to make a

proclamation. Isaiah 49:12 KJV, ¹² *“Behold, these shall come from far: and, lo, these from the north and from the west.”*

In Hebrew, there is no compound word for northwest as we use it, hence the expression north and west. There is a group of isles in these *abundant waters*, that are just as directly northwest from Palestine as the lines of latitude and longitude can lay them, namely, the British Isles! We may just as well jump into the midst of our proof at once, since that is the place where Ephraim-Israel shall chiefly be found. If not there, it is because they have **spread out**, from these VERY ISLES, for it is a well-authenticated fact that Jeremiah went to Ireland, where he died, and his grave is one of the well-known and proudly named spots of that country.

It is a well-known fact that there is no country's history on the face of the earth that has so puzzled historians as that of Ireland. There is both a sacred and secular reason for this. The secular reason is that Ireland steps into the arena of history with a monarchical kingdom running in full blast, and men do not know how it got there. The sacred reason is because God issued a mandate: Isaiah 41:1 KJV, *“Keep silence before me, O islands, and let the people renew their strength.”*

In the next verse, the Lord asks the question, *“Who raised up one from the east?”* Then in the fourth verse, He answers His own question, saying, *“I, the Lord, am the first; and with the last I am He.”* Beginning in verse eight of the same chapter, still addressing the dwellers in the isles, He says: *“But you, Israel, are My servant, Jacob whom I have chosen, the descendants of Abraham My friend. You whom I have taken from the ends of the earth.”* (i.e., literally, from the rising of the sun, from the beginning, or from the East) This statement, coming from such High Authority, forever settles the question as to the origin of the peoples who dwell in those far-off northwest isles.

We have read many authors on the subject of the Hebrews in Ireland, who claim to have searched carefully and critically through all available chronicles, records and histories. They all agree that a perusal of these various authorities is not just heavy reading. These records are very obtuse, even confusing, bewildering and tormenting to all who do not take the word of God as an ally in the work of unraveling their mysteries, however, all of these authorities do agree in stating the following facts:

1. About 585 BC a *notable man*, an *important personage*, a patriarch, a saint, an essentially important someone, according to their various ways of putting it, came to Ulster, the most northern province of Ireland. In his charge was a princess, the daughter of an eastern king, and that in company with them was one Simon Brach, Breck, Brack, Barech, Berach, as it is spelled differently. With this royal party they brought many remarkable things, among these was a harp, **an ark** and the wonderful stone called Liafail, or stone of destiny, of which we shall have much to say later. **Note:** Some may say that the ark was not brought to Ireland for two simple reasons. First, there is no verse in all the book of Jeremiah that indicates they took an ark with them when they left. Secondly, there is a verse in Revelation that would indicate God took the Ark of the Covenant back to Heaven. Revelation 11:19, ¹⁹ *Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple. And there were lightnings, noises, thunderings, an earthquake, and great hail.*

2. This eastern princess was married to King Herremon on the condition, made by this notable patriarch, that he should abandon his former religion, and build a college for the prophets. This Herremon did, and the name of the school was Mur-Ollam, which is the name, both in Hebrew and Irish, for School of the Prophets. He also changed the name of his capital city, Lothair, sometimes spelled Cothair Croffin, to that of Tara.

3. The name of this Eastern princess is given as Tea-Tephi. It is a well-known fact that the royal arms of Ireland are the harp of David, and has been for two thousand and six hundred years. Ezekiel in his riddle, when speaking of the coming of the female passenger in the second vessel, whom he afterwards proves to be a princess, speaks of *the furrows of her plantation* (KJV). It is a truth, and, to me, a marvelous one, that the province of Ulster used to be called the *Plantation of Ulster*, as any one may

know if they will take the trouble to consult Chamber's Encyclopedia on the word Ulster.

Furthermore, the crown worn by the sovereigns of that hitherto unaccounted for kingdom in Ireland *had twelve points*.

**Who shall say that *the king's daughter* was not planted there,
and that the first of the three of Ezekiel's prophetic overturns
was from Palestine to Erin?**

The Abrahamic covenant promises were given to Jacob, when he was making a journey from Beersheba to Padan Aram (Genesis 27:14—Genesis 28:22). He had but recently received from his father Isaac the *Blessing*, that carried with it those much desired covenants and the special blessings and promises pertaining to them. When Isaac gave this blessing to Jacob, he told him not to take a wife of the daughters of Canaan, the land in which they were then living, but to go to Laban, his mother's brother, and to take a wife from among his daughters.

It was not the custom for Jacob to be traveling alone. We learn, from incidental remarks dropped elsewhere in reference to this journey, that he had a tent, and that the journey was made on foot, for he walked with a staff. The sacred record deals chiefly with what took place between Jacob and the Lord, with but the slightest incidental mention of details, as concerning a certain sundown, and stones for pillows. The first mention of stones for pillows, with reference to this occasion, is plural, but suddenly one of those pillow stones is brought into great distinction!

The facts that brought that special stone into such prominence may be quickly read, for the Biblical account of it is very short. I doubt if many who have read the record of those facts realize their true symbolic importance. I will explain the great distinction bestowed upon that stone as a symbol, as well as the exalted place it has occupied ever since it came into historic notice, or the supreme greatness of that position to which prophecy declares it shall yet be raised. If I read the prophets correctly there is no other inanimate object on earth so blessed as this pillow stone. Yet, this stone that Jacob rested his head on that certain night on his way to Padan Aram is certainly different. This very special pillow stone has a glorious prominence, highly honored use and divinely declared purpose as we shall see.

It seems to have been the custom among Oriental travelers and nomadic peoples, when they pitched their tents for the night, to take stones for head pieces to raise their heads for rest and sleep. At least, this is what Jacob did, and as he slept, he dreamed. In his dream, he saw what is called a ladder, staircase, or an open way that reached from earth to heaven. Genesis 28:12, *Its top reached to heaven*. The angels of God were ascending and descending by this existing way, which for the time was made visible to the inheritor of the covenant promises. The Lord stood at the top above all that throng of radiant comers and goers and gave Jacob the full text of the covenants, as formerly given to Abraham and Isaac.

Upon hearing and receiving these promises from the Lord, Jacob awoke, startled, guilty and afraid because he thought he had accidentally gotten into God's house, and stumbled through the gate that led away from this world to that pure one of which he had just caught a glimpse. He was afraid, just as any man would be who had defrauded his brother, and guilty of taking advantage of the love and confidence of a blind and aged father. It could not have been otherwise, for he had caught a glimpse of the holiness of God and the purity of a sinless world. Hence, in the agony of that physical fear, that must be experienced by the wicked when brought into contact with absolute holiness, he cried out: Genesis 28:17, *"How awesome is this place! This is none other than the house of God, and this is the gate of heaven!"*

This would have been a great joy to a holy man, but was only a means of torture to this sinful

one, who was fleeing from the anger of an outraged brother. He soon began to yield himself to God, and as he yielded, there came to him that ever accompanying desire to worship. With these things, there also came spiritual intuitions of coming events, and of their importance to him in his relations to the divine covenants. Jacob was awed by the sublime majesty of the Holy One, deeply impressed by the greatness of the promises made to him, and moved by the spirit of prophecy. He took the stone upon which his head had rested, and set it up for a pillar of witness. At the same time, he anointed it with oil, called it Bethel, used it for an altar at which to worship, and to make a vow unto the Lord God of his fathers. Genesis 28:20-22, *"If God will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on, so that I come back to my father's house in peace, then the Lord shall be my God. And this stone which I have set as a pillar shall be God's house, and of all that You give me I will surely give a tenth to You."*

It is a most significant fact that the name Bethel, or God's house, should have been given to this stone by the one who was the father of the twelve patriarchs. The progenitors of that great multitude called **The House of God, The Host of God and The Families of God!**

We must bear in mind the fact that Jacob gave the name of Bethel not only to the place where the stone was set up, but also to the stone pillar. He emphatically declared: Genesis 28:22, *"This stone which I have set as a pillar shall be God's house."* I understand, however, that God inspired both the choice of this stone and its name, for when He next spoke to Jacob, He said: Genesis 31:13, *"I am the God of Bethel, where you anointed the pillar."* That means, I am the God of *God's house*, or, in other words, the God of the Bethel stone, which is in the place called Bethel. However, we must also understand even at this juncture, that the Bethel stone is no longer located at Bethel. Thus, the Lord associates Himself not only with the place where He appeared to Jacob, but, also, with the Bethel stone.

Twenty years later, Jacob returned to the land of Canaan with great riches, and with the knowledge that his prosperity was the result of divine favor and intervention. The Lord had shown him how one who is called *The Angel of God* was given power to control the breeding of the flocks. Thus Jacob was made to know that God had accepted and met all the conditions he had made to Him by vow on the Bethel pillow-pillar stone. Before Jacob reached Canaan he had confessed his wrongdoings, and made peace with his brother. God had taken away from him, not only the name of supplanter, but also the inborn supplanter nature, and given him the victorious name of Israel.

It is a well-known fact that the place called Bethel and the city of Luz were so near each other that the two names are used interchangeably in the Scriptures, or rather the name Bethel often included the little city, previously called Luz. Before we can understand the true relation of both Bethel and the Bethel stone to our general subject, we must know to whom, or to which one of the tribes, Bethel was given as a possession.

The sacred historian describes one of those border lines as follows, when describing the boundaries of the *land* or *lot* in Canaan that fell to the children of Joseph. Joshua 16:2, *It went out from Bethel to Luz, passed along to the border of the Archites at Ataroth*. Also, in the description of that portion that fell to the children of Benjamin, their portion lay between Judah and Joseph, Judah being to the south, and Joseph to the north. Joshua 18:13, *The border went over from there (Beth Aven) toward Luz, to the side of Luz (which is Bethel) southward*. From this, we perceive not only that Benjamin's border was south of Bethel, but also that Bethel, the place where Jacob set up the Bethel pillar-stone, was on the south side of the city proper.

Further, it is recorded that the children of Dan could not conquer the Amorites. The Amorites drove them into the mountains, and occupied those portions of Dan's inheritance that best suited them. It is also recorded that the house of Joseph did conquer those Amorites, they compelled them to become their dependents and they fixed their boundary lines. In the description of these boundaries, we have the following: Judges 1:36 KJV, *And the coast of the Amorites was from the going up to Akkrabbim,*

from the rock, and upward. It seems the use of the term upward would be appropriate, and we already know *the rock* was part of their original border. Some may think this reference to the rock refers to the rock Etam, or Etam-rock. This is not possible because both Etam, the city, and the rock Etam, are southwest of Jerusalem in the hill country of Judea, and had nothing whatsoever to do with the borders of Joseph, Dan or the Amorites. Hence, the phrase *from the rock, and upward* can only mean Bethel, the place of the rock, or, from the BETHEL ROCK, and up into the mountains of Ephraim-Samaria-Israel. Others may think this passage in Judges is not true because the wording in the New King James does not say anything about *the rock*, and that is true. However, as the division of the land was being done by lot, the children of Joseph came to Joshua and said they needed more land, and Joshua answered them saying: Joshua 17:17-18, *“You are a great people and have great power; you shall not have only one lot, but the mountain country shall be yours. Although it is wooded, you shall cut it down, and its farthest extent shall be yours; for you shall drive out the Canaanites, though they have iron chariots and are strong.”*

Again, concerning the house of Joseph, Bethel and Luz, we have the following: Judges 1:22-26. *And the house of Joseph, also went up against Bethel, and the Lord was with them. So the house of Joseph sent men to spy out Bethel. (The name of the city was formerly Luz.) And when the spies saw a man coming out of the city, they said to him, “Please show us the entrance to the city and we will show you mercy.” So he showed them the entrance to the city, and they struck the city with the edge of the sword; but they let the man and all his family go. And the man went to the land of the Hittites, built a city, and called its name Luz.”* Thus, with the building of that other Luz, the name of Luz not only departed forever from Bethel, but is never again mentioned in sacred history.

Finally, when Jeroboam was made king of the ten tribes, he became fearful that the people would kill him, if allowed to go up to Jerusalem to worship. To prevent this Jeroboam made two golden calves, of which it is said: 1 Kings 12:29. *And he set up one in Bethel, and the other he put in Dan.* His right to place one in Bethel was undisputed, because it was not only *the king’s sanctuary*, but in his own tribal territory. He had a sovereign’s right to place one in Dan, for all who went there to worship were confederate with him. The Dan referred to was the city of Dan situated in the northern part of his realm.

Now, one point is settled beyond the possibility of doubt, and that is: Bethel was a part of the inheritance that fell to the house of Joseph when the land of Canaan was divided among the children of Jacob. This brings us to a vital point concerning the subject in hand.

That not only Bethel, the city, or place, but also that Bethel the pillar-rock was given to the birthright family, and that Israel carried that rock with them into Egypt and in their subsequent journeys in the wilderness.

Here’s the proof! Jacob died in Egypt, and his posterity was in Egypt at the time (remember this is prior to the Exodus) when dying Jacob called his sons to him and said: Genesis 49:1, *“Gather together, that I may tell you what shall befall you in the last days.”* When his sons came together, he gave a prophecy concerning the posterity of each of them as would be in the last days. While he was making the prophecy concerning Joseph and his house, to whom he had just given the birthright, he stopped in the midst of his prophetic utterances, and used the following expression: Genesis 49:24, *From there is the Shepherd, the Stone of Israel.*

There, as used here, is an adverb used as a noun, and is equivalent in value to *that place*, or the place to which it refers. The phrase, *from there*, means out of there, out from thither, (or) out of that place. Since the place from whence (whence, present form of the old word *thence*) the stone came was the inheritance of Joseph, and since Bethel, the place of the stone, was the inheritance of Joseph, we must know that it came *from there*. (i.e., Bethel) Thus, the very fact that Jacob, when dying in Egypt, made use of those words in reference to that Bethel stone, carries proof that the stone was not, at that time, in the place where it had formerly been. It was with them there in Egypt, and had previously been

committed to the care of the house of Joseph.

It has been estimated that the number of Israelites that came out of Egypt in the Exodus were two and a half million. How impossible it would be to supply such a multitude with food and water unless special arrangements were made for an extra supply. Remember where Moses led them! It would be difficult even for a fertile country, much less an arid wilderness to furnish the needs of these people. It was not only the people, but also their flocks, of which not a hoof was left behind in Egypt, that would need at least water. But in this case, as a matter of course, making arrangements for extra food and water was not done. It became necessary for God to furnish the supply of food and water for that vast multitude of people, and for their herds and flocks.

The Lord continually provided food for Israel during those forty years of wandering in the desert-wilderness. There are only two instances recorded when the Lord supernaturally provided them with water, and erroneously, most people think these were the only instances when water was provided. Yet, all who will give the subject just a little investigation will soon know that such is not the case!

The first mention of no water for the people to drink was while the Israelites were encamped at Rephidim, and without previously selecting one special rock, the Lord said unto Moses: Exodus 17:6, *"Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and water will come out of it, that the people may drink."* The phrase, *there on the rock in Horeb* points out the place where the rock was, and if the Lord, when He spoke of the rock, had used the demonstrative form, and said *that rock*, then we should know He was designating which one, or a certain one not yet selected. The fact that He said *the rock* is proof to me that He was speaking of a rock with which they were already familiar. Could it not have been the Bethel pillar rock, *the shepherd, the stone of Israel, the house of God* that had been committed to the keeping of the house of Joseph?

This possibility is more clearly shown in the account of the other circumstance when there was no water. This occurred at Kadesh, a city in the border of Edom, the country that belonged to the descendants of Esau. At this place, the people of Israel were very bitter against Moses and Aaron, and said unto them: Numbers 20:4-11, *"Why have you brought up the assembly of the Lord into this wilderness, that we and our animals should die here? And why have you made us come up out of Egypt, to bring us to this evil place? It is not a place of grain or figs or vines or pomegranates; nor is there any water to drink." So Moses and Aaron went from the presence of the assembly to the door of the tabernacle of meeting, and they fell on their faces. And the glory of the Lord appeared to them.*

Then the Lord spoke to Moses, saying, "Take the rod; you and your brother Aaron gather the congregation together. Speak to the rock before their eyes, and it will yield its water; thus you shall bring water for them out of the rock, and give drink to the congregation and their animals." So Moses took the rod from before the Lord as He commanded him.

And Moses and Aaron gathered the assembly together before the rock; and he said to them, "Hear now, you rebels! Must we bring water for you out of this rock?" Then Moses lifted his hand, and struck the rock twice with his rod; and water came out abundantly, and the congregation and their animals drank.

I have quoted this account in full, from the beginning of the complaint by the people until the water was given, that my readers may see, although the phrase *the rock* is used four times, there is not the slightest indication there was one already chosen, and in their midst. It was to show that at the very first mention of water for the people from *this rock*, all that was necessary, as a preparatory measure, was for the Lord to say to Moses, *"Speak to the rock."* When the people were commanded to *gather before the rock*, they understood so well which rock that no explanation was even necessary, therefore, *this rock* must have been among them before this, and well known. Let us also bear in mind this name, *the rock*, was used in the same type situation at Rephidim, yet the children of Israel had removed, journeyed and pitched their tents twenty-two (See Numbers, 33rd chapter) times after leaving Rephi-

dim, and here at Kadesh, and behold, still there with them is that object familiarly known as *THE ROCK*. Note: Just for those who desire to know, this chapter in Numbers records forty-one places of encampment by the congregation of the Lord.

We all know stones are rocks, so a rock or stone is only one, and the appellation *the rock*, and *the stone*, must refer to some special or particular stone or rock. As we have seen, Israel must have been in possession of just such a special rock, (i.e., the Bethel stone) and Jacob set it up and called it a *Pillar*.

Much later in the history of Judah, after Jehoram's death, Ahaziah became king of Judah, and Athaliah was queen mother. Athaliah is usually considered the daughter of king Ahab and queen Jezebel of Israel. Now, Ahaziah reigned for one year from the age of 22 and was killed during a state visit to Israel along with Jehoram of Israel. Jehu assassinated them both in Yahweh's name and became king of Israel. He had Athaliah's entire extended family in Israel put to death, ending the Omri dynasty in Israel.

Athaliah seized the throne of Judah and ordered the execution of all possible claimants to the throne, including the remnant of her Omri dynasty. However, Jehosheba, Ahaziah's sister, managed to rescue from the purge one of Athaliah's grandsons with Jehoram of Judah, named Joash, who was only one year old. Joash was raised in secret by Jehosheba's husband, a priest named Jehoiada.

As queen, Athaliah used her power to establish the worship of Baal in Judah. Six years later, when Joash was seven years old, the secret was revealed to the *captains of hundreds*, and to *the bodyguards and the escorts*. Quiet arrangements were made to proclaim the seven year old prince as their king. The plans were successful, and Athaliah knew nothing of it until she heard the people in the temple shouting "*Long live the king!*" or, as it says in the King James Bible "*God Save the king.*" Now, where have we heard that phrase?

Thus it is recorded, 2 Kings 11:13-14 *Now when Athaliah heard the noise of the escorts and the people, she came to the people in the temple of the Lord. When she looked, there was the king standing by a pillar according to custom.* Concerning this pillar, Dr. Adam Clarke's commentary reads, Stood on a pillar, which he explains is "*The place or throne on which they were accustomed to put their kings when they proclaimed them.*" However, in the revised version, it is rendered, Standing by the pillar, as was their custom. The article denotes that particular pillar by, or on which, it was the custom of Israel to crown their kings.

Again, when the good king Josiah made a covenant before the Lord, in the presence of all the people, that he would destroy idolatry in the land, it is written: 2 Kings 23:3, *Then the king stood by a (or the) pillar and made a covenant before the Lord.* There is, in Second Chronicles, a recapitulation of this circumstance concerning Josiah, that gives the following: 2 Chronicles 34:31, *Then the king stood in his place and made a covenant before the Lord.* His place, we are told, was by the pillar, that might properly be translated *pillar-stone*, upon which all the kings of Israel were crowned, made covenants, took oaths, or made vows, as did Jacob when he first set it up for a pillar and named it *God's house*.

This stone is called **The Pillar, The Rock, Bethel, The Stone of Israel, and The Shepherd**. Since it is really *the stone of Israel*, we should expect it to be with those to whom it belonged. However, it is also *the Shepherd of Israel*, its very name and character, for with God, names are always characteristic, demands that it should be with Israel in all their wandering. Hence, *this SHEPHERD*, though it is only a stone, as any other shepherd would do, must go with its flock.

I have said that this stone of Israel was a type, or symbol and for proof, let us go back to the place called Bethel. There we shall find that Jacob, after setting up *the rock* for a pillar, also anointed it with oil, which in sacred symbols is typical of the Holy Spirit. According to sacred history, this Bethel stone is the only single, individual stone ever anointed! Hence, among stones, it is preeminently *the Anointed One*. When Christ the great prototype came, and was anointed with the Holy Spirit, He could say: Luke 6:47-48, "*Whoever comes to Me, and hears My sayings and does them, I will show you*

whom he is like: *He is like a man building a house, who dug deep and laid the foundation on the rock.*” Concerning *the rock* that accompanied Israel, the Lord could say to Israel’s leader, Moses “*Speak to THE ROCK.*” But, on the other hand, Israel could also say, concerning that Divine Presence which went with them: Psalms 95:1, *Oh come, Let us sing to the Lord! Let us shout joyfully to the Rock of our salvation.*

Again, this stone is called *the Shepherd, the stone of Israel*, but there is also a divine One unto whom Israel prayed. Psalms 80:1-2, “*Give ear, O Shepherd of Israel, You who lead Joseph like a flock; You who dwell between the cherubim, shine forth! Before Ephraim, Benjamin, and Manasseh, stir up Your strength, and come and save us!*” Later, when this same Shepherd was manifest in the flesh, He said: John 10:11, “*I am the good shepherd. The good shepherd gives His life for the sheep,*” His apostles spoke of Him as the: Hebrews 13:20, *Great Shepherd*, and as, 1 Peter 5:4, *The Chief Shepherd*. Hence, the oft-repeated metaphor of *sheep* and *flock*, in both the Old and New Testaments.

Further, Israel had a pillar rock that went with them as their shepherd in all their journeys in the wilderness. But it is also written: Exodus 13:21-22, *And the Lord went before them by day in A **PILLAR** of cloud to lead the way, and by night in A **PILLAR** of fire to give them light, so as to go by day and night. He did not take away **THE PILLAR** of cloud by day or **THE PILLAR** of fire by night from before the people.* (Emphasis is mine.)

So that the Scriptures might be fulfilled, Israel’s divine Shepherd-rock was struck, for it is written: Zechariah 13:7; Matthew 26:31, “*Strike the Shepherd.*” So, we see that both Israel’s literal shepherd-rock was struck by Moses and Israel’s spiritual Shepherd-rock was struck in Jerusalem. Jesus knew He must be struck for the sins of the people. The type and prototype must agree, and God gave command: Matthew 26:31; Mark 14:27, “*I will strike the Shepherd.*” Oh, the pain of it, and especially to Him, but He shall yet see the desire of His heart, His emotional nature, His soul, His vindication of His name and be satisfied!

It is said of Israel’s history, 1 Corinthians 10:1-4, *Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. But with most of them God was not well pleased, for their bodies were scattered in the wilderness.* Being true they did all drink from the same refreshing stream that flowed from that *literal* ROCK that went with them, for it was their shepherd-rock. No doubt Israel was supplied with water from this rock in the wilderness, as well as at Rephidim and Kadesh, for the country between these two places is much more an arid desert than these two locations.

At Kadesh, Moses sent messengers to the king of Edom, asking permission for the Lord’s host to pass through his country, and told them to say: Numbers 20:14,17, 19, “*Thus says your brother Israel: ... Please let us pass through your country. We will not pass through the fields or vineyards, nor will we drink water from wells; we will go along the King’s Highway; we will not turn aside to the right hand or to the left until we have passed through your territory. ... if I or my livestock drink of your water, then I will pay for it; let me only pass through on foot, nothing more.*”

Just imagine a company of two and a half million traveling on foot through a country that is several hundred miles in length, giving assurance to its ruler that they would keep to the highway, and not turn to the right or left, for any reason, nor drink water from the wells (i.e., pits, fountains, springs, or wells; literally their water supply) of that country. Israel could afford to make this proposition, for both their Shepherd-rocks were with them, (i.e., the literal and the Spiritual Rock) and they knew that He, who had up to then furnished them with food and water, would still continue to supply them until the end of the journey, otherwise Moses would never have made such a promise.

True, there was a conditional promise made. There is a promise to pay for any of the water of

Edom that might be used by man or beast. But this, as you should see, was made chiefly, if not altogether, on account of the livestock, that they might not be able to control and keep to the dusty highways while passing by the cool and tempting pools and springs of water. This might prove to be a difficult task for the drovers, especially in the heat of the day. Hence this promise to pay for any water taken by the multitude was necessary as they were not to get water from *the rock* until they had completed their day's journey and pitched their tents.

Thus, we have seen that among the Israelites there were two rocks, two houses, two kingdoms, two nations, or a Scepter and a Birthright company. Of these, two great divisions, Judah and Joseph are the representatives, by divine appointment, one of these rocks was given to the Birthright family, and the other to the Scepter family. The Bethel-Pillar-Shepherd-Stone of Israel was given to Joseph, but to Judah was given the Spiritual Rock, for it is written:

Hebrews 7:14-19, *For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning a priesthood. And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. For He testifies: "You are a priest forever according to the order of Melchizedek" for on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness, for the law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God.*

**BOTH OF THESE ROCKS,
each in a different way,
HAVE BEEN REJECTED,
but EACH OF THEM SHALL YET BECOME
THE HEAD OF THE CORNER!**

In connection with the prophecies concerning the removal of the crown of David from the head of Zedekiah to the head of a prince who belonged to the up to now nonruling branch of the royal family of Israel's race, the Lord said: Ezekiel 21:27, *"Overthrown, overthrown, I will make it overthrown! It shall be no longer (moved or overthrown) until He comes whose right it is, and I will give it to Him."* These words teach that after the removal of David's crown from the head of the then ruling prince, there were to be three overthrows. After the third overthrow, the crown must rest, or stay in the place where it is left by the third overthrow, until that Person comes to whom it belongs by right. Then, at least one more overthrow will be necessary, for that seat of power must yet go back to the city of David.

The first of these overthrows we have already traced from Palestine to the islands of the north-west, specifically Ireland. Where the *high* was replaced by the *low*! Ezekiel 17:5, *"He placed it by abundant waters."* We now propose to show the other two of these predicted overthrows took place in those same isles, leaving the scepter and throne alternately in Ireland, Scotland (2nd overthrow) and England (3rd overthrow). Even after the third overthrow, the kingdom is still, as the word of God declares: Jeremiah 31:10, *"in the isles afar off,"* and, Psalms 89:25 KJV, *"in the sea."*

It will be impossible to follow the history of the overthrows of this kingdom, unless we again take up the thread of history as it concerns the pillar stone, upon which the kings of Israel were crowned. As strange as it may seem to some people, both ancient and modern history come honestly to the rescue of prophecy, and follow that stone through each of these overthrows.

According to Josephus, we see that Ezra received a letter from Xerxes prior to the return of the Jews from Babylon. However, that letter was so full of offered favors, love, and fraternal greetings, that he sent a copy of it to the tribes in Medo-Persia, and asked them to return with the Jews to Jerusalem.

But the tribes refused this offer, and Josephus tells us the entire body of Israel remained in that country. On the other hand, Ezra, who was in a position to know more about them, said they decided not to return. Rather they took counsel among themselves, and resolved that they would go further away into an unknown country.

To show this relocation of Israel, I must share a passage from the Apocrypha. I understand, that to many people, this is not a portion of their Bible. However, there are those who believe in these books and there is a parallel between Ezra of the Bible and Esdras in the Apocrypha. Here is what we find in 2 Esdras 13:43-47, “*And they entered into Euphrates by the narrow passages (the gate) of the river. For the Most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, a year and a half: and the same region is called Arsareth. (i.e., Ararath, same as Ararat, which are only different forms of the same word) Then dwelt they there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the streams again, that they may go through: therefore sawest thou the multitude with peace.*” This is in harmony with the following: Micah 2:13, “*The one who breaks open will come up before them; they will break out, pass through the gate, and go out by it; their king will pass before them, with the Lord at their head.*”

The clause, *pass through the gate*, and the one by Esdras, *they entered into Euphrates by the narrow passages* are parallel, and refer to the same circumstance and place. This *gate*, or *narrow passage*, among the headwaters of the Euphrates, is now called the Caucasian Pass, or the Pass of Dariel. As Israel exits through this pass, Micah says: “*With the Lord at their head,*” but it is left for Esdras to say, “*For the Most High then shewed signs for them, and held still the flood, till they were passed over,*” as He did at the Reed Sea and also at the Jordan, until they passed over.

But while the Lord is with Israel, it is said their king shall pass before, or precede them, to that unknown country to which they are going. It is for this reason we read in Hosea 3:4, *For the children of Israel shall abide many days without king or prince, without sacrifice or sacred pillar.* Strong,⁴³ in his Exhaustive Concordance, gives among other definitions of the original Hebrew word *matstsêbâh* (*mats-tsay-baw*), both that of *memorial stone* and *pillar*. Other scholarly men who have investigated this text, in connection with its context, give us *pillar rock* and *pillar-stone* as the correct meaning.

All this, supplemented by the fact that the word of God associates the absent king with the absent pillarstone, justifying our conclusion, that the pillar in question is the Bethel pillar-stone that was used as a coronation stone. Consequently, it was left with the royal family who ruled over the Jews until the overthrow of Zedekiah.

We must also remember that Jeremiah and his little remnant were taken against their will, and against the direct command of God, to Egypt, and dwelt in Tahpanhes. Morton W. Spencer says: It is an undeniable historical fact that about 580 BCE (the very time of the captivity of the Jews in Babylon—my emphasis) that a princess from the East did arrive in the north of Ireland. Her name was Tephi, a pet name like *Violet*, denoting beauty, fragrance. Tea Tephi was her full name, found in Hebrew. The Tea, *a little one*, and Tephi answering to a surname, of which *taph* is the root form. Her names were interchangeably used as Tea, Taffe, Taffes, Tephi, the Eastern Princess, the Daughter of Pharaoh, and Tea Tephi; either of these serve to identify her as **The King's Daughter**. In Egypt, she was offered protection, and from her, the city of Tahpanhes or Daphnae was undoubtedly named. To this day, we are shown the site of *The Palace of the Jew's Daughter* by the Arabs. The fact that she fled the country is still preserved in her name, Tarah, meaning one banished or escaped by flight.

The name of Pharaoh is neither a given nor a surname, but it is the Egyptian term for king or monarch. The very fact that Irish historians called Tea Tephi The Daughter of Pharaoh is proof they knew her as **The King's Daughter**. Also, this name, **The King's Daughter**, is the only one used in the Bible account of the first overthrow to designate the daughter of Zedekiah, who succeeded him to the

inheritance of David's throne, except, of course, that metaphorical name, **Tender twig**, of Ezekiel's riddle. Since the name Tea means *little one*, and since a *tender* twig is also a *little one*, it certainly takes no great stretch of faith to believe these two names belong to the same person. Especially if this is the case when we consider that in the Tea Tephi of Irish history, we have a king's daughter, with a Hebrew name, who not only came from the East, but, also from Egypt, and who is the daughter of a Jew.

There are still other facts connected with the arrival of this princess in Ireland, that will strengthen our faith even more as we consider them. Tea Tephi was accompanied by an aged guardian, who was called *Ollam Folla*, more Hebrew words that mean revealer, or prophet. The prophet was accompanied by a man who was his scribe, whom the chronicles of Ireland called Brug, or Bruch. Baruch was Jeremiah's scribe while they were in Judea. He went with the little remnant to Egypt, and escaped when the rest did with his life, like the lives of the rest of his party, and was to be preserved in all places wherever he should go. This little company disappeared from Egypt, but surely they reappeared in Ireland, for marvel of marvels, they brought with them a pillarstone, that has ever since been used as the *coronation stone of the kingdom!*

Later, Tea (sometimes spelled Teah) Tephi was crowned upon this pillar-stone, and the name of Erin's capital was changed from Cathair Croffin to Tara, which is also another Hebrew word. At this juncture, history comes to our help, and with unquestioned authority declares from that time until the present, every king and queen who has reigned in Ireland, Scotland or England has been crowned upon that same pillar or coronation stone. Queen Victoria herself was twice crowned upon that stone, the first time as Queen of England, and the second time as Empress of India.

On the occasion of Queen Victoria's coronation, June 28th, 1837, an article appeared in the London *Sun*, that gives a description of the coronation chair and the coronation stone, as follows: This chair, commonly called St. Edward's chair, is an ancient seat of solid hardwood, with back and sides of the same, variously painted, in which the kings of Scotland were in former periods constantly crowned. This chair was brought out of the kingdom by Edward I, in the year 1296, after he had totally overcome John Baliol, king of Scots. It has ever since remained in the Abbey of Westminster, and has been the chair in which the succeeding kings and queens of this realm have been inaugurated. More will be said later about this chair. It is in height six feet and seven inches, in breadth at the bottom thirty-eight inches, and in depth twenty-four inches; from the seat to the bottom is twenty-five inches; the breadth of the seat within the sides is twenty-eight inches, and the depth eighteen inches. At nine inches from the ground is a board, supported at the four corners by as many lions. Between the seat and this board is enclosed a stone, commonly called Jacob's, or the fatal Marble Stone, which is an oblong of about twenty-two inches in length, thirteen inches broad and eleven inches deep; of a steel color, mixed with some veins of red. History relates that it is the stone whereon the patriarch Jacob laid his head in the plains of Luz.

This, as you see, was published over one hundred and seventy years ago, before it was thought possible the Anglo-Saxons were the descendants of Joseph, the inheritor of the birthright blessing that God gave to his fathers, Abraham, Isaac and Jacob. This article further says:

This stone was conveyed into Ireland by way of Spain about 700 years before Christ and from there it was taken into Scotland by King Fergus. In the year 846, it was placed in the abbey of Scone, by King Kenneth, who caused a prophetic verse to be engraved upon it. The following is a translation:

If fates go right, where'er this stone is found,
The Scots shall monarchs of that realm be crowned.

This antique regal chair, having (together with the golden scepter and crown of Scotland) been solemnly offered by King Edward I to St. Edward the Confessor, in the year 1297 (from whence it derives

the appellation of St. Edward's chair), has ever since been kept in the chapel called by his name. A tablet is affixed to it, whereon several Latin verses are written, in old English characters. ... The stone maintains its usual place under the seat of the chair.

Prior to the time when King Kenneth had his verse engraved on that Coronation Stone, there was a prophetic verse that had attached itself to it, that Sir Walter Scott had rendered as follows:

Unless the fates are faithless grown,
And prophet's voice be vain,
Where'er is found this sacred stone
The Wanderers' Race shall reign.

Think of it! For more than seven hundred years this stone has been in Westminster Abbey. Dean Stanley writes: The chief object of attraction, to this day, to the innumerable visitors to the Abbey, is probably that ancient Irish monument of the empire known as the *Coronation Stone*.

A Precious Relic, that King Edward I said, "It is the one primeval monument that binds together the whole empire."

The iron rings, the battered surface, the crack, which has all but rent its solid mass asunder, bear witness to its long migrations. It is thus embedded in the heart of the English monarchy, an element of poetic, patriarchal, heathen times, which like Araunah's threshing floor in the midst of the temple of Solomon carries back our thoughts to races and customs now almost extinct. It is a link that unites the throne of England with the traditions of Tara and Iona, and connects the charm of our complex civilization with the favors of Mother Earth, the stocks and stones of savage nature.

Faithful or foolish, the sentiment of the nation has, through three hundred generations of living men, made it *felt* that Jacob's Pillar-Stone was a thing worth dying for in battle. By the treaty of Northampton in 1328, the emeralds, pearls, and rubies were carried off without a murmur, but the Ragged Old Stone, Oh no!, the Londoners would have died for that! The stone of Scone, on which it was the custom for the kings of Scotland to be set at their coronation, the Londoners would *on no account suffer* to be sent away.

Dr. William H. Poole writes: "This stone is a dull, reddish or purplish sandstone, with a few small embedded pebbles; one of these is quartz and two others of a dark material. The rock is calcareous and is of that kind which masons call freestone. Chisel marks are visible on one or more of its sides. There is no rock of this kind in England, Ireland or Scotland."

But, the Rev. Henry Baker Tristram says there is a stratum of sandstone near the Dead Sea just like this stone which, by the English people, is called Jacob's Pillow Stone.

This stone is called by the Irish and by the Scots *Lia Fail* and *The Stone of Destiny*. In Irish *Lia* is stone and *Fail* is fate, hence, *the stone of fate*, or *the stone of destiny*, but it is that only because it is Jacob's Pillow-Pillar Stone. This is the reason that Tea Tephi was called **The Daughter of God's House**. (*Log*, or *Lug*, Celtic for God, and *Aidh*, a house; hence the word Lughaidh.) Amergin, chief bard to King Dermot, monarch of Ireland in the sixth century, in the notes of the *Annals of the Four Masters*, refers to Tea Tephi as follows:

"A rampart was raised around her house, for Teah, the daughter of Lughaidh, she was buried outside in her mound, and from her it was named Tea-mur."

The parentage here assigned to Tea Tephi could have been for no other reason than that she was the daughter of God's house, to the people to whom she brought God's house, the Stone, that was their Shepherd-stone, called Bethel. Dr. Morton W. Spencer says that *Lia* (sometimes spelled *Leag*) is an Irish word and means *a stone*, but that *Phail* is Hebrew, and is itself a Scripture word of the deepest importance, for it means *wonderful*. It is so translated in Isaiah 9:6 KJV. *For unto us a child is born,*

unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. This we have verified, and it clinches my thought that the Bethel stone, or Lia Fail, the Stone Wonderful, is indeed a symbol of that Divine Rock, that *Wonderful One*, THE ROCK OF OUR SALVATION.

The fact that there are aged iron rings in the stone that is in the Coronation Chair is remarkable. The question arises: *How and when were they worn?* It could not have been in the royal halls of Tara, the abbey of Scone, at Westminster, nor in the temple of Jerusalem. But surely, it could have been, when for forty years, Israel journeyed through the wilderness, and had both literal and spiritual drink from their Shepherd rocks that went with them.

The modern classic Hebrew uses little dots like periods to represent the vowel sounds. These dots are placed in various positions about the alphabetical characters that represent the consonant sounds. It is a well-known fact that in ancient Hebrew writings, both secular and sacred, there are no characters, not even the little dots, to represent the vowel sounds. Hence, the vowels are absolutely unwritten, and the consonants of a word are so arranged that the speaker is compelled to give the vowel sound while pronouncing the consonants, for instance, for the word Bethel, in the original, we have only the equivalent to the English B-th-l. At Bethel, as we have already shown, when Jacob set up the Bethel stone, he used it for an altar where he worshipped, and upon which he made his vow. Professor Totten says: "The altars of ancient Ireland were called Botal or Bothal, meaning the house of God." That is, it is the Hebrew word Bethel, and has the same meaning.

Thus, the Bethel stone again proves itself to be a perfect type of the Christ, for although Christ is many other things, He is also the Christian's altar. **Proof:** Jesus said to the Pharisees: Matthew 23:19, *"For which is greater, the gift or the altar that sanctifies the gift?"* In this, we see the altar is that which sanctifies. Difficult as it may seem the simplicity of the type (a rock) and prototype (Christ) is the illustration of the sanctification. Since it is the altar that does the sanctifying (through the blood sacrifice), then He who sanctifies is the altar. Thus, it is written: Hebrews 13:10, 12, *We have an altar from which those who serve the tabernacle have no right to eat. ... Therefore Jesus also, that He might sanctify the people* (i.e., do that which the altar does, sanctified all) *with His own blood, suffered outside the gate.*

Yes, the Altar-Shepherd was struck down, and concerning that other rock, Dean Stanley speaks of the crack, which he says, "Has all but rent [split - my emphasis] its solid mass asunder." Could it be possible that this split was made when, and because, Moses smote the rock when he was told to speak to it? But, be this as it may, history has made it impossible to escape the fact that, like a true shepherd, this stone has followed the fortunes and misfortunes of its people for over three thousand seven hundred years (NOTE: Some may wonder how I arrived at that number of years. My NIV study Bible gives the date for the Exodus as 1706 BCE and the copyright on this work is 2015 CE, (my original copyright date) therefore, a total of 3,721 years. I could have just as easily added the length of stay in Egypt as 430 additional years totaling 4,151 years, because the Bethel stone went with Jacob and the seventy who entered Egypt and was with them when they left. However, I have chosen to use the date of the Exodus).

Joshua, just prior to his death, took a stone, set it up, and said to all Israel: Joshua 24:27, *"Behold, this stone shall be a witness to us, for it has heard all the words of the Lord which He spoke to us. It shall therefore be a witness to you, lest you deny your God."* Thus, we see a stone may be a witness, and the historians of Great Britain, either wittingly or unwittingly, have made Lia Fail (sometimes spelled *Leag Phail*) a witness to an unbroken line of sovereigns, for it has been the *throne* upon which their rulers have been consecutively crowned, since it arrived in Ireland.

Further, there have been just three overturns of this kingdom. The first, as we have shown, was from Palestine to Tara, in the plantation of Ulster, through Tea Tephi. The second overturn was from Ireland to Scotland, through Fergus, who sent for Lia Fail, the Stone of Destiny, and had it brought from Tara to Iona, where he was crowned. The third OVERTURN was from Scotland to England. At

that time, the throne was brought from Scotland and placed in Westminster Abbey, where it *rested* under the protection of the greatest monarchy on earth.

This Coronation Stone, that was in Westminster was known by various names. The English called the stone Jacob's Pillow, and their Scottish and Irish ancestors called God's house, B-th-l, the Stone of Destiny, and Leag Phail, The Stone Wonderful. I say, if this stone is indeed what these names and what its history declare it to be, then it is indeed the veritable *throne* of Israel. It was upon this stone that the sons of David were formally crowned in the Temple of God at Jerusalem. Consequently, in this fact, God has kept faith with David and preserved his *throne* through all generations past.

This makes me feel like singing the Doxology, because it is just as it should be. When the Bethel stone was in Bethel place, it was God's house, in God's house. When it was in the Temple, it was still God's house, in God's house. When, as one of the jewels of the dominion of Israel (being both houses, Israel and Judah), it was taken by Jeremiah, Baruch and Teah, the **tender twig**, and placed in the *heights of Israel in the islands of the sea*, it was still God's house, in God's house. The descendants of Teah and Herremom are the custodians of that rock today, and their subjects possess all the distinguishing marks whereby prophecy declares the lost *house of God* shall finally be recognized and found. And in the midst of this great national or racial house, there is a house of God, a *spiritual house*, that is by some called Spiritual Israel, and which is, *as literal Israel was*, **FOUNDED ON A ROCK**.

Just so everyone reading this work shall know that it is not speculation, but actual fact recorded here, the following is inserted. This comes from the Internet, at the official website for Westminster Abbey.

The Coronation Chair and the Stone of Scone

The Coronation Chair was made for King Edward I to enclose the famous Stone of Scone, that he brought from Scotland to the Abbey in 1296, where he placed it in the care of the Abbot of Westminster. The King had a magnificent oaken chair made to contain the Stone in 1300-1, painted by Master Walter and decorated with patterns of birds, foliage and animals on a gilt ground. The figure of a king, either Edward the Confessor or Edward I, his feet resting on a lion, was painted on the back.

The four gilt lions below were made in 1727 to replace the originals, which were themselves not added to the Chair until the early 16th century. The Stone was originally totally enclosed under the seat but over the centuries the wooden decoration has been torn away from the front. At coronations the Chair with the Stone stands facing the High Altar.

Every monarch has been crowned in this chair since Edward II in 1308, except Edward V and Edward VIII, who were not crowned. At the joint coronation of William III and Mary II in 1689 a special chair was made for Mary, which is now in the Abbey Museum. The Chair was taken out of the Abbey when Oliver Cromwell was installed upon it as Lord Protector in Westminster Hall. It was used by Queen Victoria at the 1887 Golden Jubilee Services in the Abbey.

During the Second World War, the Chair was evacuated to Gloucester Cathedral and the Stone was secretly buried in the Abbey. Most of the graffiti on the back of the Chair is the result of Westminster schoolboys and visitors carving their names in the 18th and 19th centuries. The Chair was kept in the Chapel of St Edward the Confessor for many centuries until that chapel was closed to general visitors in 1997.

In February 1998, the Chair was moved to the ambulatory and raised on a modern pedestal and can now be viewed near the tomb of Henry V.

Legends abound concerning the Stone of Scone and tradition identifies it as the one upon which Jacob rested his head at Bethel — *And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.*—Genesis 28:18 The legend then says Jacob's sons carried it to Egypt, and from thence it passed to Spain with King Gathelus,

son of Cecrops, the builder of Athens.

About 700 BCE, the stone was said to be in Ireland, whether it was carried by the Spanish King's son Simon Brech, on his invasion of the island, or by the prophet Jeremiah, it still was in Ireland. There it was placed upon the sacred Hill of Tara, and called Lia-Fail, the fatal stone, or stone of destiny, for when the Irish kings were seated on it at coronations, the Stone groaned aloud if the claimant was of royal race but remained silent if he was a pretender.



Coronation Chair with Stone of Scone



Coronation Chair without stone

Fergus Mor MacEirc (b. 29 Jun 430, d. 12 Oct 501), the founder of the Scottish monarchy, and one of the Blood Royal of Ireland, received it in Scotland, and Kenneth MacAlpin (d. 860) finally deposited it in the monastery of Scone in Perthshire (846). Discarding the earlier myths, it is certain it had been an object of veneration to the Scots for centuries. Upon this Stone their kings, down to John Balliol in 1292, were crowned, and it is said the following words were once engraved on the Stone by Kenneth: *Ni fallat fatum, Scoti, quocunque locatum Invenient lapidem, regnare tenentur ibidem*. If Fates go right, where'er this stone is found The Scots shall monarchs of that realm be crowned.

The prophecy was fulfilled at the accession of James VI of Scotland and I of England in 1603. The Stone weighs 336 pounds and is composed of sandstone. It was stolen by Scottish Nationalists on 25 December 1950. After its recovery, in April 1951, it was kept in the vault in which it had been stored during the Second World War and was not replaced in the Chair until February 1952, after elaborate precautions had been taken for its future safety.

However, on July 3rd 1996, the Prime Minister (John Major) announced the **Stone of Scone**⁵⁴ **would be returned to Scotland** by the end of the year, returning to the Abbey for coronations. On the evening of 13th November 1996, the Stone was removed from the Chair by representatives of Historic Scotland and put in a specially made crate. It was transported by stretcher to stand in the Lantern of the Abbey overnight and was removed in silence to the waiting police escort early on the morning of 14th November to make the long journey to Scotland by road. It can now be seen in Edinburgh Castle. So the Coronation Chair, once the oldest piece of furniture in England, still used for the purpose for which it was originally built, now stands empty after 700 years.

There is one other point I'd like to make before we move on. At the beginning of this discussion pertaining to the relocation of Israel on page 99, I used a quote from Micah and we went through a discussion of Israel passing through the gate or narrow passage at the head waters of the Euphrates

River. I dare say, there were few who caught the importance of the first portion of that passage of Scripture. For the sake of being redundant, I'm going to place that passage here in full, Micah 2:13. *"The one who breaks open will come up before them; they will break out, pass through the gate, and go out by it; their king will pass before them, with the Lord at their head."*

In our journey through this work, we have also spoken of the prince of the scarlet thread, or how the *low* shall be made high and how the *high* shall be made low, or in other words the breach in the house of David. Look very carefully at the first portion of that quote from Micah. Doesn't it plainly say, *The one who breaks open will come up before them*? Isn't that exactly what Zarah did at his birth and how the breach was foretold by even the midwife? Didn't Zarah break open the birth passage by sticking out his hand? And through the fulfillment of prophecy, doesn't he, through a descendant, come before them (the them in this case is Israel)? So in all actuality, doesn't the low become the high, as has been shown, and also, fulfill the statement in this passage that *their king will pass before them*? For truly, Israel did not know they had a king (either literal or spiritual) in their midst as they passed through this gate on their journey to that unknown land.

That should tell you where Jeremiah went and if he completed his commission? We have little left in the Old Testament to cover. The remaining little books are what is called the minor prophets. The first of these prophets is Hosea and the important verse from Hosea is in chapter 4, verse 6. *6 My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me; Because you have forgotten the law of your God, I also will forget your children.* (NKJV)

The title to this work is, *Angels Among Us* and I said earlier that I would discuss the title more as we reached the ending of this work. Revelation is the last book in the Bible and it informs us of the second coming of Jesus (Yeshua). There are many things that go on during the latter days of mankind's reign on earth. In that period of time, there will be angels all around, but, they will not be God's good angels, for the most part. Look at Revelation, there is the "Beast" that is running the show on planet earth. There are 10 kings under the "Beast" who have given their authority over to the "Beast". If these eleven people are the power over all creation on earth, at that time, they had to have received permission to do this from God. God is the ultimate power in all the universe. However, we saw in the book of Job that Satan cannot do everything that he desires to do and have the control over. God had to grant permission to Satan to control the weather and to bring harm to livestock and even Job's children. But, the one thing that Satan could not do was to bring harm upon Job directly. That fact is why I have said what I have said pertaining to Satan and the latter days. God usually sits things up in His number sequence. The text of Revelation gives to mankind two different numbers for the situation. There are ten kings along with the Beast, that means eleven total. Who could possibly be these 10 kings? Just for speculation let's name these ten kings. There are the three nations that make up the total of Israel. They would be the Nation of Israel (Judah) and the two sons of Joseph, Ephraim and Manasseh represented in the nations of Great Britain and the United States. To complete this group there are seven continents on this planet, so each would have a representative before the Beast. That total number of ten would mean the earth would be totally under the control of the Beast. The other number that God has used for much of the New Testament is the number twelve. We have just completed the power of the Beast through the ten kings identified as a representative for each continent on earth. Add to that the Beast to make eleven and then add the False Prophet to make twelve. In the Revelation, we know that the Beast finally throws off the influence of the False Prophet and he is taken out of the picture. But, look at the overall evil power that these eleven individuals will have over mankind. Truly, we are nearing a spiritual battle that will involve all of mankind. Pray for our world and the second coming of Christ.

