



The Thirteenth Tribe of Israel

The Story of Israel's Birthright and Judah's Scepter



Rev. Charles E. Darnell, PhD

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Cover Art: Saint John the Baptist in the Wilderness, Pietro Cavallini, about 1293, Rome, Santa Cecilia



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A Discernment of the Prophecies of the Scriptures in regard to the Royal Family of Judah and the Many Nations of Israel, the Lost Tribes

Do not treat prophecies with contempt. But examine all things; hold fast to what is good.

1 Thessalonians 5:20-21 NET¹

PREFACE

Mother always said, “Truth hurts!” I didn’t understand the full impact of those two words when they were spoken. I thought they meant somebody told mother what I had done and I was going to get a spanking. This thought was strengthened during my school years when the teacher said, “Bend over! I’m going to apply the board of education to the seat of learning!” Man! Those swats with a paddle really did hurt.

Let us begin with the truth. The United States of America represents the **Thirteenth Tribe of Israel!** Many of the populace will find that they do have ties back to Europe. Even Blacks and Latinos living in this land can find tie points that place them into the tribe of Manasseh. Do you desire to know the truth? Read on! I will show you the scriptural side from the Bible, and the historical side, documented with footnotes for additional proof, to show fulfillment of the prophecies explained through this work. I feel blessed that God has permitted me to understand the things the Holy Spirit brings to me to write. As I write the Holy Spirit directs my fingers to produce information that God desires His people to know and understand. The fact of the matter is that most people will not read and study God’s Word. Remember the passage in Hosea 4:6, *My people are destroyed from lack of knowledge*.

Now, along the way of my early years of learning were the weekly Bible stories and Sunday School lessons. As I grew, I became more and more aware that certain words or phrases were always left out of these lessons or readings and I wondered why. I took up the cause to explore the Bible more on my own and this seemed to correlate with what mother told me about how she, Annie Ellen Cook Darnell, dedicated me to the service of the Lord shortly after my birth. Mother also told my brother and I that we were of Scottish descent and if we would follow the Cook line (sept of clan Donald) backward we would have a trail from Kentucky to Virginia, to England and come to rest on Arran Island in Scotland.

As I look back over the course of my life I understand why many people think I’m strange, or different. I just don’t fit into their norm. It’s not that I’m unsociable, or a misfit. I simply think differently and wanted to know more than most folks. It seems to me most folks are caught up in living and I’m caught up in life. Please, I’m not trying to judge, nor criticize anyone. It seems, to me, most people are worried about the here and now. They worry about the material things around them, their job, their car, their appearance and their status in society. They teach their children competitiveness and prejudices without a thought to the consequences. They are fully wrapped up with the business of living now. Oh sure! They go to church with their kids and feel secure they are good and right in the sight of God.

What about understanding God’s book of instructions? Do these right minded people know any of the truths, or promises, that are in God’s Word? When I ask this, I am not asking about, *The Plan of Salvation*. I’m asking about spiritual substance and the continuation of God’s covenants through today and beyond into endless tomorrows. I’m seeking answers to those overlooked words people blow off as meaningless. Yes! I’m wrapped up in life; spiritual life that not only views this life but also the next, because this life is but a blink of the eye compared to the life to come.

¹ New English Translation (NET), 1996-2009, Biblical Studies Press, LLC, www.bible.org.

It seems so odd that when I start speaking about truth, a passage comes to my mind, It is John 8:31-58, *Then Jesus said to those Jews who believed Him, "If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free."*

They answered Him, "We are Abraham's descendants, and have never been in bondage to anyone. How can you say, 'You will be made free'?"

Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a slave of sin. And a slave does not abide in the house forever, but a son abides forever. Therefore if the Son makes you free, you shall be free indeed. I know that you are Abraham's descendants, but you seek to kill Me, because My word has no place in you. I speak what I have seen with My Father, and you do what you have seen with your father."

They answered and said to Him, "Abraham is our father."

Jesus said to them, "If you were Abraham's children, you would do the works of Abraham. But now you seek to kill Me, a Man who has told you the truth which I heard from God. Abraham did not do this. You do the deeds of your father."

Then they said to Him, "We were not born of fornication; we have one Father—God."

Jesus said to them, "If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me. Why do you not understand My speech? Because you are not able to listen to My word. You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it. But because I tell the truth, you do not believe Me. Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me? He who is of God hears God's words; therefore you do not hear, because you are not of God."

Then the Jews answered and said to Him, "Do we not say rightly that You are a Samaritan and have a demon?"

Jesus answered, "I do not have a demon; but I honor My Father, and you dishonor Me. And I do not seek My own glory; there is One who seeks and judges. Most assuredly, I say to you, if anyone keeps My word he shall never see death."

Then the Jews said to Him, "Now we know that You have a demon! Abraham is dead, and the prophets; and You say, 'If anyone keeps My word he shall never taste death.' Are You greater than our father Abraham, who is dead? And the prophets are dead. Whom do You make Yourself out to be?"

Jesus answered, "If I honor Myself, My honor is nothing. It is My Father who honors Me, of whom you say that He is your God. Yet you have not known Him, but I know Him. And if I say, 'I do not know Him,' I shall be a liar like you; but I do know Him and keep His word. Your father Abraham rejoiced to see My day, and he saw it and was glad."

Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?"

*Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM." Most folks will take verse 32 as the important verse. I look at verses 42-47 as the important verses. What does verse 44 mean that these people *belong to their father, the devil*? Is this speaking of the sin nature of mankind as a whole or does this truly imply there is a descendant line from Satan?*

Well, what about the assigned task Jesus gives to the disciples themselves in Matthew 10:5-10? *These twelve Jesus sent out and commanded them, saying: "Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. But go rather to the lost sheep of the house of Israel. And as you go, preach, saying, 'The kingdom of heaven is at hand.' Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give. Provide neither gold nor silver nor copper in your money belts, nor bag for your journey, nor two tunics, nor sandals, nor staffs; for a worker is worthy of his food."* My personal observation says that people of today are worried about

what is in verses 9 and 10. Remember, only a few will ever apply to become missionaries and even they are supported by the denomination that sent them.

My question and concern rests in verse 6. *Go rather to the lost sheep of the house of Israel.* It seems with ever increasing study, I have changes of thought, thank God. On my first reading of this passage I thought Christ was telling the disciples to teach among the lost (spiritual dead) of the country of Israel. Then it hit me! The disciples, for the most part, did not stay in what we would now call the country of Israel. Why not? Where did they go and to whom did they teach the *Good News*?

Furthermore, there is another important point made just after this verse. Look closely to verse 8b. *Freely you have received, freely give.* Why does everything of today dealing with God have a price tag on it? The minister in the pulpit wants you to sacrifice and place your money into the plate when it is passed. The minister on television wants you to send money to them so they may remain on television. They all have tapes and books for sale. Please tell me something! Doesn't God, the creator of all things, have the capability to produce His needed substance to sustain His will? Seems to me He has done a pretty good job of doing that without the help of mankind's religions. And, just for the sake of mentioning the verse once again, He did it *freely*.

Before I move on, let me give one example of how I see things differently. Look in the book of Matthew, chapter 4, the passage between verses 1-11. *Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And when He had fasted forty days and forty nights, afterward He was hungry. Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread."*

But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'"

Then the devil took Him up into the holy city, set Him on the pinnacle of the temple, and said to Him, "If You are the Son of God, throw Yourself down. For it is written: 'He shall give His angels charge over you,' and, 'In their hands they shall bear you up, Lest you dash your foot against a stone.'"

Jesus said to him, "It is written again, 'You shall not tempt the Lord your God.'"

Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. And he said to Him, "All these things I will give You if You will fall down and worship me."

Then Jesus said to him, "Away with you, Satan! For it is written, 'You shall worship the Lord your God, and Him only you shall serve.'" Then the devil left Him, and behold, angels came and ministered to Him.

This should be a familiar passage concerning the temptation of Christ after He was baptized. Now, before I write anything else, it should be easy for anyone to find the four references Christ makes to Satan (any NIV Bible will give you the four reference verses as notes). However, there are three other statements made for you to see. Notice in verse one (1) who led Christ to the desert? Doesn't it say that He was *led by the Spirit*? Isn't that the Holy Spirit? Doesn't it say that He was *to be tempted by the devil*? Well then, stop and think! Satan also knew he had a set appointment for this date and time and had to be there. If Satan hadn't shown up, there would have been no temptations of Christ.

Secondly, look at verses 4, 6, 7 and 10. Notice the phrase, *it is written* in all four verses. Where was it written? No! I do not want the verse references just discussed. Think! Of which book was Christ speaking? No! It was not, the King James Bible. That would not be printed until the year 1611. No! It was not even the Bible. The book of Revelation would not be written until the very last of the first century (about 90 AD). Christ was making reference to the writings of the Law and the Prophets and that would mean the Pentateuch² and the Torah³ of the Hebrew race.

² Pentateuch, Greek term for the first five books of the Bible, attributed to Moses.

³ Torah, Hebrew term for the first five books of the Bible, meaning *instruction* or *teaching*.

Christ saw the Bible, in its completed form in the future, but He did not make reference to it, nor use it to teach. He taught from what was there at that date and time. Even so, at many places in His teachings, He uses a term of *mystery* or *mysteries*.

Since we have the completed inspired work of instruction, from God the Father, the mysteries should all be known to us. The reason they are not known, nor understood, is because of Satan's deceptions, and mankind taking the path of less work, or stated more straightforwardly, their laziness and lack of studying God's Word. Remember this little mnemonic: **BIBLE - Basic Instructions Before Leaving Earth**. Have you read these instructions? Do you know what they are and how they apply to your life today?

Thirdly, look at verse 11. Notice after Satan left this appointed meeting, *angels came and ministered to Him*.

Now, because of my upbringing with a certain denomination of Christian thought, I once held the erroneous opinion indicating most of the prophecies of the Old Testament were fulfilled. This was understandable, since I was a New Testament Christian and there was no significance to what was recorded in the Old Testament. It pertained to the Jews and Jesus brought the new covenant with Him through grace. Furthermore, the Old Testament's present use was simply to feed the faith of devout men. A nourishment for faith that could be drawn from the Old Testament was not wholesome food for the soul of a New Testament Christian. Only if we were in possession of such an exalted type of spirituality would we be able to rise above the somewhat prosy details of Old Testament histories! As New Testament Christians we would have to find our soul-food in a mere accompanying spiritual influence from the words of the Old Testament, if its actions upon us were to be superior to the mere literality of the subject matter.

I was also led to suppose that the unfulfilled prophecies of *Moses and the prophets* were of no special interest to Christianity, because the great momentous question, the coming of a Savior, was settled forever. Consequently, when by chance, I found some prophetic utterance within the Old Testament, I was forced to admit that these utterances had not become a historic happening. Since this was a dispensation of the Spirit, I felt at liberty to give the reins to my somewhat vivid imagination. I let it run unchecked through the fresh and fruitful fields of speculation in search of some rare and deeply spiritual truth which I might lay against that seemingly rhetorical figure of Holy Writ.

Be that as it may my roaming through those alluring fields always resulted in failure. For when those fanciful and random conjectures, no matter how lofty, were brought before my quickened conscience, they were soon condemned. That Judge who sits at the bar of my spiritual integrity not only revealed their insincerity, but also convinced me these wanderings did not contain the real substance, thought and purpose for which those words of God were written. Thus defeated, I could only bemoan my lack of understanding. I thought I had failed to obtain the mental power to grasp the true meaning of those holy words. I also had failed to secure the depth of spirituality that was supposed to be essential to the possession of intense spiritual power and could pierce through the density of earthly things into the rarity of those that were heavenly. The spiritual standards that I had erected for myself demanded the attainment of a soul life that would give me power to soar in the spirit into such rarefied heights of divine enlightenment. I sought to discern the graceful curves, the symmetrical outlines, the non-earthly shadows, the heavenly halftones and the divine highlights of that wonderful picture of an undiscovered country from whence no traveler returns, that lay behind the coarseness of the letter.

These errors so blinded me that, in my ignorance, I even considered the twelve apostles, whom our Lord had chosen and enlightened, to be in gross error. How did they understand Christ to teach there was to be a literal and visible kingdom of God on the earth, with the Lord as king of all the earth, when that day came? When contrasted with our own idea, I assumed their concept of the promised kingdom was carnal in the extreme, and the superiority of my conception lay in the fact it was free from all such mortal grossness. I really thought this spirit of moral groveling among the apostles had

reached its climax when James and his brother John took their mother to Christ, and had her to make a request of Him that they did not dare make for themselves.

But, thank God, such conceptions of divine truth were only my spiritual swaddling clothes, and the daydreams of spiritual babyhood. For, as I grew in grace, and became less presumptive, the Holy Spirit lifted the veil from my mind, and illuminated the following portion of the Savior's reply to the request of the mother of James and John. *Matthew 20:23, "But to sit on My right hand, and on My left is not Mine to give, but it is for those for whom it is prepared by my Father."*

I happened upon a copy of the original work of this book several years ago, read it and was overwhelmed at the impact it made on my quest for spiritual truth, and the prophecies contained primarily in the Old Testament. I was so impressed that I sought out the Spirit of God to fully show me the prophecy in question. The results of that enlightened guidance has led me down a path to clarify, substantiate and improve upon that original work. Therefore, in this work I have attempted to follow the history of the two halves of the seed of Abraham. That seed was divided through the intricate paths of their Biblical history and the prophecies that pertained to them. The history of these two families has thus far existed down to the present day, without the loss of any single connecting link. The royal lineage through Judah can be checked in Appendix I.

Now, at this early point in my endeavors, I must admit to all who may pick up this work to read its contents, that there is on the Internet material that refutes the ideas of this book. The refuting statements made go back to a previous work completed by Rev. Allen.⁴ Furthermore, these statements refute the secondary work of Herbert W. Armstrong⁵ as being more-or-less a copy of a major portion of Rev. Allen's original work. However, in my attempt to have the Holy Spirit lead me through both works, it appears that the bottom line toward the refuting of the original, is a lie given by Satan, for the simple reason Satan does not want truth to be known. Satan's power of deception is removed and the Glory of God shines through when truth is known. If one would only take the time, albeit years, to research the truth, one will indeed find there is much truth given in Rev. Allen's original work and in Mr. Armstrong's booklet, *The United States and Britain in Prophecy*. However, there are other sources of material available that continue the thought originated by Rev. Allen into the modern day. This work is footnoted throughout to present the references used by Rev. Allen and many others that I have found to provide additional information to help prove the prophecies presented are true. Look with me at 2 Peter 1:20-21 NIV, *Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.* I'm in no way claiming that Rev. Allen, Herbert Armstrong or even myself are prophets, however the Holy Spirit has inspired all three to understand the interpretation of the prophecy and to record their interpretations.

Part of my amazement concerning the original work is the manner of the arrangement of the text that Rev. Allen used from the Bible. Without the aid of the personal computer, Rev. Allen managed to make sense of scripture from no less than 44 books of the Bible. Think about that! He was a Spirit led man who managed to gather verses from God's Holy Word that made sense of the division between Israel and Judah, thus the division of the Scepter and the Birthright. He also utilized enough knowledge and wisdom to arrange the text presented in a manner that would make sense to our forefathers 100 years ago. I continue to wonder what happened to mankind's ability to understand and discern the word of God as our forefathers seemed to have had in the early 1900s? Ah! There is an answer, in fact there are two answers. Once again, Satan does not want truth to be made known! Secondly, even with the aid of the computer mankind is so lazy that they will not take the time to research this to see what is truth!

⁴ Rev. John Harden Allen, 1847-1930, *Judah's Sceptre and Joseph's Birthright*, 1902, Republished by Kessinger Publishing, LLC, 2004, ISBN-10: 076618532X

⁵ Herbert W. Armstrong, 1892-1986, *The United States and Britain in Prophecy*, Everest Publishers, New York, 1967, 1980, ISBN: 0-89696-102-8

I have been moved by the Holy Spirit to thus write concerning the earthly history of God's chosen race, because so very little of it is known by the masses of any race of people. Yet it is the foundation upon which the entire structure of Christianity must rest. A knowledge of these earthly things not only renders the claims of Christianity impregnable, but they are also the basis upon which we must rest our faith for better things. For Christ has said in John 3:12, "*If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?*" With the editing of the original work, I took great care to find references to all the quotes, books, writings, etc. that Rev. Allen used in his original work. There are notes and references to these entries of the original work; however, not all quotes, etc. were found, and if you look carefully, you should notice the individuals Rev. Allen used to support his position mostly lived in the 1800s. Now, with this update we are living in the 21st Century, or 150 to 200 years after the writings of many of the quotes Rev. Allen used and just over one hundred years since the writing of Rev. Allen's original work. This work greatly expands the work of both Allen and Armstrong and uses references as early as the Babylonian exile in c. 600 BCE to material dated as late as 2009. The footnotes used in this work are there to help explain terms and to introduce other work that amplifies and substantiate what is recorded here. If I listed every article or book that could contribute to this work the list would be in the thousands and would be overbearing in its content. My main focus is plainly stated in the quote from E. Raymond Capt on the next page.

Have we as a society and as a Christian people lost sight in matters of prophecy, the descendants of Abraham, and much of the principles of the Bible as a whole? It seems present day religious beliefs lean toward the idea that we are *New Testament Christians* and nothing of the Old Testament applies toward us as believers of Jesus. The largest Protestant denomination in the United States is now in the undertaking of evangelizing the Jews. It seems this is also without regard toward the prophecies of the Old Testament, which they apparently feel pertains to the Jews only.

What happened to: Allowing God to lead, and we, as Christians, following? We now believe the concept is, "We need to do this for God because no-one else is doing it!"

Over the course of a few months, I watched as Mel Gibson's movie *The Passion of the Christ* became a phenomenon of its own and the *Left Behind* series was completed with book after book on the best sellers list. And yet, while both link toward a general goal of mankind understanding more of the meanings of the mysteries within the Bible, they fail! They both fail to connect the dots, so to speak, that gives mankind a full spiritual understanding of what all this means. The important point of mankind understanding their relationship to the prophecies of the Bible are simply not in those other works. Important as they are, they do not complete the picture as a whole. Hence, I now write of *earthly things* that are the subject of Divine inspiration, praying that God will use them to strengthen the faith of many, and to bring others to faith through the inspiration of His Holy Word. For some, this will be the piece of the puzzle that has been left out and the piece they have sought for years. For others, this will be the most inspirational material they have ever encountered. Either way, this work is sent with love to all who read it. Listen carefully to all that is happening within the world, and see if you do not hear God calling you, to come to Him before the days of the Revelation fully unfold. If you have found the *Left Behind* series, or *The Passion of the Christ* to be inspirational, informative and meaningful toward your personal understanding of God's Word, and His Holy Plan, then you should read this work to further your understanding.

Oh! By the way, concerning those two words mother spoke, "Truth hurts," the truth really does hurt, but not in a physical way. Most of us try to live our life in such a manner that we believe we are doing right. Yet, the Word of God tells all men they have a sinful nature. So we really are hurt when we learn the truth, because suddenly we realize those who have gone before were also misled and deceived into accepting a statement that was not, in fact, truth. Our journey together will lead through the fertile fields of Biblical prophecy toward truth, and I assure you **the truth will be most unexpected!**

**Much research and study is necessary
before every facet of this wonderful truth is
known in all its perfection.**

**This remains to be done by honest
and sincere searchers for truth, who may
not only correct errors but add to our
understanding of God's truth.**

To gain this knowledge — Search the Scriptures!

— E. Raymond Capt⁶

⁶ E. Raymond Capt, M.A., A.I.A., F.S.A., Scot., 1915-2008, *Abrahamic Covenant*, Artisan Publishers, Muskogee, OK, ISBN 0-934666-26-1.



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Part One

The Birthright

The Promise of Many Nations to Abraham

“As for Me, behold, My covenant is with you, and you shall be a father of many nations. No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you.”

Genesis 17:4-6

Chapter 1

Introduction

We must begin our study with the person known as Abraham (Ibrahim to the Moslems) for it is through this one man that Jewish, Christians and Moslems all identify as patriarch of their faith and belief. Although it is not generally known, it is nevertheless true that God made two covenants with Abraham, or, I should say, that he made one with Abram and a second with that same man after his name was changed to Abraham. This change of name by God for Abram, was made so it might harmonize with the new character and the new order of things as they pertain to this covenant man, now called Abraham.

The first, or Abram, covenant was made when the man was ninety-nine years old; but the second, or Abraham, covenant was not made until this man was called upon to make the one great sacrifice of his life.

The text of the first of these covenants is as follows in Genesis 17:1-8, *When Abram was ninety-nine years old, the Lord appeared to Abram and said to him, "I am Almighty God; walk before Me and be blameless. And I will make My covenant between Me and you, and will multiply you exceedingly." Then Abram fell on his face; and God talked with him, saying: "As for Me, behold, My covenant is with you, and you shall be a father of many nations. No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you. Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God."*

We see at once the great feature of this covenant is a multiplicity of descendants (seed in the KJV) for this man up to this point has been childless. This multitude of people are to become, not one great nation, not simply a plurality of nations, but a large plurality, i.e., **MANY NATIONS**. The fact that the Lord promised Abram when making this covenant that he should become *the father of more than one nation* is entirely overlooked by the great majority of Bible students, most schools of Biblical thought, and every church or Bible study group! The general trend of Christian teaching is: The Hebrew people are distinctively the people, the one nation only, of all the peoples who dwell upon the face of the earth that are composed of the seed of Abraham. They, and they alone, are the chosen people of God whose national story makes up the great bulk of Biblical history and prophecy. But, such cannot be the case! If God has fulfilled the first promise that He made to the father of the Hebrew people then He has made it possible for the people of some of the other nations of earth to stand side by side with that one, and standing with them, to say *"Abraham is our father."* Doesn't this go back to those verses in John 8, as a question Jesus spoke to the Jews? See page 1.

One special, and very important, feature of this covenant is that among this multitude of Abrahamic seed, **there is to be a royal**, or kingly, line. The posterity of this line shall become the rulers of some of these nations that owe their origin to one common ancestor. For the Lord not only promised Abraham that kings should come out of his loins, but when He reiterated the promises of His covenant to Sarai, the barren wife of Abram, He said in Genesis 17:16, *"And she shall be a mother of nations; kings of peoples shall be from her."* So her name was changed to Sarah (meaning Princess), that she,

too, might have a name that would be in harmony with her new character, for only a princess may be the mother of kings.

Another special feature of this covenant is a land consideration, that involves the land of Canaan in an everlasting bond, not only of ownership, but of possession. The everlasting possession of that land by its lawful heirs may have begun. For at this writing, we all know that the nation of Israel was established in 1948, however the everlasting possession, as part of the covenant with Abraham, may not take place until the Second Coming of Christ.

One other very important feature of this covenant is that it is wholly unconditional. That is, the Lord has promised, irrespective of the moral or spiritual character of the people themselves, to so increase the posterity of the Abrahamic lineage so that, nationally, they shall become all the covenant promises.

Centuries after the giving of this covenant, when the Abrahamic posterity of Hebrew people was quite numerous, and while they were still together in one nation, the Lord made a covenant with them that was conditional (we call this covenant the Ten Commandments). However they broke faith with Him, and violated its specified conditions. Since it is true that in contracting or conditional covenants (law), there is both a party of the first part and a party of the second part. The law is when either party breaks the conditions, then the other party is not held or bound by these conditions. Hence, when the covenant people broke their part of the contract, God was no longer bound. Thus we find in Hebrews 8:9, *"Because they did not continue in my covenant, and I disregarded them," says the Lord.* Thus that covenant's specified conditions were annulled, and for the sake of those reading this, let us all understand the Ten Commandments were not annulled! If we care to check, we can find where Jesus reiterated, either directly or indirectly, nine of the ten Commandments. But in this covenant, that we have under consideration, God has assumed all responsibility, and to His integrity alone must we look for its fulfillment. For while it is true that both God and Abraham are parties to this covenant, we should all know and understand: who has pledged Himself; and Whose will it expresses; who to expect to keep His word without violation; and who will be blamed if this covenant goes by default.

The second covenant that God made with Abraham was not made until many years after the first. At this time when Abraham had just offered his only son, the first of the promised many, as a sacrifice, in obedience to the command of Him who produced that son. This was possible through God's creative power, from that which was as good as dead (Abram), and as an expression of faith in the resurrective power of that same covenant-making God. We find recorded in God's word the following in Genesis 22:15-18, *Then the Angel of the Lord called to Abraham a second time out of heaven, and said: "By Myself I have sworn, says the Lord, because you have done this thing, and have not withheld your son, your only son—blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. In your seed all the nations of the earth shall be blessed, because you have obeyed my voice."*

Before noticing the one great feature of this covenant, I wish to call your attention to some of the minor points. First, it is unconditional, *"By Myself I have sworn,"* and the declaration of the Covenant Maker. Hence this covenant can neither be broken nor annulled, because as in the first, God alone is the responsible party.

Another point is the repetition and confirmation of the multiplicity of children of the first covenant. To this first covenant is added the first detail as to what shall be a national characteristic of Isaac's multiplied seed in their relationship to other nations. Genesis 22:17, *"Your descendants shall possess the gate of their enemies."*

Now, the Lord usually gives Himself two witnesses, or doubles His promises and prophecies, as in the case of Pharaoh when he had dreamed the same thing twice. Joseph told him the reason the

dream was doubled was because that which it signified was of God. So it was with this gate blessing. The second, or confirmation, of this gate promise was given to Rebekah after consenting to accompany Abraham's servant and become the wife of Isaac. We also find that portion of the promise pertaining to the multiplicity of children along with this. We must understand that it is through Rebekah and Isaac that this great multitude of offspring must come. All of this was given to Rebekah as a parting blessing from her brothers, who it seems, were inspired with the spirit of prophecy. It is recorded they blessed her, and said in Genesis 24:60, *"Our sister, may you become the mother of thousands of ten thousands; and may your descendants possess the gates of those that hate them."*

But the one great special feature of this second covenant that God made with that one man is most certainly couched in the following words found in Genesis 22:18, 26:4 and 28:14, *"In your seed all the nations (or families) of the earth shall be blessed."* It will take but little investigation to reveal the fact this one phase of this last covenant is Messianic, and it pertains specifically to One person. But, the many to whom the first covenant pertains are also involved in this, together with the One to whom it more especially pertains. No one should deny that the principal One of this covenant is involved, in the common bond of brotherhood with the many of that first covenant.

I understand at the time these words were spoken it would have been impossible to give them the fullness of meaning that the Holy Spirit has given them, as interpreted in the New Testament. It was under the illumination given to the Apostle Paul that their full impact bursts upon us. It was when contrasting the law covenant, the one that was annulled, with this Only-son covenant that Paul is careful to say in Galatians 3:16, *"Now to Abraham and his Seed were the promises made." He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.*

I have given the best translation for clearness, the text will allow. In it, Paul makes no attempt to give an exact Old Testament quotation, but bases his argument on the strength of the subject noun being in the singular number. The subject he is dealing with is the blessing that shall come upon all Gentile nations through Abraham's son, Isaac. Isaac, the type, was the only son of his father when he was prepared for sacrifice just as *the One Seed*, Jesus, who was also the only Son of His Divine Father.

It is not only the words, but also the circumstances connected with the giving of these promises that are prophetic. God had said to Abraham that the many nations promised him should come through Isaac, his only son by Sarah. Afterwards, God called upon Abraham to sacrifice that son, who was the only one through whom that promise could be fulfilled. Abraham knew God had accomplished that which was equal to a creation, when through him and Sarah, who were both as good as dead (because of their advanced age), Isaac had been born. So, being strong in faith, Abraham offered Isaac up. Hebrews 11:19, *Concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.* Could any analogy be more complete?

A son of promise (Isaac), an only son, from whom so much is expected, sacrificed and counted as dead, then in symbol, raised from the dead! And the two special reasons for this test were on the one hand, an encouragement of faith, and on the other, that the son might live to fulfill his God-ordered destiny. The prototype of this is another Son of Promise, an only Son, from whom so much—so very much—is promised and expected, sacrificed on the tree, dead. But that the two witnesses, the word and the symbol, of the Promisor might not fail, the Divine Father, who gave back that other only son, raised from the dead His only Son, that He also might become the author and finisher of our faith. He, too, might live and become all that was promised and expected of Him, and thus fulfill His glorious destiny. We can ask no more because both the lesser and the Greater son, the type and prototype, are sons of Abraham if we are only considering the flesh.

Throughout the world it is most generally known, and throughout Christendom it is universally known, that Isaac, *the seed to whom the promise was made*, did come. However, it is not universally known, nor acknowledged throughout Christendom, that many peoples are included in that same cov-

enant with this *one seed*, Isaac. Without this covenant or seed the entire structure of Christianity must fall, and every argument for the Christ, from the covenant standpoint, must stand the crucial test of a numerous posterity from the loins of Abraham, or go down by default. **Yet, it is so!**

True, the covenant with the people failed. True, the people sinned, and violated their obligations. True, the law was added because of their transgressions to bridge over. Galatians 3:19, *Till the Seed, Jesus, should come to whom the promise was made.* But the argument in favor of the Messianic covenant against all this is Galatians 3:17, *And this I say, that the law, which was four hundred and thirty years after, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect.*

How could it? I believe it could not. All Christendom believes it could not. And if it could not, then neither can the promise concerning a multiplicity of children from Abraham be annulled.

For, with this same Messianic promise, there is a repetition of the metaphor of many seeds, as the stars of heaven and as the sands of the sea shore. Together with the gate blessing, we can just as reasonably expect that Christ could or would have failed, as to expect the gate, the sand, and the star promises shall have gone by default. Now, at this late day in the history of the world, the Divine light of prophecy is shining upon well known facts that once were only the subjects of prophetic utterances. These prophetic utterances are the recorded facts of authentic history. We can say with confidence, supported by the eternal Spirit, **neither have failed.**

Elsewhere, when the Apostle (assumed to be Paul) was making an effort to encourage the faith of believers in the faithfulness of God, he gives a word for word quotation from this same covenant promise in Hebrews 6:13-14, *For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, saying, "Surely blessing I will bless you, and multiplying I will multiply you."* This quotation, as you see, pertains to the multiplicity of seed, and not to the Messianic phase of the second covenant. It proves each individual feature of that covenant stands on the same secure foundation, and is just as sure of fulfillment as the other. Underneath every promise of that covenant, there are two immutable (unchanging) things: God and His oath.

It is safe to say that God has made two unconditional covenants with Abraham. If He has been true to those covenants then there are *many nations* in existence on this earth today, the people of which must have descended from Abraham and Sarah. These nations are in possession of the gates or entrances of their national enemies, unless the time has not yet come for those promises to materialize. However as we go through my writings toward truth, every reader should realize that these gates that were spoken of were there. They did belong to particular nations, and those nations have now either lost these gates or given them away to other nations who should not possess them in the first place. The reality of the statement will be shown.

The facts, in either case, are revealed and as we proceed we shall see which of these are true. Thus far it is evident that one of these covenants is Messianic and the other concerns multitudes of offspring. Each is contained in the other, and in them there is no contracting party of the second part. Both stand on the integrity of God.

These are the days of skeptical indifference on the one hand and of rampant infidelity on the other. We have narrow sectarianism, worldly churchanity, and the blatant headiness of higher criticism all around. These are the days when Endor-ism is called *Spiritual*-ism, when Buddhism is sanctified by the name of Theo-sophia, i.e., divine wisdom, and when pure faith and true spirituality are dubbed fanaticism.

Then surely, in such days as these, all who believe that the promises of God are never broken will be helped and encouraged when proof, full and abundant, shall be given. Not only the promise concerning the many nations, but all the predictions of Moses and the prophets will be fulfilled, as they pertain either to the Christ or to the many-nationed people. These predictions (prophecies) either have

been, are now being, or on the strength of that which has been, and that which is now taking place, yet shall be fulfilled. God has said so by His own integrity.

I must add one other note to this chapter. One of the key points of misunderstanding by the children of the Quran rests between Ishmael and Isaac. In the Quran, it is Ishmael who is offered as the sacrifice and not Isaac. However, first and foremost, when you trace truth, you must go back to the basis of how the statements are built. The oldest of books concerning God's instructions to mankind is the Pentateuch of Moses. Therefore, all later truth must be built upon this base stone, so to speak. As such, the basis of truth clearly shows the selected lineage for the fulfillment of this covenant is with Isaac and not Ishmael as the Quran falsely states. For to do it otherwise, as the Quran claims, disavows the actual foundation all truth is based upon and plainly and boldly calls God a liar. I do not make this claim lightly, nor from hearsay, for the simple reason I have read the entire Quran on more than a dozen different occasions. As such, I do not claim to be an expert on the teachings of Muhammed. However, I do understand the basic fact of how the natural order of things should work. If you consider the points of truth, they must always be built upon the original, and not disavowing the original to restate the beginning in a different viewpoint. Therefore, the origin of the basis of truth existed for over two thousand years before being restated in a different view by Muhammed.



VQP



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Chapter 2

Race Versus Grace

I am compelled to begin our search for light, concerning every phase of these themes of Biblical history and prophecy. Accordingly, it will be well for us first to gather a few of the greater and more general facts from those sources. By so doing, it will be a great help in our study of the more special features of the subjects, as it will enable us to place each detail where it belongs with unerring certainty.

There are many other things that must follow as a matter of fact considering it is true that the Lord included a promise in the Abrahamic covenants that the forthcoming children of promise should eventually develop into many nations. One is that for the accomplishment of this purpose, God must provide sufficient territory, or scope of country that shall become the home of each nation. It is absolutely impossible that flourishing nations shall exist without national homes. Pursuant to this thought, we know of no utterance in all the Word of God that furnishes a more general or comprehensive outlook than the following scripture. Deuteronomy 32:8-9, *When the Most High divided their inheritance to the nations, when He separated the sons of Adam, He set the boundaries of the peoples according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the place of his inheritance.*

Take a look at the challenges existing today concerning Israel. Israel (the nation) is presently in an endless fight for the land promised to them. Presidents, Kings and Prime Ministers can talk peace all they want. The fact remains, there is a destiny that all nations are following with the results already recorded. The result is not peace; or, at least, not until the Second Coming of Christ. For anyone to accept that peace can be reached by all of humanity at all points around the globe is absolute foolishness. That was never stated in Biblical history or prophecy as a resulting fact up to the day of Shiloh,⁷ i.e., the Second Advent.

When Moses was commanded to write the statement above concerning the division of the earth's surface to the sons of Adam, only a very small portion of it was inhabited. Nevertheless, in the mind of God every island was set apart and every continent divided. For the scope of the facts herein stated are worldwide, and embrace within their sweep the entire inhabited and uninhabitable portions of the earth's surface. Also, those divisions were so arranged and subdivided and the boundaries so set, that every nation, tongue, and people among the sons of Adam had their national home allotted unto them whether they were already in existence, or whether they were among the forthcoming nations.

Moreover, God always kept in mind that He had promised the chosen race that special country as their everlasting inheritance! **He also, when setting the territorial bounds for other nations, remembered Israel, and either restricted the boundaries of other nations, or enlarged those divisions of country intended for Israel.** These divisions will be needed by that immense multitude of people when they shall have fulfilled their appointed destiny of developing into many nations! We must bear in mind the posterity of Abraham is a natural seed, according to the flesh, and that each special nation of the many must have a place in which to dwell.

In addition to the fact, these Abrahamic nations are a fleshly seed. We must remember also that they are not necessarily a race of saints. It is a notorious fact that some of that race have been, and others are now, just as wicked as that fallen son of the heavens (Satan) would have them. But on the

⁷ Shiloh, Strong's 7886, an epithet of the Messiah, James Strong, LL. D., S.T.D., 1822-1894, *The New Strong's Exhaustive Concordance of the Bible*, Thomas Nelson Publishers, Nashville, Tenn., 1984, ISBN 0-8407-5360-8.

other hand, that same race has furnished, and is still furnishing, men who are the grandest and best on earth.

When the time came for God to produce a son who should be the further progenitor of the covenant race from the covenant man, Abraham was anxious that Ishmael, his son by Hagar, the maid of Sarah, should be used for this purpose. Genesis 17:18, *And Abraham said to God, "O that Ishmael might live before You!"* To this earnest appeal the Lord was not indifferent and promised He would bless Ishmael. The Lord was inflexible on the subject of rejecting Ishmael as the covenant inheritor, and making His covenant with a son who should be a child of Sarah, as well as of Abraham. His word of promise was the insurmountable barrier, and so He said to Abraham, Genesis 17:19-21, *Then God said: "No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, and with his descendants after him. And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation. But My covenant I will establish with Isaac, whom Sarah shall bear to you at this set time next year."*

Ishmael's posterity became alien before the legal line had any existence, except that the Lord predestines things that are not yet as if they were. On the authority and responsibility of creative faith, God had yet to create Isaac and bring forth life out of that which was as good as dead!

We have the record of another racial choice and rejection that was made before birth, that of Jacob and Esau. However, before we discuss the question of race versus grace, relative to Jacob and Esau, we will consider their case as argued in the New Testament. I wish to call your attention to the fact that after the death of Sarah, Abraham married a second wife whose name was Keturah by whom he had a number of sons. These sons in time became the fathers of the Medes, Midianites, and other nations. We can no more reckon these nations as a part of the promised many than we can those who were formed by the posterity of Ishmael and Esau. Could I do so, my task would be an easy one and this story soon told. I cannot do that for the covenant nations must come only from Abraham and Sarah through their only son Isaac, whose posterity alone can be called, as they are called in Galatians 4:23, *the Children of the Promise*, in contradistinction to those who belong to the other families, and who are called *the Children of the Flesh*.

This brings us to the question of race versus grace as understood by the New Testament Church and explained by the Apostle Paul, in his Epistle, Romans 9:6-8, *But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham; but, "In Isaac your seed shall be called." That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed.* As he carries the argument still further, he makes this truth all the more apparent by declaring, Romans 9:9-14, *"In Isaac shall your seed be called,"* and then explains, as follows, *For this is the word of promise: "At this time I will come and Sarah shall have a son." And not only this, but when Rebecca also had conceived by one man, even by our father Isaac (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), it was said to her, "The older shall serve the younger." As it is written, "Jacob I have loved, but Esau I have hated." What shall we say then? Is there unrighteousness with God? Certainly not!*

With this argument before us, it is clear that only the children of Isaac are counted for the national seed of the covenant concerning the promised *multitude*, and all this question of election, as regards Jacob and Esau, is purely racial and national. That is, one of these two nations that sprang from the same sperm is the recipient of national promises, glories, honors, covenants, and service of which the other is not a partaker.

The argument is that when Rebekah, who we remember was to become the mother of thousands of millions, had conceived by Isaac, the father of the race the result was: There were two nations, or nationalities, in the womb, not necessarily a nation, either of sinners or of saints. To convince us the election was purely racial, Paul throws in the parenthetical clauses explaining that Jacob had done nothing good to deserve these covenant blessings. But he also just as assuredly affirms that Esau had done no evil to lose them, for the choice was made before they had the power to do good or evil, i.e., before they were born.

The King James version (also the New King James) is a little misleading in its use of the word *hated*. As used here, for one meaning given to the original word is, *to love less*, and when used in contrast to the word *love* as applied to Jacob, it will bear that simple meaning. Paul states simply that God loved Jacob more and Esau less, or He preferred one to the other, and this preference for one excluded the other.

So Paul asks the question, Romans 9:14, *Is there unrighteousness with God?* And for a reply gives only that surprised exclamation, *Certainly not!* He scouts the incriminating thought that it could possibly be unrighteousness with God, that He should be pleased to choose the one race with which to work out His purpose, instead of the other race. But he makes the implication that there would have been unrighteousness, of a very grave character, with the Lord, if this election had been one of grace instead of race. That is, grace unto salvation for Jacob and his seed, and damnation, without any possible chance of grace, for Esau and his children.

Now for the facts concerning these contradistinctive (one idea compared with another) appellations (titles), *Children of the Flesh* and *Children of the Promise*, as applied to the races that have Abraham for one common father.

1. God, as we have shown, made a covenant with Abraham, in which it was promised he should become the father of many nations. Hence Abraham was the inheritor of a promise from God.

2. Isaac, who was a natural son of Abraham and Sarah, according to the flesh, was not only the child of a special promise, but he was also the first child of the covenant promise.

3. After the death of Abraham, God confirmed the original covenant promise to Isaac, the child of promise. Genesis 26:3-4, *"Stay in this land for a while, and I will be with you and bless you; for to you and your descendants I will give all these lands and will confirm the oath I swore to your father Abraham. I will make your descendants as numerous as the stars in the sky and will give them all these lands, and through your offspring all nations on earth will be blessed."* Hence, Isaac also became the inheritor of a promise from the God of his father.

4. The immediate posterity of Isaac, the promise-holder, was Esau and Jacob, the persons whom Paul used in making his argument concerning the Lord's choice of race. Jacob, the younger of these two, who were twins, was chosen by the Promise-maker, before they were born, to be the inheritor of the covenant promises. And so the Divine promisor reiterates those promises to the chosen offspring (Jacob). Genesis 28:13-14, *"I am the Lord, the God of your father Abraham and the God of Isaac. I will give you and your descendants the land on which you are lying. Your descendants will be like the dust of the earth, and you will spread out to the west and the east, to the north and the south. All peoples on earth will be blessed through you and your offspring."* Hence Jacob also received directly from the Lord the same covenant promises previously given to his fathers.

5. There can be no mistaking the purpose of these covenant promises regarding a natural and plentiful posterity for these promise-inheritors, from generation to generation, by the Divine promise-maker to each successor. When that promised multitude of people shall have materialized, it is they who can be called *The Children of the Promise*. The only crucial test is that they be Abraham's seed who have descended from Isaac through Jacob.

Thus it is the natural seed of Abraham, whose genealogical tree sprouts from the Jacob roots, who are the children of the promise, and others are not, although they also may be the natural sons of Abraham. But, not having come through the family line of the promise-inheritors, they are *the Children of the Flesh* only. The promises, the covenants, the glory, the giving of the divine law, and through whom Christ came was given to God's chosen race: Hebrew, later known as Israelites. The meaning of Israelites: The seed of Abraham, Isaac, and Jacob, whose name was changed to Israel by God. No such national glory, honor, dignity, and exaltation are promised to those other nations that sprang from that same father through Ishmael, Esau, and the sons of Keturah. No! Not even such glory as comes from the least of these covenants and blessings is promised.

Consequently, we can see why the Lord always declares Himself to be the **God of Abraham, Isaac, and Jacob**, and not the God of Abraham, Ishmael, and Esau! This is why Paul's kinsmen, according to the flesh, are exclusively the children of the promise, for they are Israelites, to whom pertain the promises, etc. That is, they are the people who owe their existence to the fact that God was true to the promise He made to Abraham, repeated to Isaac, and reiterated to Jacob. From these come the elect people whose general racial name is Israel! Thus, each individual member of that race is an Israelite, be he a good man or a bad man, because each of these, just as each in the past, have both the ability to be righteous, or succumb to the root of their fleshly body nature. They all belong to the chosen people of God!

Therefore, all this question of election between Jacob and Esau has caused so many unjust conceptions of God, and His precious saving truth, as a question of race and not of grace as it pertains to these two men. However, there is both an election of race and an election of grace. Paul, declares that even now when speaking of the seven thousand men who had not bowed the knee to Baal. Romans 11:5, *Even so then, at this present time there is a remnant according to the election of grace.* But when he wrote regarding the attitude of a certain part of the elect race (the Jews) toward the election of grace (the Christians), he said, Romans 11:28, *“Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers.”* Here we find two elections, *the election of race* and *the election of grace*.

Concerning the election of race, God could say, **“And you, Israel, are my servant whom I have chosen, the seed of Abraham my friend.”** But, when it was a question of individual service or relationship to Him, even among His chosen people, He could throw the responsibility on them, and say, **“Choose you this day whom you will serve.”** Or when pressing the subject of eternal life to be accepted or rejected by each member of that elect race, God could say, **“See, I have this day set before you life and death,”** and then exhort them to **“Choose life!”**

If it is a question of race election or the fidelity of the Divine promise at stake, it can be asserted that the will of God, independent of the will of others, can cause certain conditions to take place. Romans 9:11, . . . *that the purpose of God according to election might stand*, . . . not in the good or evil works, or unholy natures of unborn babes, *but of Him who calls.*

When the call of God is of racial, or of national purpose, God might say, **“Hearken unto me, O Jacob and Israel my called.”** But if it is a question of personal election to the grace of salvation, then faithful men of God may exhort other men. 2 Peter 1:10, *“be even more diligent to make your call and election sure.”*

When it is race, it is, **“Whom I (God) have chosen.”**

When it is grace, it is, Revelation 21:6, *“I will give of the fountain of the water of life freely to him who thirsts.”*

When it is race, it is, **“I have called thee by my name; thou art mine.”**

In grace it is **“Whosoever believeth,”** of whom the Lord says, **“They are mine.”**

In grace it is **“Come.”** In race it is fate, destiny, or kismet. One is a chosen race and the other is

a chosen **way!** The way is by faith that it might be of grace, but the choice of *race* is according to the predetermined and predestined purpose of God. In race election it is generation or born of the flesh. **In the election of grace it is regeneration or born of the Spirit!** In grace it is, Psalms 50:23, *“Whosoever offers praise glorifies Me.”* But, in race it is, Isaiah 43:21, *“This people I have formed for Myself; they shall declare My praise.”* This declaration brings us to the consideration of the purpose, or objective the Lord has in choosing and forming a special race of men. **In spite of the wickedness of the great bulk of them, He calls His own chosen people and purposes to control their national destiny!**

Much of the manifest purpose of God touching this people is made known in that brief epitome given by the Apostle Paul, as quoted above, respecting the national honors of his own people. Figuratively speaking, every word in that resume of Hebrew history sums up their national honors and it weighs a ton. As we proceed with the story of Israel, it is my purpose to consider these facts in detail, but at this juncture, I will take time only to say, since the creation no such opportunity or such fitting cause for national honor and greatness has ever come, or ever can come, to any other nation on the earth.

It would seem their cup of glory was full to overflowing, when through them the Lord sent His Word from Heaven, and spread it abroad over the face of the inhabited portions of the earth. When God’s Word had been so fulfilled, and His purpose for them so fully accomplished they could say, Isaiah 9:6, *“For to us a child is born, to us a son is given, and the government will be on His shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.”* When they could say this, then their cup of national greatness and glory was overflowing, and the supreme purpose of God for them had been reached. It is my privilege to tell you there is in God’s word a declared purpose that must yet be accomplished through that elect race. Until it shall be fulfilled, all that is accomplished is robbed of fully nine-tenths of its power and glory. Today outside the realm of faith, **millions are hopelessly drifting on the shoals of constantly increasing forms of unbelief.** The word of God must forever be regarded as a cunningly devised fable with the great majority of men, **unless God has some plan of vindication for it and Himself!**

Furthermore, the great love of God is misunderstood and despised! The blood of the atonement is trampled upon! Christ is still considered by many a bastard, a fraud, and a failure! He is still put to an open shame in the house of His professed friends! Shipwrecks of a onetime faith and a present *professed faith in Him* are scattered everywhere! **And so it is that God, His Word, and His Christ must yet be fully vindicated!!!** They shall be, for God has promised it! When this vindication has been accomplished, then, and not until then, will Israel (the race) have reached the supreme pinnacle of greatness and glory of the purpose for which the Lord has chosen her!

Harken and listen you unbelieving ones! Harken to this! —

Isaiah 43:1,10-12, *But now, this is what the Lord says—He who created you, O Jacob, He who formed you, O Israel: “Fear not, for I have redeemed you; I have summoned you by name; you are mine. . . . “You are My witnesses,” declares the Lord, “and My servant whom I have chosen, so that you may know and believe Me, and understand that I am He. Before Me no god was formed, nor will there be one after Me. I, even I, am the Lord, and apart from Me there is no savior. I have revealed and saved and proclaimed—I, and not some foreign god among you, you are my witnesses,” declares the Lord, “that I am God.”*

Note this, *so that you may know and believe Me, and understand that **I AM HE**.* (emphasis mine) God not only intends to use the Israelites for the purpose of convincing them that He is God, and the only God, but He also intends to use them to convince the rest of the world. For He says, Ezekiel 36:23, *“And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I am the Lord,” says the Lord God, “when I am hallowed in you before their eyes.”*

This is the great purpose of why the Lord has chosen Israel, and when this is accomplished, Israel, as a nation, shall have reached the apex of national glory!

If you ask: *Is the history of Israel, as a whole, a Divine work?* I answer: **Yes!** But if you ask: *Is that history designed as a preparation for the moral creation which Jesus Christ came to affect?* My answer is: **No!** The law that the Lord gave to his people was intended to accomplish that purpose. However, the history of Israel, together with prophecies concerning them, many of which, must yet become history is for the vindication of God Himself, His Word and His Christ. I mentioned in the preface of this work that there are those who refute the original work by Rev. Allen and also the work of Herbert W. Armstrong. I also identified one of the tactics of Satan is to attack and refute truth as being unfounded, misleading and incorrect. In my opinion, the original work by Rev. Allen was to enlighten Christians as a whole toward the greatest prophecy within the Bible. The result of that revelation shall be the prophecy pertaining to Israel as the chosen people of God, to glorify their God and to vindicate His Holy Name before the entire world!

Chapter 3

The Scepter and the Birthright

Biblical history demonstrates the fact that there is something called the Scepter, and also that there is something designated as the Birthright (of the Hebrew race). I simply quote the following as evidence. Genesis 49:10, *“The Scepter shall not depart from Judah.* 1 Chronicles 5:2, *“Yet Judah prevailed over his brothers, and from him came a ruler, although the Birthright was Joseph’s.”*

It is well known that the Scepter blessings, privileges, and promises pertain to Judah from whom comes the royal family of Israel’s race. Its purpose is somewhat fully comprehended in the realm of light and knowledge as disseminated through Christendom. On the other hand, that which is called the Birthright has not been understood at all, and as yet, is understood only by the few! The very few who have written on themes that involved the Birthright have assumed their readers were as wise as they, and have written, concerning the Birthright, without explaining what it was. Hence, the reader is compelled to receive the writers’ use and application of the word without knowing it to be correct.

When I say the word Birthright, it implies it comes by right of birth or as an inheritance. All should agree with me! But the special inheritance referred to above as the birthright of Joseph, few will understand until the matter is fully explained. Hence I give the following:

In the first covenant that the Lord made with Abraham, there are two distinct features concerning his children. First, a multiplicity of seed, as involved in the following: Genesis 17:6a, *“I will make you exceeding fruitful; and I will make nations of you.”* Secondly, a royal line, the promise of which is given in verse 6b, *“and kings shall come from you.”* Hence these covenant promises and blessings, that had been given him directly from the Lord, became the lawful heritage of Abraham.

This heritage which was given from God to a human being seems to have in it both a human and a divine right. The human right is that a son of the heritage-holder may succeed the father and become the lawful possessor of the inheritance. The divine right is that of choice among the legal posterity of the heritage-holder.

After this heritage was given, Isaac was the first heir in the line of succession, and he was also the one whom the Lord had chosen as the inheritor of that given to his father. At the time of Abraham’s death, he was the father not only of Isaac, but of six other lawful sons, who were the children of Keturah, his second wife. Notwithstanding this fact, the divine record declares that he gave all his possessions to Isaac, the son of Sarah. Genesis 25:5, *And Abraham gave all that he had to Isaac.*

Isaac became the heir because he was the first born among the lawful sons of Abraham. Those possessions came to him as the right of firstborn, by right of birth, or as a Birthright. If Isaac was heir to all Abraham had, then aside from all else that may have come into his possession, he was most certainly heir of that God-given heritage, the covenants of promise that contained these two distinct features, a multitude of people and a royal line.

Esau, the son of Isaac and brother of Jacob, was born first. He was the elder of twins, and was next in the line of succession. Since he was the elder or firstborn he came into possession of the Birthright. Thus, he had a birthright at his disposal, but instead of keeping and allowing it, in turn, to become the property of his firstborn son, he undervalued it and sold it to his brother Jacob, who was the younger, and could not have acquired it by right of birth.

The right of Esau to sell the birthright has never been questioned. His wisdom in selling it may well be questioned. The fact was that Jacob desired to purchase the birthright from Esau, its lawful owner. He also had to deceive their father in order that he might secure from him the accompanying

blessing. This is proof positive that the birthright was the lawful inheritance of Esau.

Moreover, when Jacob went in to Isaac in the disguise that he and his mother had devised, he went with a lie on his lips and said to his father: Genesis 27:19, *"I am Esau your firstborn."* But Isaac was distrustful, the hands felt all right, but the voice aroused suspicion. So the blind father asked in verse 24, *"Are you really my son Esau?"* Again Jacob answered in the affirmative.

What was he after? That which belonged to the firstborn.

What did he get? That which belonged to the firstborn.

He had not only bought it from the firstborn himself, but also had deceived the father into bestowing upon him the blessing that made the purchase secure from the human side. When Isaac found that Jacob had secured the blessing from him by subversion, he could not revoke it.

That word blessing seems to be the word that attaches itself to the receiver and inheritor of even these covenant promises pertaining wholly to earthly things. For God had said to Abraham: Genesis 22:17, *"Blessing I will bless you, and multiplying I will multiply your descendants."* It is also recorded that God blessed Isaac by saying: Genesis 26:3-4, *"I will be with you and bless you; . . . and I will make your descendants multiply as the stars of heaven."* Esau's sad cry was exceedingly bitter over his disappointment when he found that Jacob had supplanted (deceived) him, but Isaac was compelled to say to him: Genesis 27:33, *"I have blessed him (Jacob) — and indeed he shall be blessed."* So it is recorded, Genesis 28:1-4, *Then Isaac called Jacob and blessed him, and charged him, and said to him: "You shall not take a wife from the daughters of Canaan. Arise, go to Padan Aram, to the house of Bethuel, your mother's father; and take yourself a wife from there of the daughters of Laban, your mother's brother. May God Almighty bless you, and make you fruitful and multiply you, that you may be an assembly of peoples; and give you the blessing of Abraham, to you and to your descendants with you, that you may inherit the land in which you are a stranger, which God gave to Abraham."*

Thus we see this blessing, as given to Abraham, Isaac and Jacob, carrying with it the promise of a numerous posterity. The *blessing of Abraham* was given to Jacob by his father Isaac. Isaac was the direct inheritor of the Abrahamic heritage, and while Isaac in fact gave it to Jacob, he intended it for Esau, his firstborn son, to whom it belonged by right of birth. If it belonged to him because he was the firstborn, then it was his birthright. And since he sold his birthright to Jacob, Jacob and not Esau, must become the father of that promised multitude of people that is contained in the Birthright, in other words, the covenant promise to Abraham.

In truth, Esau could justly say, Genesis 27:36, *"Is he not rightly named Jacob? (supplanter) For he has supplanted me these two times. He took away my birthright, and now look, he has taken away my blessing!"*

Although Jacob had received his father's much coveted blessing, that carried with it the inheritance of the Birthright promises, he was dissatisfied, and seemed to hold those blessings insecurely until they had been ratified directly by the blessing of God. Having secured them by fraud, he knew that he was holding them under the protest of both his father and his outraged brother.

Enough concerning the human side. On the divine side, God intended that Jacob should have the birthright, for as we have already shown, He chose Jacob in preference to Esau before they were born. Had Jacob trusted God, He would have placed him in possession of the birthright in a perfectly honorable way. But Jacob, in distrust, took matters into his own hands, and gained possession of it by wicked conniving.

It was because of this that he had more trouble securing the blessing of God upon his possession of this inheritance than had his predecessors. Though he wrestled for it with the angel all night long, he did not secure it until he had first confessed his name, that was expressive of his character, to be Jacob, i.e., supplanter. Then it was that God bestowed the blessing, took away that reproachful name, and gave him a new and unstained one, Israel. Israel means: **As a prince thou hast prevailed with God.**

(See the translation note at Genesis 32:28 in most any NIV Bible.)

The next legal inheritor of the Birthright was Reuben, the firstborn son of Jacob and Leah, his first wife; but Reuben, like Esau, lost it. Joseph, the firstborn son of Rachel, the second and best loved wife of Jacob, succeeded his father in the possession of it. I am correct in saying the firstborn is the legal inheritor, because it is evident from the fact that Reuben, the first born son of Jacob, is declared to have been heir to the birthright. This is made clear in the Biblical account of the entertainment that was given by Joseph to his brethren when they came into Egypt the second time to buy food and brought Benjamin with them. When the feast was ready, Joseph, who had not yet revealed to them that he was their brother, gave the word to the servants, who, had previously been instructed. Genesis 43:31, *“Serve the bread.”* Genesis 43:33, *And they sat before him, the firstborn according to his birthright and the youngest according to his youth; and the men looked in astonishment at one another.* The fact that Reuben was the firstborn and possessor of the Birthright, including his losing it, are set forth in connection with the declaration that the Birthright had been given to Joseph. 1 Chronicles 5:1-3, *Now the sons of Reuben the firstborn of Israel—he was indeed the firstborn, but because he defiled his father’s bed, his birthright was given to the sons of Joseph, the son of Israel, so that the genealogy (of Reuben’s sons) is not listed according to the Birthright; yet Judah prevailed over his brothers, and from him came a ruler, although the birthright is Joseph’s. . . .*

If any of my readers should happen to know why this act would have caused Reuben to forfeit his birthright, they must be able to read between the lines. I am only at liberty to say that, after this act, if either Reuben or his probable firstborn had come into possession of the Hebrew birthright, the Lord could not have declared, as He did concerning Israel. Jeremiah 2:21, *“Yet I had planted you a noble vine, a seed of the highest quality.”*

To Isaac, and to Israel, God had confirmed the covenants of promise in their entirety, including in the confirmation the promise of the land, a multiplicity of seed, the *one* seed, or the Messianic covenant, and a royal line. But you will note from the Scripture quoted above from 1st Chronicles that the promise of a royal line is clearly shown to contain the Messianic covenant, had been separated from the birthright and given to Judah, while the birthright went to Joseph.

This individual separation of the Scepter and the Birthright took place just prior to the death of Jacob, who had these blessings at his disposal while the Hebrews are in Egypt, long before Moses and even much longer before Christ. However, as his own self will, or possibility as human judgment might suggest, or even as God should direct, Jacob took it on himself to utter certain statements to his children. The history of the people (Israel) involved is a divine work from start to finish, and its ultimate object is the glory of God in the vindication of His Word.

The call of Abraham and the giving of the promises to him were supernatural, for God had appeared and talked with him. The procreation of Isaac was also supernatural. No human possibility was there, but the possibility of faith was there and it prevailed. The conception, and the birth of Jacob and Esau was also supernatural, for there were *two nations* in one womb. The manner of their birth was so supernaturally manipulated, that as they struggled in the womb. Jacob held Esau’s heel, and thus they were born. The very manner, as I hope to show, is one of the most striking types of God’s influence in all the Word of God. And yet, none of these events are any more supernatural, nor attended with any greater manifest power of God than in the transfer, by Jacob, of the Scepter and the Birthright to Judah and to Joseph. God’s will was clearly manifested in this transfer!

At the time of Jacob’s (Israel’s - the person) death, all Israel (the nation) was in Egypt living in the land of Goshen. When it was reported to Joseph that his father was dying, he took his two sons with him, and hastened to the bedside of the dying patriarch. But when Joseph and his sons were ushered into the presence of the dying man, it appears that supernatural strength, from the One who had given him the name of Israel, was given him. Although dying, it is recorded: Genesis 48:2, *And Israel strength-*

ened himself and sat up on the bed. Then discovering Joseph was not alone he asked: verse 8 *“Who are these?”* Joseph replied: verse 9, *“They are my sons, whom God hath given me in this place.”* (meaning Egypt)

After Joseph had explained to Jacob, concerning his half-blood Egyptian sons, because Joseph had married an Egyptian woman, then Jacob proceeded to adopt them as his own legal sons. Genesis 48:5, *“And now your two sons, Ephraim and Manasseh, who were born to you in the land of Egypt before I came to you in Egypt, are mine; as Reuben and Simeon, they shall be mine.”* But after the adoption was completed, he said to Joseph, concerning any children which should be born to him after these two: verse 6, *“shall be yours,”* but, *“they will be called by the names of their brothers in their inheritance.”* So it is that the tribal names of all the posterity of Joseph are dealt with, both from a historic and a prophetic standpoint, as Ephraim and Manasseh. Do not forget this point, for upon it depends much interest in that which is to follow in this prophecy.

It seems at the time of the adoption or prior to it, the Holy Spirit had told Jacob that Ephraim was the one who had been chosen by the Lord as the inheritor of the birthright, or the blessing of the first born. For at that time, the name of Ephraim, the younger, was mentioned before Manasseh, the older; as also the name of Reuben, who was the real first born, is mentioned first when his name is coupled with that of Simeon. But the transfer of the birthright from his eldest to his youngest son was not made known to Joseph until after he had presented his sons before Israel for the promised blessing.

Jacob, that is Israel, had said: Genesis 48:9, *“And I will bless them.”* Genesis 48:12-13, *“So Joseph brought them from beside his knees, and bowed down with his face to the earth. And Joseph took them both, Ephraim with his right hand toward Israel’s left hand, and Manasseh with his left hand toward Israel’s right hand, and brought them near him.”* Joseph, in his human calculation, was conniving to have Manasseh, his first born, get that promised blessing that was in Jacob’s right hand. His thought was, if I take Manasseh in my left hand, that will bring him to the right of my father, so even if he is blind, when he stretches forth his hands to give the blessing, his right hand will rest on the head of my firstborn son.

But no! Look! As Jacob reaches out his hands to lay them in blessing upon those two heads, he being under the inspiration of the Holy Spirit, who is guiding his hands wittingly (knowingly), crosses them and lets his right hand rest upon the head of Ephraim, the younger brother. They were in this position when he blessed them. Genesis 48:15-16, *“And he blessed Joseph, and said: ‘God, before whom my fathers Abraham and Isaac walked, the God who has fed me all my life long to this day, the angel who has redeemed me from all evil, bless the lads; let my name (Israel) be named upon them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.’”* These were the collective blessings those two received. Together they inherited the names of the racial fathers. Together, they are to grow into a multitude of people.

At this juncture Joseph noticed Jacob’s right hand was not resting on Manasseh’s head, and he wanted to remove it, however, Jacob refused!

But, says the anxious Joseph: Genesis 48:18-19, *“Not so, my father, for this one is the firstborn; put your right hand on his head.”*

To this, Jacob replied, *“I know it, my son, I know it!”*

How does Jacob know it? He is in a dying condition and blind. Ah, the Spirit — the Spirit of Prophecy — is upon him!

See what follows. Jacob does not remove his hands, nor change their position. But with his left hand still on Manasseh’s head and his right hand on Ephraim’s head, he continues to prophesy. Still the prophecies are no longer collective, but special and individual. He declares of Manasseh: Genesis 48:19-20, *“He also shall become a people, (nation) and he also shall be great; but truly his younger brother shall be greater than he, and his descendants shall become a multitude of nations.”* So he

blessed them that day, saying, “By you Israel will bless, saying, ‘May God make you as Ephraim and as Manasseh!’” And thus he set Ephraim before Manasseh.

Therefore, Ephraim was placed before Manasseh, both nationally and tribally! They were to grow together until they became a multitude of people in the midst of the earth. Eventually, Manasseh was to become a separate nation, and as such, was to be a great nation. Ephraim was to become a multitude of nations, or as some translate it, *a company of nations*. In either case, this is a reiteration and confirmation of the promise made to Abraham.

In his tribal relations Ephraim was placed before his elder brother because he was elevated to the inheritance forfeited by Reuben, the firstborn of Israel. This is why God declares: Jeremiah 31:9, *“For I am a father to Israel, and Ephraim is my firstborn.”*

While the Spirit of Prophecy was still upon Jacob, he called all his sons together to tell them what their posterity should become. Genesis 49:1, *in the last days*. Among other prophetic utterances, of which I shall speak later, was the following concerning Judah and the Scepter. Genesis 49:10, *“The Scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh (the coming return of the Christ) comes; and to Him (Christ) shall be the obedience of the people (the Millennial Age).”*

Whatever else the Birthright may have contained, or if God ever did count those other blessings and promises as belonging to the Birthright, one thing is certain: When the Birthright passed into the possession of Joseph and his sons, it was stripped bare of all else, except the oft-repeated promises that pertain to a multiplicity of seed for Abraham, Isaac, and Jacob. Hence, when it was recorded in the Chronicles that the Birthright was Joseph's, it was understood that from the loins of Joseph's sons must come seed, posterity, people. Yes! Even multitudes, nations, *many nations*, even nationalities of people must come from Joseph and his sons.

Here is the crucial test! The promise of the fatherhood of many nations, was given successively from Abraham to Jacob, then inherited and sold by Esau, and forfeited by Reuben. Finally, **it was given to Joseph and his two sons and never revoked!** Then I say, the crucial test, not only for the faithfulness of God, but also for the integrity of His Word, is that Joseph, **through Ephraim and Manasseh** must of necessity, become the father of those *many nations* as promised to the fathers of Israel.

The fact that Joseph must become the father of those promised nations is not only the crucial test of God and His Word, but also a test of the *power and worth of FAITH*. Hebrews 11:21, *By faith Jacob, when he was dying, blessed each of the sons of Joseph.* What was it Jacob put forth in faith when he blessed the sons of Joseph? It was that they should grow to be a multitude in the midst of the earth and eventually become what the Birthright demanded, a multitude of nations. It was this Birthright, the fatherhood of many nations, that Esau sold.



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Chapter 4

Jacob's Seed Divided into Two Kingdoms

When Boaz took Ruth, the Moabitess, for a wife, the people who were assembled prayed for her. Ruth 4:11a, *"The Lord make the woman who is coming to your house like Rachel and Leah, the two who built the house of Israel."* The fact that these two women (Rachel and Leah), as the wives of Jacob, were the builders of the house of Israel, would of necessity divide the immediate household of Jacob into two families. Hence, the pertinence of the question. Jeremiah 33:24, *"Have you not considered what these people have spoken, saying, 'The two families which the Lord has chosen, He has also cast them off?'"*

The covenant promise of the Birthright was given to one of these two families, Rachel, and the Scepter to the other, Leah. However, it would be very natural for these families to keep somewhat apart, so as to keep their family, distinctions intact, especially since one of these forthcoming blessings was to be superior to the other. They did this! Yet they dwelt together for a number of centuries, apparently without any factions whatsoever!

Rachel's children were prophesied to be in the thousands of millions as the holders of the Birthright. Leah whose family holds the Scepter is the mother of the royal line, of whom shall come Christ. Jesus, as a descendant of the Scepter line, is the grandest and best this world will ever know. He is also the most glorious Being that will ever be known in all the universe of God. But, now being together, as one nation known as all Israel, they lived in Goshen. Together the Scepter and the Birthright families are pressed into bondage. Together the children of Rachel and Leah bend their necks to the yoke and their backs to the burdens. Together they serve those unjust taskmasters. Together, their Lord, Whose presence was with them, brought them out of that galling Egyptian servitude, through the Reed Sea, (This is correct and not the Red Sea. See the translator notes in most study Bibles.) and into the wilderness. There, still together, they refreshed their spirits by drinking from that Spiritual Rock who led them. This Spiritual Rock had to refresh them to clear the thoughts and concepts from those hundreds of years of servitude. There also they refreshed their bodies with drink from that literal rock they carried with them, as I shall later prove in another chapter. Together, they ate the same spiritual and temporal meat, albeit at times, that temporal meat was angels' food sent down by God from one of their habitations.

Together, they crossed the Jordan, marched around Jericho, drove out the Canaanites, *and for a season* only, inhabited that promised land, where they enjoyed the blessings and privileges of a theocratic government. It is recorded that they lightly esteemed the Rock of their salvation, cried down the theocracy, and shouted over a monarchy. They refused Him who had honored, protected and cherished them as a husband does a wife, despising that Divine One who had been with them and led them, nourished them, and fought for them. They demanded that like the nations around them, a man should be their king.

It was then when trouble arose! Trouble that resulted in strife and factions galore. After the establishment of the monarchy, only three kings, namely, Saul, David and Solomon, reigned over all Israel as one united kingdom.

After the death of Solomon, contingencies arose in Israel, that brought the two families holding the covenant blessings face to face with issues resulting in a division of the nation. These contingencies placed both the families of Rachel and Leah, or more properly, Judah and Joseph, since they are the promise-holders, into positions to fulfill their God-appointed destinies. And yet we shall find the mills

of God do grind, oh so very slowly.

The eleventh and twelfth chapters of the book of First Kings contains a record of the division of the tribes of Israel into two kingdoms with a son of the royal family as king over one kingdom, and a son of the house of Joseph as king over the other, and of great importance, a larger kingdom.

King Solomon had married strange wives and because of them he had burnt incense, sacrificed unto Moloch and other idols. 1 Kings 11:11-13, *Therefore the Lord said to Solomon, "Because you have done this, and have not kept My covenant and My statutes, which I have commanded you, I will surely tear the kingdom away from you and give it to your servant (Jeroboam). Nevertheless I will not do it in your days, for the sake of your father David; I will tear it out of the hand of your son (Rehoboam). However I will not tear away the whole kingdom; I will give one tribe to your son (Rehoboam) for the sake of my servant David, and for the sake of Jerusalem which I have chosen."*

The twenty-sixth verse of the same chapter refers to Jeroboam, the son of Nebat, an Ephrathite, as Solomon's servant. It is known that the word *Ephrathite* is speaking of a person from the tribe of Ephraim. The record further states, 1 Kings 11:28, *The man Jeroboam was a mighty man of valor; and Solomon, seeing that the young man was industrious, made him the officer over all the labor force of the house of Joseph.*

When the Birthright was transferred to the sons of Joseph, Ephraim the younger, was set before Manasseh the elder, and aside from the fact of joint inheritance in the multitude of posterity, Ephraim seems to enjoy the special Birthright, or firstborn distinctions. This is shown in several ways, but at present I will only call your attention to the fact that God says: Jeremiah 31:9, *"For I am a father to Israel, and Ephraim is my firstborn."*

We have in this man Jeroboam, a servant of Solomon's, an Ephraimite, the ruler over all the Birthright family. God had told Solomon, after his death He would give the kingdom to his servant, but, *not all*. In harmony with these things we read 1 Kings 11:29-31, 34-37:

Now it happened at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah, the Shilonite, met him on the way; and he had clothed himself with a new garment, and the two were alone in the field. Then Ahijah took hold of the new garment that was on him, and tore it into twelve pieces. And he said to Jeroboam, "Take for yourself ten pieces, for thus says the Lord, the God of Israel: 'Behold I will tear the kingdom out of the hand of Solomon, and will give ten tribes to you' . . . However I will not take the whole kingdom out of his hand, . . . for the sake of My servant David, whom I chose because he kept My commandments and My statutes. But I will take the kingdom out of his son's hand and will give it to you—ten tribes. And to his son will I give one tribe, that My servant David may always have a lamp before Me in Jerusalem, the city which I have chosen for Myself, to put My name there. So I will take you, and you shall reign over all your heart desires, and you shall be king over Israel."

In this prophecy, there is made a promise to a son of the house of Joseph, that he shall reign over ten tribes, and be king over Israel. Hence if Jeroboam ever received his promised kingdom, it must have been formed by a confederacy (grouping) of ten of the tribes of Israel. That ten-tribe kingdom or confederation must be called ISRAEL, or the prophecy fails. However, there is an even more important prophecy given in 1 Kings 11:38-39, *"Then it shall be, if you (Jeroboam) heed all that I command you, walk in My ways, and do what is right in My sight, to keep My statutes and My commandments, as My servant David did, then I will be with you and build for you an enduring house, as I built for David, and will give Israel to you. And I will afflict the descendants of David because of this, but not forever."*

With this statement, Jeroboam received the assurance almost equal to the promise that God gave to David. However, I say almost because some things are different. Jeroboam was to begin the kingdom of Israel as an enduring house, intended to be on par with the house of David. This relates to the original Abrahamic covenant pertaining to the multitude of seed, or offspring. But, once again, as

king, Jeroboam did not do as God commanded. Only he and his son continued as the reigning house before it became feudal.

Recall once again the prophecy in 1 Kings 11:38-39 that God gave to Abijah to deliver to Jeroboam. Solomon became so jealous for himself and his posterity after this prophecy was made public that he undertook to kill Jeroboam. Jeroboam, fled to Egypt and remained there until after the death of Solomon, in order to escape Solomon's wrath. At the death of Solomon, the royal succession fell to his son, Rehoboam. At the time of his accession, he gathered with all Israel at Shechem, the place where, for reasons to be given later, Israel crowned her sovereigns, but difficulties arose. The people had grievances they wanted adjusted before they were willing to submit to the rule of this young sovereign. Solomon had laid upon them an enormous tax for the building and furnishing of the temple and royal palaces. These were finished and furnished, but the taxes were not abated. Also there was taxation without representation by any in Israel, except from the royal tribe of Judah. Still, they were willing to hold a consultation with Rehoboam in hope that their condition might be bettered and amity might still prevail, despite the fact that a spirit of rebellion had possession of them because of this. So they made Jeroboam their spokesman and directed him to say to the young king: 1 Kings 12:4; 2 Chronicles 10:4, *"Your father made our yoke heavy; now, therefore, lighten the burdensome service of your father, and his heavy yoke which he put on us, and we will serve you."*

His reply to this request was, 1 Kings 12:5; 2 Chronicles 10:5, *"Depart for three days, then come back to me."* During this three days of grace, which he had asked for, and they had granted, Rehoboam first consulted the old men, asking them how they would advise him to answer the people. They gave him wholesome counsel, saying to him that if he would (verse 7 in both books): *"speak good words to them, then they will be your servants forever."*

Then he consulted with young men, with whom he had grown up, asking them how they would advise him. Their advice was hasty and hot-headed. They said (verses 10-11 in both books): *"Thus you should speak to this people who have spoken to you, saying, . . . 'My little finger shall be thicker than my father's waist! And now, whereas my father put a heavy yoke on you, I will add to your yoke; my father chastised you with whips, but I will chastise you with scourges.'"*

When the three days had expired, Jeroboam and the people came again to King Rehoboam, as the King had requested, to receive the answer to their request. Then Rehoboam answered them roughly, forsaking the counsel of the old men, and adhering to the counsel that the young men, in their pride and egotism had given, using their very words.

Whips and scourges! How insulting! Surely in all the figures of speech, there could not have been chosen any so hard for that elect people to swallow, but they did not swallow them. Instead, they rebelled and the command to the people was (verse 16 in both books): *"To your tents, O Israel!"* The challenge back to the royal house was: *"Now, see to your own house, O David!"*

Rehoboam's next move was to send Adoram, who had charge of the tribute, to collect the taxes due. But instead of paying their taxes, the people stoned the man to death. When Rehoboam heard this, he fled in his chariot with all speed to Jerusalem.

Then comes the following: 1 Kings 12:19-24, *So Israel has been in rebellion against the house of David to this day. Now it came to pass, when all Israel heard that Jeroboam had come back, they sent for him and called him to the congregation, and made him king over all Israel. . . . And when Rehoboam came to Jerusalem, he assembled all the house of Judah with the tribe of Benjamin, one hundred and eighty thousand chosen men who were warriors, to fight against the house of Israel, that he might restore the kingdom to Rehoboam the son of Solomon. But the word of God came to Shemaniah the man of God, saying, "Speak to Rehoboam the son of Solomon, king of Judah, to all the house of Judah and Benjamin, and to the rest of the people, saying, Thus says the Lord: 'You shall not go up nor fight against your brethren the children of Israel. Let every man return to his house, for this thing is*

from Me.” (Meaning this division that created two nations.)

May the Lord say: *This thing is from Me?* Yes! He can, for in the division of that race into two kingdoms, He has fulfilled His word to Solomon concerning the tearing of the kingdom out of the hand of his son, and giving it to his servant. Yet, in doing so, He remembered not only His oath to David, but also His word to Solomon, in that He did not tear away all the kingdom. There was one tribe, that of Benjamin, left with the royal tribe.

Also the prophecy of Ahijah to Jeroboam was fulfilled, for Jeroboam became king of the ten-tribe kingdom, that by Divine appointment retained the national name of Israel, while that of Judah was given to the other kingdom. Thus the titles **House of Israel**, and the **House of Judah** are used to designate the two kingdoms, as they stand separated and in opposition to each other.

Moreover, the Birthright tribes, Ephraim and Manasseh, went with the ten-tribe kingdom, and a scion (descendant) of the house of Joseph to whom pertains the Birthright was king over that kingdom. A son of the royal house of Judah to whom pertains the Scepter was king over the other kingdom that bears the name of the inheritor of the Scepter. Surely, the Scepter and the Birthright were separated then and there. They were not only separated, but each became a nucleus around which either one or the other, of all the seed of Abraham, Isaac, and Jacob, did gather. Thus the **SCEPTER** and the **BIRTH-RIGHT** families each became the head and representative of a distinct nation, or commonwealth. Each was then free to go forward, independent of the other, and fulfill its God-appointed destiny. One nation was to fulfill the first covenant that the Lord made with their father Abraham, that of becoming many nations, and the other nation was to fulfill the second covenant of bringing forth the Messiah.

The first thing recorded of Jeroboam, as king of Israel, is that he built the city of Shechem in Mount Ephraim and dwelt there. This city was the first capital of that kingdom. From there, the king of Israel built the city of Penuel, and seemed to prosper for a short season. Jeroboam thought if his subjects were allowed to continue going to Jerusalem to sacrifice unto the Lord, their hearts would turn again to Rehoboam, whose capital city it was, and they would then kill him, and go again to the kingdom of Judah.

Therefore he made two calves of gold, and said unto the people: 1 Kings 12:28-33, *“It is too much (trouble) for you to go to Jerusalem. Here are your gods, O Israel, which brought you up from the land of Egypt!” And he set up one in Bethel, and the other he put in Dan. Now this thing became a sin, for the people went to worship before the one as far as Dan. He made shrines on the high places, and made priests from every class of people, who were not of the sons of Levi.*

Jeroboam ordained a feast on the fifteenth day of the eighth month, like the feast that was in Judah, and offered sacrifices on the altar. So he did at Bethel, sacrificing to the calves that he had made. And at Bethel he installed the priests of the high places which he had made. So he made offerings on the altar which he had made at Bethel, on the fifteenth day of the eighth month, in the month which he had devised in his own heart. And he ordained a feast for the Children of Israel, and offered sacrifices on the altar and burned incense.

So within the record of God’s Holy Word it did not take Jeroboam long to break the promise from God. If we turn to the next chapter in 1st Kings, we find Jeroboam has already broken the promise and had the workmen construct the two calves for the purpose of worship. Now, for the truth concerning any feast in Judah happening on the fifteenth day of any month, we have to consider the following. The fifteenth day of Abib or April as shown in Exodus 13:4 is the Feast of Unleavened Bread (as shown in Leviticus 23:6) to celebrate the time when God took the people out of Egypt. The feast on the fifteenth day of the seventh month is the Feast of Tabernacles (also called booths or tents) to celebrate the days in the wilderness when God came down and lived with the Israelites in the form of a cloud by day and a pillar of fire by night. We must also understand that the month of Abib (April) is appointed by God as the first month of the Hebrew Holy Year (as can be seen in Exodus 12:2). Therefore, April is the

first month, the seventh month is October, and the eighth month is November. I cannot tell you why this verse reads the way it does because I do not know of any feast celebrated in Judah during the eighth month. It is possible that the verse reads as it does because this feast is a copying (mimicking) of the true feast. Look at what this verse denotes? Doesn't it begin with *Jeroboam ordained a feast*? Doesn't it also say in verse 33: *in the month which he had devised in his own heart*? Doesn't that imply that the idea was Jeroboam's and not God's? Now look at the phrase between the commas. Doesn't it read: *like the feast that was in Judah*. Isn't that saying, in other words, this is to be like the feast or a copy of the feast in Judah? Once again, we can see man creating religion for their own personal gain and the rituals and ceremonies created have nothing to do with the worship of God the Father.

This was the great sin that was such a curse upon the people of Israel, but I want you to note just how the Lord speaks of it. After the prophet whom He had sent out of Judah had proclaimed the doom of Jeroboam, He further adds: 1 Kings 14:15-16, "*For the Lord will strike Israel, as a reed is shaken in the water. He will uproot Israel from this good land which He gave to their fathers, and will scatter them beyond the river, because they have made their wooden images, provoking the Lord to anger. And He will give Israel up because of the sins of Jeroboam, who sinned and who made Israel sin.*"

Dear reader, please note it was **Israel**, and *not* Judah, over whom Jeroboam reigned. It was Israel, and not Judah, whom he caused to sin. It was Israel, the northern kingdom, and not Judah, the royal kingdom, that worshiped those two golden calves that Jeroboam the king of Israel had set up in his own territory, and not in the land of Judah. It was Israel who the Lord declared He would give up, root out of that land, and scatter beyond the river, because of this thing! For the people of the kingdom of Judah never did worship those golden calves and neither did they worship at Bethel, nor in Dan. They worshiped in Jerusalem! Later, the royal kingdom did go into idolatry, however, it was Baalism, and not this special form of idolatry that had its origin in Jeroboam. **This was confined to Israel alone!**

We find the history of the two kingdoms intermingled throughout the books of First and Second Kings, but never confused. So with a little care and thought on my part, there should be no confusion. For instance, it is recorded: 1 Kings 14:20, *The period that Jeroboam reigned was twenty-two years. So he rested with his fathers. Then Nadab his son reigned in his place.* But the very next verse tells us, *And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty years old when he became king. He reigned seventeen years in Jerusalem.* The two reigns began simultaneously. If Jeroboam's reign lasted for twenty-two years, and Rehoboam's only for seventeen years, then it must be that some other king or kings reigned for five years contemporaneously (at the same time) with Jeroboam, unless the kingdom of Judah had collapsed. But it had not! So the record declares: 1 Kings 15:1, *In the eighteenth year of King Jeroboam the son of Nabat, Abijam* (This is the NKJV spelling in this verse. The KJV usage is Abijah.) *became king over Judah. He reigned three years in Jerusalem.* Of Jeroboam's twenty-two year reign there are seventeen years for Rehoboam and three for Abijam, totaling only twenty years. If the record is correct, we should expect it to tell us who ascended the throne of Judah in the twentieth year of Jeroboam's reign. This it does. 1 Kings 15:9, *In the twentieth year of Jeroboam king of Israel, Asa became king over Judah.*

Now, if Asa lived and reigned more than two years, he lived to see the death of Jeroboam and the elevation of his successor. Hence, the record continues. 1 Kings 15:25-26, *Now Nadab the son of Jeroboam became king over Israel in the second year of Asa king of Judah, and he reigned over Israel two years. And he did evil in the sight of the Lord, and walked in the ways of his father, and in his sin by which he had made Israel sin.*

Then follows a record of the fulfillment of the prophecy concerning the doom of Jeroboam, including the entire destruction of his family, at the hand of Baasha, of the house of Issachar. Baasha reigned after Nadab, son of Jeroboam. Hence, it is recorded: 1 Kings 15:33-34, *In the third year of Asa king of Judah, Baasha the son of Ahijah became king over all Israel in Tirzah, and reigned twenty-four*

years. He did evil in the sight of the Lord, and walked in the ways of Jeroboam, and in his sin by which he had made Israel sin.

I have brought you to the contemporaneous reigns of Asa, the third king in Judah, and Baasha, the third king in Israel, not only to show there should be no confusion in this intermingled history. Another purpose follows. You will notice in the last quotation that the expression *all Israel* occurs, while in the twenty-second verse is the corresponding expression *all Judah*. These expressions, all Israel and all Judah, are undoubtedly used as contradistinctive titles of the two kingdoms into which the people were divided.

The expression *all Israel*, as used in the above quotation, and with the same meaning in many other places in the Scriptures, has confused many students. They seem to think it means, or ought to mean, all the people who are the descendants of Israel, e.g., all Israelites. It simply means, in this instance all the country occupied by the tribes forming the kingdom of Israel. Just as the expression *all Judah*, or *all Judea* (The Greek form of the same term.) is used to designate all the country given to the tribes of Judah and Benjamin. Jerusalem, the capital of the kingdom, was located in that portion allotted to Benjamin, and Judah's portion was the hill country south of Jerusalem.

All of this was done for a purpose. I am only an instrument being used by the Holy Spirit to illuminate that which is in God's word. God left these illustrations to be recorded by inspired men so we could understand these prophecies. However, all too often my observation leads me to comprehend (understand) that many who read these illustrations **read over the little words that give so much meaning**. What I am trying to explain is two words, but six meanings. The two words are **Israel** and **Judah**, and the six meanings are broken down into a three way split.

For **Israel**, the meaning may be toward a person, a race, or a nation.

In the case of **Judah**, we have a tribe and a nation; but, we also have the shortened derivative of Judah being the Jews.

To further illustrate these meanings, I'm including the following:

1. Israel — **the person**. The son of Isaac, younger twin brother of Esau and formerly known as Jacob.
2. Israel — **the race**. The descendants of all the sons (tribes) of Jacob, now called Israel.
3. Israel — **the nation**. The descendants of the northern kingdom possessing the northern portion of the promised land.
4. Judah — **a tribe**. Watch this closely, it's tricky. Judah is a part of Israel (the race, #2 above). However, none of the Israelites (#3, the nation) are Judahites.
5. Judah — **the nation**. In a similar fashion to #3 above, the same may be said about Judah as a nation. They compose the descendants of the tribes possessing the southern portion of the promised land.
6. Judah — **the Jews**. People of today probably have more problem with this one word than any other when speaking about the Hebrew (chosen people) race. It is by actions in World War II that we get much of our present day perception concerning the word Jews, and not by biblical account. Jews is simply a shortened derivative of Judah.

Now, it is imperative (extremely important) that you understand a Jew (#6) is an Israelite (#2), but no Israelite (#3) is a Jew. As we go further through these mysteries (the Prophecy), this point will become much clearer and the misunderstanding over this word will hopefully be removed.

We read in 1 Kings chapter 11 information pertaining to the split between the two nations. We also know that the tribe of Levi left the northern confederation and came to the kingdom of Judah. 2 Chronicles 11:13-14, *And from all their territories the priests and the Levites who were in all Israel took their stand with him. For the Levites left their common-lands and their possessions and came to*

Judah and Jerusalem, for Jeroboam and his sons had rejected them from serving as priests to the LORD.

As we reviewed scripture we found it didn't take king Jeroboam long before he broke the conditions of God's promise. The results show in our reference cited above in 2 Chronicles chapter 11 that Levi soon departed from the northern kingdom and joined with the southern kingdom.



VQP



VQP



VQP



Chapter 5

All Israelites are not Jews

After the division that occurred among the seed of Abraham there arose several contingencies we must understand before we can intelligently follow their history any further. By consulting the eleventh chapter of Second Chronicles, we find a brief recapitulation (summary) of the history of the revolt of the Ten Tribes. There are also more details pertaining to the result of this revolt in the following in 2 Chronicles 11:11-17:

And he fortified the strongholds, and put captains in them, and stores of food, oil and wine. Also in every city he put shields and spears, and made them very strong, having Judah and Benjamin on his side. And from all their territories the priests and the Levites who were in all Israel (meaning the territory of country occupied by the ten-tribe kingdom) took their stand with him. For the Levites left their commonlands and their possessions and came to Judah and Jerusalem, for Jeroboam and his sons had rejected them from serving as priest to the Lord. Then he appointed for himself priests for the high places, for the demons, and the calf idols which he had made. And after the Levites left, those from all the tribes of Israel, such as set their heart to seek the Lord God of Israel, came to Jerusalem to sacrifice to the Lord God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong for three years, because they walked in the way of David and Solomon for three years.

These statements make it clear that, after Jeroboam, the king of Israel had set up those golden calves, and made priests of the lowest of the people. Jeroboam would not allow the Levites, whom the Lord had made the priestly tribe of the race, to perform any priestly duties, or conduct any services unto the Lord God of their fathers. For this reason, they returned to Rehoboam, who already had the tribes of Judah and Benjamin. Additionally he gathered those scattered families out of all the rest of the tribes who would not forsake the worship of the God of Israel. But those people evidently lost their tribal relations and were assimilated (brought in and mixed with) into one of the three tribes of which the kingdom of Judah was composed. For the sake of biblical accuracy, we must remember that in all the history and prophecy that concerns the southern kingdom, there are no tribal names used, except those of Judah, Benjamin and Levi.

Before I take the history of these two kingdoms any further I think it important to show Scripture texts, in which both houses are spoken of in the same passage in such a way most people cannot fail to see two distinct peoples are being considered. I place these Scriptures before you, only to show that even after the division of the people into two commonwealths, in the days of Rehoboam and Jeroboam, they were recognized in scriptural history and prophecy as two kingdoms or nations.

For instance, take the following: Jeremiah 33:14, *“Behold the days are coming,” says the Lord, “that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah.”* Here the Lord has promised to perform a certain *good thing for the house of Israel* but He has just as assuredly promised to perform that same certain *good thing for the house of Judah*, as well as for Israel. The house of Judah is not included in the house of Israel, and vice versa.

Consider another: Jeremiah 33:7, *“And I will cause the captives of Judah and the captives of Israel to return, and will rebuild those places as at the first.”* Here is a statement pertaining not only to *the captives of Judah*, but also *the captives of Israel*. Neither is it a statement only for the return of the captives of Judah, for there is promised also, in the same sentence, the return of the captives of Israel. However, take special note it does not say these two captive groups must return at the same exact date and time, nor that God would rebuild the places in Israel and Judah *as at the first* at that same instant.

Again: Jeremiah 30:3-4, *“For behold, the days are coming,” says the Lord, “that I will bring back from captivity My people Israel and Judah,” says the Lord. “and I will cause them to return to the land that I gave to their fathers, and they shall possess it.” Now these are the words that the Lord spoke concerning Israel and Judah.* Here is something that concerns Judah. It also concerns Israel, and the people whom it concerns are *My people Israel and Judah*. So, if Judah, the Jews, are the people of the Lord, then the Lord has a people besides the Jews whom He calls Israel, and who are not counted among the Jews.

Additionally: Jeremiah 32:30a, *“Because the children of Israel and the children of Judah have done only evil before me from their youth.”* You see that while speaking of the evildoing of His people, it was not sufficient for the Lord to speak of the children of Israel only, but the children of Judah must also be included, in order to embrace all who are under consideration.

We have indisputable proof of the two houses, since the broadest generic terms possible are used. Jeremiah 13:11, *“For as the sash clings to the waist of a man, so I have caused the whole house of Israel and the whole house of Judah to cling to Me,” says the Lord, “that they may become My people, for renown, for praise, and for glory; but they would not hear.”* This statement should cause us to understand that *the whole house of Judah* are not all of the Lord’s people, and that *the whole house of Israel* are not all of the Lord’s people. Instead that it takes *the whole house of Israel* together with *the whole house of Judah* to make all of His chosen people. There is another important statement made in this verse. Notice the reason given why God makes the statement about the sash. First, and foremost, is the positive portion of the prophecy being stated as, *that they may become My people, for renown, for praise, and for glory*. But alas, the second, or negative portion reason is also given as to why this has not come about yet, which is, *but they would not hear*. Everyone reading this book must understand these two reason statements and that they apply to both the *house of Judah* and the *house of Israel*, whether together or collectively.

It also proves there is a people called *the whole house of Israel* of which *the whole house of Judah* is regarded as neither part nor parcel. True, they are brethren, because they are all of the seed of Jacob. As such, they are Jacobites. Or, since Jacob’s name was changed to Israel, his descendants may all be called Israelites. But it is a fact that the seed of Jacob has been divided, by the will, the decree, and the direct intervention of God. There are two kingdoms, or nations, existing today. God calls the one **Israel**, and the other **Judah**, or **Jews**.

The name *Jew* is derived from, or rather is a corruption of, the name of Judah (Singular Ju-dah, or Jew-dah; plural, Ju-dahs, or Jew-dahs; possessive, Ju-dah’s, or Jew-dah’s; contracted, Jew, Jews and Jew’s). Therefore, the names Jew and Jews applies *only* to the people who composed the kingdom of Judah. Also, it was their land *only* that was designated as **Judah** and **all Judah**, and which finally became known as Judea and Jewry, all Judea and all Jewry.

Deuteronomy 33:7, *“Hear, Lord, the voice of Judah, and bring him to his people.”* Moses spoke this to God while prophesying to the seed of Jacob, long before the division of the two kingdoms took place. This can mean nothing except that Judah was to be separated from his people, Israel, and finally, if that prayer is ever answered, was to be brought back to them.

But let us continue our array of texts in which both houses are mentioned, almost in the same breath. Jeremiah 3:8, *Then I saw that for all the causes for which backsliding Israel had committed adultery, I had put her away and given her a certificate of divorce; yet her treacherous sister Judah did not fear, but went and played the harlot also.*

Here Israel and Judah are not the same;
They are only sisters, both in shame.

Jeremiah 3:11, *Then the Lord said to me, “Backsliding Israel has shown herself more righteous than treacherous Judah.”*

Here Israel, in idolatry the adulterous,
Is justified more than Judah, the treacherous.

God had said: Hosea 4:15, *“Though you, Israel, play the harlot, let not Judah offend.”* God also said: Hosea 1:6-7, *“Call her name Lo-Ruhamah, for I will no longer have mercy on the house of Israel, but I will utterly take them away. Yet I will have mercy on the house of Judah, will save them by the Lord their God.”*

The name Jerusalem is often used to designate the Jewish people because it was their chief city. When Jesus wept over the city He cried out. Matthew 23:37, Luke 13:34, *“O Jerusalem, Jerusalem! . . . How often I wanted to gather your children together, as a hen gathers her chicks (brood) under her wings, but you were not willing!”* He did not mean the streets and buildings of the city, but the people; and not only the people dwelling within the walls, but the nation as well. For it was not only the Jewish capital, it was their sanctuary and in every way the representative city of their nation.

Because this is true, we may expect the name of the capital city of the northern kingdom to be used as a representative name and applied to that nation. Also, since the name of Judah was given as a national name for the Jewish people it made the tribe of Judah the representative tribe, therefore we might expect the same thing with reference to the northern kingdom of Israel. Jeroboam reigned over Israel in Shechem twenty-two years, and was succeeded by Nadab, his son, who reigned two years. After this, Baasha conspired against him, killed him, and reigned in his place. He moved the capital to Tirzah, where he reigned for twenty-four years, and was followed by his son, Elah, who reigned in that city two years. Then he was conspired against by Zimri, who reigned only seven days, until he in turn was conspired against and died by burning the king's house down over his own head. Then Omri, who had conspired against Zimri and succeeded him to the throne, bought a hill from Shemar, on which he built the city of Samaria, that became the permanent capital of the kingdom of Israel. Hence the name of the chief city of Israel became known as Samaria, often used when referring to Israel, in the same respective way that Jerusalem is, in the case of the Jews.

For an example of how the name of the capital city might be used as the name for the nation see the following. Hosea 8:5-6, *“Your calf is rejected, O Samaria! My anger is aroused against them—how long until they attain to innocence? For from Israel is ever this: A workman made it; and it is not God; but the calf of Samaria shall be broken to pieces.”* Of course, the calf being referred to is the calf worship instituted by Jeroboam, who caused Israel to sin. Since the calf idols were made by the workmen of Israel, they were not of God, and certainly far from being the God of Israel's forefathers. So we see that Samaria stands for Israel, whose capital it is, and whose own workmen had made the calf they themselves worshiped.

But this nation has another name that stands for the whole, as well as that of Israel and Samaria. Look! Hosea 7:1, *“When I would have healed Israel, then the iniquity of Ephraim was uncovered, and the wickedness of Samaria. For they have committed fraud.”*

Thus we see the name of Ephraim is used as a representative name for the northern kingdom, just as the name of Judah is used for the southern kingdom. The names Israel, Ephraim and Samaria are used as names of the northern kingdom in contradistinction to those of the southern kingdom, that is Judah, Jerusalem, and the Jews.

On the very day that Moses died, while he was reiterating and expanding upon the prophecies Jacob had given at the time of his death, he made a prophecy concerning the preeminence of Ephraim in Joseph-Israel. Deuteronomy 33:16-17, *“Let the blessing come on the head of Joseph, and on the crown of the head of him who was separate from his brothers. 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.”

With the name of Ephraim standing at the head of one of the two nations of Jacob, and the name of Judah at the head of the other, we can easily understand such expressions as the following. Hosea 6:4, *“O Ephraim, what shall I do to you? O Judah, what shall I do to you? For your faithfulness is like a morning cloud, and like the early dew it goes away.”* Since both Judah and Ephraim had been dead for nearly one thousand years prior to the writing of these scriptures in Hosea, we must understand these are national names, used to represent the national conditions of the two nations being addressed.

Again we see these names as the nations. Hosea 5:12-15, *“Therefore I will be to Ephraim like a moth, and to the house of Judah like rottenness. When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to Assyria, and sent to King Jareb; yet he cannot cure you, nor heal you of your wound. For I will be like a lion to Ephraim, and like a young lion to the house of Judah. I, even I, will tear them and go away, I will take them away, and no one shall rescue. I will return again to My place until they acknowledge their offense, then they will seek my face; in their affliction they will earnestly seek Me.”*

Before proceeding further with the history of these two kingdoms, there is one other point to be settled. This is that the people of God known as Israel, in the Bible, are not Jews. Furthermore, the Holy Spirit has never, either in Biblical history or prophecy, called them Jews, and they have never been called Jews except by uninformed historians and by nonscriptural teachers of the Word of God.

Understand me! I do not say the Jews are not Israelites, for they do belong to the posterity of Jacob, who was called Israel. Hence, they are all Israelites. But the great bulk of Israelites are not the Jews, just as the great bulk of Americans are not Californians, and yet all Californians are Americans. Also, as in writing the history of America, we must, of necessity write the history of California, because California is a part of America. But we could write a history of California without writing a history of America.

So, in writing the history of Israel, we must write the history of the Jews, *but we could write the history of the Jews and not write the history of Israel.* Or, in other words, in writing the history of the many nations, we must write the history of the Jews, for to say the least, they are one of those many nations. But in writing the history of the Jews, it would be utterly impossible to write the history of the many nations promised to the birthright people, whose national name is, in a special sense, Israel, and whose people are not Jews. Nationally speaking, they are brother nations, but not always very brotherly. But if we can keep track of the birthright nation, and if they ever have that birthright promise fulfilled to them, then, and only then, can we write the history of the many nations that the Lord God of Israel promised unto their fathers Abraham, Isaac, Jacob-Israel, Joseph, Ephraim and Manasseh.

It will help everyone in our study of this question, to know just when, and under what circumstances, the word Jew is first used in the canon of Sacred Scripture. The location is 2 Kings 16:1-2 and the situation will be explained in the following scripture. For this purpose, the actual scripture verse will be from the King James Version and not the New King James Version, simply because they do not translate identically.

It was more than two hundred years after the revolt of the ten tribes from the house of David when Pekah, son of Remaliah, king of Israel, formed a federation with Rezin, king of Syria, and came up against Ahaz, king of Judah, to war for acquisition of territory. Notice how the prophet of God speaks of these three nations Israel, Syria and Judah. He declares: Isaiah 7:1-2, *Now it came to pass in the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, that Rezin, the king of Syria and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to make war against it* (Jerusalem was the throne seat of Judah) *but could not prevail against it. And it was told to the house of David, saying, “Syria’s forces are deployed in Ephraim.”* The prophet further explains: Isaiah 7:8-9, *“For the head of Syria is Damascus, (Damascus was the capital of Syria) and the head of Damascus is Rezin (King of*

Syria); *within sixty-five years Ephraim will be broken, so that it will not be a people. The head of Ephraim is Samaria, and the head of Samaria is Remaliah's son.*" Remaliah's son was Pekah, king of Israel.

What Isaiah had to say concerning this war was for the purpose of making prophecies concerning the outcome. We must pass over the prophecies for the present, as our object now is to show the difference between the Jews and Israel, and I have simply quoted sufficiently for that purpose.

I now turn to the historic record of that war. 2 Kings 16:1-2, 5-7, *In the seventeenth year of Pekah (as king) the son of Remaliah, Ahaz the son of Jotham, king of Judah, began to reign. Ahaz was twenty years old when he became king, and he reigned sixteen years in Jerusalem; . . . Then Rezin king of Syria and Pekah son of Remaliah, king of Israel, came up to Jerusalem to make war; and they besieged Ahaz (king of Judah) but could not overcome him. 2 Kings 16:6 KJV At that time Rezin king of Syria recovered Elath to Syria, and drove the Jews (meaning the men of Judah) from Elath: and the Syrians came to Elath, and dwelt there unto this day. (back to NKJV) So Ahaz sent messengers to Tiglath-Pileser king of Assyria, saying, "I am your servant and your son. Come up and save me out of the hand of the king of Syria and from the hand of the king of Israel, who rise up against me."*

Here we have it clearly stated that in this war the besieging party is **Pekah, the king. Pekah is the head of Israel**, whose capital city is **Samaria**, the people were called **Ephraim**, and together with another nation they were confederate. Now, if I put it as Isaiah does concerning the other house, the besieged party was **Ahaz. He was king of Judah**, the king of **the Jews** whose capital city is **Jerusalem** and, therefore, the head of the house of David.

Do you see the point? The king of Judah, or the king of the Jews, was besieged in his capital, and wanted to form an alliance with the king of Assyria to secure him as an ally. He even fawned upon the king of Assyria, saying, *I am your servant and your son*, and crying *Come up!* What for? To save the JEWS from the hand of ISRAEL.

Thus, we see the first time the word Jews is used in the history of the Hebrew race is at a time when the Jews and Israel were at war with each other. So I ask, "If the Jews were the besieged and Israel was with the besiegers, how can it possibly be that the Jews and Israel are one and the same people or nation?"

According to the conclusion of a great number of learned men, also some higher critics, we would all have to conclude that the Jews were fighting their own shadow, and would be reducing the whole matter to an *argumentum ad absurdum*.

It is high time for the Christian world and all secular historians to awake out of sleep. They must take the advice of the learned Apostle Paul in Titus 1:14 by, *not giving heed to Jewish fables* and quit telling people that all Israelites are Jews. It is not true! Never has been, and never can be! The difference between them is not only political and territorial, but it is semi-racial. For, although the inheritors of the Scepter and the Birthright were sons of the same father, they were not sons of the same mother, and thus were only half brothers. This fact, together with the distinction that Leah was described as tender-eyed, and Rachel was said to be fair would make some strong facial and physical distinctions in the posterity of the two families. But, when we remember that Joseph married an Egyptian princess, thus blending the best Semitic blood with the royal blood of Egypt, and making the posterity of Joseph half-blood Egyptian, then we must also know and understand that while the children of Joseph are half Hebrew, they are still three-fourths removed from the children of Judah. Remember there are different mothers, not once, but twice: First, Judah's mother was Leah and Joseph's mother was Rachel. Secondly, Ephraim and Manasseh's mother was an Egyptian, thusly, three-fourths removed. This one fact alone would make great changes in their physique and largely eradicate all facial resemblances between the descendants of the two nations.

Ephraim and Manasseh, the sons of Joseph, the final inheritors of the Birthright, were half-blood Egyptians. This very fact is what made it necessary for Jacob to adopt them and make them fully

his own sons, as Reuben and Simeon were his. This had to be completed before he could confer upon them the covenant Birthright. This is the adoption to which the Apostle Paul refers in his argument concerning the Children of the Promise versus the Children of the Flesh. Romans 9:4-5: *Who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises; of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen.* Here Israelites are spoken of as a whole, including both the house of Israel and the house of Judah. Hence, to all who really believe, claim, or teach that the **Jews ONLY are Israelites** are mistaken. Furthermore, to all those who believe the word adoption, as used in this connection, can possibly have reference in any way to spiritual adoption, I ask: When, how, or where did there ever occur an adoption, either spiritual or racial, among the Jews as a nation? No answer is required! Please reflect on the facts.

Some time ago, an eminent theology professor gave an exegesis of the Sunday-school lessons for the most prominent denomination in this country. He began his exposition on *The Call of Abraham* as follows: "We come now to the third of the great landmarks of history, the call of Abraham. From being a universal history, the record becomes national. Hereafter, we have to do with *one people, the Jews*. In the founder of the *Jewish nation*, we find not a conqueror or a lawgiver, but a saint." Yet it is fact that the term Jews is not used in writing the history of the Abrahamic people until *twelve hundred years* after the call of Abraham.

Another theology professor, at about this same time period, from one of our largest training schools, defines *the Jews as a name given to all the descendants of Abraham*. Ah!!! I ask, **When?**

Still another defines *the Jews as a name given to the descendants of Abraham, who were divided into twelve tribes*. Yet, it is a fact that in the Scriptures, the name Jews was given only to those who dwelt in Judah. Judah was that country occupied by the tribes of Judah, Benjamin and Levi, and did not include Samaria. Samaria was the home of the northern kingdom, that was called **Israel**.

No! It is fiction forced upon us by modern scholars: many of whom are presidents and professors of universities, colleges and theological seminaries; editors of religious and secular newspapers and magazines; doctors of divinity and church dignitaries, that the words **Jew** and **Jews** are equivalent to **Israel, Israelites, Israelitish, Hebrew** and **Hebraic**.

By not distinguishing Israel from Judah, we have in the Bible a historical and prophetic chain that can never be linked, and that sets all of the writers at variance with one another. We cause Isaiah to question statements made by Jeremiah; set Joel, Amos, and Zephaniah against Zechariah; cause Jeremiah to convict Hosea of being a false prophet; then make Ezekiel step in and contradict them both and many others in such a manner that one prophet is forced to give the lie to the other. Really folks! That is not the manner of the Word of God! When a person learns to discern the Word, the reality of truth sets in and the distinction becomes clear, thereby allowing the various prophecies pertaining to the two separate nations to become fully understandable without the influence of mankind's persistent misunderstanding within their great halls of theology.

I sympathize with so-called Higher Critics, for they really do find trouble, but they cannot conceive that this trouble could, by any possible chance, arise because of their misconception of the subject matter. Hence, it must be in the style (*stylus*—a pen) or manner of the prophet. Therefore, if any of the prophets chance to reveal a mannerism at one time and not so plainly manifest it at another, then the exclamations, *Ah! Eureka! We've found it! There are two of them!* are heard to vibrate and reverberate throughout the ecclesiastical world.

Is there any wonder that skepticism is rampant, both in the church and out of it, since the common error of Christendom is to regard the Jews as the whole house of Israel? Is it any wonder that Tom Paine⁸ lost his soul while following the beaten path of this fallacy? For he did give the Bible up as a myth, and

⁸ Tom Paine, 1737-1809, *The Age of Reason*, 1794

boldly states in his writings that he was led into infidelity because he saw the Jews did not and never could verify the promises concerning Israel. This truth pertaining to Tom Paine was made over a hundred years ago. Can you, at this date and time, imagine how many more souls have given up the Bible as a myth because of the inaccurate teachings that still persist to this very day?

For it is true that God had declared, through Micah, of Israel, who was divorced and cast far off, that He would (at the proper time) make her a strong nation, while Judah was to become a remnant. **Isaiah, Hosea, Jeremiah and the New Testament declare Israel to be lost, while both Jeremiah and Ezekiel affirm that Judah is well known.** Hosea declares Israel to be as *the sands for multitude*, while Jeremiah insists that Judah is *few in number* and *a remnant* (as we shall see and the reason why). Isaiah, David, Micah, Jeremiah and others declare that Israel is the strongest war power on earth, never to be conquered by a Gentile power. Yet at the same time, Jeremiah declares Judah is *without might*, while Daniel bemoans and records the fact that the Jews will be conquered by a Gentile power. Hosea declares Ephraim (Israel) *shall ride* but Judah *shall plow*.

Moses also declares that there shall come a time in the history of Israel (the northern nation) when they also shall *be few in number*. Yet it is prophesied concerning them that they shall obtain possession of *great possessions*, inheriting and establishing (peopling) the desolate places of the earth, rule many heathen nations, have a great revenue, become the *mart of nations*, hold the keys of commerce, be *exalted above their neighbors*, and become *the chief of nations*. But, on the other hand, Judah is to be *without geographical inheritance, strangers in all countries, howl for vexation of spirit, leave their name for a curse, be ashamed, and cry for sorrow of heart* until the great day of Jezreel.⁹ Hosea 1:11, *Then the children of Judah and the children of Israel shall be gathered together, and appoint for themselves one head; and they shall come up out of the land, for great will be the day of Jezreel!*

⁹ Jazreel, Strong op. cit., Strong's 3157,



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Chapter 6

The Broken Brotherhood

In the last chapter, I gave extensive testimony from the Scripture showing that the northern kingdom is dealt with as the house of Israel. The history of **Israel** will show that much of prophecy pertaining to Israel is yet unfulfilled. We must also look at other titles for Israel, some of which you will find quite prominent in this chapter. The southern kingdom, is composed of the Jewish people, dealt with as the house of Judah and the Jews. If any of my readers are not yet satisfied on this point, I promise they shall still have abundant opportunity to become thoroughly convinced. Some time ago, Professor Totten¹⁰ of Yale University, said:

I can never be too thankful to the Almighty, that in my youth, he used the late Professor Wilson¹¹ to show me the difference between the two houses. The very understanding of this difference is the KEY by which almost the entire Bible becomes intelligible. I cannot state too strongly that the man who has not yet seen that Israel of the Scripture is totally distinct from the Jewish people, is yet in the very infancy, the mere alphabet, of Biblical study, and to this day, the meaning of seven-eighths of the Bible is shut to his understanding.

This will become more and more apparent as I proceed with a few brief outlines of the history of these two different kingdoms.

Israel displeased the Lord by her idolatry, but it is quite evident that, for some time after the division, Judah pleased Him by her faithfulness. It is also evident that, for a short period, fraternal relations existed between the two kingdoms. These evidences are found in the history of the war that occurred between Israel and Moab in the days of Jehoram, the son of Ahab, king of Israel, and of Jehoshaphat, king of Judah.

During the reign of Ahab, he had conquered Moab, and the king of Moab paid him a revenue of one hundred thousand lambs and one hundred thousand rams, with the wool. But upon the ascension of Ahab's son to the throne of Israel, the king of Moab rebelled against him. 2 Kings 3:6, *So King Jehoram went out of Samaria at that time and mustered all Israel.*

Here the expression **all Israel** has reference to all the region of country that was occupied by the northern nation, of which the kingdom of Israel was composed. Samaria was their capital city and the dwelling place of the king. When the king of Moab rebelled against the king of Samaria it was only natural, and also good generalship, that he should want to know the fighting strength of the kingdom. Therefore he toured throughout the realm that he might know just how many fighting men he had. He returned convinced he did not have an army of sufficient strength to insure victory, for he sent a message to the king of Judah. 2 Kings 3:7a, *"The king of Moab has rebelled against me. Will you go with me to fight against Moab?"*

To this the king of Judah replied in the affirmative: verse 7b, *"I will go up: I am as you are, my people as your people."*

¹⁰ Charles Adelle Lewis Totten, 1851-1908, Professor of Science at Yale University of New Haven, Conn., *Our Race*, Reprinted 2012, Forgotten Books, London, ASIN: B008RDN5U4.

¹¹ Rev. John Wilson, M.A., 1799-1870, a Scottish Presbyterian minister, historian and professor, *Our Israelitish Origin*, London, 1840.

As a matter of course he could say, *“my people are as your people,”* for the people were brethren and subjects of brother nations, all are the seed of Abraham, Isaac, and Jacob, the Children of the Promise. These two kings further decided, while holding a council of war, to go up by way of the wilderness of Edom, and to ask the king of Edom to join with them against the Moabites. For the Edomites were also kinfolk of these two nations, as the descendants of Esau, the brother of Jacob, whose name was changed to Edom after he sold his birthright.

Now, the king of Edom consented to go with them and thus, the Children of the Flesh and the Children of the Promise made a common cause, going up together against the king of Moab. When they had made a seven-day journey they got into trouble, for there was no water for that great army of men and the beasts of burden as they were compelled to have with them.

At the beginning of the chapter that contains the history of this war concerning the king of Israel. 2 Kings 3:1-3, *Now Jehoram, the son of Ahab became king over Israel at Samaria in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. And he did evil in the sight of the Lord, but not like his father and his mother; for he put away the sacred pillar of Baal that his father had made. Nevertheless he persisted in the sins of Jeroboam, the son of Nebat, who had made Israel sin; he did not depart from them.*

As soon as they were in trouble and the idolatrous king of Israel found there was no water, he cried out in startled fear. 2 Kings 3:10, *“Alas! For the Lord has called these three kings together to deliver them into the hand of Moab.”*

How quickly, when tortured with guilt and fear, the idolater knew there was a LORD who had power to destroy them, or at least him, for he knew he deserved it. He only said these three kings because of a spirit of guilty cowardice by which he hoped to shift the responsibility, or, if failing in that, to insist that others were fully as much to blame as he, which is so often seen in frightened but unrepentant (sinful) men. But it was not so with Jehoshaphat, the God-fearing king of Judah, for he at once asked, verse 11a, *“Is there no prophet of the Lord here, that we may inquire of the Lord by him?”*

No doubt, the thought of Jehoshaphat in asking this question was that by making inquiry of the Lord, they would receive such Divine instruction as would enable them to escape the threatened danger. One of the servants of the king of Israel, upon hearing this inquiry, stepped forward and informed them that Elisha the prophet was with the company. The king of Judah rejoiced and said, verse 12, *“The word of the Lord is with him.”*

When Elisha was found and these three kings were ushered into his presence, he addressed himself to the king of Israel. verse 13a, *“What have I to do with you? Go to the prophets of your father and to the prophets of your mother.”* But the king, still fearful, replied, verse 13b, *“No, for the Lord has called these three kings together to deliver them into the hand of Moab.”*

Then Elisha said, verse 14, *“As the Lord of Hosts lives, before whom I stand, surely were it not that I regard the presence of Jehoshaphat king of Judah, I would not look at you, nor see you.”*

There are reasons given, and they are weighty ones, why the prophet of God should regard the king of Judah and emphasize the fact of his presence, in contrast to the king of Israel. For through the prophet Hosea, the Lord declares: Hosea 11:12, *“Ephraim has encircled Me with lies, and the house of Israel with deceit; but Judah still walks with God, even with the Holy One who is faithful.”*

Ah, yes! Judah is not only faithful among the saints, but yet she still has power and ruling influence with God. Here are reasons, abundant, for that honorable distinction that was conferred upon Judah and her God-honoring king. It was because of them that the Lord sent water to that famishing army and gave them victory over the Moabites. But Israel and her king, although still serving Jeroboam's calves, in a time of trouble, when moved by guilty fear, admitted the power of the God of their fathers. Hence *lies and deceit* were in Ephraim-Israel, but faithfulness was still among the Jewish people. There came a time when Judah was not among the faithful, and a time when she lost her power with

God. There also came a time when the fraternal relations were broken between these brother nations.

There are many instances of the severance of brotherly harmony between these two nations. The following instance, that occurred in the days of Amaziah, king of Judah, and Joash, king of Israel, not only reveals the broken ties but justifies the term Ephraim-Israel. 2 Chronicles 25:5-13, *Moreover Amaziah gathered Judah together and set over them captains of thousands and captains of hundreds, according to their fathers' houses, throughout all Judah and Benjamin (the Levites were priests, not warriors); and he numbered them from twenty years old and above, and found them to be three hundred thousand choice men, able to go to war, who could handle spear and shield. He also hired one hundred thousand mighty men of valor from Israel for one hundred talents of silver. But a man of God came to him, saying, "O king, do not let the army of Israel go with you, for the Lord is not with Israel—not with any of the children of Ephraim. But if you wilt go, be gone! Be strong in battle! Even so, God shall make you fall before the enemy; for God has power to help and to overthrow."*

Then Amaziah said to the man of God, "But what shall we do about the hundred talents which I have given to the troops of Israel?"

And the man of God answered, "The Lord is able to give you much more than this." So Amaziah discharged the troops that had come to him from Ephraim, to go back home. Therefore their anger was greatly aroused against Judah, and they returned home in great anger. . . . But as for the soldiers of the army which Amaziah had discharged, so that they would not go with him to battle, they raided the cities of Judah, from Samaria even to Beth Horon, killed three thousand in them, and took much spoil.

Thus we see that the terms Israel and Ephraim are used interchangeably, for at one place we read *the troops of Israel* and at another concerning the same transaction, *the troops that had come to him from Ephraim*. Also, the man of God told the king of the Jews if he went into battle with the hundred thousand men he had hired out of *Israel*, the Lord would defeat him, for God was not with *Israel*, meaning with Ephraim. And further, when the king of Judah sent the soldiers back home he sent them from the nation that the sacred history calls *the Jews* to that nation called *Israel*.

There is one other point that must not be overlooked at this juncture. Ephraim is the representative of the house of Joseph. Joseph represents the Birthright blessing, that carries with it the promise of a multitude of children, originally given to Abraham, Isaac and Jacob. Sometimes it occurs that the name of Joseph, the father, instead of Ephraim, the son, is used when recording facts of history or prophecy concerning the northern kingdom. This does not often occur, but the following is an instance: Zechariah 10:6-7a, *"I will strengthen the house of Judah, and I will save the house of Joseph. I will bring them back, because I have mercy on them. They shall be as though I had not cast them aside. For I am the Lord their God, and I will hear them. Those of Ephraim shall be like a mighty man, and their heart shall rejoice as if with wine."* Notice these things from this verse: First, the house of Joseph shall be saved. Secondly, God will bring them back and have mercy on them. Thirdly, God will hear them, and lastly, the heart of Ephraim shall rejoice. Our question remains, who is the present people of Joseph to whom this prophecy pertains? Where are they and when shall this occur?

This text clearly shows that the names of Ephraim and Joseph are titles of the northern kingdom, in contradistinction from Judah and the Jews as titles of the southern kingdom. We should not be surprised, since it is true that Judah and Joseph are the inheritors of the two special promises that pertain to the two covenants. But we should expect this when we see the fact so clearly revealed in the history of the posterity of these two men that the Birthright name and people are representatives of one nation, and Judah's scepter is swaying over the other.

These facts are still more clearly brought out in one of the prophecies. Ezekiel 37:15-23, *"As for you, son of man, take a stick for yourself and write on it: 'For Judah and for the children of Israel, his companions.' Then take another stick and write on it, 'For Joseph, the stick of Ephraim, and for all the house of Israel, his companions.' Then join them one to another for yourself into one stick, and they*

will become one in your hand.”

“And when the children of your people speak to you, saying, ‘Will you not show us what you mean by these?’”

“Say to them, ‘Thus says the Lord God: Surely I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions; and I will join them with it, with the stick of Judah, and make them one stick, and they will be one in My hand.’ And the sticks on which you write will be in your hand before their eyes. Then say to them, ‘Thus says the Lord God: Surely I will take the children of Israel from among the nations, wherever they have gone, and will gather them from every side and bring them into their own land; and I will make them one nation in the land, on the mountains of Israel; and one king shall be king over them all; they shall no longer be two nations, nor shall they be divided into two kingdoms again. They shall not defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. Then they shall be My people, and I will be their God.’”

Many things will need to be explained before we can show the relative place in the history of these people herein mentioned. But this much is clear:

1. There are two sticks, two nations, or two kingdoms!
2. Judah, who inherited the scepter and crown, has one of those sticks, kingdoms, or nations, while Joseph-Ephraim has the other!
3. Judah has with him as companions some of *the children of Israel*, and Ephraim has, *the house of Israel*, who are his companions!
4. When this prophecy was written, they were divided. All the people belonging to the race had gathered, either to Judah or Joseph, or in other words, either to the Scepter or to the Birthright!
5. At some future time they are to be reunited, become one kingdom, and then remain so forever!
6. When they are thus united, there will be one king over them all. When this takes place, the people will have been so lifted by Divine power and so enriched by grace they will no more defile themselves. They will in no manner displease the Lord, but shall be His accepted people, and He shall be their God!

Evidently one of these sticks is the Scepter and the other the Birthright; for these and the promises connected with each, are of general interest to all the children of promise. These are the exclusive property of the two men, Judah and Joseph, who are the special subjects of the prophecy, while the entire posterity of Jacob is the general subject. However, this figure of the two sticks, or staffs, is used in another prophecy, that pertains to the two houses and should be of profound interest to all.

In Zechariah, beginning in the midst of the seventh verse of the eleventh chapter we find: Zechariah 11:7-14, “*I took for myself two staffs: the one I called Beauty, and the other I called Bonds; . . . And I took my staff, Beauty, and cut it in two, that I might break the covenant which I had made with all the peoples.*” So it was broken on that day. Thus the poor of the flock, who were watching me, knew that it was the Word of the Lord. Then I said to them, “If it is agreeable to you, give me my wages; and if not, refrain. So they weighed for my wages thirty pieces of silver.”

And the Lord said to me, “Throw it to the potter—that princely price they set on me. So I took the thirty pieces of silver and threw them into the house of the Lord for the potter. Then I cut in two my other staff, Bonds, that I might break the brotherhood between Judah and Israel.”

Judah and Israel are the two sticks or staffs that the Lord took unto Himself. He first cut in half one stick or staff called Beauty, i.e., Israel. Then, after a certain transaction in which their Lord was sold for thirty pieces of silver, He cut in half His other staff, called Bonds, i.e., Judah, the Jews, that He might break the brotherhood between Judah and Israel!

I am not yet prepared to explain just what a great and marvelously fulfilled truth is herein declared. At this juncture I can only call your attention to the fact that Ezekiel’s prophecy concerning

the putting together of the two sticks could not have been fulfilled until after the transaction that concerns the thirty pieces of silver. When it does take place, it must be in harmony not only with those blessed results, I have already mentioned, but also with that which is contained in the rest of this prophecy. Ezekiel 37:25-26, *“Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children’s children, forever; and My servant David shall be their prince forever.”*

“Moreover, I will make a covenant of peace with them, and it shall be an everlasting covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore.”

The brotherhood is still broken, *but it shall be mended!*



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Chapter 7

The Idolatry of Israel, aka Ephraim, aka Samaria

Hosea 7:1, *“When I would have healed Israel, then the iniquity of Ephraim was uncovered, and the wickedness of Samaria, for they have committed fraud.”* Here the names of Israel, Ephraim, and Samaria, are used interchangeably for the one kingdom. It bears the name Ephraim, because it is the Birthright kingdom. It bears the name Samaria, because that was the name of their capital city. It bears the name Israel, because when dying, Jacob, whose name had been changed to Israel, in bestowing the Birthright upon Joseph’s two sons, said: Genesis 48:16, *“Let my name be named upon them.”*

Moses, before his death, blessed each tribe of Israel and said this concerning Joseph: Deuteronomy 33:13-17, *“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, with the precious fruits of the sun, with the precious produce of the months, with the best things of the ancient mountains, with the precious things of the everlasting hills, 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. 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.’”*

Moses acknowledged that Joseph had been separated from his brothers in verse 16. In verse 17 Moses says Joseph is composed as, *“they are the ten thousands of Ephraim, and they are the thousands of Manasseh.”* Therefore Joseph received, in so far as tribal honor or glory is concerned, a double portion. The question here is how did the double portion come into play? Read with interest the following verse: Deuteronomy 21:17, *“But he shall acknowledge the son of the unloved wife as the firstborn by giving him a double portion of all that he has, for he is the beginning of his strength; the right of the firstborn is his.”* There is no need to reiterate how Joseph received the Birthright and that it went to his sons, Ephraim and Manasseh.

So, at the time of the division of the land by lot, under the leadership of Joshua, we find the declaration: Joshua 17:1, *“There was also a lot for the tribe of Manasseh, for he was the firstborn of Joseph.”* but that, . . . *“they gave no part unto the Levites in the land, except cities to dwell in, . . .”* and the reason given for this is: Joshua 14:4, *“For the children of Joseph were two tribes: Manasseh and Ephraim.”*

The fact is, Jacob, in adopting the two sons of Joseph, gave them tribal leadership, and thus made Thirteen Tribes of Israel! Since Judah, Benjamin, and Levi were the tribal heads of the kingdom of Judah, there were still ten tribes for the Birthright kingdom. The Lord’s promise to the king of Israel stood firm!

The history of the kingdom of Israel, as opposed to that of the Jews, is full of the sin of Jeroboam and of her kings who walked in this sin. This sin was, in a special sense, the sin of that nation. It pertained exclusively to them, because it was born, bred, lived, and died among them. No other nation committed it, not even their brethren of the kingdom of Judah. **It was the standing sin of that nation!** To them it ever stood as an open door through which other forms of idolatry might enter, and through which they did enter. It is said of Omri, the sixth king of Israel, that he wrought evil in the sight of the Lord in following the sin of Jeroboam. Also, he did worse than all before him. However, the Lord is compelled to say of Ahab, the son of Omri, that he did worse than his father, for it was he who introduced the worship of Baal among the Israelites. Following the introduction of Baalism, other idolatries were quickly introduced among them, and soon

the cup of Israel's iniquity was full to the brim. **The result was that Israel, wholly as a nation, was cast out of the land!**

Israel was not only cast out of that land, their God-given heritage, that, if God be true, must yet become their everlasting home. But, Israel was cast off by the Lord and divorced from Him, because of her harlotry in forsaking Him, her lawful husband, and for the worship of idols.

Before giving the details of the casting out and the casting off, I feel it advisable to give a complete list of Israel's dynasties. This I will do, together with a list of all the kings who reigned over Israel from the time when the kingdom was taken from Solomon and given to Jeroboam, his servant, until they were finally driven out of the land. I will also illuminate what the Scripture says concerning the idolatry of each of these kings.

Placed below is the name and number of the king, the number of the dynasty, the length of time each of the kings reigned, and what is said concerning each king's idolatry.

Dynasty

Idolatry

I. DYNASTY

1st King, Jeroboam.
Reigned 22 years.

And Jeroboam said in his heart, "Now the kingdom may return to the house of David: If these people go up to offer sacrifices in the house of the Lord at Jerusalem, then the heart of this people will turn back to their lord, Rehoboam king of Judah, and they will kill me and go back to Rehoboam king of Judah."

Therefore the king asked advice, made two calves of gold, and said to the people, "It is too much for you to go up to Jerusalem. Here are your gods, O Israel, which brought you up from the land of Egypt!" And he set up one in Bethel, and the other he put in Dan. Now this thing became a sin, for the people went to worship before the one as far as Dan. 1 Kings 12:26-30

2nd King, Nadab.
Reigned 2 years.

And he did evil in the sight of the Lord, and walked in the way of his father, and in his sin by which he had made Israel sin. 1 Kings 15:26

II. DYNASTY

3rd King, Baasha.
Reigned 24 years.

And he did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin. 1 Kings 15:34

4th King, Elah.
Reigned 2 years.

For all the sins of Baasha and the sins of Elah his son, by which they had sinned and by which they made Israel sin, in provoking the Lord God of Israel to anger with their idols. 1 Kings 16:13

III. DYNASTY

5th King, Zimri.
Reigned 1 week.

And it happened, when Zimri saw that the city was taken, that he went into the citadel of the king's house and burned the king's house down upon himself with fire, and died, because of the sins which he committed in doing evil in the sight of the Lord, in walking in the

way of Jeroboam, and in his sin which he had committed to make Israel sin. 1 Kings 16:18-19

IV. DYNASTY

6th King, Omri.
Reigned 12 years.

Omri did evil in the eyes of the Lord, and did worse than all who were before him. For he walked in all the ways of Jeroboam the son of Nebat, and in his sin by which he had made Israel sin, provoking the Lord God of Israel to anger with their idols. 1 Kings 16:25-26

7th King, Ahab.
Reigned 22 years.

Now Ahab the son of Omri did evil in the sight of the Lord, more than all that were before him. And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife Jezebel the daughter of Ethbaal, king of the Sidonians; and he went and served Baal and worshiped him. Then he set up an altar for Baal in the temple of Baal, which he had built in Samaria. And Ahab made a wooden image. Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him. 1 Kings 16:30-33

8th King, Ahaziah.
Reigned 2 years.

He did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who had made Israel sin; for he served Baal and worshiped him, and provoked the Lord God of Israel to anger, according to all that his father had done. 1 Kings 22:52-53

9th King, Jehoram.
Reigned 12 years.

And he did evil in the sight of the Lord, but not like his father and mother; for he put away the sacred pillar of Baal that his father had made. Nevertheless he persisted in the sins of Jeroboam the son of Nebat, who had made Israel sin; he did not depart from them. 2 Kings 3:2-3

V. DYNASTY

10th King, Jehu.
Reigned 28 years.

However Jehu did not turn away from the sins of Jeroboam the son of Nebat, who had made Israel sin, that is, from the golden calves that were at Bethel and Dan. 2 Kings 10:29

11th King, Jehoahaz.
Reigned 17 years.

And he did evil in the sight of the Lord, and followed the sins of Jeroboam the son of Nebat, who had made Israel sin. He did not depart from them. 2 Kings 13:2

12th King, Joash.
Reigned 16 years.

And he did evil in the sight of the Lord. He did not depart from all the sins of Jeroboam the son of Nebat, who made Israel sin, but walked in them. 2 Kings 13:11

13th King, Jeroboam, the 2d
(son of Joash).
Reigned 41 years.

And he did evil in the sight of the Lord; he did not depart from all the sins of Jeroboam the son of Nebat, who had made Israel sin. 2 Kings 14:24

14th King, Zachariah.
Reigned 6 months.

And he did evil in the sight of the Lord, as his fathers had done; he did not depart from the sins of Jeroboam the son of Nebat, who had made Israel sin. 2 Kings 15:9

VI. DYNASTY

15th King, Shallum.
Reigned 1 month.

Sins of Shallum not recorded.

VII. DYNASTY

16th King Menahem.
Reigned 10 years.

And he did evil in the sight of the Lord; he did not depart all his days from the sins of Jeroboam the son of Nebat, who had made Israel sin. 2 Kings 15:18

17th King Pekahiah.
Reigned 2 years.

And he did evil in the sight of the Lord; he did not depart from the sins of Jeroboam the son of Nebat, who had made Israel sin. 2 Kings 15:24

VIII. DYNASTY

18th King, Pekah.
Reigned 20 years.

And he did evil in the sight of the Lord; he did not depart from the sins of Jeroboam the son of Nebat, who had made Israel sin. 2 Kings 15:28

19th King, Hoshea.
Reigned 9 years.

And he did evil in the sight of the Lord, but not as the kings of Israel who were before him. 2 Kings 17:2

After the introduction of Baalism and other idolatries, there were a few feeble attempts at reformation, but they were only a partial attempt, as we may readily see. Take the case of Jehoram to which we referred in the last chapter: 2 Kings 3:2-3, *And he did evil in the sight of the Lord, but not like his father and mother; for he put away the sacred pillar of Baal that his father had made. Nevertheless he persisted in the sins of Jeroboam the son of Nebat, who had made Israel sin; he did not depart from them.* It was this slight and hypocritical attempt to purify the worship of the people that so displeased the Lord, and made Elisha the prophet give that scathing rebuke to Jehoram in the presence of his kinsman kings. For if he knew enough concerning the Lord God of his race to have his consciousness troubled over Baal, he had sufficient light to have made a clean sweep of the whole thing, but he did not do it. And the sequel (continuing story) proves he did not succeed in destroying Baalism from among his people, for they were soon back to it. They even went so far as to offer their own sons and daughters in living sacrifice to the idol of Baal.

It was to this kingdom, the people of which are Israelites and not Jews, that the Lord sent Elijah the prophet to make the fire test as to whether He of the burning bush or Baal was God. The Lord answered by fire, not only consuming the sacrifice, also the stones of the altar, the water in the ditch, and the very dust under the altar. It was these people who shouted loud and long: 1 Kings 18:39, *“The*

Lord, he is God! The Lord, he is God!" Albeit, they never gave up Jeroboam-ism, and soon relapsed into the worship of idols worse than ever.

Finally, the Lord raised up Jehu, who destroyed all the house of Ahab, and became the king of Israel. He, upon his ascension: 2 Kings. 10:18-19, *Then Jehu gathered all the people together, and said to them, "Ahab served Baal a little, Jehu will serve him much. Now therefore, call to me all the prophets of Baal, all his servants and all his priests. Let no one be missing, for I have a great sacrifice for Baal. Whoever is missing shall not live."* But Jehu acted deceptively, with the intent of destroying the worshipers of Baal.

His ruse worked like a charm. They all came, prophets, priests and all the worshipers. 2 Kings 10:21, . . . *so that there was not a man left who did not come*, and the house of Baal was full from one end to the other. Then he commanded his guards to destroy them, saying the man who let one escape should pay the penalty with his own life. They did their work and did it well. So the record reads: 2 Kings 10:28, *Thus Jehu destroyed Baal from Israel.* But! Note the very next words. 2 Kings 10:29, *However Jehu did not turn away from the sins of Jeroboam the son of Nebat, who had made Israel sin, that is, from the golden calves that were at Bethel and Dan.*

It was in regard to Israel, this same northern kingdom, that the Lord, spoke through the prophet Hosea 4:16 KJV, *For Israel slideth back as a backsliding heifer*, and of whom he said: Hosea 14:4, *"I will heal their backsliding, I will love them freely,"* and whom he exhorted, saying: Hosea 14:1, *"O Israel, return to the Lord your God,"* **But Israel would not heed God's words! Yet! At that same time, the Lord declared the Jews did have power with Him, and they were among the faithful saints.**

In the light of all these facts, can there be any further question as to the real meaning of the expression: Hosea 4:17, *Ephraim is joined to idols*, i.e. Jeroboam's calves? Need we be surprised, in the reality of these cold, hard facts, that the Lord said: Hosea 4:17, *"Let him alone."* No! Surely not! The only surprise is: How could we have been so stupid as to have tried to spiritualize Ephraim and his idols.

It is a well-known fact that the Jews also fell into the worship of Baal. For this, they were eventually carried away to Babylon. I deemed it advisable to show the continued dynasty of David so everyone could more readily grasp other facts with which we shall deal. I give a tabulated list of Judah's kings from the time God broke up the united kingdom, for you will remember. 1 Kings 12:24, *"For this thing is from Me!"* until the Jewish people went into the Babylonian captivity.

KINGDOM OF JUDAH

(Dynasty a continuation of David's house.)

<u>Number</u>	<u>King</u>	<u>Years Reigned</u>	
1	Rehoboam	17	
2	Abijah (Abijam)	3	
3	Asa	41	
4	Jehosaphat	25	
5	Jehoram (Joram)	8	
6	Ahaziah	1	
7	Athaliah (Queen)	6	Only Queen over Judah
8	Jehoash (Joash)	40	
9	Amaziah	29	
10	Azariah (Uzziah)	52	
11	Jotham	16	
12	Ahaz (Achaz)	16	

13	Hezekiah	29	
14	Manasseh	55	
15	Amon	2	
16	Josiah	31	
17	Jehoahaz (Johanan)	3 mos	
18	Jehoiakim	11	
19	Jehoiachin (Coniah)	3 mos	
20	Zedekiah	11	Last King of Judah

In this list we perceive the same dynasty, that commenced when David was made king over the united tribes, and continues throughout this entire list to and including Zedekiah. While, in the previously given list of Israel's kings, you notice there are no less than eight dynasties. The reason is obvious! Judah's kings are the God-given royal line, along which the swaying scepter passed from father to son (or at least kept in the same family). For the Lord had promised this family that neither the scepter nor a lawgiver should depart from them until Shiloh should come. Such was not the case in the kingdom of Israel, and feudalism prevailed among them!

Chapter 8

Israel Cast Out and Cast Off

Concerning the casting out of Israel, it is written: 2 Kings 18:9-12, *Now it came to pass in the fourth year of King Hezekiah (the king of Judah), which was the seventh year of Hoshea the son of Elah, king of Israel, that Shalmaneser king of Assyria came up against Samaria and besieged it. And at the end of three years they took it. In the sixth year of Hezekiah, that is, the ninth year of Hoshea king of Israel, Samaria was taken. Then the king of Assyria carried Israel away captive to Assyria, and put them in Halah and by the Habor the river of Gozan, and in the cities of the Medes, because they did not obey the voice of the Lord their God, but transgressed His covenant and all that Moses the servant of the Lord had commanded; and they would neither hear nor do them. 2 Kings 17:22-24, *For the children of Israel walked in all the sins of Jeroboam which he did; they did not depart from them, until the Lord removed Israel out of His sight (Literally his forefront regard, or forefront favor; such as is expressed in other places by the use of the words face and countenance.), as He had said by all His servants the prophets. So Israel was carried away from their own land to Assyria, as it is to this day. Then the king of Assyria brought people from Babylon, Cuthah, Ava, Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they took possession of Samaria and dwelt in its cities.**

It is affirmed here, the king of Assyria took this northern kingdom *out of their own land*, the land which was called Samaria. The Assyrian king then placed another people there *instead of the children of Israel*. *Then Samaria is the lawful home of those pre-Samaritans, THE EGYPTO-ISRAELITES of Ephraim or the Birthright kingdom*, while those mongrel post-Samaritans, who were gathered up from various places, were but strangers and foreigners in that portion of the Abrahamic land grant known as Samaria.

Following this record of the removal of Israel and the placing of these strangers in their former home, we have: 2 Kings 17:25-34, *And it was so, at the beginning of the dwelling there, that they did not fear the Lord; therefore the Lord sent lions among them, which killed some of them. So they spoke to the king of Assyria, saying, “The nations whom you have removed and placed in the cities of Samaria do not know the rituals of the God of the land; therefore He has sent lions among them, and indeed, they are killing them because they do not know the rituals of the God of the land.”*

Then the king of Assyria commanded, saying, “Send there one of the priests whom you brought from there; let him go and dwell there, and let him teach them the rituals of the God of the land.”

Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear the Lord. However every nation continued to make gods of its own, and put them in the shrines on the high places which the (former) Samaritans (Israelites) had made, every nation in the cities where they dwelt. The men of Babylon made Succoth Benoth (an idol), the men of Cuth made Nergal (another idol), the men of Hamath made Ashima (still another), and the Avites made Nibhaz and Tartak (still other idols); and the Sepharvites burned their children in fire to Adrammelech and Anammelech, the gods of Sepharviam. So they feared the Lord, and from every class they appointed for themselves priests of the high places, who sacrificed for them in the shrines of the high places. They feared the Lord, yet served their own gods—according to the rituals of the nations (Joseph-Ephraim-Samaria-Israel) from among whom they were carried away. To this day they continue practicing the former rituals; they do not fear the Lord, nor do they follow their statutes or their ordinances, or the law and commandment which the Lord had commanded the children of Jacob, whom He named Israel.

Notice this statement from the above text: *After the former rituals*. Aren't these rituals being discussed as those of idolatrous Israel, who served their own idol-gods? Wasn't it Israel who built those same high places (the groves, temples and altars) and in them worshiped the works of their own hands? Wasn't it Israel who rejected the priests of the Lord, and made priests of the lowest of the people? Here is a perfect flower, produced from the pollen of example, and grown upon the plant of *After the former rituals*. Here is a clear case of gathering thistles when they should have had figs. Yet, that poor priest who was sent back was not to blame, for he himself was one of the lowest of his race! The blame lay behind him, to Israel!

The charge against the people of Israel is: Jeremiah 3:20, *"Surely, as a wife treacherously departs from her husband, so have you dealt treacherously with me, O house of Israel," says the Lord.* And the Lord cried out, Hosea 5:3, *"O Ephraim, you commit harlotry; Israel is defiled."* Hosea is also used by the Lord to declare, Hosea 9:16-17, *"Ephraim is smitten . . . My God will cast them away, because they did not obey Him; and they shall be wanderers among the nations."* Thus the Lord declares, verse 15, *"I will love them no more."* But in the bitterness of His disappointment, for this is the same Lord that wept over Jerusalem, He cried out: Hosea 11:8, *"How can I give you up, Ephraim?"*

No! No! The loving God of the Burning Bush did not want to cast them off, but they forsook Him. They would not have Him reign over them. They would no longer ask counsel of Him after the judgment of Urim and Thummim, for the faithful but rejected One declares: Hosea 4:12, *My people ask counsel from their wooden idols* (we saw many of these wooden idols on the previous page), *and their staff* (in this case the meaning is *the sacred pillar of Baal*) *informs them. For the spirit of harlotry has caused them to stray, and they have played the harlot against their God.*

Still He cries after them. Jeremiah 3:14, 22, *"Return, O backsliding children," says the Lord; "for I am married to you. . . . Return, you backsliding children, and I will heal your backslidings."* But they would not! Previous to this, the Lord had said He was a husband to Israel. Now, disappointed, He turns His heart more to the other kingdom, that of Judah. Hosea 4:15, *"Though you, Israel, play the harlot, let not Judah offend."* As the story unfolds, we find that Judah offended worse than Israel, and one hundred and thirty years after the driving out of Israel, they too, were carried into captivity, the captivity in Babylon.

Since: Isaiah 7:9, *The head of Ephraim is Samaria*, . . . there should be no difficulty in understanding why the Lord would declare: Hosea 10:5, *"The inhabitants of Samaria fear because of the calf of Beth Aven."* Beth Aven is defined as *House of Vanities, vain emptiness*. When Jeroboam set up the two calves for Israel to worship, he set one in Bethel, that means *God's house*, and by worshiping those idols, Israel turned the house of God into a house of vanity, or, in other words, of vain, hollow, and unsatisfactory emptiness. 1 Kings 16:13, . . . *in provoking the Lord God of Israel to anger* (passionate suffering) *with their idols*. Hence the wail of the prophet. Isaiah 59:4, *" . . . They trust in empty words and speak lies; they conceive evil and bring forth iniquity."*

Let us note the following verses carefully because we will gain further understanding concerning the calf question. Hosea 8:3-14, *Israel has rejected the good* (God and His care); *the enemy will pursue him* (because they had cast off the protection of God). *They set up kings, but not by Me* (their own, not the Lord's, choice); *they made princes* (feudal princes, not of the royal line), *but I did not acknowledge them* (Hebrew, *yada*, appoint, recognize). *From their silver and gold they made idols* (calves, etc.) *for themselves—that* (as a result) *they might be cut off.*

Your calf (the cause) *is rejected, O Samaria! My anger* (long-suffering passion) *is aroused against them—how long until they attain to innocence?* In other words, the lack of guilt through the power of the calf to forgive, or take that guilt away.

For from Israel is even this: a workman made it, and it is not God: but the calf of Samaria shall be broken to pieces.

They sow the wind, and reap the whirlwind. The stalk has no bud; it shall never produce meal. If it should produce, aliens (Post-Samaritans) would swallow it up.

Israel is swallowed up; now they are among the Gentiles like a vessel in which is no pleasure. For they have gone up to Assyria, like a wild donkey alone (without God) by itself; Ephraim has hired lovers, or loves, i.e., having no loving care from the Lord, they hire some one to love them. Yes, though they have hired (lovers) among the nations, now I will gather them; and they shall sorrow a little, because of the burden of the king of princes.

Because Ephraim has made many altars for sin, they have become for him altars for sinning. I have written for him the great things of My law, but they were considered a strange thing. For the sacrifices of My offerings they sacrifice (other) flesh and eat it, but the Lord does not accept them. Now He will remember their iniquity and punish their sins. They shall return to Egypt. (Figurative—to them a period of captivity and bondage.) For Israel has forgotten his Maker. . . .

Isaiah fully explains the expression: *And they shall sorrow a little, Because of the burden of the king of princes*, of Hosea 8:10 in: Isaiah 10:5-8, *Woe to Assyria, the rod of My anger and the staff in whose hand is My indignation. I will send him against an ungodly nation, and against the people of My wrath I will give him charge, to seize the spoil, to take the prey, and to tread them down like the mire of the streets. Yet he does not mean so, nor does his heart think so; but it is in his heart to destroy and cut off not a few nations. For he says, “Are not my princes altogether kings?”*

This last expression was an Assyrian boast. The Assyrian king really expected to destroy Israel and cut them off, but **the Word of God has gone forth that they shall never be destroyed!** In order to punish them, God allowed the Assyrians to *tread them down like the mire of the streets*. And further on, in verse 24, God refers to the Egyptian bondage, and says, *“O My people, who dwell in Zion, do not be afraid of the Assyrian. He shall strike you with a rod and lift up his staff against them, in the manner of Egypt.”*

It is high time for us, who live in the realm of faith, to throw off our lethargy (state of being lazy or indifferent), arouse ourselves so that we do not dishonor God through stupidity and ignorance! We must understand that the name Samaria has a prophetic significance, as well as a historic one. Yes! Not only Samaria, but also the names of Ephraim, Joseph, Rachel, Judah, Jacob, Israel and many others have the same significance in the prophecies of the Bible as they have in its historic portions. That is, if the names Israel, Samaria, Ephraim, etc., are used in history to designate the Egypto-Israel Birthright kingdom, then when those names are used prophetically, surely the prophecy involved must refer to the same people. This is also true of the terms Judah and the Jews. True, the name Israel often includes the Jews, because, racially speaking, it is their national name, however, it is used time after time when it has no reference whatsoever to the Jewish people.

The Lord has made an unconditional promise to the Birthright nation in the thirty-first chapter of Jeremiah. This promise is given in clear, definite and unmistakable language. He declares they shall consider this unconditional promise in the last days. He clearly uses the names Jacob in verse 7, Ephraim in verse 6, Israel in verse 1, and Samaria in verse 5, with the name of Rachel in verse 15, the mother of the Birthright family. In this prophecy and the Lord makes use of the expression: Jeremiah 31:9, “. . . *For I am a Father to Israel, and Ephraim is my firstborn.*” In connection with this He says: “. . . *He who scattered Israel will gather him.*” In verse 10 He commands that this be told in the land where Ephraim is living in the last days. **Now is that time to tell this to all of Israel!** “. . . *And declare it in the isles afar off, . . .*” He also says to them, in this same promise in verse 5, *“You shall yet plant vines on the mountains of Samaria, . . .”* and to this He further adds: verse 8 “. . . *A great throng shall return there.*”

“Return there!”

Where? To the place from which they came — Samaria!

Who? Jacob, Rachel, Joseph, Ephraim, Samaria, Israel!!! (All one and the same reference.)

When? When Shiloh¹² comes!

It is a well-known fact that the Jews went into Babylonian captivity. It is much more fully known that they returned from this captivity and dwelt, for a short season, in Judea. However, aside from that, one priest was brought back from among the captives of Israel, and dwelt in Bethel, so he might teach those mongrel post-Samaritans the manner of the gods of the land. Remember the gods of the land, at that time, were idols and not the God of Abraham, Isaac and Jacob. We cannot find one word of history, sacred or profane, to show that any tribe, tribes, or remnants of tribes, of those pre-Samaritans, the children of Israel, who composed the northern kingdom, have ever returned to and dwelt in their former home. Their former home is the portion of the land that the Lord God of heaven and earth promised to their fathers. It is known in Biblical history as Samaria. Samaria is the home of all Israel, in contradistinction from that which is known as all Judea that was the home of the Jews.

In another chapter, I have given the details of the Babylonian captivity of the Jews, but at present, I desire to call your attention to the fact that their captivity occurred in 588 BCE (Usher's Chronology, which is incorrect by more than eight years, but is sufficiently correct for our present purpose). The first prophecy uttered concerning the Babylonian captivity was 623 BCE and the last one twenty-three years later, that is 600 BCE. However, the prophet Amos had prophesied concerning the captivity and return from captivity of the northern kingdom one hundred and sixty-four years prior to the first hint that the Jews would ever go into captivity. That was one hundred and ninety-nine years before Israel was carried away into captivity.

The names that Amos used to designate the northern kingdom concerning the captivity of Israel are: **Samaria**, used four times; **Joseph**, used three times; **Isaac**, used twice; **Bethel**, used five times, and **Israel**, used seventeen times.

Amos is the only one of the prophets who applied the name of Isaac to either of the two kingdoms, but there can be no possible doubt that Amos gives the name of Isaac to the northern kingdom. Amos 1:1, *The words of Amos, who was among the sheepbreeders of Tekoa, which he saw concerning Israel, in the days of Uzziah, king of Judah, and in the days of Jeroboam* (this is Jeroboam the Second) *son of Joash, king of Israel, two years before the earthquake.* He uses the title of Isaac: Amos 7:9-15, *"The high places (groves for worship) of Isaac shall be desolate, and the sanctuaries (Bethel and Dan) of Israel shall be laid waste. I will rise with the sword against the house of Jeroboam (king of Israel)."* *Then Amaziah the priest of Bethel (the place where they went to worship the calf) sent to Jeroboam, king of Israel, saying, "Amos has conspired against you in the midst of the house of Israel. The land is not able to bear all his words. For thus Amos has said, 'Jeroboam shall die by the sword, and Israel shall surely be led away captive from their own land.'"*

Then Amaziah said to Amos: "Go you seer! Flee to the land of Judah (the Jews). There eat bread, And there prophesy. But never again prophesy at Bethel, for it is the king's sanctuary, and it is the royal residence."

In the days of Joshua, when the land of Canaan was divided by lot, Bethel fell to the house of Joseph. Thus, we find Bethel in possession of the Birthright kingdom and used as the sanctuary of this idolatrous king, for Jeroboam the first had polluted it with one of the calves.

While it is true that this people were taken from Samaria to Assyria, and were given a promise that they shall eventually return to their home, there is something else that must first occur. The Lord has told us what He would do after they were cast out. Amos 9:9, *"For surely I will command, and will sift the house of Israel among all nations, as grain is sifted in a sieve; yet not the smallest grain shall fall to the ground."*

Then, after giving this prophecy concerning the sifting of the house of Israel among all nations, Amos prophesies concerning their return. Amos 9:14-15, *"I will bring back the captives of My people*

¹² Shiloh, op. cit.

Israel; they shall build the waste cities and inhabit them; they shall plant vineyards and drink the wine from them; they shall also make gardens and eat fruit from them. I will plant them in their land, and no longer shall they be pulled up from the land I have given them,” says the Lord your God.

In spite of this, the fact is this prophecy was written two centuries before the Jews of Judah were sent into captivity in Babylon, while they were yet counted among the faithful saints. This prophecy when fulfilled, will bring Israel back home and they SHALL NO MORE BE PULLED UP out of their land. There are theory-bound men who are so determined that everything Israeli shall be Jewish and these men have the audacity to tell us this prophecy was fulfilled when the Jews returned from the Babylonian captivity.

At the same time, historians of the twentieth century declare this was fulfilled when World War II was over and the modern country of Israel was created in 1948. Once again, educated men and women do not desire to understand the prophecies God has laid down in His book. The coming together of the Zionist at the end of World War II to form the present day country of Israel pertains to Judah or the Jews. **Not Lost Israel!** The Jews had been dispersed into the world by the Romans at the destruction of the Temple along with the province of Judea at approximately 72 CE.



VQP



VQP



VQP



Chapter 9

Judah Goes to Babylon and Returns

The twenty-third chapter of Ezekiel contains a short story that seems somewhat veiled, but a knowledge of the two houses, Israel and Judah, and their respective capitals lifts the veil and quickly sweeps it aside. It is of interest to us all, or should be. Ezekiel 23:2-4, *“Son of man, there were two women, the daughters of one mother. They committed harlotry in Egypt, they committed harlotry in their youth; their breasts were there embraced, their virgin bosom was there pressed. Their names: Oholah the elder and Oholibah her sister; they were Mine, and they bore sons and daughters. As for their names, Samaria is Oholah (Israel), and Jerusalem is Oholibah (Judah).”* Then the story continues with how Oholah, the elder, played the harlot, and was followed into that sin by her sister Oholibah, who was more corrupt than Oholah had been. So God said: Ezekiel 16:38, *“I will judge you as women who break wedlock or shed blood are judged; I will bring blood upon you in fury and jealousy.”* Before the story ended the history of Israel’s captivity to the Assyrians is told, together with prophecies concerning the captivity of Judah in Babylon.

The Lord further says to the Jews: Ezekiel 16:46, 51-52, *“Your elder sister is Samaria (Israel), who dwells with her daughters to the north of you; and your younger sister, who dwells to the south of you, is Sodom and her daughters. You did not walk in their ways, nor act according to their abominations; but, as if that were too little, you became more corrupt than they in all thy ways. . . . Samaria (Israel) did not commit half of your sins; but you have multiplied your abominations more than they, and have justified (by comparison) your sisters by all the abominations which you have done. You who judged your sisters, bear your own shame also, because the sins which you committed were more abominable than theirs; they are more righteous than you. Yes, be disgraced also, and bear your own shame, because you justified your sisters.”*

The verses above are in harmony with the record of Judah, as given by Jeremiah 3:8, 11, *“Then I saw that for all the causes for which backsliding Israel had committed adultery, I had put her away and given her a certificate of divorce; yet her treacherous sister Judah did not fear, but went and played the harlot also.”* . . . Then the Lord said to me, *“Backsliding Israel has shown herself more righteous than treacherous Judah.”*

2 Kings 23:27, *And the Lord said, “I will also remove Judah from My sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, ‘My name shall be there.’”* So Jeremiah was commanded to stand in the gate of the Lord’s house and proclaim the word of the Lord unto all the men of Judah, and among other things say unto them: Jeremiah 7:12-15, *“But go now to My place, which was in Shiloh (one of the cities of Joseph), where I set My name at the first, and see what I did to it for the wickedness of My people Israel. And now, because you have done all these works,” says the Lord, “and I spoke to you, rising up early and speaking, but you did not hear, and I called you, but you did not answer, therefore I will do to the house, which is called by My name, in which you trust, and to this place which I gave to you and your fathers, as I have done to Shiloh. And I will cast you out of My sight, as I have cast out all your brethren— the whole posterity of Ephraim.”*

The above is the prophecy pertaining to Judah. Following is a part of the historic record of the fact after it was fulfilled. Jeremiah 52:27b-30, *Thus Judah was carried away captive from its own land. These are the people whom Nebuchadnezzar carried away captive: in the seventh year (of his reign) three thousand and twenty-three Jews; in the eighteenth year of Nebuchadnezzar he carried away*

captive from Jerusalem eight hundred and thirty-two persons; in the twenty-third year of Nebuchadnezzar, Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred and forty-five persons. All the persons were four thousand six hundred.

Jeremiah does teach it was the Jews, or the people composing the kingdom of Judah, who were carried into Babylon by Nebuchadnezzar. It was only the Jewish people (or, in other words, the people of Judah), who returned from that captivity. I cite the following. Ezra 2:1, *Now these are the people of the province* (Judea had been a province to Babylon twenty years before Nebuchadnezzar robbed and burned the temple, destroyed Jerusalem, and took the Jews to Babylon.) *who came back from the captivity, of those who had been carried away, whom Nebuchadnezzar the king of Babylon had carried away into Babylon, and who returned to Jerusalem and Judah, everyone to his own city.* Compare this passage in Ezra with Nehemiah 7:6, *These are the people of the province who came back from the captivity, of those who had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and who returned to Jerusalem and Judah, everyone to his city.*

The books of Ezra and Nehemiah are the only books of the Bible dealing with the history of that return from Babylon. Jeremiah had prophesied that the Jews should remain captives in the Chaldean Empire (Babylon was the capital of that empire) for seventy years. Just as the seventy years came to an end, the empire was taken by the Medes and Persians, and it became known in history as the Medo-Persian Empire.

Ezra begins his record: Ezra 1:1-5, *Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also put it in writing, saying, "Thus said Cyrus king of Persia: 'All the kingdoms of the earth the Lord God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which is in Judah. Who is among you of all His people? May his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is God), which is in Jerusalem. And whoever is left in any place (throughout Cyrus' kingdom) where he dwells, let the men of his place help him with silver and gold, with goods and livestock, besides the freewill offerings for the house of God which is in Jerusalem.'"*

Then the heads of the fathers' houses of Judah and Benjamin, and the priests and the Levites, with all whose spirits God had moved, arose to go up to build the house of the Lord which is in Jerusalem.

Did you notice it was only the men of the tribes of Judah, Benjamin, and Levi who are mentioned as responding to this call? Also, you will remember that those three tribes are the three that compose the kingdom of Judah who went into Babylonian captivity, the northern kingdom was carried away into the Assyrian captivity about one hundred and thirty years prior to this captivity of Judah.

Also notice it was not all the fathers, nor all of Judah, Benjamin, and Levi that rose up to this call, but *the heads* (chiefs) *of the fathers' houses*, and all the people in those tribes mentioned whose spirit the Lord had made willing. So these willing ones went to work, gathering silver, gold, goods, livestock and other precious things. And Cyrus, the king, brought out of the house of one of the idols, where Nebuchadnezzar had put them, all of the vessels belonging to the house of the Lord, and through his treasurer: Ezra 1:8-11, *"And counted them out to Sheshbazzar the prince of Judah. This is the number of them: Thirty gold platters, one thousand silver platters, twenty-nine knives, thirty gold basins, four hundred and ten silver basins of a similar kind, and one thousand other articles. All the articles of gold and silver were five thousand four hundred. All these Sheshbazzar took with the captives who were brought from Babylon to Jerusalem.*

Notice there is no mention of the Ark of the Covenant among these things belonging to the house of God. The reason is that the Ark was with the Birthright people (Israel) or in Heaven. Since there is no record of what happened to the Ark of the Covenant we have to take the clues that are left. One such clue is found in Jeremiah 3:16: *Then it shall come to pass, when you are multiplied and*

increased in the land in those days," says the Lord, "that they will say no more, 'The ark of the covenant of the Lord.' It shall not come to mind, nor shall they remember it, nor shall they visit it, nor shall it be made anymore." That's one clue that might suggest the Ark is someplace among the Birthright people. There is one other clue that needs to be included here. Prof. Totten¹³ indicates that Jeremiah, his scribe and the king's daughters traveled by ship piloted by Danites to Ireland and they took the Ark to Tara and it is buried in the hills of Tara. The only other clue is found in Revelation 11:19, *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.* With this verse we may have to accept that God took the Ark of the Covenant back to Heaven and it is not on the Earth.

Some presume to teach that the house of Israel returned to Palestine with the Jews when they left Babylon. When we get to that phase of our subject, I will prove by both the Old and New Testaments that they did not! But here, I need to say that in the books that deal with the history of this return there is not the slightest mention, directly or indirectly, of the other kingdom or house of Israel.

There is a mention of the army of Samaria by Nehemiah, but you will find they belonged to the Post-Samaritans, who with others, opposed and hindered the Jews in their work, until finally they forced them to cease work on the temple. Here is that record. Nehemiah 4:1-2, *But it so happened, when Sanballat heard that we were rebuilding the wall, that he was furious and very indignant, and mocked the Jews. And he spoke before his brethren and the army of Samaria, and said, "What are these feeble Jews doing? Will they fortify themselves? Will they offer sacrifices? Will they complete it in a day? Will they revive the stones from the heaps of rubbish—stones that are burned?"* In the companion book: Ezra 4:1, *Now when the adversaries of Judah and Benjamin heard that the descendants of the captivity were building the temple of the Lord God of Israel.*

Following these statements is the account of a prolonged persecution of the Jews by those mongrel nations of Post-Samaritans. They hired counselors, wrote letters of protest, resorted to trickery and hypocrisy. A letter of protest was written to Artaxerxes, king of Persia, that was signed by many, together with, Ezra. Ezra 4:10, *The rest of the nations whom the great and noble Osnapper took captive and settled in the cities of Samaria.* This had the effect of stopping the work on the temple, and it did not begin again until during the second year of Darius, when these imported Samaritans again tried to hinder the progress. The account of this is given by the historian Josephus,¹⁴ as follows:

When the Samaritans, who were still enemies to the tribes of Judah and Benjamin heard the sound of trumpets, they came running together, and desired to know what was the occasion of the tumult. When they perceived it was the Jews who had been carried captive to Babylon and were rebuilding the temple, they came to Zerubbabel, and to Jeshua, and to the heads of the families, and desired that they would give them leave to build the temple with them, and to be partners with them in building it. They said, "We worship your God, and especially pray to him, and are desirous of your religious settlement, and this ever since Shalmaneser, the king of Assyria, transplanted us out of Cuthah and Medea to this place."

When they said this, Zerubbabel and Jeshua, the high priest, and the heads of the families of the Israelites, replied to them, "It was impossible for them to permit the Samaritans to be their partners, while they only had been appointed to build that temple at first by Cyrus, and now by Darius, although it was lawful for them to come and worship there if they pleased. They could allow them nothing but that in common with them, which was common to them with all other men, to come to their temple, and worship there."

¹³ Prof. C.A.L. Totten, *Our Race*, Ser 1, No. 1, The Mills of God, p. 187-188. March 20, 1890.

¹⁴ Flavius Josephus, 37-100 CE, historian, *The Complete Works of Josephus*, Grand Rapids, MI, Kregel Publications, 1981.

When the Cutheans heard this, for the Samaritans have that appellation (title), they were indignant, and persuaded the nations of Assyria to desire the governors to put a stop to the building of the temple. They endeavored to delay and distract the Jews in their zeal in the same manner as they had done formerly in the days of Cyrus, and again in the days of Cambysses afterwards.

This delayed matters for some time, but finally Darius ordered a search among the royal records, that resulted in the finding of the record of Cyrus concerning the restoration of the Jews, the building of the temple, and what the Lord commanded him in reference to them. The contents of this proclamation is given by Josephus,¹⁵ as follows:

Cyrus, the king, in the first year of his reign, commanded that the temple should be built in Jerusalem. The altar in height should be threescore cubits, and its breadth of the same, with three edifices of polished stone, and one edifice of stone of their own country. He ordained that the expenses of it should be paid out of the king's revenue. He also commanded that the vessels which Nebuchadnezzar had pillaged out of the temple and carried to Babylon should be restored to the people of Jerusalem, and the care of these things should belong to Sanadassar, the governor and president of Syria and Phoenicia, and to his associates. They were not to meddle with that place, but to permit the servants of God, the Jews and their rulers, to build the temple. He also ordained that they should assist them in that work. They were to pay to the Jews, out of the tribute of the country where they were governors, because of the sacrifices made by the Jews, bulls and rams, and lambs and kids of goats, and fine flour, and oil, and wine, and all other things that the priests should suggest to them. They should pray for the preservation of the king, and of the Persians, and for such as had transgressed any of these orders thus sent to them. Cyrus commanded that anyone transgressing these orders should be caught and hung upon a cross, and their substance confiscated for the king's use. He also prayed to God against anyone attempting to hinder the building of the temple, asking God to strike him dead, and thereby restrain their wickedness.

Josephus¹⁶ also relates another trick of these Cuthean Samaritans as follows:

When Shalmaneser, the king of Assyria, had been told that Hoshea, the king of Israel, had sent privately to So, the king of Egypt, desiring his assistance against him, he was very angry. He then made an expedition against Samaria, in the seventh year of the reign of Hoshea. When he was not admitted into the city by the king, he besieged Samaria for three years, and took it by force in the ninth year of the reign of Hoshea, in the seventh year of Hezekiah, king of Jerusalem, and quite demolished the government of the Israelites. He then transplanted all the people into Medea and Persia, along with King Hoshea, alive. When he had removed these people out of their land, he relocated other nations out of Cutha, a place so called, (for there is still a river of that name in Persia,) into Samaria, and into the country of the Israelites. So the northern kingdom of the Israelites were removed.

¹⁵ Josephus, op. cit.

¹⁶ Josephus, Ibid.

The Cutheans, who had been moved into Samaria, (now called in the Hebrew tongue Cutheans, but in the Greek tongue Samaritans) saw the Jews in prosperity. Thus they pretended they were changed, allied to the Jews, and called them kinsmen, as though they were derived from Joseph.

My object in inserting these quotations is threefold:

First. To show that not only the sacred writers, but also the secular historian, and the rulers, both friendly and unfriendly, who had to do with those Israelites who went into and came out of the Babylonian captivity, called them Jews.

Second. To show how the bitter feeling was engendered among the Jews against those Cutheans (Samaritans), whom they called Dogs, and of whom they never forgave, and with whom they never had any dealings. When Christ spoke to the woman of Samaria at the well, she was so surprised her first words were: John 4:9, "*How is it that You, being a Jew, ask a drink from me, a Samaritan woman? For Jews have no dealings with Samaritans.*"

Third. To show that neither Josephus, who writes on the Antiquities of the Jews, nor their enemies, the Cuthea-Samaritans, ever mix the northern nation Israelites with the Jewish Israelites.

Oh, how I thank God that He inspired Josephus to write concerning those imported nations in Samaria. Living in that land that had been the home of the Birthright kingdom, would sidle up to (become cozy with) the Jews, and claim kinship, **AS THOUGH THEY WERE DERIVED FROM JOSEPH**, when advantageous to them. What impudence! Think of the audacity of these imported mongrels claiming to be a portion of the Abrahamic birthright-holders. It is most fitting that the Jews should dub such a race of fawners (a false flattering manner) by the appropriate name of Dogs!

Both Ezra and Nehemiah, the Biblical historians of the return of the Jews from Babylon to Judea, give the genealogy and exact numbers of all who returned. The total is summed up in Ezra 2:64-65, *The whole assembly together was forty-two thousand three hundred and sixty, besides their male and female servants, of whom there were seven thousand three hundred and thirty-seven; and they had two hundred men and women singers.* Ezra says there were two hundred singing men and women, but Nehemiah puts the number of singers at two hundred and forty-five. This could easily have been the case by the time Nehemiah got there, for the return which he led was the second one, and did not take place until fourteen and a half years after the return led by Ezra. Yet in the genealogical records of this **whole assembly** of forty-nine thousand eight hundred and ninety-seven Jews, there is not a tribal name mentioned except those of Judah, Benjamin and Levi.

Please remember it is the people of these three tribes who compose the mass of the kingdom of Judah, who are called Jews!

Josephus tells us of an epistle written by Xerxes, the son of Darius, at the time when the Jews were getting ready to leave Babylon, and sent to Esdras (Ezra) which was why there was great rejoicing among them. He speaks of the effect it had upon them. So he read the epistle at Babylon to those Jews who went there, but he kept the epistle itself, and sent a copy of it to all those of his own nation that were in Medea. And when these Israelites had understood what piety the king had toward God, and what kindness he had for Esdras, they were all greatly pleased. Some of them were so moved they took their belongings with them, and came to Babylon, very desirous of going to Jerusalem. However, **the major portion of the people of Israel remained in that distant country**. Therefore, there are but two tribes in Asia subject to the Romans, while the northern kingdom is beyond the Euphrates until now (CE 95, or at the time of Josephus' writing), and are an immense multitude, and not to be estimated by numbers.

We note First and Second Kings, the Chronicles, Josephus, Ezra and Nehemiah, all speak of the kingdom of Judah at times, as **Judah and Benjamin**. This is why Josephus says there were only two tribes under the authority of the Romans.

The reason for this is supposed to be the fact that the Levites were priests who served in the temple, and did not count for anything when it came to the political and fighting strength of the Jewish people. The Levites were undoubtedly with Judah and Benjamin, as part of the Kingdom of Judah.

Aside from the mention of the tribal name of Asher, as the name of the tribe to which Anna, the prophetess belonged, Luke 2:36, there is not a tribal name used in any historic portion of the New Testament, except the three tribal names of the Jewish people, Judah, Levi, and Benjamin. The ancestors of Anna could easily have belonged to one of those scattered families who returned from Israel to the kingdom of Judah, because they would not serve Jeroboam's calves.

Chapter 10

Israel Lost

In spite of all the facts to the contrary, there remains a group of teachers, who without one word of historical proof, insist upon teaching that the Birthright Israelites returned with the Jewish Israelites from Babylon. At the beginning of the last century, there was a commentator who wrote two commentaries on The Revelation. Apparently he was a good man and had a pure heart, however, in so far as this subject is concerned, he certainly was not informed. In his writings he first asks the question: "Were not the ten tribes lost after the deportation of Shalmanezar, as none but Judah and Benjamin returned in the Exodus of Nehemiah?" Then answers it accordingly:

There is a general misapprehension and delusion on that subject. As the ten tribes were carried into captivity a hundred and thirty-four years before Judah and Benjamin; yet doubtless many of the ten tribes returned with them to Palestine. So the ten tribes were not lost, but they simply lost their tribe-hood, as they did not return in their organized tribes, but as individuals. Hence all of this hue and cry about the lost tribes, ransacking all the world to find them, and writing vast volumes, is a piece of twaddle and nonsense.

With one presumptive wave of the hand, he attempts to sweep from before our eyes the most important subject, **so far as the vindication of the Word of God is concerned**, that has ever made an appeal to a Bible-loving people for an honest hearing.

This same commentator speaks of The Exodus of Nehemiah, and the number who returned under Nehemiah, as though there were but one Exodus from Babylon. There were two, the first and largest being under Ezra, while that of Nehemiah was fourteen years later, and was composed of those Jews that were left of the Babylonian captivity, who did not return with Ezra.

He further says, "The ten tribes had been in the Chaldean Empire two hundred years at the time of the return from Babylon." But, the Biblical record says: 2 Kings 17:6, 18:11; 1 Chronicles 5:26, *The king of Assyria took Samaria and carried Israel away to Assyria, and placed them in Halah and by the Habor; the River of Gozan, and in the cities of the Medes.* Anyone who will take the time to search a map will find this is a region of country more than five hundred miles from Babylon. To me, it seems an insult to the integrity of God for any man to presume that the people of the northern kingdom ever saw Babylon.

This noted commentator further says: "Of course there was but a fraction of Judah and Benjamin who returned." But God says through Ezra 10:9, *"So all the men of Judah and Benjamin gathered at Jerusalem within three days."* Who is it that you believe? Do you believe God, through His word or do you believe this man? Is there any question in whom we should believe? None whatever! But since this brother says only a fraction of Judah and Benjamin returned, I ask where are the remaining fractions from which this fraction was taken? Since he tells us that most likely many of the ten tribes returned with that fraction, I ask where is the whole number from which the many came? Without waiting for an answer, I will hasten to say that when this man was driven to use the doubtless argument quoted above, he had evidently lost something, and the people in question are lost, at least to him.

There are some who want to quote Nehemiah 11:20, *And the rest of Israel, of the priests and Levites, were in all the cities of Judah, everyone in his inheritance.* Once again, look to see of whom this is spoken. In chapter eleven of Nehemiah we see the choosing, by lot, of who will live in Jerusalem and who in other cities. When chapters ten and eleven speak about Israel and Israelites, they both are

speaking about the tribes of Judah, Benjamin and Levi. Recall from the first part of this work that the Jews are part of Israel, however that the northern nation of Israel is not Jewish.

Now, when the Lord had determined to give Israel a certificate of divorce, He called Hosea to prophesy against her. In order to have a perfect type of her adulterous condition, God had Hosea to take a wife of harlotry and bear children of harlotry because of the people. Hosea 1:2, *The land had committed great harlotry by departing from the Lord.*

As the wife of the prophet bore children, the Lord took the privilege of naming them, and in each name uttered a prophecy. When the first daughter was born, Hosea 1:6-7, *Then God said to him: "Call her name Lo-Ruhamah (literally, No Mercy), for I will no longer have mercy on the house of Israel, but I will utterly take them away. Yet I will have mercy on the house of Judah."*

Hosea 1:8-10, *Now when she (the prophet's wife) had weaned Lo-Ruhamah, she conceived and bore a son. Then said God: "Call his name Lo-Ammi (literally, Not My People), for you are not My people, and I will not be your God." Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered. And it shall come to pass in the place where it was said to them "You are not My people," there it shall be said to them, "You are sons of the Living God."* Friends, do you catch the meaning of all this? Look! The name of the newborn son is Lo-Ammi, for God refuses any longer to be the God of that people among whom this child is born, therefore He casts them off and forsakes them.

Yet! Oh, do you see the immutability (sureness) of the promise of the covenant-making and covenant-keeping Jehovah, who after making an unconditional promise must keep it, even if some conditions do change? God has said it! He cannot lie! With him there is: James 1:17, *No variation or shadow of turning.* He has promised Abraham, Isaac and Jacob that their seed shall become: Genesis 17:5, *many nations.* Genesis 22:17, *"I will multiply your descendants as the stars of the heaven."* Genesis 35:11, 48:4, *"Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body."* Genesis 13:16; 28:14, *"And I will make your descendants as the dust of the earth; . . . you shall spread abroad to the west and the east, to the north and the south; and in you and in your seed all the families of the earth shall be blessed."* Afterward, He told Joseph that all these promises should be fulfilled in his sons, at that same time he made Ephraim His firstborn. Then in due time, He separated the Scepter and the Birthright, causing all the tribes to gather under one or the other, making two kingdoms of the entire Abrahamic posterity. 1 Kings 12:24, *"This thing is of me."*

For now: Hosea 4:17, *Ephraim is joined to idols.* They: Hosea 1:9, *"Are not my people."* and *"I will not be your God."* 1 Kings 9:7; 2 Kings 17:20; 2 Chronicles 7:20, *"I will cast out."* Hosea 1:10, *Yet,* in spite of this, and although driven from home by their enemies, *"the number of the children of Israel Shall be as the sand of the sea, which cannot be measured or numbered."* This language proves that, although cast off, they must still increase and fulfill their God-appointed destiny by growing into a multitude of people in the midst of the earth, and in due time become a great nation and a company of nations. Also, the words immediately following these show that while in that cast-out condition, and while developing into their destiny as regards multiplicity, they will become lost. So lost that they themselves will not know who they are. For it shall come to pass that, in the place where they go, they will be told they are not the people of God, not Jacob's seed, and they are not Israel. Yet at the time of the casting off they knew themselves to be Israel. And when they are told they are not the people of God, they shall have so forgotten their origin, they will believe it. If true, they certainly will be LOST, at least to themselves, and will need some one to prove to them that they are the descendants of God's chosen people. So, when the time comes, the Lord has said those persons shall be there, and shall say unto them: Hosea 1:10, *"You are sons of the Living God."*

While Israel was true to the Lord, she was likened to a delicate and comely woman, and the Lord called her his wife. But when she became an idolatrous nation, she was called a harlot, and the

Lord treated her as a woman who had broken wedlock, by giving her a certificate of divorce. After the Lord has *cast her out of his sight*, and allowed her to be carried away into Assyrian captivity, she is spoken of in prophecy as *forsaken*, a woman in *widowhood*, *a wife of youth*, *refused*, *barren* and *desolate*.

However, the Lord made a promise of redemption to lost Israel. Isaiah 54:4-10, *“Do not fear, for you will not be ashamed; neither be disgraced, for you will not be put to shame; for you will forget the shame of your youth, and will not remember the reproach of your widowhood anymore. For your Maker is your husband (once more), the Lord of hosts is His name; and your Redeemer is the Holy One of Israel; He is called the God of the whole earth. For the Lord has called you like a woman forsaken and grieved in spirit, like a youthful wife when you were refused,” says your God. “For a mere moment I have forsaken you, but with great mercies I will gather you. With a little wrath I hid My face from you for a moment; but with everlasting kindness I will have mercy on you,” says the Lord, your Redeemer.*

“For this is like the waters of Noah to Me; for as I have sworn that the waters of Noah would no longer cover the earth, so have I sworn that I would not be angry with you, nor rebuke you. For the mountains shall depart and the hills be removed, but My kindness shall not depart from you nor shall My covenant of peace be removed,” says the Lord, who has mercy on you.

You will also find by consulting this same chapter that, while barren, forsaken, and desolate, this same woman was to become the mother of more children than while married, or, in other words, Israel was to increase while cast out more than before. This is exactly what the prophet Hosea has declared in the prophecy that we have been considering.

The Lord further uses Hosea to teach that Israel would become lost after being cast out. Hosea 8:8-9; 2:5-6, *“Israel is swallowed up; now they are among the Gentiles like a vessel in which is no pleasure. For they have gone up to Assyria, like a wild donkey alone by himself; Ephraim has hired lovers. . . . ‘I will go after my lovers, who give me my bread and my water, my wool and my linen, my oil and my drink.’ Therefore, behold, I will hedge up your way with thorns, and wall her in, so that she cannot find her paths.”*

To show that the Scriptures, that I have just quoted, refer to Israel, and not the Jews, I call your attention to the opening words of chapter two where the following text appears. Hosea 2:1-2, *“Say to your brethren, ‘My people,’ and to your sisters, ‘Mercy is shown.’ Bring charges against your mother; bring charges; for she is not My wife, nor am I her Husband!”*

When God gave Israel the name of Lo-Ammi, or *not My people*, it was because He had cast them off, and they were no longer His people. When the Lord gives a name to a person, or a nation, He names them in harmony with their character or condition. While it is true that Israel was not at that time the people of God, Judah was ruling with Him, and was counted among the faithful, hence, they were Ammi, or *My people*.

When God gave Israel the name of Lo-Ruhamah, the meaning of which is *no mercy*, He did so because that name was characteristic of His attitude toward them. At that time He declared He would no longer have mercy upon them, but would cast them out. At that same time He said, Hosea 1:7, *“I will have mercy upon the house of Judah.”* So, if Israel was Lo-Ruhamah, the one not having mercy, then Judah was Ruhamah, the one where mercy was shown, and that word **Lo** is the Hebrew negative. In the Scriptures under consideration, the words Ammi, Lo-Ammi, Ruhamah, and Lo-Ruhamah are Hebrew words that are transferred, but not translated.

These things being true, it is clear that the brethren Ammi, and their sisters Ruhamah, who are exhorted to bring charges, are the Jews and Jewesses of the kingdom of Judah. It is they who are exhorted to bring charges against their mother, i.e., to bring charges against the one from which they came, namely: **THE KINGDOM OF ISRAEL!**

Yes, Israel is she of whom the Lord has said, *“For She is not my wife, nor am I her Husband!”* She is the woman of harlotry, who had broken wedlock, had run after hired lovers, and asked counsel of cattle and stone images. She, who was joined to Jeroboam’s calves, and of whom, after she was sent adrift, the Lord said He would hedge up her way, and wall her in: *“So that she cannot find her paths.”* because she is lost.

The Lord further declares: Hosea 13:1-3, *When Ephraim spoke, trembling, he exalted himself in Israel; but when he offended through Baal worship, he died. Now they sin more and more, and have made for themselves molded images, idols of their silver, according to their skill; all of it is the work of craftsmen. They say of them, “Let the men who sacrifice kiss the calves!” Therefore they shall be like the morning cloud and like the early dew that passes away, like chaff blown off from the threshing floor and like smoke from a chimney.*

The smoke from a chimney has disappeared, after the sun has risen and scattered the morning cloud, after the dew has been drawn from leaf and blade, and passed away. If I were to ask you to *hunt* that scattered cloud, to *search* for that smoke, and *find* again that dew, I am certain you would be willing to admit they were lost. This is certainly what the Lord intends for us to understand concerning the kingdom known as Israel, for subsequent to this, and yet prior to the time when the Jews went into the Babylonian captivity, He declares, through the prophet: Jeremiah 50:6, *“My people have been lost sheep. Their shepherds have led them astray.”* If you need to ask who are these shepherds, they are the leaders of this people. Yes! The government (king) and spiritual advisors (the low of the lowest class within Israel) who are leading (shepherd of) the people. If you think all this is over and fulfilled, I ask that you continue to read and understand what the prophecy says pertaining to Israel.

Ezekiel not only confirms these prophets, but he visited Israel before Nebuchadnezzar destroyed Jerusalem and took the Jews to Babylon. Ezekiel 1:1, *“As I was among the captives by the river Chebar, that the heavens were opened and I saw visions of God.”* You will find by consulting any map of this area that the river Chebar is in the same region of country with Habor, Halah and the river Gozan, where the Israelites were deported by Shalmaneser, king of Assyria. In fact, the rivers Gozan and Halah empty into the Chebar, which, in turn, empties into the Euphrates.

Ezekiel 3:15-17, *Then I came to the captives at Tel Abib, who dwelt by the river Chebar; and I sat where they sat, and remained there astonished among them seven days. Now it came to pass at the end of seven days that the word of the Lord came to me, saying, “Son of man, I have made you a watchman for the house of Israel; therefore hear a word from My mouth, and give them warning from Me.”* After speaking of many who should be destroyed by sword, famine and pestilence because of their abominations, and how He would scatter their bones round about the altars of their idols, He says: Ezekiel 6:8-9, *“Yet I will leave a remnant, so that you may have some who escape the sword among the nations, when you are scattered through the countries. Then those of you who escape will remember Me among the nations where they are carried captive.”*

Again, the offended God of Israel uses Ezekiel to declare. Ezekiel 22:15, *“I will scatter you among the nations, disperse you throughout the countries, and remove (— What? You from off the earth? No, instead —) your filthiness from you.”* After this, the Lord declares this dispersion (scattering) to have been accomplished. Ezekiel 36:19-24, *“So I scattered them among the nations, and they were dispersed throughout the countries; I judged them according to their ways and their deeds. When they came to the nations, wherever they went, they profaned My holy name—when they said of them, ‘These are the people of the Lord, and yet they have gone out of His land.’ But I had concern for My holy name, which the house of Israel had profaned among the nations wherever they went.”*

Therefore say to the house of Israel, thus says the Lord God: *“I do not do this for your sake, O house of Israel, but for My holy name’s sake, which you have profaned among the nations wherever you went. And I will sanctify My great name, which has been profaned among the nations, which*

you have profaned in their midst; and the nations shall know that I am the Lord,” says the Lord God, “when I am hallowed in you before their eyes. For I will take you from among the nations, gather you out of all countries, and bring you into your own land.”

The Jews were taken into Babylon and returned, but the house of Israel, as stated here, was scattered throughout all countries, so for the vindication of God’s holy name, He declared that He should yet be hallowed in the eyes of all nations by saving Israel and bringing them back to their own land. When this takes place Israel shall come from all countries. This takes place at Shiloh, or the second coming of Christ. Now, there will be many who believe this occurred in 1948 when the present day country of Israel was established and the Jews traveled back to that country. Please understand that the creation of Zionist Israel was the formation of a country for the Jews, that means Judah, who were dispersed by the Romans, between about 64 to 72 CE, and cast out of Palestine. The creation of the country of Israel in 1948 did not bring the Northern Kingdom, known as Israel, back to their homeland!

Notice in two of these quotations Israel is called, *the dispersed*. This will enable us to understand: Zephaniah 3:10, *From beyond the rivers of Ethiopia My worshipers, the daughter of My dispersed ones, shall bring My offering.*

Since we understand *the dispersed* are the lost tribes, that composed the Birthright kingdom, we comprehend the grave importance of the question asked by the chief priest of Judah. John 7:32-35, *The Pharisees heard the crowd murmuring these things concerning Him; and the Pharisees and the chief priests sent officers to take Him. Then Jesus said to them, “I shall be with you a little while longer, and then I go to Him who sent Me. You will seek Me and not find Me, and where I am you cannot come.” Then the Jews said among themselves, “Where does He intend to go that we shall not find him? Does He intend to go to the dispersion among the Greeks and teach the Greeks?”*

This very question reveals the fact the Jews knew the lost tribes were dispersed among the nations, and they did not know where they were; hence, they could not go to them. They also comprehended the fact that, if this man called Christ should prove to be the long-expected Messiah, He did know where the lost people were, and could go to them! It is also an admission, from the chief priest of Judah, that a portion of that race remained lost!

Isaac Leeser¹⁷ records in his great work, *The Jewish Religion*, Volume I, page 256:

Let us observe that by this return of the captives (from Babylon) the Israelite nation was not restored; since the ten tribes, who had formerly composed the kingdom of Israel, were yet left in banishment; and to this day the researches of travelers and wise men have not been able to trace their fate.

I find it amazing that Leeser, even as an eminent Jewish scholar, appears to have overlooked much of scripture pertaining to the lost tribes. Somehow, even with all the technology of our day there is something wrong with the viewpoint of eminent and scholarly men of theology who cannot, or will not, reveal the truth and explain the various statements of the Bible concerning the two kingdoms and the associated Scepter and Birthright.

Micah also falls into exact line with the rest of the prophets, for through him, the Lord declares, Micah 2:12-13, *“I will surely assemble all of you O Jacob, I will surely gather the remnant of Israel; I will put them together like sheep of the fold, like a flock in the midst of their pasture; they shall make a loud noise because of so many people. 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.”*

¹⁷ Isaac Leeser, 1806-1868, an eminent Jewish scholar, who translated the Hebrew Scriptures for the English speaking Jews, *The Jewish Religion*.

The reason the Lord says He will assemble and put them together is because Israel was taken into captivity on more than one occasion. Prior to the time when Shalmaneser took the main body of the kingdom of Israel into Assyria, it seems a former king (Tiglath-Pileser III¹⁸) had taken the Reubenites, the Gadites, a portion of Naphtali, and one of the half tribes of Manasseh: 2 Kings 17:6, 18:11; 1 Chronicles 5:26, *“And placed them in Halah and by the Habor, the River of Gozan.”* Later, the rest of the Northern Kingdom were taken to this same region.

As already noted, the last Josephus knew concerning the lost tribes is that they were beyond the river Euphrates. This river begins around the foot of Mount Ararat, up in the Caucasian Pass between the Black and Caspian Sea. Israel was making a great noise because of the multitude, as they went out through this pass, gate, or entrance, and became lost.

The meaning of, *“Their king will pass on before them,”* will be explained later.

If it could be proven that Israel returned with Judah from the Babylonian captivity, it would only prove that her prophetic history was not fulfilled, and those prophets that both Jews and Christians have received as the true prophets of God, are but lying prophets. For Jeremiah has given utterance to prophetic sayings in full accord with those of the prophets already quoted, and covers the same subject, but gives additional facts.

Jeremiah 16:13-21, *“Therefore I will cast you out of this land into a land that you do not know, neither you nor your fathers; and there you shall serve other gods day and night, where I will not show you favor. Therefore behold, the days are coming,” says the Lord, “that it shall no more be said, ‘The Lord lives who brought up the children of Israel from the land of Egypt,’ but, ‘The Lord lives who brought up the children of Israel from the land of the north and from all the lands where He had driven them.’ For I will bring them back into their land which I gave to their fathers.”*

“Behold, I will send for many fishermen,” says the Lord, “and they shall fish for them; and afterward I will send for many hunters, and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks.” In my soul, I know that God has assigned me as one of these hunters. This book is telling of that journey toward truth for the children of Israel.

“For My eyes are on all their ways; they are not hidden from my face, nor is their iniquity hidden from My eyes. And first I will repay double for their iniquity and their sin, (be forewarned that God’s punishment upon Israel shall be doubled because of their iniquity and their sin) because they have defiled My land; they have filled My inheritance with the carcasses of their detestable and abominable idols. O Lord, my strength and my fortress, my refuge in the day of affliction, the Gentiles shall come to You from the ends of the earth and say, “Surely our fathers have inherited lies, worthlessness and unprofitable things. Will a man make gods for himself, which are not gods? Therefore behold, I will this once cause them to know, I will cause them to know My hand and My might; and they shall know that My name is the Lord.”

I have given the above quotation in full and at length, because, as a prophecy, it contains the facts of the casting out and return of Israel, together with a brief epitome of their history while they are cast out. Consider what is written:

1. *I will cast you out of this land* — We know they were taken into Assyria.
2. *Into a land that you do not know* — They were not to remain in Assyria.
3. *Neither you nor your fathers* — A land unknown to the entire race, and as they were among the most, if not the most, civilized nations on earth. I feel safe in saying it was to be a long way from their home. They were to move on through the nations until they came into unknown regions, into the uninhabited and unexplored wilderness beyond the pales of civilization.
4. *There you shall serve other gods day and night* — They can then and there get their fill of idolatry.

¹⁸ Tiglath-Pileser III, king of Assyria, reigned 745-727 BCE, 1 Chronicles 5:6

5. *Where I will not show you favor*, i.e., not ease their punishment, until as God says, He has first repaid double *their iniquity and their sin*; because they have defiled His land, they have filled His inheritance with the carcasses of their detestable and abominable idols, i.e., Jeroboam's calves, Ahab's image of Baal, Moloch, etc.

6. When He says He will not show them favor, the context proves He means for a certain season or period. For God says, "*For I will bring them back into their land*," that is the Samaritan portion of Palestine.

7. *I will send for many* (Hebrew, *rab* — abundant, enough, plenteous, a multitude) *fishermen* — Jesus said to His disciples: Matthew 4:19; Mark 1:17, "*I will make you fishers of men*." He came to his own tribal house, Judah, but His own received Him not, and then He said to them: Matthew 23:38; Luke 13:35, "*See! Your house is left to you desolate*." Jesus then said to his fishers: Matthew 10:6, "*But go rather to the lost sheep of the house of Israel*."

To show that the Apostles did fish and even reached Rome as early as 60 CE, I must include some passages and history of Tacitus.¹⁹ Tacitus is considered to be one of the greatest Roman historians. He lived in what has been called the Silver Age of Latin literature. He is known for brevity and compactness of his Latin prose, as well as for his penetrating insights into the psychology of power politics. Tacitus referred to Christ, his execution by Pontius Pilate and the existence of early Christians in Rome in one page of his final work, *Annals*, book 15, chapter 44. The context of the passage is the six-day Great Fire of Rome that burned much of the city in 64 CE during the reign of Roman Emperor Nero. The passage is one of the earliest non-Christian references to the origins of Christianity, the execution of Christ described in the Canonical Gospels, and the presence and persecution of Christians in 1st-century Rome.

Scholars generally consider Tacitus' reference to the execution of Jesus by Pontius Pilate to be both authentic, and of historical value as an independent Roman source. Furthermore, scholars view it as establishing three separate facts about Rome around 60 CE: (1) that there were a sizable number of Christians in Rome at that time; (2) that it was possible to distinguish between Christians and Jews in Rome; and (3) that at that time pagans made a connection between Christianity in Rome and its origin in Roman Judea.

The key part of the passage reads as follows (translation from Latin by A. J. Church²⁰ and W. J. Brodribb,²¹ 1876):

Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judæa, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind.

Six hundred and thirty years prior to the time of Christ, one hundred and twenty years after Israel had been cast out, and before the house of Judah was taken to Babylon, God had said through the

¹⁹ Publius Cornelius Tacitus, c. 56 CE-after 117, senator and historian of the Roman Empire, two major works cited here, *Historiae* (Histories), 105 and *Ab excessu divi Augusti* (Annals), 117.

²⁰ Rev. Alfred John Church, M. A., 1829-1912, English classical scholar, prof. of Latin and author.

²¹ William Jackson Brodribb, M. A., 1829-1905, English scholar.

mouth of Jeremiah. Jeremiah 50:6, “*My people have been lost sheep. Their shepherds* (their priests, who were of the lowest type of the people) *have led them astray; they have turned them away on the mountains. They have gone from mountain to hill* (wandering); *they have forgotten their resting place,* i.e., their home.”

8. *They shall fish for them* — In the days of the gospels, **these fishers of men were successful!** Lost Israel takes the bait and is fished. Hallelujah!

All this is in harmony with the prophetic history of Israel, as told by the other prophets. For when Hosea is being used to prophesy concerning Israel being hedged in with walls and thorns, and losing her paths, the Lord further adds: Hosea 2:14, 16-17, “*Therefore, behold, I will allure her, will bring her into the wilderness, and speak comfort,* i.e., speak friendly to her heart, *to her . . . and it shall be, in that day,” says the Lord, “That you will call Me ‘My Husband,’ and no longer call Me ‘My Master,’ for I will take from her mouth the names of the Baals, and they shall be remembered by their name no more.”* Is it any wonder that this same prophet declares: Hosea 14:8, “*Ephraim shall say, ‘What have I to do anymore with idols?’*”

Israel received the gospel while cast out. Jeremiah 31:2, *Thus says the Lord: “The people who survived the sword found grace in the wilderness—Israel, when I went to give him rest.”* The law came from Moses, but grace and truth came from Jesus Christ. Hence, the lost sheep of the house of Israel received the gospel blessings because of the fishers sent to them.

9. *Afterward I will send for many hunters, and they shall hunt them* — The violent protest of our brother, from whose commentary we quoted earlier, is prima-facie evidence that this prophecy concerning the hunting for them has been, and is being fulfilled. “Hence, all of this hue and cry about the lost tribes, ransacking all the world to find them, and writing vast volumes, is a piece of twaddle and nonsense.” Thousands of people are now studying (Glory to God!) great books (Thank God for them!) claiming to identify the *lost tribes*. Amen! and Amen! For God says, “*They shall hunt them!*”

Another of those who object to so much hunting, Rev. George Rawlinson,²² has unwittingly proved this prophecy to have been fulfilled, for he says: “*They* (the lost tribes) *have been found a hundred times in a hundred different localities.*” This proves that the Lord, in order that His word of truth be fulfilled, has, to say the least, raised up one hundred hunters. Had Prof. Rawlinson said, “*They were supposed to have been found a hundred times in a hundred different localities,*” we could not doubt his statement was true. For it is true that thousands are studying, writing, and ransacking the world, to find the lost tribes of Israel. The prophecy concerning the hunters and the hunted stands vindicated, albeit, many have hunted in vain!

Otherwise, I am forced to the conclusion that one of the holy men (Jeremiah) who was moved by the Holy Spirit to write a portion of the Bible was jesting, when he wrote concerning a group of men who should become hunters of the lost tribes. God has furnished the hunters, for it is by reading His Word that they become inspired to hunt. I am also forced to conclude that God would establish the outcome for the benefit of the human race.

10. It is evident from the declaration, “*they are not hidden from my face*” that the people in question were hidden from others, or else, why should the Lord say they were not hidden from him? If they were not hidden from the Lord, from whom were they hidden?

I answer —The Hunters!

11. The nineteenth verse of Jeremiah chapter 16 relates to Gentiles who shall come unto the Lord from the ends of the earth. The Hebrew word (*Goy*) which is here translated **Gentiles**, is often translated as nations, people, tribes, and far away people. God had told Israel He would cast them afar

²² Rev. George Rawlinson, M.A., F.R.G.S., 1812-1902, historian, Church of England clergyman, and prof. of Ancient History at Oxford University, younger brother to Henry Rawlinson, *The Historical Evidences of the Truth of the Scripture Records Stated Anew*, 1859.

off, and in Jeremiah 1:10 this same Hebrew word is translated *nations*. While speaking to Joseph-Ephraim-Samaria-Israel, the Lord says: Jeremiah 31:9-10, *“For I am a father to Israel, And Ephraim is My firstborn. Hear the word of the Lord, O nations (Goy), and declare it in the isles afar off,” and say, “He that scattered Israel will gather him, and keep him as a shepherd does his flock.”*

12. We are considering in this prophecy that we are told these nations shall yet come: Jeremiah 16:19, . . . *From the ends of the earth and say, “Surely our fathers have inherited lies, worthlessness and unprofitable things.”*

How?

Do not forget, Hosea has prophesied concerning the same people, saying that in the place where it shall be said to them: Hosea 1:10, *“You are not My people.”* There it shall be said to them, *“You are sons of the living God.”* (also verse 10) These people shall return to their home and to their Lord, who will be there waiting for them when they get there. There they shall say, We have inherited lies, for we have been told that we were not the seed of Abraham, but now we know that we, too, have Abraham as our father.

13. Then, says the Lord: Jeremiah 16:21, *“I will cause them to know My hand and My might; and they shall know that My name is the Lord.”*

So, we find while Israel was taken into Assyria, they were not to stay there, but were to wander to an unknown country, called the wilderness. Eventually, when they have fulfilled their destiny by becoming **many nations**, with the head of the nations in the Isles of the Sea, the Lord is to gather them from there. It is evident that the school of teachers, who say Israel returned with Judah from Babylon, do not know where the Birthright kingdom is, thus making it quite clear they are *lost* even to those who say there is no lost Israel!

The above facts are in harmony with still another book of history as contained in the apocrypha book of Ezra, i.e., Esdras.²³ Mind you, I do not assert this book (Esdras) is inspired, although there are thousands who believe it is. I give it simply as corroborative history. Esdras had seen a vision in which there were two companies, one a warlike and the other a peaceful company. The declared explanation of the peaceful company is as follows: 2 Esdras 13:39-47:

And whereas thou sawest that he gathered another peaceable multitude unto him; those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea (Hosea), the king whom Salmanasar (Shalmaneser) the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might keep their statutes, which they never kept in their own land. 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.

²³ Esdras, taken from the Apocrypha, Translated out of the original tongues: and with the former translations diligently compared and revised, by his majesty's special command. World Publishing, Iowa Falls, Iowa. Published by World Bible Publishers, Inc., Grand Rapids, MI.

Every statement made in this extract is corroborated by unquestioned canonical writings, as we have shown, except one. Isaiah defines that one as follows: Isaiah 11:15-16, *The Lord will utterly destroy the tongue of the Sea of Egypt; with His mighty wind He will shake His fist over the river, and strike it in the seven streams, and make men cross over dryshod. There will be a highway for the remnant of His people who will be left from Assyria, as it was for Israel in the day that he came up from the land of Egypt.*

Mind you, Isaiah does not say they shall come from Assyria, he is speaking of the remnant of Israel *left from Assyria*, i.e., the Assyrian captivity. The tongue of the Sea of Egypt, or as used in the KJV the Egyptian sea, is not enroute from either Babylon or Assyria. The tongue of the Egyptian sea is a tongue of the Red sea, and the river with seven streams, mouths, or deltas, is the river Nile, that waters Egypt. These are in a direction from Palestine which is diametrically opposite to that of Assyria and Babylon.

Think, and employ sound reasoning to understand that this work is illustrating the prophecies of the Lord God of Israel concerning the lost tribes. Prudent men will show that even so, there were some out of all the tribes who returned to the kingdom of Judah in the days of Rehoboam, the first king of Judah. This is no doubt the reason the Jews, upon their return from Babylon, offered twelve bulls for all Israel, as a burnt offering to the Lord. But, this work concerns the lost house of Joseph, that is, *The Lost Birthright Nation*. The Jews, although denationalized and scattered everywhere by the Romans, returned to a new country of Israel in 1948 and have never been lost. However, as foretold, they have always been so *well known* that they have become a *byword*, i.e., Jews. Consequently, they have never been hunted. But there is a prophecy in Psalms concerning a people by the name of *Israel*, spoken of as the hidden people of the Lord (KJV), that He is called upon to defend from their enemies. It is declared: Psalms 83:3-4, *They have taken crafty counsel against Your people, and consulted together against Your sheltered ones. They have said, "Come, and let us cut them off from being a nation, that the name of Israel (the Northern Kingdom) may be remembered no more."*

Hence, there is a people who bear the name of Israel, that we have learned is the name of the Birthright nation. Israel, i.e., meaning the entire race — both Israel and Judah, now hidden, and has been in the distant past from all except the Omnipotent One, or the Lord God of Israel shall be found and joined with Judah.

Part Two

The Scepter

The Promise to David
of a Perpetual House,
Throne, and Kingdom

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?

2 Chronicles 13:5

Chapter 11

The Scepter and the Davidic Covenant

There should be no question among those who have followed thus far, that the Birthright people have been cast into an unknown and faraway country, that was basically an uninhabited and unexplored wilderness when they entered. While Israel has been exploring, pioneering and settling this wilderness, the Lord has so hedged up their way that they can find neither the paths by which they came nor the place from whence they came. Although lost, insofar as their national identity is concerned, they are in the place in the wilderness where the Lord has said they shall find grace, and where He has promised to speak comforting words to their hearts.

There we will leave Israel to fulfill their appointed destiny of becoming a multitude of nations. We will follow the history of the Scepter, or Jews, and learn what the Word of the Lord has revealed concerning it presently and its future. If God has been true to His word, and unless the faith of Abraham, Isaac and Jacob has become of no effect, then the Scepter, as well as the Birthright, has not only a present existence, but a glorious future!

Think about it, when God made the covenant with Abram in which He made him (prospectively) the father of many nations, thereby changing his name to Abraham, He gave the promise: Genesis 17:6; 35:11, *"Kings shall come from you."* When the promise concerning the multiplicity of nations was told to his wife, whose former name was Sarai, but now Sarah, or *princess*, it was said: Genesis 17:16, *"Kings of peoples shall be from her."* Therefore, by the choice or election of God they were made a royal family and the progenitors of a race that was to develop into *many nations*. They were to spread abroad to the North, South, East and West. This, of course, includes a Scepter, the emblem and sign of royalty.

These promised blessings, given by the Lord and confirmed to Abraham by an oath, were received by him in faith, and counted as though they were already in existence. The simple reason: when a thing is promised by the Lord and received by anyone in faith, that thing must eventually materialize, because faith is the God-given force or power that will, and must eventually bring promised things into existence. Hence both **the Birthright** and **the Scepter** blessing was passed from Abraham to Isaac as a real inheritance. Isaac in turn bestowed them upon Jacob. Jacob desired them to exist already, was willing to strike bargains for them and even resort to fraudulent measures to get possession of them.

At the death of Jacob, these two covenant blessings, the Birthright and the Scepter, were separated. The Birthright fell to one of his sons and the Scepter to another. Jacob gave the *Scepter* blessing to *Judah* and his lineage at the time of his death. The prophecy he gave with it was: Genesis 49:10, *The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to Him shall be the obedience of the people.*

Saul was chosen king after the Abrahamic people had cried down the Divine Theocracy, rejected the Lord as their king, and insisted on having a human king. Although Saul was not of the royal line, but a Benjamite, he was permitted to reign, for the Lord had determined to give the people the desire of their hearts. After the downfall of that haughty Benjamite, David, a son of the house of the royal family, was enthroned, and the promises were reiterated concerning the royal lineage. These were the promises that had been emphasized to Judah by his dying father when he bestowed on him the covenant blessing of royal fatherhood.

When the Scepter covenant was confirmed to David, the Lord gave the message through Nathan the prophet in these words: 2 Samuel 7:12-16, *"When your days are fulfilled and you rest with your*

fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he shall be My son. If he commit iniquity, I will chasten him with the rod of men and with the blows of the sons of men. But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you. And your house and your kingdom shall be established forever before you. Your throne shall be established forever.”

David was so impressed with the magnitude of this prophecy and with the period of time that it covered, he sat before the Lord in the Temple pondering over it, until in wonderment he exclaimed: 2 Samuel 7:18-19, *“Who am I, O Lord God? And what is my house that You have brought me this far? And yet this was a small thing in Your sight, O Lord God, i.e., the present power, glory and prestige of David’s house, throne and kingdom: and You have also spoken of Your servant’s house for a great while to come. Is this the manner of man, O Lord God?”* No! It is not the manner of man to prophesy concerning things *for a great while to come*, but it is the manner of God. Yes! It is the manner of God to make good that which He has spoken! David understood this, so he prayed: verse 25, *“Now, O Lord God, the word which You have spoken concerning Your servant and concerning his house, establish it forever and do as You have said.”*

If it is possible to put such power into written words as shall yet come from the Voice that shall sound the seven thunders, I pray the above facts compel my readers to see it is not the spiritual throne, scepter, house, nor the heavenly kingdom, of which are therein spoken. It is the literal throne, the earthly kingdom, and the lineal house of the Judo-Davidic family who are the subjects of this prophecy, and *all these are to endure FOREVER!*

There is, in this prophecy a note of warning to David’s successors. *“I will chasten him with the rod of men and with the blows of the sons of men.”* It is not at all presumable that the Ruler, sitting on the spiritual throne, and holding the scepter over the heavenly kingdom, would commit iniquity, hence, no such threat could have been given with reference to Him. When the warning is applied to Solomon, the immediate successor of his father David, and to others of the royal line, it is altogether another question, for many of them were wicked men.

Further, this prophecy was to go into effect when David’s *days are fulfilled* and when the son, who should be set up after him, would build a house for God. Solomon, who was *set up* after David, did build a house to the Lord, the temple at Jerusalem, but the Messiah has never, as yet, built any such house. Before the temple was built, and when Solomon was giving orders to Hiram concerning the material for its construction, he said: 1 Kings 5:5, *And behold, I purpose to build a house for the name of the Lord my God, as the Lord spoke to my father David, saying, “Your son, whom I will set on your throne in your place, he shall build the house for My name.”*

When the temple was finished, Solomon, stood before the altar of the Lord, in the presence of all the congregation of Israel. His hands were uplifted toward heaven, in that wonderful prayer at the dedication of the temple. 1 Kings 8:20-25, *“So the Lord has fulfilled His word which He spoke; and I am filled the position of my father David, and sit on the throne of Israel, as the Lord promised; and I have built a temple for the name of the Lord God of Israel. . . . Lord God of Israel, there is no God in heaven above or on earth below like You, who keep Your covenant and mercy with Your servants who walk before You with all their hearts. You have kept what You promised Your servant David my father; You have both spoken with Your mouth and fulfilled it with Your hand, as it is this day. Therefore, Lord God of Israel, now keep what You promised Your servant David my father, saying, ‘You shall not fail to have a man sit before Me on the throne of Israel, only if your sons take heed to their way, that they walk before Me as you have walked before Me.’”*

We see that Solomon understood that the throne, the kingdom, and the lineal house of David should stand forever. Solomon not only understood this, but declared it before all the congregation of

Israel, so the entire nation should be fully aware of this fact. This was thoroughly known in Israel and acknowledged by her prophets. Abijah stood upon a mountain in Ephraim and cried out in his zeal that the lineal rights of the royal family might not be ignored. This was at the time of the division of the race into two kingdoms in the days of Rehoboam and Jeroboam. 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 (not son, not one, but many) by a covenant of salt?”* The marginal reading is, **a perpetual covenant.**

The eighty-ninth Psalm contains much light regarding the covenant under our consideration, that the Lord made with David and his sons, concerning the perpetuity of his throne, *scepter*, kingdom, and his posterity. In it the Lord declares: Psalms 89:3-4, *“I have made a covenant with My chosen, I have sworn to My servant David: ‘Your seed I will establish forever, and build up your throne to all generations.’”* Not a few, not some, not even *many*, but all generations.

Continuing, He says: Psalms 89:28-34, *“My mercy I will keep for him forever, and My covenant shall stand firm with him. His seed also I will make to endure forever, and his throne as the days of heaven. If his sons forsake My law, and do not walk in My judgments, if they break My statutes, and do not keep My commandments, then I will punish their transgression with the rod, and their iniquity with stripes. Nevertheless, My loving kindness I will not utterly take from him, nor allow My faithfulness to fail. My covenant I will not break, nor alter the word that has gone out of My lips.”* Surely it is not possible to break the force of these words. The proposition could not be stated in stronger terms! The Lord simply will not break His covenant! He will not change, nor modify, nor in any way, or for any reason, alter the word He has spoken, even if the children of David do forsake His law and break every commandment in His statute book. If they do break His law, He will chastise and punish with **the rod** and **with stripes**, but He will not allow His faithfulness to fail. The covenant is unconditional. It *shall stand firm* no matter how often they are punished with rod and stripes for their transgressions. **No matter how severe the punishment, the fact remains that the throne, the scepter, the kingdom and the seed, must endure forever!**

The fact is that in this confirmation of the Davidic covenant, the Lord uses the expressions, **his sons, they** and **their**, all in the plural form, and since in the present tense are proof this covenant does not have reference to the spiritual reign of the Christ. Furthermore, it could not possibly be making reference to the Christ, He of whom the prophet wrote saying: Isaiah 9:6, *“For unto us a Child is born, unto us a Son is given. And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.”* I say it is not possible for this Prince of Peace, who is the Mighty God in the flesh to break His own commandments, forsake His own law, or disregard His own statutes, and then punish Himself for His own wickedness. No! These warnings do not apply to the Immortal One, but to the frail mortal sons of David. Solomon was the first son the Lord punished for his wickedness, as we learn by referring to: 1 Kings 11:9-13, *“So the Lord became angry with Solomon, because his heart had turned from the Lord God of Israel, who had appeared to him twice, and had commanded him concerning this thing, that he should not go after other gods; but he did not keep what the Lord had commanded. Therefore the Lord said to Solomon, ‘Because you have done this and have not kept My covenant and My statutes, which I have commanded you, I will surely tear the kingdom away from you and will give it to your servant. Nevertheless I will not do it in your days, for the sake of your father David; I will tear it out of the hand of your son. However I will not tear away the whole kingdom; I will give one tribe to your son for the sake of my servant David, and for the sake of Jerusalem which I have chosen.’”*

Please notice how perfectly the facts agree, in every detail, with the declared purpose of God. Solomon, the seed (son) of David, who was set up after him, sat on the throne in the position of his father, built and dedicated the house of the Lord, did forsake his God and refuse to obey His command-

ments. If God is true to His word, He must punish any of the descendants of David who thus forsake His law. So, as a punishment to Solomon, He purposes to take the greatness and power of the whole kingdom away from his son, who, as Solomon hopes, should inherit the throne, crown, scepter and entire kingdom, in all its glory. Instead, the Lord purposes to take away the greater part of the national strength and power of the kingdom and give it to one of the servants of Solomon instead of the royal heir!

But while the Lord is declaring unto Solomon the punishment which He purposes to inflict upon him for his disobedience, He is careful to say: verse 13, *“However I will not tear away the whole kingdom; I will give one tribe to your son.”*

Why not **tear away all the kingdom?**

The Divine reply is, *“for the sake of my servant David!”*

Why for David’s sake?

Because the Lord gave the **kingdom of Israel to David and his sons forever!**

Ah, He dare not take away the entire kingdom from that royal line! Yes, I can say **dare not**, and emphasize it, and, I may, also, add all such expressions as will voice protest or express the impossibility of such a thing! Indeed, the Lord Himself has uttered a stronger protest than mine could ever be! I say this because in the Psalm that we have under consideration, the Lord said: *“My covenant I will not break, nor alter the word that has gone out of My lips.”* In the very next statement, the Lord made use of words that forever shut the door of retreat. He not only took an oath, in which He pledged His own holy character, but He brought the physical universe into the contract, or at least that portion that involves the continued existence of the present arrangement of our solar system. His declarations are: Psalms 89:35-37, *“Once I have sworn by My holiness; I will not lie to David: his seed shall endure forever, and his throne as the sun before Me; it shall be established forever like the moon, even like the faithful witness in the sky.”* And, in the twenty-ninth verse of that same Psalm is the following: *“His seed also I will make to endure forever, and his throne as the days of heaven.”*

If we are willing to give these words their full and natural meaning, surely, we must see clearly it is the intention of the Lord that we should understand. As long as the sun and the moon keep their appointed places in the heavens this covenant remains. The sun and moon must travel their orbits, continuing to make their proper changes, passing through their ellipse, or completing their lunar rotations. They must rise over, shine down upon, and set beyond the limits of a kingdom on this earth, over which some member of the Judo-Davidic family is holding the scepter. So long as the sun and the moon continue to say, by their very presence in the heavens, we are witnesses to men, throughout all generations, that the Lord God of Israel has not lied to His servant David.

Furthermore, it is certain that the expressions, **days of heaven**, and **a faithful witness in the sky**, as used in these Scriptures, are purely cosmic, and refer to the stellar and atmospheric heavens. Hence the throne, kingdom, scepter and family of David must endure, **as the days of heaven**; so long as the earth continues to revolve on its own axis, thus giving to itself that diurnal (daily) motion that causes day and night to succeed each other, and enables the sun and moon to perform their functions of lighting the day and night.

But! Says one, don’t these sayings apply to the kingdom and throne in heaven, where Christ, the seed of David, is now sitting at the right hand of God? Isn’t the New Jerusalem the celestial capital of that kingdom? To this I am compelled to give a negative answer, for that celestial city has: Revelation 21:23, *No need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light*. But! Questions another persistent spiritualizer, doesn’t the seed and throne mentioned in these Scriptures refer to the Christ, who is the Son of David, in his *spiritual* kingdom? Again I am compelled to reply in the negative. A mere glance at the content will reveal the fact that the Lord is dealing with a very earthly seed and kingdom. The declaration is made concerning the sons of David. If they do not walk in His judgments and keep His commandments, but forsake His law, and break His statutes, then

He will punish their transgressions with the rod and their iniquity with stripes. **No matter how wicked the ruler on the throne or the subject in the realm, He will not suffer His faithfulness to fail, His covenant with David must stand forever!**

The only conditions to the covenant are entirely beyond the power of man either to control or to break. The faithfulness of God in keeping and fulfilling His word to keep the sun, moon and the earth in their present cycles must be! God's character and the fact that He cannot lie tells us this must be. These things must be until such time that He shall change those ordinances and bring into existence the new heaven and the new earth. Hence, the Holy Spirit has inspired Jeremiah to write: Jeremiah 33:20-21, *Thus says the Lord: "If you can break My covenant with the day and My covenant with the night, so that there will not be day and night in their season, then My covenant may also be broken with David My servant, so that he shall not have a son to reign on his throne."* Previously, in this same 33rd chapter, in the seventeenth verse, the Lord has said: *"David shall never lack a man to sit on the throne of the house of Israel."* Then he adds the following: Jeremiah 33:25-26, *"If My covenant is not with day and night, and if I have not appointed the ordinances of heaven and earth, then I will cast away the descendants of Jacob and David My servant, so that I will not take any of his descendants to be rulers over the seed of Abraham, Isaac, and Jacob. For I will cause their captives to return, and will have mercy on them."* Jeremiah 33:22, *"As the host of heaven cannot be numbered, nor the sand of the sea measured, so will I multiply the descendants of David My servant and the Levites who minister to Me."*

In the statement, *"David shall never lack a man to sit on the throne,"* the word man is translated from the Hebrew ish (*iysh*), that is defined as meaning a man, a person, a certain one, anyone.

In the declaration that David should always *have a son to reign on his throne*, the Hebrew word from which *son* is taken is *Ben*, that means son, man, or a builder of the family name.

In the other expression, *take any of his descendants to be rulers over the seed*, the word *seed* is taken from the Hebrew *Zara*—a man, a person, a child, a nephew, a grandchild, or relative.

If this is the case, together with the fact that when a duration of time is being considered, there are no stronger words in the Hebrew language than those translated **forever**, **evermore**, and **everlasting**, therefore these following propositions must stand:

1. The Lord God of Israel made a covenant with David concerning the perpetuity of his seed, throne, and kingdom, regardless of the good or evil conduct of his descendants.
2. The subjects of this Davidic kingdom must belong to the lineage of Abraham, Isaac and Jacob.
3. Some person of the lineage of King David must be on that throne (seat of power) who holds the scepter, and reigns over that kingdom.
4. National afflictions will come upon them, as punishment for their unrighteousness, but they will not be utterly destroyed. The kingdom must endure so long as there be day and night, and the subjects must continue to increase until they become innumerable.
5. So long as the sun, moon and earth continue in their appointed orbits, just so long must the seed, throne, and Israelite kingdom of David be in existence, or we no longer have a holy God ruling in the heavens and watching over Israel.
6. Some man must yet find a fulcrum to rest his lever that he can stop the rotation of the earth, and then find some way by which he can drive those witnessing lights from the sky in order to prove God has become unholy, i.e., lied. Furthermore, man must break up the appointed ordinances of heaven and earth, so that, there cannot be day and night in their season. Otherwise, the holiness and omnipotence of God must not be questioned. This is the reason David so triumphantly says to him: Psalms 138:2, *"For You have magnified Your word above all Your name."*
7. The fact that God has thus magnified His word above His name would, in case of a failure on His part to perpetuate that which He swears shall be in existence forever, give us authority to impeach His testimony on every line, for it would undefy Him.



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Chapter 12

Jeremiah's Call and Commission

The question is now settled concerning the perpetuity of the covenant that God made with David and his sons. God has given a pledge to David and his sons of their enduring, not only the cosmic order of producing day and night, months, years and seasons, but the very holiness of His character. We must now proceed to take up the thread of history that pertains to that scepter, throne, kingdom and royal seed whose continued existence is balanced over against such weighty considerations as the power, integrity and immutability of the character and Word of God.

While dealing with the history of the Birthright and its inheritors, the house of Joseph, I had of necessity, much to say concerning the history of the Scepter and the royal family, its inheritors. Especially was this true when I contrasted that system of feudalism and continual overthrowing of dynasties, that prevailed in the kingdom of Israel, as compared with the one continuous dynasty and succession of the royal princes of the Judo-Davidic family, as this family mounted the throne of their fathers and held the scepter over the kingdom of Judah.

In order to have our historic thread complete, I must resume this history of the Scepter at the call of Jeremiah the prophet, that occurred prior to the time when the Jews were taken into Babylonian captivity. This was subsequent to the time when Israel, the Birthright kingdom, was taken into captivity by Shalmaneser,²⁴ king of Assyria, and deported into the country of the headwaters of the Euphrates, the country more generally known as Medo-Persia.

We must understand the history of this throne, kingdom and family, and the fact that they have, thus far, been built up *unto all generations*. We must accept with infallible faith, the call and commission of Jeremiah the prophet, in relation to those things that God has given His pledge that they shall endure forever. **To be taught the distinction between the two houses, and to understand the difference between the kingdoms of Israel and Judah, may be likened to the key that unlocks the outer sanctuary of our understanding of sacred history!** Surely a knowledge of the life and work of Jeremiah, the son of Hilkiah, is the key that the Holy Spirit uses to open that inner sanctuary, or Holy of Holies, of our understanding in these matters upon which rests the vindication of God, His holy name and His holy Word!

According to the Divine record, there have lived only three men who were sanctified before they were born. The first was this same Jeremiah. Jeremiah 1:5, *"Before I formed you in the womb I knew you; before you were born I sanctified you; I ordained you a prophet to the nations."* Who in one of the darkest hours in all history of the Abrahamic nations that pertains to them as a whole, was made the custodian of the scepter, throne and royal seed of David. The next was John the Baptist, the forerunner and herald of the coming Prince of the House of David. Luke 1:15, *"For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother's womb."* Then came the last and greatest of all, our Lord and Savior Jesus Christ. John 10:36, *"Do you say of Him whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?"* Jesus, the Son of David, that Prince of whom the angel declared unto Mary at the time of the annunciation. Luke 1:32, *"The Lord God will give Him the throne of His father David."* When this blessed Prince takes His seat, He will be the last King to sit on that throne, or any other throne on this earth!

²⁴ Shalmaneser V, king of Assyria, reigned 727-722 BCE, 2 Kings 17:3; 18:9

In the days of Josiah, the son of Amon, king of Judah, in the thirteenth year of his reign, while Jeremiah was still a youth he received his call as the *Prophet to the nations* and was given his commission, the details of which he himself has given in the first chapter of his own prophecies. Jeremiah 1:4-10, *Then the word of the Lord came to me, saying: "Before I formed you in the womb I knew you; before you were born I sanctified you; I ordained you a prophet to the nations."*

Then said I: "Ah, Lord God! Behold, I cannot speak, for I am a youth."

But the Lord said to me: "Do not say, 'I am a youth,' for you shall go to all to whom I send you, and whatever I command you, you shall speak. Do not be afraid of their faces, for I am with you to deliver you," says the Lord.

Then the Lord put forth His hand and touched my mouth, and the Lord said to me: "Behold, I have put My words in your mouth. See, I have this day set you over the nations and over the kingdoms, to root out and to pull down, to destroy and to throw down, to build and to plant."

He was called as the prophet of God, the words of the Lord put in his mouth with a touch from the Divine hand, and set by the Divine One *over the nations and over the kingdoms*. What! Surely, Jeremiah was not set over *all* the nations, or *all* the kingdoms of the earth? No, there is nothing said about all nations, just simply and definitely, **the nations** and **the kingdoms**. So far as the word that is translated *nations* in the text is concerned, it is the same word that is used when the Lord said to Abraham: Genesis 17:5, *"I have made you a father of many nations."* Also when He said to Rebekah, Genesis 25:23, *"Two nations are in your womb."* He now calls Jeremiah a *prophet to the nations*, i.e., the **two nations**, the **two kingdoms**, the two houses, Israel and Judah, the two families, the inheritor's of the Birthright and of the Scepter. It is to these nations, not to all the nations of the earth, that the Lord sends Jeremiah, his prophet, with a commission to *root out*, *pull down*, and *destroy*, on the one hand, but, on the other, **hear it!** He was Divinely commissioned *to BUILD* and *to PLANT*!

The fact is that Jeremiah was commissioned to overthrow the commonwealth of Judah, destroy the Davidic kingdom, throw down the throne of David and root out that branch of the royal family that occupied the throne at that time. All this is so clear, that most, if not all, of the accepted authorities of Christendom proclaim it. However, those same authorities do not seem to know, neither do they proclaim that which follows as a natural sequence, i.e., that if it was the kingdom, scepter, throne and seed of David which were to be overthrown, that it is those very same things that must again be **PLANTED** and **BUILT**. Hence, I affirm, as God is still holy, did not lie to David, and if He did not sanctify, call, and commission Jeremiah in vain, then that throne of David was again set up, the seed planted, and the kingdom built before Jeremiah died!

Mind you, I do not say these were planted and built among the Jews. That was not at all necessary in order for the prophecy to be fulfilled. Indeed, I will show that it was *not* planted or built in Judah. 2 Chronicles 13:5 NIV, *Don't you know that the Lord, the God of Israel, has given the kingship of Israel to David and his descendants forever by a covenant of salt?* Over three-fourths of the seed of Israel *never were members* of the *Jewish* kingdom. I say that with accuracy, for the simple reason that Jacob (Israel) replaced the name Joseph with Ephraim and Manasseh when he adopted them as his own. Levi became a portion of Judah because they were the priest. Therefore, there were ten tribes in the nation of Israel and three tribes in the nation of Judah. **Once again the total number of tribes is thirteen with Manasseh as the thirteenth tribe!** Even with a wide-open Bible before them, the great wrong committed by the standard authorities of Christendom is their ignorance of the declared purpose of God. These authorities are blinded even to the necessity of accounting for the building and planting that God gave Jeremiah to do. They appear to have a hesitating, apologetic faithlessness in God's covenant promises, whereas, He has sworn by Himself that there are two nations with two different destinies. **They are the separation of the Birthright and the Scepter!**

The great fault with their whole teaching, so far as the outcome of Jeremiah's work is concerned, is they have either allowed, implied, or actually taught that the promises of God to David were permitted to go into default. When an honest questioner should arise, as of necessity there must, he at once becomes an irresponsible, irregular, unarmored stripling, upon whom these regulars in the army of Israel insist on putting the armor of Saul. The heavy armor of the should-be leader will not fit the bright young head and freer limbs of one who is the little irregular. Therefore, he must go forth alone to slay the giant of infidelity, whose champions have been defying the armies of the living God. Meanwhile, these regulars stand on the hill of their self-importance and ask, who is this youth whom we see down in the valley picking up pebbles with which to meet the foe whose challenge has sent dismay among us *for all these many days?*



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Chapter 13

The Tearing Down and Rooting Out

Josiah²⁵ was the first king on David's throne to be disposed of pursuant to the object of Jeremiah's call and work. For it was in the thirteenth year of his reign that the call of God came to Jeremiah, as you may know by reading Jeremiah 1:1-2. Jeremiah himself gives no account of the downfall of Josiah, but it is recorded in 2nd Kings 23, and 2nd Chronicles 35. It took place in the days of Pharaoh Necho,²⁶ king of Egypt, and the king of Assyria at Carchemish.²⁷

Josiah was a good man and a good king and he did all that could be done to restore the people to the worship of God. He had all the wizards, workers with familiar spirits, images, idols and abominations put out of the land, but the Lord would not stay his threatened punishment of the kingdom of Judea, that had become worse than Israel.

Concerning the goodness of Josiah, and, also, his inability to prevent the impending calamity. It is written: 2 Kings 23:25-27, *Now before him there was no king like him, who turned to the Lord with all his heart, with all his soul, and with all his might, according to all the Law of Moses; nor after him did any arise like him. Nevertheless the Lord did not turn from the fierceness of His great wrath, with which His anger was aroused against Judah, because of all the provocations with which Manasseh (son of Hezekiah) had provoked Him. And the Lord said, "I will also remove Judah (the Jews) from My sight, as I have removed Israel, i.e., the lost tribes."*

Not only was Josiah one of the best kings Judah ever had, and not only did he repent and put away those abominations, he also kept the greatest Passover that was ever held in Israel or Judah since the days of Samuel the prophet. To this Passover, that good king gave thirty-three thousand, three hundred cattle and oxen, and to this the princes and people gave willingly of their flocks and herds until the number was swelled to many thousand more.

The sons of Aaron, the Priest, made themselves ready. The people made themselves ready, the sacrifices were killed, and the blood sprinkled. The offerings were burned upon the altar of the Lord, and the people kept the feast of unleavened bread for seven days. All this availed nothing, except a personal blessing to Josiah, that he should die in peace and not see the destruction of Jerusalem and the captivity of the people. No, the eternal word of God had gone forth, and no number of worshipers, good kings, or good men, and, surely, no mighty army of bad men, could hold off the downfall of that nation!

For the Chronicles read, *After all this*, when Pharaoh Necho, the king of Egypt, came up to fight against Carchemish, king of Assyria, Josiah rashly, without provocation, made it his business and went out to fight against the king of Egypt, who kindly tried to restrain him, and sent ambassadors to him. 2 Chronicles 35:21-25, *"What have I to do with you, king of Judah? I have not come against you this day, but against the house (Babylon) with which I have war; for God commanded me to make haste. Refrain from meddling with God, who is with me, lest He destroy you."* And the record continues, *"Neverthe-*

²⁵ Josiah, king of Judah, reigned 641-610 BCE, 2 Chronicles 34:1.

²⁶ Necho II, Pharaoh (king) of Egypt, reigned c.610-c.595 BCE.

²⁷ Carchemish, a locale in the southern part of present day Turkey on the banks of the Euphrates River. Wikipedia gives the date of this battle in the spring of 609, maybe off by a year for all the dates to work. At this battle Neco, the king of Egypt was going to join forces with Ashur-uballit II, king of Assyria to fight against Nabopolassar, king of Babylon. Josiah, king of Judah sided with the Babylonians and attempted to stop Pharaoh Necho and was wounded at Megiddo. Nabopolassar, reigned c. 626-605 BCE, was the father of Nebuchadnezzar II who would later plunder Jerusalem and take Judah captive.

less Josiah would not turn his face from him, but disguised himself so that he might fight with him and did not heed the words of Necho from the mouth of God. So he came to fight in the valley of Megiddo. And the archers shot King Josiah; and the king said to his servants, "Take me away, for I am severely wounded." His servants therefore took him out of that chariot and put him in the second chariot that he had, and they brought him to Jerusalem. So he died, and was buried in one of the tombs of his fathers. And all Judah and Jerusalem mourned for Josiah. Jeremiah also lamented for Josiah."

So, Jeremiah saw that good king pulled down and lamented him, together with the whole nation. The singing men and women made an ordinance of lamentations for Josiah, and Jehoahaz²⁸ the son of Josiah ascended the throne. But the Lord had said: Jeremiah 22:5, *"I swear by Myself," says the Lord, "that this house shall become a desolation."* So He says to this lamenting people: Jeremiah 22:10-12, *"Weep not for the dead, nor bemoan him: weep bitterly for him who goes away. For he shall return no more, nor see his native country. For thus says the Lord concerning Shallum the son of Josiah, king of Judah, who reigned instead of Josiah his father, who went from this place: he shall not return here anymore, but he shall die in the place where they have led him captive, and shall see this land no more."* Thus Jeremiah records the fact of another overthrow, and so the work continues.

Jehoiakim,²⁹ another son of Josiah, was next to take the throne of his fathers, but hear the judgment pronounced upon him. Jeremiah 22:18-19, *Therefore thus says the Lord concerning Jehoiakim the son of Josiah, king of Judah: "They shall not lament for him, saying (to each other), 'Alas, my brother!' or, 'Alas, my sister!' They shall not lament for him, saying, 'Alas, master!' or, 'Alas, his glory!' He shall be buried with the burial of a donkey, dragged and cast out beyond the gates of Jerusalem."* Another king has been disposed. **Who will be next?**

Jeremiah 22:24-30, *"As I live," says the Lord, "though Coniah³⁰ the son of Jehoiakim, king of Judah, were the signet on My right hand, yet I would pluck you off; and I will give you into the hand of those who seek your life, and into the hand of those whose face you fear—the hand of Nebuchadnezzar king of Babylon and the hand of the Chaldeans. So I will cast you out, and your mother that bore you, into another country where you were not born; and there you shall die. But to the land to which they desire to return, there they shall not return."*

"Is this man Coniah a despised broken idol—a vessel in which is no pleasure? Why are they cast out, he and his descendants, and cast into a land which they do not know? O earth, earth, earth, hear the word of the Lord! Thus says the Lord: 'Write this man down as childless, a man who shall not prosper in his days; for none of his descendants shall prosper, sitting on the throne of David, and ruling anymore in Judah.'"

Therefore, Coniah makes the fourth king who has been disposed since the Lord called and commissioned Jeremiah, but there is still another, as recorded by that prophet. Jeremiah 37:1, *"Now King Zedekiah the son of Josiah, reigned instead of Coniah, the son of Jehoiakim, whom Nebuchadnezzar king of Babylon made king in the land of Judah."*

Zedekiah,³¹ the successor to Coniah, ascended the throne about six hundred years before the Christ. His reign lasted only eleven years, and he is the last king of the Judo-Davidic line who has reigned over the Jewish nation from that day to this. Yet, God has said He would build up David's throne unto all generations. Prior to that He declared: Genesis 49:10, *"The Scepter shall not depart from Judah, (his posterity) nor a lawgiver from between his feet, until Shiloh comes; and to Him*

²⁸ Jehoahaz, aka Shallum or Johanan - brother of Zedekiah; because, according to Chronicles and Kings Shallum never ruled Judah and 2nd Kings 23 will confirm that Jehoahaz only ruled for three months, king of Judah, reigned 609 BCE, 2 Chronicles 36:1.

²⁹ Jehoiakim, aka Eliakim, king of Judah, reigned 609-598 BCE, 2 Chronicles 36:5.

³⁰ Coniah, aka Jehoiachin or Jeconiah, king of Judah, reigned 598-597 BCE, 2 Chronicles 36:9.

³¹ Zedekiah, real name was Mattaniah, king of Judah, reigned 597-c.586 BCE, 2 Chronicles 36:11, died in Babylon.

(Shiloh) shall be the obedience of the people.” With these facts before us, it behooves us to look well into this history of Zedekiah, and learn his fate and, that of his family.

During the reign of Coniah, the predecessor of Zedekiah, the king of Babylon had come against the kingdom of Judah, subdued it, and carried away the king, his mother, his wives, and others, into Babylon. Consequently, at the time when Zedekiah ascended the throne, the country of Judah was a province of Babylon, but the then tolerant Nebuchadnezzar,³² king of Babylon, took Mattaniah, the third son of Josiah and changed his name to Zedekiah, then made him king instead of Coniah.

I do not purpose, especially at this time, to go into endless genealogies, as it is generally confusing to the reader. In this Josiah family, there were at least two named Zedekiah, and there were others named Zedekiah along the family line for centuries back. There were, also, many named Shallum, and even Coniah’s name is given in text three different ways. I will say, for the benefit of the more critical student, that often a man is said to be the son of another when in fact he is grandson, or even further removed. Jesus is the *son of David*, and yet David is his great-grandfather, twenty-six generations back. Matthew 1:17, *“From David until the captivity in Babylon are fourteen generations, and from the captivity in Babylon until the Christ are fourteen generations.”* Perhaps you just questioned my math! Consider the statement from Biblical text: *from David until the captivity is fourteen generations* and *from the captivity until the Christ is fourteen generations*. David would be the first generation of the first period, and Christ would be the last generation of the second period! Now subtract these two generations to keep the original twenty-eight that are stated, thus there are indeed twenty-six generations between the two men, David and Jesus. I realize there are those students of the Bible who will say there are more than twenty-six names between David and Jesus who occupied the throne. That is true, but the key is in the term *generations*. If we are talking about brothers, or half brothers, or even the wife of a king, we are still talking about one generation! The generation itself did not change, only the person on the throne at that time! It appears the text contains an error, however, the subject matter we currently have under consideration should show you and prove to you that while kings changed, the generation itself did not. We will now continue with Jeremiah’s task.

This Zedekiah of whom I write is the third son of Josiah. 2 Kings 24:17-19, *Then the king of Babylon made Mattaniah, Jehoiachin’s uncle, king in his place, and changed his name to Zedekiah. Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem. His mother’s name was Hamutal, the daughter of Jeremiah of Libnah.* With this Jeremiah we now have two people in our study text named Jeremiah, Jeremiah the prophet and Jeremiah of Libnah the grandfather of king Zedekiah. Jeremiah the prophet records the following concerning Coniah’s successor. Jeremiah 37:1, *Now King Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadnezzar king of Babylon made king in the land of Judah.* Hence, this young king is the fifth to occupy the throne of David since Jeremiah had received his commission.

The work of rooting out and tearing down has been well done so far, and we may rest assured that the God-assigned work will not stop. Jeremiah records the downfall of Zedekiah and his sons, the royal princes, as follows: Jeremiah 39:1-8, *In the ninth year of Zedekiah, king of Judah, in the tenth month, came Nebuchadnezzar king of Babylon and all his army came against Jerusalem, and besieged it. In the eleventh year of Zedekiah, in the fourth month, on the ninth day of the month, the city was penetrated. Then all the princes of the king of Babylon came in and sat in the middle gate: Nergal-Sharezer, Samgar-Nebo, Sarsechim, Rabsaris, Nergal-Sarezer, Rabmag, with the rest of the princes of the king of Babylon.*

So it was, when Zedekiah the king of Judah and all the men of war saw them, that they fled and went out of the city by night, by way of the king’s garden, by the gate between the two walls. And he went out by way of the plain. But the Chaldean army pursued them and overtook Zedekiah in the plains

³² Nebuchadnezzar II, king of Babylon, reigned 605-562 BCE, conquered Judah in 588 BCE.

of Jericho. And when they captured him, they brought him up to Nebuchadnezzar king of Babylon, to Riblah in the land of Hamath, where he pronounced judgment on him. Then the king of Babylon killed the sons of Zedekiah before his eyes in Riblah; the king of Babylon also killed all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him with bronze fetters to carry him to Babylon. And the Chaldeans burned the king's house and the houses of the people with fire, and broke down the walls of Jerusalem. We find king Zedekiah being carried to Babylon in fetters. Jeremiah 52:11, . . . *took him to Babylon, and put him in prison till the day of his death.*

That ends the history of the last prince of the house of David who reigned over the Jewish people from that time until the present. We know they are not now being ruled over by any prince of their royal family as a nation. They were scattered among all the nations of the earth, and brought back to the present country of Israel in 1948. They are now fulfilling, not the prophecies concerning their ultimate and most glorious destiny, but a class of prophecies that pertain to this period. Isaiah 65:14-15, *A byword among all peoples, cry for sorrow of heart and wail for grief of spirit, and leaving your name as a curse.* A climax was reached when those events occurred that resulted in the overthrow of the Zedekiah branch of the royal house.

With this climax, the first part of his mission, in all its phases, was now most thoroughly accomplished, namely, the rooting out, the pulling down, and the destroying. Indeed, it was so well done, that the heretofore accepted authorities in theology, history and ethnology have taught that the scepter, throne and kingdom of David were wiped out of existence. Without careful reading of scripture this line of thought has been permitted to exist and has distorted the prophecies of God to such an extent that they could never be fulfilled. I will give but one example of that class of sophisticated reasoning that has led the mind of the Christian world into this gross error.

The example is in the well-known and often used Polyglot Bible,³³ published by Samuel Bagster & Sons,³⁴ of London. The compilers of this work (I do not know who they were) give what is called A summary view of the principal events of the period from the close of the sacred canon of the Old Testament until the times of the New Testament. According to the system of chronology which that work adopts, the overthrow of Zedekiah occurred in the year 589 BCE. This proposed summary begins after the return of the Jewish people from Babylonian captivity, but while they were yet under the dominion of the Kingdom of Persia. It was when Artaxerxes Longimanus was the reigning king, who in his twentieth year, commissioned Nehemiah to rebuild the walls of Jerusalem, an event that happened in 446 BCE.

Next follows a brief record of the death and succession of kings, the rise and fall of dynasties, and the overthrow of kingdoms, powers, dominions and empires. But it is always shown conclusively that these ruling powers, whatever might be their nationality, were dominating the Jewish people.

The summary indicates that Alexander the Great marched into Judea to punish the people for certain grievances that in his mind, they had practiced against him as commander of the Grecian forces. God thwarted him in that purpose. It shows that

³³The original Polyglot Bible was completed in 1517 and not widely distributed before 1522. Several printings were made by various persons and companies between 1656 and 1874.

³⁴ Samuel Bagster & Sons, *Polyglot Bible in Eight Languages* (2 vols., London, 2nd ed. 1874). The languages are Hebrew, Greek, English, Latin, German, Italian, French and Spanish. It gives in appendix the Syriac New Testament, The Samaritan Pentateuch, and many variants of the Greek text. This Bible is printed in very small type. It is a new edition, on a reduced scale, of Bagster's *Biblia Sacra Polyglotta* (6 vols., London, 1831). Modern day reprint, ISBN-10: 1175163619, Amazon.com.

when Alexander died, the Grecian empire was divided among his four generals. Palestine was given to Loamedon, one of those generals, and it was soon taken away from him by Ptolemy, the king of Egypt. The Jewish people *rejoiced to submit to this new master*, and whatever the consequences were. It shows what they suffered under Antiochus Epiphanes, especially after a false rumor had been spread that they believed and rejoiced concerning his death. As a consequence of this rejoicing: “Antiochus Epiphanes slew 40,000 persons, sold as many more for slaves, plundered the temple of gold and furniture to the amount of 80 talents of gold, entered the Holy of Holies, and sacrificed a sow upon the altar of burnt offerings, and caused the broth of it to be sprinkled all over the temple.” No greater indignity than this could have been put upon that people.

The summary continues, a truthful record of suffering after suffering, trouble after trouble, and indignity after indignity, heaped upon that conquered people, who during all those centuries were reigned over by their enemies, the Gentile nations. But not once does the record show, not for even one generation, that they were ruled by a prince of their own royal house.

Finally, the summary ends as follows: “At length Antipater, a noble but crafty Idumean, by favor of Julius Caesar, was made procurator of Judea, and Hyrcanus continued in the priesthood. After Antipater’s death, his son, Herod the Great, by the assistance of Antony, the Roman triumvir, and through much barbarity and bloodshed assumed the regal dignity, which authority was at length confirmed by Augustus Caesar. He maintained his dignity with great ability, but with the utmost cruelty in his own family as well as among others until the birth of Christ. In the interval, he built many cities, and to ingratiate himself with the Jews, almost rebuilt the temple.

Herod the Great’s crude attempt to murder the infant Savior is recorded by the evangelist, and soon afterward he died most miserably. (**I must make note:** Their presentation and not mine. The manner they have this reading would imply that the record of the evangelist and the death soon after are one and the same person. My understanding would tell me that the evangelist who recorded the life of Christ would be John the Apostle and the one who died would be John the Baptist, thus two different people named John, or, there is another possibility in this meaning. Since we are continuing statements pertaining to Herod could this mean that Herod’s attempt to kill the Christ child was recorded by the evangelist [any of the Gospel writers]. The second part saying *soon afterward he died* could mean that Herod died. [I do not know the answer.]) After some years, during which the dominions of Herod were governed by his sons, Judea became a Roman province, and *the scepter departed from Judah, for Shiloh was come* (the italics are their own); and after having been under the government of Roman procurators for some years, the whole Jewish state was at length subverted by Titus, the son of Vespasian.”

The sophisticated use of those italicized words, as employed by the compilers of that summary, destroys the evident meaning of the prophecy to which they refer. The substitution of various scepters, held by various kings, of various Gentile nations, who have consecutively held dominion over the Jewish people does not make the prophecy fulfilled. The Lord promised one particular Scepter would be held by some member of Judah’s family line, and it should not cease to be held by those of his posterity until Shiloh should come.

If the view, as put forth in the closing sentence of that summary, is the true one, then the entire prophecy pertaining to the throne of David must, for several reasons, go by default.

1. A scepter did not depart from over the Jews when the Christ came. Forty years after Jesus had come and gone finds them still under the power of Rome. Shortly afterward, they were dispersed and scattered among all nations, where they remained until 1948 when the present country of Israel was formed. However, they are not being ruled over by a prince of the house of David.

2. If the first coming of the Christ was His Shiloh³⁵ coming, then Shiloh failed, for the people did not gather unto Him.

3. The Lord declares, *Judah is my law giver*. According to this summary and other accepted evidence, Judah as Lawgiver departed from the Jews 588 years before Shiloh came. Hence, that unbridged chasm of nearly six hundred years stands like a gaping wound in the side of the Christian Church of Christ, whenever she is compelled to show herself in naked honesty. The entire trend of this summary, with its subtle reference to the prophecy in question, seems to be that so long as the Jewish nation was ruled over, no matter by whom, and held together as a province or state, this prophecy was vindicated. Whereas such vindication, conception, or use of those words, is only an attempt to hold together, by daubing with untempered mortar, an edifice that is tottering and tumbling.

The most charitable construction that can be put upon such weak and abortive efforts to vindicate the truth of God, is that the persons making such statements are ignorant of one vital point. The fact that Jeremiah was called and commissioned by God to **build** and **plant** anew the destroyed kingdom of David.

All who claim that the Christ has come as Shiloh are compelled to resort to such distortions of the Divine Word as the one given in the Polyglot Bible,³⁶ in order to fill that gaping hiatus of 588 years, from the overthrow of Zedekiah until Jesus.

Stop! Wait a minute! Everyone who has read this far and not reasoned Biblical facts, has missed a very obvious question. How can the prophecy of the Christ coming from that lineage be true if the Davidic lineage has been broken, as has basically been shown? There are three points that need to be made at this juncture. First and foremost, the lineage of the Christ going back to King David rests with His mother (the virgin) and not with Joseph. Therefore, the lineage in the book of Luke is that of Mary and it goes back to Nathan, the brother of Solomon. Nathan's descendants had nothing to do with the breach that has been made in the Davidic lineage at Zedekiah. Secondly, while there is a breach at Zedekiah, there is nothing in either Matthew or Chronicles that says there is no lineage between Joseph and King Solomon. In fact the lineage of Coniah (Jeconiah) continues through and after the captivity in Babylon. Matthew 1:12, *And after they were brought to Babylon, Jeconiah begot Zerubbabel*. Chronicles indicates that Coniah (Jeconiah) had: 1 Chronicles 3:17, *Assir, Shealtiel his son, and Malchiram, Pedaiiah, Shenazzar, Jecamiah, Hoshama, and Nedabiah*. Furthermore, even Jeremiah himself records that Jehoiachin, being one and the same as Coniah, did not die shortly after being taken into captivity in Babylon. In fact, the record shows: Jeremiah 52:31, 34, *In the thirty-seventh year of the captivity of Jehoiachin king of Judah, . . . brought him out of prison, . . . and as for his provisions, there was a regular ration given him by the king of Babylon, a portion for each day until the day of his death, all the days of his life*. Lastly, there is nothing in the prophecies we have gone through that says Jeremiah's commission indicated the planting and rebuilding of the royal line had to be performed in Judah!

Now let us return to the discussion of the filling of the 588 year gap between Zedekiah and the Christ. After these astute men have plastered over that gap to their own (questionable) satisfaction, they are still confronted with the fact that the Lord God of Israel did not give to the Christ the throne of His father David, nor cause Him (Jesus) to reign over the whole house of Israel. No! Not even spiritually, for the Jews are a part of the house of Jacob (Israel), as these men themselves are compelled to admit! Also, the Jews are enemies to the gospel of grace that Christ came to bring. Romans 11:28 *But*

³⁵ Shiloh, op. cit.

³⁶ Polyglot Bible, op. cit.

concerning the election (of race), *they are beloved for the sake of the fathers.*

Meanwhile, the great question that confronts us is this: Has God suffered His faithfulness to fail, allowed any of His promises to go by default, or permitted His covenant either with Abraham, Isaac, Jacob, Judah, David or Jesus to suffer lapse? The very thought that such could possibly be the case, causes some to feel the first chilling blight of skepticism to fall heavily on their up-to-now believing and happy hearts.

The next link in the chain of this divine history is of such deep importance it is impossible for me to over estimate its value. It is the connecting link between sacred history and prophecy, for you will notice in the first clause of the following text, we find a record of events that have become history, but before the sentence is finished, we are carried into the field of prophecy. Jeremiah 31:28, *“And it shall come to pass, that as I have watched over them to pluck up, to break down, to throw down, to destroy, and to afflict, so will I watch over them to build and to plant,” says the Lord.*

The Lord here uses the already accomplished facts of history as a basis upon which to rest His promise concerning the accomplishment of those that are yet future. Hence, upon events that once were prophetic, but have now become history, He predicts the fulfillment of others that are still in the future. Therefore, these events must follow as a sequence to those that have gone before, since both those which are past, and those yet to come, were originally couched in the same prophecy, in the same commission, and were to be accomplished by the same prophet, namely Jeremiah.

The Lord has said David should never lack a person of his descendants to sit upon that throne.

Question: *Where was the seed with which Jeremiah must build and plant?*



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Chapter 14

Vindication of the Personal Promises to Jeremiah

I must take a glance at some of the facts concerning the prophet's own history before I can gather even the first link in the chain of history as regards the *building* and *planting* that Jeremiah must accomplish.

We have already noticed that when the Lord was instructing Jeremiah in the work he was to do, He said to him, regarding those who should oppose or fight against him. Jeremiah 1:8, *"Do not be afraid of their faces, for I am with you to deliver you."* Jeremiah seems not to have met with any special opposition until the reign of Jehoiakim. This was at a time when the Lord commanded him to go to the court of the temple and speak to the people as they gathered from all the cities of Judah to worship. At the same time He told him to speak all the words that He, the Lord, had commanded him. Jeremiah 26:2, *"Do not diminish a word."*

Jeremiah was true to God, and faithfully delivered the Divine message. The message itself was full of mercy, and accompanied with a proviso, that if every man would turn from his evil ways, then the Lord would avert the impending calamities that hung over the nation as judgments in consequence of their numerous and manifold sins. But it only resulted in the prophets, the priests, and the people gathering themselves into an excited, surging and howling mob, that made a prisoner of Jeremiah. Jeremiah 26:8, *"You will surely die!"*

When the princes of Judah heard these things, they came up to the temple, and in order to hear and judge for themselves, Jeremiah was permitted to speak again. This he did, still faithfully giving the unwelcome message of the Lord. In conclusion, he said: Jeremiah 26:12-15, *"The Lord sent me to prophesy against this house and against this city all the words that ye have heard. Now therefore, amend your ways and your doings, and obey the voice of the Lord your God; then the Lord will relent concerning the doom that He has pronounced against you."*

"As for me, here I am, in your hands; do with me as seems good and proper to you. But know for certain that if you put me to death, you will surely bring innocent blood on yourselves, on this city, and on its inhabitants; for truly the Lord has sent me to you to speak all these words in your hearing." The princes were evidently touched somewhat by this appeal, and the people with them, for after this, both princes and people stood against the prophets and the priests. Jeremiah 26:16, *"This man does not deserve to die."* So, a division arose among them, that resulted in Jeremiah being spared for the time and set at liberty. But he continued his earnest expostulations (to reason earnestly) with the people because of their sins, and continued just as before his startling annunciations (statements) concerning the impending ruin of temple, city and nation.

These truths were so unwelcome and painful for the people to hear. Other people posing as prophets soon began to appear who uttered contrary predictions, no doubt for the sake of the popularity that they should acquire among the people by prophesying the return of peace and prosperity. Hananiah³⁷ was the name of one of these false prophets. On one occasion, he broke a small wooden yoke that Jeremiah wore upon his neck that had been put there as an object lesson by divine direction. When this false prophet broke that yoke, he told the people that the Lord said the yoke of Nebuchadnezzar, that was not only upon the neck of Judah, but upon all nations, should be broken within two years. But the Lord spoke to Hananiah, through His true prophet, Jeremiah, and told him because he had made the people trust in a lie, he should die that same year. Jeremiah 28:17, *"So Hananiah the prophet died the same year in the seventh month."*

³⁷ Hananiah, name of a false prophet, Jeremiah 28:1-17.

Shemeniah³⁸ was another of those lying false prophets who was dealt with in a manner that condemned him and exonerated Jeremiah. Still Jeremiah's enemies, the priests, false prophets, and certain elders, were not at rest, but continued their persecutions resulting in Jeremiah being thrown into prison. With his liberty thus restricted, he could not publicly deliver his messages, so he called Baruch, the scribe, to his assistance, and Baruch wrote as Jeremiah dictated. This matter was inscribed upon a scroll of parchment, with the object of having it read to the people in some public and frequented part of the city.

The favorable opportunity occurred on the occasion of a feasting day and brought the inhabitants of the land from all parts of Judea together at Jerusalem, on that great day. Baruch took the scroll and stationed himself at the entry of the new gate of the temple, called upon the people to hear him, and began to read. A great concourse of people soon gathered around him who listened, apparently with honest attention.

One of the bystanders, Michaiah, went down into the city to the king's palace. He reported to the king's scribes and princes, who were assembled in the council chamber, that Baruch had gathered the people together in one of the courts of the temple, and was reading a discourse of prophecy to them that had been written by the imprisoned Jeremiah. He told them all he himself had heard, as Baruch read the scroll in the hearing of the people.

This aroused such an interest and anxiety among them that they immediately sent Jehudi, an attendant at the palace, to tell Baruch to come to them and bring the scroll with him. As soon as he arrived, they asked him to read what he had written. He did so, and they were evidently much impressed. Jeremiah 36:16, *When they had heard all the words, that they looked in fear from one to another.*

Their fear must have been great, because they felt a conviction that these words were from the Lord, and that these predictions would surely come to pass. This very fear created in them a tender regard for both Baruch and Jeremiah, for they told him they would be obliged to report the matter to the king. But they advised Baruch: Jeremiah 36:19, *"Go and hide, you and Jeremiah; and let no one know where you are."*

When the matter was reported to the king, the subject matter of the scroll so angered him that when he had read only three or four columns, he took out his penknife and cut the entire roll to pieces and threw it in the fire. Then he ordered his officers: Jeremiah 36:26, *Seize Baruch the scribe and Jeremiah the prophet, but the Lord hid them.*

Strange, isn't it, that they should have Jeremiah in prison, and yet, when they came to look for him, he cannot be found? But then, I believe when the Lord does a thing, it is done well. One thing I do know about this, the Lord took him out of prison to hide him, and when he again appeared among men, they did not imprison him on the old charge, for the Scripture says: Jeremiah 37:4, *Now Jeremiah was coming and going among the people, for they had not yet put him in prison.*

Meanwhile, King Jehoiakim had received his promised burial. Jeremiah 22:19; 36:30, *A donkey, dragged and cast out beyond the gates of Jerusalem. . . . and his dead body as Jeremiah says, was cast out to the heat of the day, and the frost of the night.*

The next time we find Jeremiah a prisoner is during the reign of Zedekiah. At this time Jeremiah's enemies presented to the King the predictions uttered by the prophet that were so gloomy and terrible they depressed and discouraged the hearts of the people to such an extent they were weakened in their power to resist. Accordingly, he must be regarded as a public enemy, so persistently were these claims urged, that finally the King gave Jeremiah into the hands of his enemies and told them they might do with him as they pleased.

³⁸ Shemeniah, name of a false prophet, Jeremiah 29:24, 31-32.

There was a dungeon in the prison, with no access except from above. The bottom was wet mire and covered with filth and slime. It was the custom to let prisoners down into its gloomy depths and leave them there to starve. Jeremiah was cast into this filthy dungeon and left to die of misery and hunger. Yet, God brought Jeremiah into this world to accomplish a work, the accomplishment of which He Himself had pledged His reputation as God, consequently, He could not afford to let that man die then and there.

So, the Lord began to trouble Zedekiah. His heart smote him, his fears confronted him, and he trembled with misgivings lest he had delivered a true prophet of God into the hands of those who would surely put him to death. Therefore, he inquired what had been done with the prisoner, and learned he had been practically buried alive in the mire of the dungeon. Then, with fear-tortured haste, he commanded an officer to take thirty men and get Jeremiah out of that horrible pit: Jeremiah 38:10, *before he dies.*

When they went to the dungeon and opened the mouth of it, they found he had sunk deep into the mire. They threw down some old clothes, that he was to fold and place under his arms and about those parts of his body where the ropes were to pass, and where the greatest weight would be in pulling him out of the mire and that dismal pit.

After this, Jeremiah had the freedom of the courtyard surrounding the prison. The King secretly sought him and begged him to reveal the truth concerning his own fate and that of the kingdom of Judah. Jeremiah did this faithfully, and the King learned what he sought to know, which proved to be much more than he cared to learn, especially concerning his own fate.

While Jeremiah was shut up in the courtyard of that prison, the word of the Lord came to him for the last time concerning the destruction of the city. At the same time, the promise concerning the preservation of his own life was given. Jeremiah 39:17-18, *“But I will deliver you in that day,” says the Lord, “and you shall not be given into the hand of the men of whom you are afraid. For I will surely deliver you, and you shall not fall by the sword; but your life shall be as a prize to you.”*

Jeremiah remained shut up in that prison until the Babylonian forces captured the city, broke down the walls, burned the Royal palaces and the houses of the people, thus making the inside of those prison walls the only place of safety in all that city.

Now, it is a remarkable fact, noteworthy fact, one well worthy of God, that the Lord had promised not only the prophet should be delivered from his enemies among his own people, but also the enemies of his people should treat him well. In the midst of all this, his life should be spared. What happened next to Jeremiah is miraculous, in view of all this. Jeremiah 39:11-12, *“Now Nebuchadnezzar king of Babylon, gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying, “Take him and look after him and do him no harm; but do to him just as he says to you.”*

The results of this command from the conquering king was so wonderful. The outcome was so absolutely essential in order that Jeremiah might be free to finish his Divinely-appointed task, that I am moved to include this just as it is recorded in the Word of God:

Jeremiah 40:2, 4-5, *And the captain of the guard took Jeremiah and said to him: . . . “And now look, I free you this day from the chains that were on your hand. If it seems good to you to come with me to Babylon, come and I will look after you. But if it seems wrong for you to come with me to Babylon, remain here. See, all the land is before you; wherever it seems good and convenient for you to go, go there.” . . . So the captain of the guard gave him rations and a gift (money) and let him go.*

Question: Where did he go and why?



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Chapter 15

A Royal Remnant that Escapes

When Nebuzaradan, the captain of the Chaldean guard, gave Jeremiah privilege to go where he pleased, and provided him with all he needed for the journey, the record further declares: Jeremiah 40:6, *Then Jeremiah went to Gedeliah the son of Ahikam at Mizpah, and dwelt with him among the people who were left in the land.* The next verse of the same chapter identifies the people who were still in the land. *Men, women, children, and the poorest of the land who had not been carried away captive to Babylon.* This Gedeliah, the son of Ahikam, was the man the King of Babylon made governor of what few people there were left in Judea. He had taken the masses of the people into captivity to Babylon and made servants of them.

Since the capital city of Judea was now destroyed, Gedeliah had been compelled to set up a provincial government in some other city and had chosen Mizpah (Hebrew - *family*). When the refugees from among the Jews who had fled into Moab, Ammon and Edom heard the King of Babylon had left a remnant in Judea and set a governor over them, they returned and put themselves under him. So, also, did several captains of small outlying forces, until, all told, there was quite a goodly number in this remnant, as it was called.

This little province did not prosper long, for the King of Ammon entered into a plot with Ishmael, the son of Nethaniah, to assassinate its new governor. Johanan, the son of Kareah, discovered this plot and told Gedeliah. At the same time, he offered to slay secretly this Ishmael, the would-be assassin, but Gedeliah would not permit it, would not believe Johanan's story, and accused him of speaking falsely concerning Ishmael. However, it was only a short time until the plot was successfully carried out, for Ishmael and ten of his confederates slew not only the governor, but all the Chaldeans, all the men of war, and all the Jews who were with him. His object in all this was to make captives of the rest of the people, who were unarmed, and carry them into Ammon to increase and strengthen the kingdom of the Ammonites.

To confirm this, I quote the full text of the tenth verse of the forty-first chapter of Jeremiah. Still, it is not of any special interest to me to know that such was his object, but there is something in that text of the greatest possible interest to us all. The reason for Jeremiah's going to Mizpah is there! The key to the possible fulfillment of Jehovah's promise to David is there! The possibilities of the success of Jeremiah's commission is there! The Divine support to our faith and an opening door for the complete vindication of God is there!

Jeremiah 41:10, *Then Ishmael carried away captive all the rest of the people who were in Mizpah, the king's daughters and all the people who remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedeliah the son of Ahikam. And Ishmael the son of Nethaniah carried them away captive and departed to go over to the Ammonites.*

What! *The king's daughters*? I hear you exclaim!

Yes! But wait until I gather into focus a few other points, and then we can see the way perfectly clear for Jeremiah to finish completely his God-given task.

When Johanan and the other captains of the fighting forces heard what Ishmael had done, they gathered themselves together, started in pursuit and overtook him at Gibeon. At this junction, the Scripture says: Jeremiah 41:13-15, *So it was, when all the people who were with Ishmael saw Johanan*

the son of Kareah, and all the captains of the forces who were with him, that they were glad. Then all the people whom Ishmael had carried away captive from Mizpah turned around and came back, and went to Johanan the son of Kareah. But Ishmael the son of Nethaniah escaped from Johanan with eight men and went to the Ammonites.

After Johanan had retaken this captive company, and Ishmael the traitor had escaped, Johanan became afraid of the Chaldeans, and feared the King of the Chaldean Empire. Johanan thought Nebuchadnezzar who had placed Gedaliah over them would send his army and destroy this group upon hearing what Ishmael had done. So, under the distress and despair of the hour, Johanan, their recognized leader, with all the captains and the people, from the least unto the greatest, made an appeal unto the prophet of God. Jeremiah 42:2-3, *And said to Jeremiah the prophet, "Please, let our petition be acceptable to you, and pray for us to the Lord your God, for all this remnant (since we are left but a few of many, as you can see), that the Lord your God may show us the way in which we should walk and the thing we should do."*

In reply to this appeal, Jeremiah told them he would pray for them and inquire of the Lord for them, but they must obey the Lord. He would tell them just what the Lord said, whether it was good or bad, and he would keep nothing back. To which they replied: Jeremiah 42:6, *"Whether it is pleasing or displeasing, we will obey the voice of the Lord our God to whom we send you, that it may be well with us when we obey the voice of the Lord our God."* Then Jeremiah sought the Lord, and the Lord heard and gave instructions. Among other things, the Lord told him to say to them: Jeremiah 42:11, *"Do not be afraid of the King of Babylon, of whom you are afraid; do not be afraid of him," says the Lord, "For I am with you, to save you and deliver you from his hand."* He also told them not to go down to Egypt, as was their intention, thinking they would be safe if they placed themselves under the protection of the king of Egypt.

Furthermore, he told them if they did go to Egypt, the very thing they feared would come upon them, and they would be destroyed. Jeremiah 42:15-16, *"If you wholly set your faces to enter Egypt, and go to dwell there, then it shall be that the sword which you feared shall overtake you there in the land of Egypt; the famine of which you were afraid shall follow close after you there in Egypt; and there you shall die."*

The Lord also told Jeremiah these people were hypocrites in their hearts, when they sent him to pray for them and to make their request. So, I am not surprised it is recorded that Johanan and others said unto Jeremiah: Jeremiah 43:2-3, *"You speak falsely! the Lord our God has not sent you to say, 'Do not go to Egypt to dwell there.' But Baruch the son of Neriah has set you against us, to deliver us into the hands of the Chaldeans, that they may put us to death or carry us away captive to Babylon."*

Neither am I surprised to read the result, recorded as follows: Jeremiah 43:5-8, *But Johanan the son of Kareah and all the captains of the forces took all the remnant of Judah who had returned to dwell in the land of Judah, from all nations where they had been driven—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. So they went to the land of Egypt, for they did not obey the voice of the Lord. And they came as far as Tahpanhes.*

Baruch, the scribe, was the companion of Jeremiah in prison, and again when the Lord took them out and hid them. He was also his companion in persecution, affliction and accusation. Now, since we find his name mentioned as one of this company that Johanan compelled to go to Egypt against the direct command of God, there is just one prophecy concerning him that I need to mention before we proceed further. Jeremiah 45:2, 4-5, *Thus says the Lord, the God of Israel, to you, "O Baruch: . . . Behold, what I have built I will break down, and what I have planted I will pluck up, that is, this whole land . . . But I will give your life to you as a prize in all places, wherever you go."*

Furthermore, when that company had reached Egypt and were at Tahpanhes,³⁹ the Lord again used Jeremiah to prophesy concerning their destruction, and concerning the King of Babylon and his coming against Pharaoh Hophra, the King of Egypt, and many other matters. I will only give a small explanation pertaining to the destiny of the people whose history we are following. The prophecy opens with these words: Jeremiah 44:1, *The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt.* Note carefully the following. Jeremiah 44:12, *“And I will take the remnant of Judah who have set their faces to go into the land of Egypt to dwell there, and they shall all be consumed and fall in the land of Egypt. They shall be consumed by the sword and by famine. They shall die, from the least to the greatest, by the sword and by famine; and they shall be an oath, an astonishment, a curse, and a reproach!”*

The complete destruction of that company is foretold in those words. Yet, the Lord has in that company a few persons whose lives He has promised shall be spared. So before the prophecy continues much further, the following proviso is given in verse 14. *“For none shall return except those who escape.”*

And before the prophecy is ended, abundant provision is made for the very few whom God has promised shall live. Hence we find in the prophecy as it continues: Jeremiah 44:27-28, *Behold, I will watch over them for adversity and not for good. And all the men of Judah who are in the land of Egypt shall be consumed by the sword and by famine, until there is an end to them. Yet a small number who escape the sword shall return from the land of Egypt to the land of Judah.*

Remember the masses of the house of Judah, of the Jewish people, were in captivity in Babylon, where they were to stay for seventy years. Also, remember this remnant that came into Egypt were only the ragged end of the nation, i.e., the poor of the land, and a few captains of small military forces. The Lord proposes to destroy this ragtag remnant, out of which *a small number shall escape*. Now, let us take our bearings:

1. We have in this company, that has come down to Egypt from Judea, *the king's daughters*. Since the plural form of speech is used, there are at least two daughters and history says there were three. These are the royal seed of the house of David, who are fleeing from the captors of their father, Zedekiah, the last King of the house of Judah. Furthermore they are fleeing from the slayers of their brothers, the sons of Zedekiah and princes of Judah.

2. In company with these princesses is Jeremiah, whom the Lord has chosen to do the work of building and planting. In the princesses, the prophet has royal material with which to build and plant.

3. In company with Jeremiah and his royal charge we have Baruch, his faithful scribe.

4. God has promised the lives of this *small number*, only five or six at most, shall be to them a prize in all lands wherever they shall go.

5. Prior to this, at a time when Jeremiah was greatly troubled, in great distress and anguish of heart he cried unto the Lord: Jeremiah 15:15, 11, 14, *“Remember me and visit me, And take vengeance for me of my persecutors.”* It seems that even Jeremiah had forgotten what the Lord had said to him just previously: *“Surely it will be well with your remnant; surely I will cause the enemy to intercede with you in the time of adversity and in the time of affliction. . . . And I will make you cross over with your enemies into a land which you do not know.”*

Note the expression *your remnant*, for it is Jeremiah who must build and plant that royal seed. Understand, also, that Jeremiah and his little remnant were well acquainted with Egypt, and since it was well known to them, it could not have been their final destination. Hence this escaping royal remnant must journey back to Judea, and then, *into a land which you do not know*.

³⁹ Tahpanhes, known by the Ancient Greeks as Daphnae, now Tell Defenneh, was located on Lake Manzala on the Tanitic branch of the Nile, now situated on the Suez Canal.

Into a land which you do not know. Why? Isaiah 37:32, 31, For out of Jerusalem shall go a remnant, and those who escape from Mount Zion (on which were the royal dwellings). The zeal of the Lord of hosts will do this. And the remnant who have escaped of the house of Judah shall again take root downward, and bear fruit upward.

Hear it! Oh, hear it! You men of earth, **HEAR IT!** *Shall again take root downward*, be planted! *And bear fruit upward*, be built! Where? God should tell us where in His Word, and He does.

Before we leave this segment, there is one more thing I'd like you to see in the prophecies of Jeremiah. Much of what we have just gone through pertains to the remnant that travels to Egypt. We have certainly researched the idolatry that both Israel and Judah (as kingdoms) have practiced. We passed over one of those practices that I find to be amazing. Look at this!

Jeremiah 44:15-28, *Then all the men who knew that their wives were burning incense to other gods, along with all the women who were present—a large assembly—and all the people living in Lower and Upper Egypt, said to Jeremiah, “We will not listen to the message you have spoken to us in the name of the Lord! We will certainly do everything we said we would: we will burn incense to the queen of heaven and will pour out drink offerings to her just as we and our fathers, our kings and our officials did in the towns of Judah and in the streets of Jerusalem. At that time we had plenty of food and were well off and suffered no harm. But ever since we stopped burning incense to the queen of heaven and pouring out drink offerings to her, we have had nothing and have been perishing by sword and famine.”*

The women added, “When we burned incense to the queen of heaven and poured out drink offerings to her, did not our husbands know that we were making cakes like her image and pouring out drink offerings to her?”

Then Jeremiah said to all the people, both men and women, who were answering him, “Did not the Lord remember and think about the incense burned in the towns of Judah and the streets of Jerusalem by you and your fathers, your kings and your officials and the people of the land? When the Lord could no longer endure your wicked actions and the detestable things you did, your land became an object of cursing and a desolate waste without inhabitants, as it is today. Because you have burned incense and have sinned against the Lord and have not obeyed him or followed his law or his decrees or his stipulations, this disaster has come upon you, as you now see.”

Then Jeremiah said to all the people, including the women, “Hear the word of the Lord, all you people of Judah in Egypt.” This is what the Lord Almighty, the God of Israel, says: “You and your wives have shown by your actions what you promised when you said, ‘We will certainly carry out the vows we made to burn incense and pour out drink offerings to the queen of heaven.’”

“Go ahead then, do what you promised! Keep your vows!” But hear the word of the Lord, all Jews living in Egypt:

“I swear by my great name,” says the Lord, “that no one from Judah living anywhere in Egypt will ever again invoke my name or swear, as surely as the Sovereign Lord lives. For I am watching over them for harm, not for good; the Jews of Egypt will perish by sword and famine until they are all destroyed. Those who escape the sword and return to the land of Judah from Egypt will be very few. Then the whole remnant of Judah who came to live in Egypt will know whose word will stand—mine or theirs.”

This incident occurred sometime between 587-580 BCE. We are now in the twenty-first century and are we not still, especially by some denominations, practicing the same things spoken of here? Are there not those, who this very day, light candles and incense and pour out their drink offering to the queen of heaven? Is there any wonder why God did what He did to both Israel and Judah or why the prophecies allow lost Israel to wander in their sin until the time comes when God permits Israel to say: Jeremiah 16:19-20, *O Lord, my strength and my fortress, my refuge in time of distress, to you the nations will come from the ends of the earth and say, “Our fathers possessed nothing but false gods, worthless idols that did them no good. Do men make their own gods? Yes, but they are not gods!”*

Chapter 16

The Prince of the Scarlet Thread

In the meantime, we leave our little royal *remnant* to make their escape! 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 (Birth-right), 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 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 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 non-ruling. 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 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, i.e., 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, *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*!



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Chapter 17

The High and The Low United in Marriage

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, Herremon, 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*, that 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 roots*

were 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?**



VQP



VQP



VQP





VQP



VQP



VQP



Part Three

The Veil Lifted from the Abrahamic Nations

*“If I have told you earthly things,
and you do not believe,
how will you believe
if I tell you of heavenly things?”—Jesus*

John 3:12

Chapter 18

Lost Israel and the First Overturn Located

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, that 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 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 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 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 Strong⁴⁰ 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, *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, *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 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, as a fact. However, without regard to this 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*

⁴⁰ Strong, op. cit.

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, *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, *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 Jehovah 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, *"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."* Meaning 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, *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?**

Chapter 19

Jacob's Pillow-Pillar Stone

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 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 at hand.

Not only Bethel, the city, or place, but also Bethel the pillar-rock was given to the birthright family, and 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 that 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. However, the children of Israel had removed, journeyed and pitched their tents twenty-two (See Numbers, 33rd chapter) times after leaving Rephidim. Now here at Kadesh, and 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's⁴¹ 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

⁴¹ Adam Clarke, LL.D., F.S.A., M.R.I.A., c. 1761-1832, British Methodist theologian and Biblical scholar, *The New Testament of our Lord and Saviour Jesus Christ*, New York, 1831.

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!**



VQP



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Chapter 20

Overturns Two and Three

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 non-ruling 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 northwest, 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 Esdras⁴² 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

⁴² Esdras, op. cit.

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 pillarstone 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.⁴⁴ Morton W. Spencer⁴⁵ 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 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 is this 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

⁴³ Strong, op. cit.

⁴⁴ Taphanhes, op. cit.

⁴⁵ Rev. Morton W. Spencer, *The Missing Links*, Originally published by M. W. Spencer & Company, New York, 1895, reprinted by The Holliswood Press, Hollis, N.Y., 1901.

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 pillarstone, 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 Stanley⁴⁶ 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. Poole⁴⁷ 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 Tristram⁴⁸ 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*,⁴⁹ refers to Tea Tephi as follows:

⁴⁶ Dean of the Abbey, full name is Authur Penrhyn Stanley, 1815-1881, *Memorials of Westminster Abbey*, 1867, 8th Edition Republished 1911, ISBN-1-84630-130-0.

⁴⁷ Rev. William H. Poole, LL.D (1820-1896), *Angle-Israel; or, The British Nation the Lost Tribes of Israel*, Toronto, 1879.

⁴⁸ Rev. Henry Baker Tristram (1822-1906), *The Land of Israel: A Journal of Travels in Palestine*, London, 1865.

⁴⁹ *Annals of the Four Masters*, chronicles of medieval Irish history. English translation published 1846.

“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. Spencer⁵⁰ 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 example, 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 Totten⁵¹ 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 Stanley⁵² speaks of the crack, which, he says, “Has all but rent its solid mass asunder.” Could it be possible that rent 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, therefore, a total of 3,721 years. I could 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.)

⁵⁰ Spencer, op. cit.

⁵¹ Totten, op. cit.

⁵² Stanley, op. cit.

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 Herremon 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.⁵³

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.

⁵³ Westminster Abbey website, <http://www.westminster-abbey.org>

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.

Stone of Scone

Legends abound concerning the Stone of Scone and tradition identifies it with 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 November 14th 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 chapter, 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. 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.

⁵⁴ For further information on the Stone of Scone, contact Historic Scotland, 20 Brandon Street, Edinburgh, Scotland.

Chapter 21

Dan, The Serpent's Trail

The question naturally arises, *How did the prince, the highest branch of the cedar of Lebanon, get to the isles of the sea?* To get to the bottom of this question and arrive at an answer, we will need to understand some of the characteristics, and acquaint ourselves with some of the prophecies, that pertain to the tribe of Dan.

The prophecies that dying Jacob gave concerning what the posterity of each of his sons was to become in the last days, is recorded in the forty-ninth chapter of Genesis. A part of the prophecy concerning the tribe of Dan is in the seventeenth verse. The first clause of this verse, according to the King James' translation, reads as follows: Genesis 49:17, "*Dan shall be a serpent by the way.*" But a better translation is as follows: *Dan shall be a serpent's trail.* A few points in the history of the children of Dan will show how they became a serpent's trail.

In the division of the land by lot, a narrow strip of seacoast country, west of Ephraim and Benjamin, fell to Dan. But this country soon became too small for the tribe. Joshua 19:47 KJV, *And the coast of the children of Dan went out too little for them; therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan, their father.*

Concerning the Danites, we have the following: Judges 18:11-12, *And six hundred men of the family of the Danites went from there, from Zorab and out of Eshtaol, armed with weapons of war. Then they went up, and encamped in Kirjath Jearim in Judah. Therefore they called that place Mahaneh Dan to this day.*

We are told concerning this same company of six hundred that they: Judges 18:27-29, *Went to Laish, to a people quiet and secure; and they struck them with the edge of the sword and burned the city with fire. . . . So they rebuilt the city and dwelt there. And they called the name of the city Dan, after the name of Dan, their father, who was born to Israel. However the name of the city was formerly Laish.*

A company of Danites went to Leshem, and it became *Dan*. A company of Danites went to Kirjath Jearim, and it became Mahaneh-Dan. They went on to Laish, and it ceased to exist, but they left their trail, i.e., DAN, *the name of their father*, and thus their trail can be traced, not only from *Dan* to Beer-Sheba, but to the islands of the sea both by land and by water, for Dan had an inland country and a coast country. The inland company of Danites went west with the Overland Column of Israel, and the coast company went by water. For in the book of Judges Deborah asked: Judges 5:17, "*Why did Dan remain on ships?*"

We also have the prophecy concerning the ships of Tarshish, i.e., the ends of the world: Isaiah 23:2 KJV, *Be still* (be silent), *ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.* Also, in verses 6 and 7, is the following: *Pass ye over to Tarshish; howl, ye inhabitants of the isle. Is this your joyous city* (Tyre), *whose antiquity is of ancient days? Her own feet* (means of travel) *shall carry her afar off to sojourn.*

In these scriptures we are informed that the isles of the sea were replenished by the ships whose seaports were Tyre and Zidon, ports of Palestine. The people by whom the islands were replenished, or peopled, are commanded to keep silent, just as this same prophet in another place commands Israel in the isles to keep silent until they should renew their strength.

When Shalmaneser⁵⁵ descended upon Israel, he did not disturb those portions of the tribes of Dan and Simeon, who were dwelling on the southwest coast of Palestine, for the kingdom of Judah was then at peace with Assyria and lay between them and Samaria. However, both Dan and Simeon had large colonies in the interior, Dan in the north (Judges 18) and Simeon in the east, at Mount Sier, the region formerly occupied by the Amalekites (1 Chronicles 4:42-43). These portions of Dan and Simeon went with the rest of Samaria-Israel into Assyria, and out through the Caucasian Pass. The territory into and through which the lost tribes made their escape was known as the territory of the Sarmatians, while the pass, or gate, was sometimes called The Sarmatian Gate.

A few have shown, and on good reason, that the name of Sarmatia was derived from Samaria, the earlier home of these wandering people, whose general name among themselves was *Scoloti*, but whom the Greeks called Scythians, or nomads. From that word *Scoloti*, we have the more modern name *Scoti*, and the still more modern *Scots*, that, of course means the same as in the Greek: Scythia, nomads, or wanderers. This is only one of the many names by which these wanderers, or Scots, may be traced. We find in their western march across the European continent, that was necessarily slow, Ephraim did obey the prophetic injunction. Jeremiah 31:21, *Set up signposts, make landmarks; set your heart toward the highway, the way in which you went.* Here we must keep in mind the fact that in the ancient Hebrew, there are no written vowels, and in the word *Dan*, there are only two letters used that are equivalent to the English D and N. Hence, it makes no difference if the word is Dan, Don, Dun, Din or Den, it is equal to the Hebrew D-n, in which the speaker sounds the vowel according to characteristics of his own dialect.

On the west side of the Black Sea, there is, according to ancient geography, a region that was called *Moesia*, signifying the land of the *Mosesites*, and the people were called Moesi, or Mosesites. These people had a great reverence for a person they called Zalmoxis,⁵⁶ whom Herodotus,⁵⁷ the father of history, supposed to be their God. He concludes his account as follows, “Zalmoxis must have lived many years before Pythagoras; whether therefore he was a man or a deity of the Getae, enough has been said of him.”

The Rev. Thomas Rosling Howlett⁵⁸ says, “Zalmoxis, whom Herodotus supposed them to worship as a god, is without doubt Moses, *Zal* signifying *chief*, or *leader*, while *Moxis* and *Aloses* are but the Greek for the Hebrew *Mosie*, rendered *Moses* in our tongue.”

Moesia was bounded on the south by Mace-Don-ia and the Dar-DAN-elles, and on the north by the river DAN-ube. I just have to stop for a mere moment and make another statement of truth. In the Preface of this book I wrote about mother and the trail back to Scotland. Well, what about my father, Ernest Edward Darnell? Look at the sentence above at Dar-DAN-elles. Take off four letters and it becomes Darnell,⁵⁹ my surname. In days gone by I did a lot of research on my surname. Amongst the traditional origins of the surname I found: “Waif found at the Dardanelles — One descendent states that this waif had two children, one, a Catholic, went to South America and one to North America, who became a Protestant.” Now to continue our study. In the territory of Sarmatia, which on some maps is Scythia, on others Gomer, there are the rivers D-n-iper, D-n-ister, and the DON. The fact that the Dnieper and the Dniester are written without a vowel between the D and the N is just as significant as the fact that the Don has one.

Professor Totten⁶⁰ says: “There is no grander *theme* upon the scrolls of history than the story of this struggle of the Anglo-Saxons westward. The very streams of Europe mark their resting-places, and

⁵⁵ Shalmaneser V, op. cit.

⁵⁶ Zalmoxis is a divinity of the Getae, mentioned by Herodotus in his *Histories* IV, 93-96.

⁵⁷ Herodotus, Greek historian of 5th Century BCE, used as a reference by Prof. Totten, op. cit., in his work, *Our Race*.

⁵⁸ Thomas Rosling Howlett, 1827-1898, *Anglo-Israel, the Jewish Problem*, 1892.

⁵⁹ *The Darnall, Darnell Family*, vol. 2, p. xiv, Avlyn Dodd Conley, Baltimore, MD, 1979.

⁶⁰ Totten, op. cit.

the naming of these streams goes back to a more ancient name. The root of nearly all their ancient names incorporate either Dan, or Don.” Recall who we are following and from where they came. Israel started their journey at the sacred stream, the Jor-DAN River. It was from the banks of the Jordan, so far away, as exiles, they were cast out by Assyria. It was the little colony of Dan, obeying its tribal inclination for naming everything it captured after their father, Judges 18:11, 12, 29. Otherwise the naming of places was the mere survival of a word and custom, but, none the less, it serves to trace these wanderers like a trail. Hence we have a trail through the names of *Dan-ube*, the *Dan-ieper*, the *Dan-iester*, the *Dan-au*, the *Dan-inn*, the *Dan-aster*, the *Dan-dan*, the *Dan-ez*, the *Dan*, the *Don*, the *U-don* the *Eri-don*, and the thousand other *dans* and *dons* of ancient and early geography, down to the Danes in *Dan-emerke*, meaning, *Dan’s last resting place*. To this we would add, that during all these years of blindness concerning the birthright tribes, the people of Den-mark have been called DAN-es, and the people in contiguous countries, while having different local names, have been called by the same generic name:

Scan-DIN-navians

Denmark, the modern form of Danemerke, means Dan’s mark, or people of the lost birthright. Here, in the midst of the Danes, are the very people whom we have hunted most, Israel, and along the trail they had followed, we can find the way-marks God told them to set up.

All that Scandinavian country, and much more, once belonged to Denmark, which is now reduced to a comparatively small region. However, I believe that little kingdom will stand until the end of this age. When dying, Jacob called his sons about him that he might tell them what their posterity should become in the last days. He began his prophecy concerning Dan as follows: Genesis 49:16-17, *Dan shall judge his people as one of the tribes of Israel*. Then, immediately following, is the expression: *Dan shall be a serpent by the way*.

In this prophecy, Jacob does not say, as many seem to think, that Dan, in the last days shall become the ruler of the other tribes of Israel, for the Eternal One has said: Psalms 60:7; 108:8, *“Judah is my law giver.”* What Jacob does say is that Dan, as *one of the tribes of Israel*, shall render a verdict, or judge his people Israel. How? Because he shall, like a serpent, leave his mark or trail, that Israel may find it in the last days, and they may say: This is one of the lost tribes of Israel. When this verdict has been rendered, then Dan will have judged his people Israel. It may be that the word Israel, as used in the prophecy above, is used in its broadest sense, and includes both the house of Israel and the house of Judah. I am inclined to this opinion, for reasons that follow:

When Dan was born, Rachel said: Genesis 30:6, *“God has judged my case, and He has heard my voice and given me a son.” Therefore she called his name Dan*. Dan in Hebrew means *Judge*, and Daniel means *The judge of God*, thus *Dan judge*, and *El God*, hence, Daniel, the judge of God. So Jacob, in his last day’s prophecy concerning the tribe of Dan, plays on their tribal name, and says the judge shall judge, or in other words, that *Dan shall Dan*. What? Dan shall Dan! Yes and he certainly has *Dan-ed*, and *Dan-ed*, and *Dan-ed*, and kept on *Dan-ing* until he has given abundant evidence to his people that he is one of the tribes of Israel, for they now see the mark of his trail, i.e., DAN.

Just before Moses died, he, like Jacob, gave prophecies concerning each tribe in Israel, and of Dan he said: Deuteronomy 33:22, *“Dan is a lion’s whelp; He shall leap from Bashan.”* Bashan was on Palestine territory, hence, Dan is to leap from that country, but it is left for history to tell where that leap puts him. It is a well-authenticated fact, that after the coast colonies of Dan and Simeon knew their king and brethren were defeated, they embarked in their ships and fled to the islands of the sea that are to the northwest of Europe. The people who are known by all historians to have been the first settlers of Ireland are called *Tuatha de Danaans*, which literally means *The tribe of Dan*. These *Danaans* of Ireland correspond to the *Danaoi* of the Greeks, and Latin *Danas*, as well as the Hebrew *Dan*.

The Lord, by the mouth of the Psalmist, declares: Psalms 48:7, *You break* (or drive) *the ships of Tarshish with an east wind*. As these Si-don-ians from the port of *Si-don* are driven, like Ephraim, WEST by an east wind, they not only leave their trail along the shores of the Mediterranean in Dens, Dins and Dons, but on the Peninsula of Spain. Just before passing through the strait into the great waters, they left a mark that remains unto this day, called *Me-din-a Sidon-ia*.

That Dan's leap put him in Ireland is evident, for in that island, we find to this day, *Dans-Lough*, *Dan-Sower*, *Dan-Monism*, *Dun-dalke*, *Dun-drum*, *Don-egal Bay* and *Don-egal City*, with *Dun-glow* and *Lon-don-derry* just north of them. Also, *Din-gle*, *Dun-garven* and *Duns-more*, that literally means More Dans. Really, there are so many more that we have no space for them, except to mention *Dangan Castle*, where the Duke of Wellington was born, and to say that *Dunn* in the Irish language means just what *Dan* means in the Hebrew, *a judge*.

It is remarkable that there is not only a river *Don* in Scotland, but, also, a river *Doon*, and there is a river *Don* in England. These countries are as full of *Dans*, *Dons* and *Duns* as Ireland, for in them are not only such names as *Dundee*, *Dunkirk*, *Danbar*, *Dunraven*, and many others, but the name of DAN, the son of Jacob, son of Isaac, son of Abraham, lies buried in the name of their capital cities, *E-DAN-burgh* and *Lon-don*. Surely Dan has Dan-ed, or *judged among his people*, and thus fulfilled the sure word of prophecy.

We are told, in the days of Solomon: 2 Chronicles 9:21, *For the king's ships went to Tarshish with the servants of Hiram. Once every three years the merchant ships came*. Eight hundred and sixty years before the Christ we are told Jonah went to Joppa, a seaport within the borders of Dan, and found a ship going to Tarshish. He took passage on it to go to Tarshish from the presence of the Lord. Just how long the ships of Palestine seaports (also known as Phoenicians) had been replenishing, or colonizing, the isles, even before the Assyrian captivity of the lost tribes, is not known. Historians place the time as early as 900 BCE. This gives abundant time for some prince of the Zarah branch of Judah's family to have preceded Israel to the isles, and settled a large colony even before the Birthright went to Assyria, an event that did not occur until 721 BCE. That one of those princes did precede Israel to the isles of the sea is evident, first, because God says he did, and, second, because it is recorded in the *Milesian* records of Ireland that prince Herremon, to whom Tea Tephi was married, *was a prince of the Tuatha de Daanans*.

Mark this! If that prince was a prince of the tribe of Dan, and authentic history declares he was, then he was a prince of the family of Judah. There can be no *Prince of Dan* other than a prince of the *royal family of HIS RACE*, and that family has but one fountain head, Judah. Judah was the fourth son of Jacob and Leah, to whom pertains the Scepter blessing.

But this rule seems to have worked both ways, for the family ensign of Judah is a lion. Since one of his whelps (young lion) went to the northwest isles with Dan, as a matter of course the ensign of his family, the royal family, went with him. Thus, it became associated with the *Tuatha de Daanans*, the tribe of Dan, and in time found its way into their national seal.



The figure on this seal is described as *A Lion's Whelp with a Serpent's Tail*. The first of these represent Denmark, and the other two Norway and Sweden, who were at that time *under* the dominion of Denmark.

At the end of chapter nine, I introduced you to two paradoxes within the Bible pertaining to the land division of all the tribes. I left out the division of the land pertaining to the tribe of Dan. Now, that may not sound like a problem because the original land division in the book of Joshua and the restoration division in the book of Ezekiel both include a portion of land for the tribe of Dan. Where, is the sealing of any of the tribe of Dan in Revelation chapter seven?

Once again my reading and research does not come forth with a complete answer from the Word of God. My big study Bible makes a suggestion that Dan is left out of the sealing because of the action of the men of Dan in the 18th chapter of Judges. Rev. Allen used part of this story. However, he left out the idolatry of these men and the fact that not only did these men take Micah's gods for themselves, they also took Micah's Levite to become their tribal priest. For the moment, only God knows the reason the tribe of Dan is left out of the sealing of the tribes in Revelation chapter seven.



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Chapter 22

Israel in the Isles

We must keep in mind the fact that the Lord cast Israel *afar off to the isles of the sea*, and then, through the prophet Isaiah, commanded silence for a certain period, or until the people should have renewed their strength. This same prophet, in the first verse of the forty-ninth chapter, again addresses the people who dwell in the isles as follows: Isaiah 49:1, 3 KJV, “*LISTEN, O isles, unto me; and hearken, ye people from afar;*” and then makes the declaration, “*Thou art my servant, O Israel, in whom I will be glorified.*”

Israel, as we know, was cast out of her land for idolatry, and Baalism was one of her chief idolatries. Before she was cast out, she seems to have acquired the habit of attaching the name of the god Baal to places and cities. On the ancient maps of Palestine, we find *Baal-meon, Baal-gad, Baal-ath, Baal-shalisha, Baal-Tamar, Baal-peor, Baal-hazor, Baal-zephon, Mt. Baalah*, and others.

But surely, these people carried that same trait with them to the islands, for in Ireland this name of the god Baal, is found just as frequently, and shows this idol was honored and worshipped by her eastern colonists. The Rev. Thomas Rosling Howlett,⁶¹ B.A. minister of Calvary Baptist Church Washington D.C., is author of, *The Ten Lost Tribes of Israel Found*. He furnishes us with the following list of Baal-it-ish names found in Ireland: *Baal-y-Bai; Baal-y-gowan; Baal-y-Nahinsh; Baal-y-Castell; Baal-y-Moni; Baal-y-ner; Baal-y-Garai; Baal-y-nah; Baal-y-Con-El; Baal-y-Hy; Baal-y-Hull-Ish; Baal-NahBrach; Baal-Athi; and Baal-Dagon*. Regarding the evidence given by these names, Howlett says:

These certainly are memorials of the Baal worship once prevailing in Ireland. In them we have not only the name of Baal, but its conjunction also with other Hebrew names. How can this be accounted for, except as they were so called by emigrants from Phoenicia and Palestine?

One thing that particularly marks the Hebrew origin of these names is their attachment to *places* but not to *persons*. The Canaanites and Phoenicians, attached the names of their gods, *Baal, Bal, Bel* to *persons*, as *Eth-Baal, Itho-bal, Asdru-bal* and *Han-i-bal*. These were family names among the heathen nations surrounding Israel. In like manner, we find among the chosen people the names of their God associated with and forming a part of family and personal names; as **El** and **Jah**, in *Isra-el, Ishma-el, Lemu-el, Samu-el, Ezeki-el, El-isha, El-ijah*. Baal never found favor among the Hebrews as a personal name, though used freely for localities. They gave it to their towns, but not to their children. Its use in Ireland is proof of the Israelite origin of the earliest settlers, philological evidence of racial unity.

But this custom of using the name of Baal has long since passed from the descendents of those who settled in INNIS PHAIL, an Island Wonderful, and her sister isles. These islands need no longer keep silent, for their people have renewed their strength and thus, the isles are yielding their secrets. Hence, we should not be surprised that the name of Baal is no longer in the mouths of their people. By the mouth of the prophet Hosea, whom the Lord used to declare that He would hedge up the way of Ephraim Israel, so that she could not find her paths, He also says: Hosea 2:17, “*For I will take from her*

⁶¹ Howlett, op. cit.

mouth the names of the Baals, and they shall be remembered by their name (Baals) no more."

But just prior to this saying, the Lord has given a prophecy: Hosea 2:14-17, *"Therefore behold, I will allure her, will bring her into the wilderness (the up to then uninhabited country), and speak comfort to her. I will give her vineyards from there, and the Valley of Achor (sorrow) as a door of hope; she shall sing there, as in the days of her youth, as in the day when she came up from the land of Egypt. And it shall be, in that day," says the Lord, "that you will call Me 'My Husband,' and no longer call Me 'My Master,' for I will take from her mouth the names of the Baals."*

All idolatrous names were taken from the mouth of Israel. This was not so much because they had reached that God-appointed place where they were to be moved no more but because they had passed from their former sorrow through the door of hope. The children of wickedness were not to waste them *as at the first*, since their Lord had spoken comforting words to their hearts, and because she could look up in love to Him and say, *My Husband*. The reason for this heart-experienced hope will become clearer as we proceed with the prophetic history of this people, whose centralization of racial life and power is in those islands northwest of Palestine.

In the forty-ninth chapter of Isaiah, after letting us know Israel is located in the isles, the prophet foretells some events in the future history of that island nation. Among these predicted events we find the following: Isaiah 49:8 RSV, *Thus says the Lord: "In a time of favor I have answered you, in a day of salvation (the Christian era) I have helped you; I have kept you and given you as a covenant to the people, to establish the land to apportion the desolate heritages."*

In this quotation I have used the Revised Standard translation. I selected this translation because Ephraim-Israel, although not representing *all* the people of earth, is distinctly *a people*, of the *covenant*. *Given as a covenant to the people* she is appointed to establish, people, or cause to be inhabited, the desolate, uninhabited places of the earth. These desolate localities are given to Israel as an inheritance, and she has needed them in fulfilling the destiny of the Birthright Kingdom of Israel, that of becoming many nations, or a company of nations.

We must now notice the word *covenant*, since it is used in the phrase *as a covenant to the people*. The Hebrew word for covenant is *Beriyth*, which in Judges 8:33 and 9:4 is used as a proper name, and for that reason, is transferred into the English text without being translated. It is given there as the name of one of the idols of Israel, Baal-*beriyth*, and means *Baal of (the) covenant*. The Hebrew words *Ben-iysh Yemiyniy* are translated: *Son of a man of Jemini*, thus *Ben* means a son, *lysh* means a man, and *Yemiyniy* means Jemini. The anglicized form of these words are Ben, ish and jamin, and, taken together they mean *a man of Benjamin, or a Benjamite*.

We have brought you through this group of words to show that *ish* in Hebrew means a *man*. Now take the Hebrew word translated *covenant*, that in its original form has no vowel, but in its Anglicized form retains the vowel *i* to preserve the *y* sound, and we have *Brith* when joined with *ish* is *Brith-ish*, and means: *A covenant man*. **Today the BRITISH people, or men of the covenant, are called Britons, and are dwelling in the British Isles!!!**

We are told the people of *Wael*s call themselves, in ancient Welsh, *Bryth y Brithan*, or ***Briths of Briton***, that means "The Covenanters of the land of the Covenant." The first form of this phrase is almost vernacular Hebrew.

It is unmistakably recorded in British history that the earliest settlers in Wales and southern England were called *Simonii*. They came by way of the sea in the year 720 BCE, and at that same time there was the greatest influx of the *Tuatha de Daanan* (tribe of Dan) to Ireland. This synchronizes with the deportation of the Israelites of the commonwealth of Ephraim to Assyria, and the flight of Dan and Simeon from the seaports and coast country of Palestine. We need scarcely mention that *Simonii* is the plural of *Simeon*. However, all evidence of the fulfillment of this prophecy are not philosophical, for Isaiah, still addressing the Israelites, who dwell in the islands, predicts the following: Isaiah 49:19-20,

“For your waste and desolate places, and the land of your destruction (the destruction of their identity), will even now be too small for the inhabitants; and those who swallowed you up (the Assyrians) will be far away. The children you will have, after you have lost the others, will say again in your ears: ‘The place is too small for me; give me a place where I may dwell.’”

Here are a people called Israel who are living in the isles of the sea. They have lost one company of people, and yet their children say the place is still too small, cramped and crowded, because there are too many inhabitants for such a small country. Consequently, they ask the *Mother Country* to give them a place. According to Leaser’s⁶² translation, they say, *“Make room for me to dwell,”* and the Mother Country must do so, because it is she to whom the Lord has given the desolate heritages of the earth. Mark this! It is also said of the mother country, or Mother Israel, that she *lost* her first children before other of her children asked for territory in which to dwell. **England is the only country on the face of the earth where these conditions exist. Her first child was called New England, but she LOST it, and now it, together with that which, for various reasons, has been annexed, is called The United States of America!!!**

After losing her American colonies, her work of colonizing non-populated portions of the world continued, until through the power of those colonies, she held possession of Prince Edward’s Island, New Brunswick, Nova Scotia, British Columbia, Vancouver Island, New Foundland and Canada. All of these are unitedly called the Dominion of Canada, and to these are added the six States of Australia, New Zealand, Tasmania, British India, the Fiji Islands and parts of Africa, Egypt and Hong Kong in China. So at that time, the sun never set on the realm of the United Kingdom.

We should expect this, and even more, for according to Jeremiah, the Israel that is located in the Isles is none other than Ephraim, the Abrahamic Birthright People, of whom the Lord says: Jeremiah 31:9-10, *“I am a father to Israel, and Ephraim is my first born.”*

Ephraim, as we have shown, was the second son of Joseph. Now, when the birthright blessing was given to Joseph through his sons, Ephraim, the younger, was set before Manasseh, the elder. They were to remain together, however, until they grew into a multitude in the midst of the earth and after that, they were to separate. Then Manasseh was to become a *great people*, or nation, and Ephraim was to become *a multitude, or company of nations*. There rests a paradox within this statement for the prophecy says the younger is set before the older, yet as nations, Great Britain existed long before the United States. So you see, the prophecy is stated correctly, for the younger Ephraim, Great Britain, was set before the older Manasseh, the United States.

The people in the British Isles did certainly grow together until they became a multitude of people on the earth, and then they separated. The separated people has become a great nation, and those who were left in the isles have become a multitude of nations. The government of the separated people is democratic, the people in the isles still live, as they ever must, under a monarchy. But the two peoples are, as Joseph’s two sons were, brothers, and they even call each other *Brother John*⁶³ and *Brother Jonathan*. England is called *Brother John* and America is called *Brother Jonathan*. There are no other nations on earth who thus brother each other as these two nations.

The facts recorded above are also in fulfillment of another prophecy given by dying Jacob concerning Joseph: Genesis 49:22, *“Joseph is a fruitful bough, A fruitful bough by a well (water); His branches run over the wall.”*

An objector has said, “But I believe the words a multitude of nations means a multitude of different nationalities.” If this be the true meaning of these words, then surely England and her subjects are absolutely too numerous to mention. England had sixteen nations in British India, her Indians and Esquimaux of British America, her Fiji Islanders and New Zealanders and still other nationalities.

⁶² Leaser, op. cit.

⁶³ Totten, op. cit.

Surely England was a multiplicity of nationalities up to approximately fifty years ago. However, I do not believe this to be the meaning of the words under discussion. But I do believe these facts pertaining to England's ruling so many nationalities is the fulfillment of a promise that Israel shall inherit the lands and labor of the heathen. At that same time frame America's dominion over the Sandwich Isles, Cuba, Haiti, Puerto Rico and the Philippines fulfills Manasseh's side of the same promise. Psalms 105:43-45, *"He brought out his people with joy, His chosen ones with gladness. He gave them the lands of the Gentiles, and they inherited the labor of the nations, that they might observe His statutes and keep his laws."* Praise the Lord! The Bible has always followed Anglo-Saxon conquests, in the form of missionaries, and some of the people in all these nations both received and keep the law of God.

We must remember that Ephraim and Manasseh, as the representatives of the house of Joseph, both received the birthright blessing under the hands of the dying patriarch, Israel (Jacob). Since they thus jointly hold the birthright blessing, even though Ephraim was set before Manasseh, we may expect they shall hold many of its blessings in common. For instance, the blessing pronounced upon the land of Joseph, as given by Moses on the day of his death, is only an enlarged edition of that given by Jacob on the day of his death: Deuteronomy 33:13-17, *And of Joseph he said: "Blessed of the Lord is his land, with the precious things of heaven (rain), with the dew, and the deep (ocean) lying beneath (his vessels), with the precious fruits of the sun, with the precious produce of the months, with the best things of the ancient mountains, with the precious things of the everlasting hills, 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 brethren. His glory is like a firstborn bull, and his horns like the horns of the wild ox (unicorn is used instead of wild ox in the KJV and the unicorn is in the national seal of England); together with them (Joseph) 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."*

This promise of wealth on land and sea, of abundant harvests, of rare gems and precious stones, of the richest and the greatest mining interests in the world, is fulfilled in England and America. It is also true that these nations, not only *push* the aborigines of their possessions into the ends, or corners, of their countries, but they also *push the people* of other nations with whom they war into corners. Concerning America and her aborigines, we need only say, Lo, the poor Native American, and ask, Where is he? At that time we ask the same question concerning the aborigines of the countries who fell into the hands of England. The Russian Vladimir Vernadsky⁶⁴ said:

Britain is a spider whose web encompasses the whole world within her own dominions and she has all the resources of all the continents. Her empire is stronger and more vast than any other coalition of states. She is a standing menace to all other powers, and her increasing strength is destructive to the balance of power. Nevertheless, unsatisfied and insatiable, she is grasping for more territory. Yesterday she seized Fiji; the day before she took the Diamond fields; today she annexed Transvaal; and tomorrow she will clutch Egypt. It is only too clear that the power of Britain is too great to be compatible with the general safety, and that the aggressive empire, unless speedily checked, will establish a universal dominion over all the people of the earth.

My reply to this expressed fear concerning Britain as a *universal dominion*, is that it didn't happen. In the last fifty years, England has granted the territories in her dominion to become independent sovereign nations. It can be said that during the years of colonization, England and America *did indeed push the peoples to the ends of the earth*, for it was foretold that they, Ephraim and Manasseh, *together* would do this. However, at the restoration: Isaiah 27:6, *Israel shall blossom and bud, and fill the face of the world with fruit.*

⁶⁴ Vladimir Ivanovich Vernadsky, 28 February 1863-6 January 1945, *The Biosphere*, 1926

There is another prophecy given by Isaiah concerning this same people. Isaiah 23:2-3 KJV, *Be still, ye inhabitants of the isle; thou whom the merchants of Zidon (Palestinian seaport), that pass over the sea have replenished. And by great waters (same place as in Ezekiel's riddle) the seed of Sihor, the harvest of the river is her revenue; and she is the mart of nations.*

The Sihor is a river in Egypt and Israel dwelt in Egypt for four hundred and thirty years, hence they were formerly from Egypt, later Palestine, now in the isles of the *Great Waters!!!* Moreover, the birthright holders were born Egyptians, thus the Lord says: Hosea 11:1, *"When Israel was a child, I loved him, and out of Egypt I called my son."* It is for these reasons that in the Bible, the Ephraim Israelites are in two places called Egyptians.

Calling God's son out of Egypt is true in several instances: First, the fact remains that when Israel was a child (a young nation), the Lord called her out of Egypt. Secondly, there is the fact that the Lord's son, Ephraim, his first born (of the race, and not God's first born by grace) was called out of Egypt. Thirdly, once again we find God's Son, Jesus, called out of Egypt, when after the flight of Joseph and Mary into Egypt with the babe and under the protection of an angel. Matthew 2:15, *"Out of Egypt I called my son."* Alas, we can now see that there is both a race and a grace calling that is made by God for His son to come out of Egypt. God has called Israel (the race) His son out of Egypt and He has also called Jesus (grace) His Son out of Egypt.

There remains yet another prophecy in Isaiah that has been most wonderfully fulfilled in the history of Ephraim and his brother Manasseh, meaning England and the United States, the long lost house of Joseph. It is in the following: Isaiah 9:8-9 KJV, *The Lord sent a word into Jacob, and it hath lighted upon Israel. And all the people shall know, even Ephraim, and the inhabitants of Samaria.*

Here we have the names of Samaria-Ephraim-Israel, the birthright kingdom, used prophetically. In connection with these names is the fact that the Lord sent a word to Jacob, and it lighted not upon Judah, but upon Israel, and all the people of Ephraim *shall know* this.

Hear this!

You chosen seed of Israel's race – You ransomed from the fall!

Again I say, hear this! John 1:1-4, 11, 14 KJV, *In the beginning was the WORD, and the WORD was with God, and the WORD was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the WORD was made flesh, and dwelt among us full of grace and truth. He came to his own (Judah) and his own (the Jews) received him not.* (emphasis mine) Take careful note of what Jesus said to His disciples. Matthew 10:6, *"But go rather to the lost sheep of the house of Israel."* Jesus, the Christ, the Divine WORD was **SENT** to Jacob, bringing life, light, grace, and truth, *but Judah rejected the word sent from God*, so it alighted upon Israel. Thus, the Apostle Paul, who was brought up at the feet of Gamaliel, and who was raised a Pharisee of the strictest sort, understood perfectly when he said: Romans 11:7, *Israel (as a whole) has not obtained what it seeks; but the elect (Ephraim-Israel) have obtained it, and the rest (Jewish-Israel) were blinded.* Jewish-Israel are blinded because: Romans 11:28, *Concerning the gospel they are enemies for your sake, but concerning the election (racial) they are beloved for the sake of the fathers.* Hence, Romans 11:25, *that blindness in part (or blindness to a part) has happened to Israel (Jewish-Israel) until the fullness of the Gentiles has come in.*

God sent Paul to that part of the elect race appointed as the recipients of the Word. Romans 11:5, *Even so then, at this present time there is a remnant according to the election of grace.* It is the people who belong to the election of grace that followed to the colonies of that elect race, and planted the standard of the gospel of the grace of the Son of God among the nations of the earth. Thus the

Messianic promise the Lord made to Abraham, that in his seed all the nations of the earth should be blessed, has received a double fulfillment. Those who carry the message of the *One Seed*, are also the seed of Abraham. This is true either nationally or spiritually, for all who have been baptized into Christ and have put on Christ, are Abraham's seed and heirs according to the promise. It is also true that the Anglo-Saxons are preeminently the evangelists of the world.

Chapter 23

A Few More Identities

In Ezekiel's riddle concerning the kingdom of Israel we are told the kingdom became a green tree after the royal pair were united and placed on the throne in the height of Israel, and that it became a goodly cedar. It is said of that tree: Ezekiel 17:23, *"Under it will dwell birds of every sort; in the shadow of its branches they will dwell."*

I presume all understand the prophecies of this riddle are given in veiled language, mostly metaphor. However, I know of no prophecy in all the word of God that have been any more perfectly fulfilled than those of this riddle. I affirm there can be found no race on the face of the earth in which the conditions, as given in the above, are so completely fulfilled as in the Anglo-Saxon race, first in England and her colonies, and then in America.

Birds of every sort, meaning the people of every nation will all dwell under the royal cedar, whose scions came from Lebanon (Palestine territory), or under the extended shadow of its branches. Therefore, these people are directly under the central power, or stated differently, under the dominion of one of its protectorates, thus under the monarchy of England meaning Ephraim. Otherwise, they are under the protection of the separated brother of the house of Joseph, meaning Manasseh, the United States, England's brother nation.

The fact that these two nations have with them, in their home country, so many people of other nationalities has been used as an argument to prove it is not possible for the Anglo-Saxons to be the lost house of Israel. The very fact that this is true, and that men of other nations can come among us, become citizens, and have equal rights with those who are home-born, has on its very face the proof that we are Israel. For the Lord gave a command to Israel saying: Exodus 12:48-49, *"And when a stranger dwells with you and wants to keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as a native of the land. For no uncircumcised person shall eat it. One law shall be for the native-born and for the stranger who dwells among you."*

However, we must look closer at this one prophecy pertaining to both Ephraim and Manasseh, for within the content is a curse that politicians, in both Great Britain and the United States, have used. Liberal minded men and women of politics, whether a Member of Parliament (MP) in Great Britain or a member of Congress or the Senate in the United States, have taken the context of this prophecy and turned it around for the sake of votes for themselves. Show me where in these two verses it says we must give everything to the stranger who lives amongst us? It seems the politician of today wants to give away our blessings from God just for the sake of their pride, their personal greed and to completely overlook the statement within the Constitution of the United States that we are a nation *of the people, for the people, by the people*. Look at the wording and take the prophecy word by word, or intent by intent. Doesn't it say, *when a stranger dwells with you and wants to keep the Passover to the Lord*? So tell me, doesn't this mean, in today's context, if the stranger comes into our land and wants to be recognized by us and our nation, that first and foremost, that person should have a like mind in thought toward our GOD? **Yes!** That does mean the God represented on every coin and every bill of currency in this nation imprinted with the words, *IN GOD WE TRUST!* In the same breath, this statement also brings in the false teacher, or the false prophet, who wants to deceive and destroy the home-born child of the God of Israel by telling and retelling lies and false truths. Without this same idea, this same intent, this same thought, this same grace, and this same mercy, the stranger is saying I do not believe in the *Passover of the Lord* and **is not** to be taken in as a native born citizen!

The second statement is, *let all his males be circumcised*. This meaning of *circumcised* used here does not mean a physical circumcision, but instead a spiritual circumcision of the heart. There is in God's Holy Word a hierarchy given in Ephesians 5:23 NIV, *For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior*. The relationship I'm trying to show is that it is the males (the head of the house) of these strangers who must be spiritually circumcised to meet the conditions of being the same as those who are native-born.

The next portion says, *then let him come near and keep it*. Isn't the meaning of the *come near* the same as *to gather together with the native-born*? Doesn't the *keep it* mean *the Passover*, or at least the ideological concept of like minds? Then finally the completion of this passage, as quoted here: *and he shall be as a native of the land. For no uncircumcised person shall eat it* (meaning the Passover meal). *One law shall be for the native-born and for the stranger who dwells among you*. Thus giving us all the true meaning of God granting His blessing upon His chosen people and the strangers who dwell among us. Together we, both parties, must become a single minded individual with like concerns and ideas to fulfill the meaning of the prophecy.

Without these conditions being met by the stranger, this one law concept does not come into play until such time that the stranger has met the obligations of heart, mind and spirit of the native-born citizen. For anyone, priest, preacher or any politician of this nation, to think otherwise, does a disservice to both the native-born citizen and to the God of Abraham who has continually watched over and blessed this nation.

If anyone reading this does not believe it, try the reverse situation. Try to enter Mexico and have instantaneous right of medical care, or the government giving you food stamps so you can feed your family. In fact, try this with the two closest neighbor countries to the United States. Try this in Canada or even in our brother country of Great Britain and see if you have all this given to you as a stranger entering their country. God did not bless this nation so politicians of this nation can give it all away for the sake of a few votes in order to win an election. Why, must the greatest nation on the face of this planet bow down to the stranger and have the blessings of God almighty taken from us? The truth of that question rests within the hearts and minds of the home-born citizens who turn toward worshipping false images and false gods and turn away from the necessary reading and studying of God's Word.

God the Father is only calling His children to return to Him and He will take away the false God's and once again love you as His child Israel. Go to the following three passages in the Bible to see this is so: Hosea 4:5-9 NIV, *You stumble day and night, and the prophets stumble with you. So I will destroy your mother — (being Israel the entire nation) my people are destroyed from lack of knowledge. "Because you have rejected knowledge, I also reject you as my priests; because you have ignored the law of your God, I also will ignore your children. The more the priests increased, the more they sinned against me; they exchanged their Glory for something disgraceful. They feed on the sins of my people and relish their wickedness. And it will be: Like people, like priests. I will punish both of them for their ways."*

The second statement I want to make, at this point, will be used more than once within this work and it comes from Jeremiah 16:19-21 NKJV: *O LORD, my strength and my fortress, my refuge in the day of affliction, the Gentiles shall come to you from the ends of the earth and say, "Surely our fathers have inherited lies, worthlessness and unprofitable things." Will a man make gods for himself, which are not gods? "Therefore behold, I will this once cause them to know, I will cause them to know My hand and My might; and they shall know that My name is the LORD.*

Finally, the third passage I want you to look at for the moment is also found in the words of Jeremiah and recorded in Jeremiah 4:22 NKJV, *"For My people are foolish, they have not known Me. They are silly children, and they have no understanding. They are wise to do evil, but to do good they have no knowledge."* Those are some pretty strong words sent by God to His prophet who spoke them

to the people. But, do you truly understand the significance of these passages and what has been revealed up to this point? It is so difficult for men to admit that someone has lied to them. Our pride, our self-esteem, our personal egos stand between us and God when it comes to these three passages. We do not want to admit we are being destroyed by any lack of knowledge. Don't we believe we are the most knowledgeable society on the face of this planet? And yet, we know very little of the true spiritual being of God the Father, or of the prophecy that is being revealed to us in this work.

Jesus Himself said to Nicodemus in John 3:12 NIV, *I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things?* At this point I want to reuse a statement I made in the Preface. I feel blessed that God has permitted me to understand the things the Holy Spirit brings to me to write. As I write the Holy Spirit directs my fingers to produce information that God desires His people to know and understand. The fact of the matter is that most people will not read and study God's Word. They expect someone else to do it for them. Satan has come along and filled that void so nicely with lies and deceptions to take away from the blessings and grace God gave Israel. The fulfillment of the prophecies in this work **WILL** come to a climax, **and I assure you, Israel** (all of the tribes) will be at the center of the fulfillment! It will not take a priest, a preacher, a prophet nor a politician to show Israel they have been lied to and their faith has been destroyed by a lack of knowledge. Remember the passage in Hosea 4:6, *My people are destroyed from lack of knowledge.*

This work has only one intent, and that is to help the children of Israel understand the prophecies pertaining to them in the last days, and to somehow, humbly assist in bringing the statement of Jeremiah 16 to the forefront of the thoughts and minds of God's people. That statement in Jeremiah 16:16-18 NIV: *"But now I will send for many fishermen," declares the LORD, "and they will catch them. After that I will send for many hunters, and they will hunt them down on every mountain and hill and from the crevices of the rocks. My eyes are on all their ways; they are not hidden from Me, nor is their sin concealed from My eyes. I will repay them double for their wickedness and their sin, because they have defiled My land with the lifeless forms of their vile images and have filled My inheritance with their detestable idols."* Look around you today at the crisis the United States is facing and you should be able to see the **double repayment for the wickedness of the sins** this nation has committed toward God. Does it have to get worse for you to understand what is being said in this work, or for that matter, the words of the Holy Bible as they have been recorded and given for our understanding and enrichment? I've always liked the term given as an acronym for BIBLE: **B**asic **I**nstructions **B**efore **L**eaving **E**arth! Paul admonished us in the following: Philippians 1:9-11 NIV, *And this is my prayer: that your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless until the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ—to the glory and praise of God.*

The liberal, give-it-all-away, political conditions mentioned above do exist in Anglo-Saxon countries, and in no other countries of the world. It is Ephraim and Manasseh, the two brother nations, who lead the free world, the righteous world in all that they undertake. It is these two nations who lead the rest of the world into many sins that have been passed down from generation to generation. Truthfully, can you not understand why Islam declares these two nations are the great Satan and these two nations have devoured the blessings of God? Is there any wonder that we, Great Britain and the United States, along with Israel (the country), are so hated among the nations of the world? When, will the nations of the world recognize that the prophecy given to Abraham has been fulfilled of the many nations clause and the clause that, *all nations on earth will be blessed through him*? When will the children of Israel recognize they are truly the descendants of Abraham by blood (meaning a race of people), and start obeying God instead of all the false religion and false doctrine proclaimed today?

Now, the reason for the establishment of the law that permitted a stranger to become as a native-born citizen in Israel, is because Israel (the race) was a stranger in the land of Egypt. Before that

time, Abraham their father was a stranger in the land of promise. The fact that this law prevailed in Israel, and is the law in all Anglo-Saxon commonwealths, is only one illustration that they are one and the same people. Furthermore, this accounts for the following state of affairs in Ephraim, which we must remember is the representative name of the house of Joseph. Hosea 7:8-9, "*Ephraim, has mixed himself among the peoples; Ephraim is a cake unturned. Aliens (strangers, foreigners) have devoured his strength, but he does not know it.*" Aliens, in the form of strangers and foreigners, as above in the quote from Hosea, or in the form of foreign labor are devouring Ephraim! Presently, there are few nights when the national news does not make a statement pertaining to unemployment in this nation due to foreign labor: It may be in the form of illegals; a company relocating to use cheap labor; or the means of technology to allow a foreign labor source to respond as if they were here in this country. The latest form of being devoured is **cyber theft** from outside of our borders, by a government or an individual company.

In both England and America, many of these strangers are naturalized and have become as native-born. Therefore, they secure official authority, power, and prestige in their affairs of state so as to help the noncitizen foreign alien to devour the strength of this their newly adoptive government, and yet, apparently, the adopting government knows it not.

Surely, some of these traits and identities, as given above, are signposts that the Lord commanded Ephraim-Israel to set up Jeremiah 31:21, and there will be other traits that are yet to come.

I have certainly made it clear, that the *Tuatha de Danaans* of Northern Ireland were those of the tribe of Dan who belonged to the seacoast colony and thus escaped via the sea. They were not carried off with the inland tribes of the Northern Kingdom. Where Dan is, there Israel must be, for Dan was a part of Israel, and was to judge his people, as one of the tribes of Israel. It is a well authenticated fact of history that the Milesians, or Scots, inhabited the north of Ireland as well as the tribe of Dan, and they were the same race of people. This word *Scots* means wanderers. Professor Totten⁶⁵ says: "Scythopolis has been traced to Sikytopolis (city of Siccuth), a corruption of Succoth, or Scothotti, the city of the Scots, Scyths, Sacs, or *wanderers*, meaning dwellers in booths." When Ephraim was cast out, Hosea declared: Hosea 9:17, *And they shall be wanderers among the nations.* This is in harmony with Amos 9:9, "*For surely I will command, and will sift the house of Israel among all nations, as grain is sifted in a sieve; yet not the smallest grain shall fall to the ground.*" Amos records the words of God that Israel should be sifted through the nations, as grain is sifted through a sieve, and yet not one grain, was to fall to the ground. Hence, they were to wander through the nations until they reached the isles of the sea, that God-appointed place for His people, where their enemies should not *waste* them, and where they should renew their strength.

Where Israel and Dan are, there too, must the Canaanite be, and it is a well-known fact that the settlers of *southern* Ireland are a vastly different people from those of *Northern* Ireland. The difference is in their origin, for they sprang from a different race. Moses said to Israel: Numbers 33:55, "*But if you do not drive out the inhabitants of the land before you, then it shall be that those whom you let remain shall be irritants in your eyes and thorns in your sides, and they shall harass you in the land where you dwell.*"

The Lord also said: Joshua 23:11-13, "*Therefore take careful heed to yourselves, that you love the Lord your God. Or else, if indeed you do go back, and cling to the remnant of these nations—these that remain among you—and make marriages with them, and go in to them and they to you, know for certain that the Lord your God will no longer drive out these nations from before you. But they shall be snares and traps to you, and scourges on your sides and thorns in your eyes, until you perish from this good land which the Lord your God has given you.*"

⁶⁵ Totten, op. cit.

The Philistines most *certainly* did become a snare to the tribe of Dan, for they were the first tribe of Israel to fraternize with them, and the first who joined with them in the worship of their god Baal. Simeon soon joined with them, and so eventually did both Israel and Judah.

The evolution of the name of this Canaanite nation is from Philistine to Phoenician, then Phenesian, then Venetian, and then Fenian. The Fenians of Ireland boast of their Phoenician origin. They had the sixteen letter alphabet, and many evidences to justify their claim. These people lived with Dan and Simeon in Palestine, and came with them to Ireland. They are still *hewers of wood and drawers of water*, and certainly *thorns in the sides and pricks in the eyes* only of England and America. This is the vexing *Irish question* for both England and America. England, as the United Kingdom, is confederate with Northern Ireland, while at the same time, having great problems with the Republic of Ireland. In similar fashion, America has viewed some Irish immigrants as troublesome in days past. Both nations must remember the following statement: Judges 3:1, *These are the nations which the Lord left, that He might test Israel by them.*

We would do well to remember that the physiognomy (the physical appearance of the face) of Israel must be different from that of the Jews. We must remember that although Benjamin was with the kingdom of Judah, he and Joseph were the children of Rachel. They differed much from the characteristic Jew both in looks and in speech. The Galileans were Benjamites, hence all the apostles of Christ, except Judas, were Benjamites, for they were Galileans, and while Christ was in the Judgment Hall, some of those who stood by said to Peter: Matthew 26:73, Mark 14:70, *“Surely you also are one of them, for your speech betrays you.”* Also, Esther, that lovely daughter of the captive people, and Mordecai, that *Jew of the Jews*, could pass in and out of the palace of Ahasuerus, and not betray the fact they were of Abrahamic blood. Esther 2:5, 10, 20, *because they were Benjamites.* Paul, the Apostle to the Gentiles, Romans 11:13, carried the Gospel message to the peoples of Anatolia and Greece without the stigma of being called a Jew because he too was a Benjamite. Romans 11:1. Paul could truthfully claim the following:

That he was a Jew—Acts 21:39;
a Pharisee—Philippians 3:5;
a Roman Citizen—Acts 22:25;
from Cilicia—Acts 21:39;
specifically, from Tarsus—Acts 21:39;
who spoke Greek—Acts 21:37;
also spoke Aramaic—Acts 22:2;
by trade was a tent-maker—Acts 18:3.

If these differences were noticeable in the case of those two tribes, whose differences lay in the fact that they were only half-brothers, how much more would they be in the house of Joseph (the only true brother of Benjamin), who was still further removed from Judah, in that they, Ephraim and Manasseh, were also half Egyptian! Hence, the Abrahamic origin of the Anglo-Saxon has not been disproved, when its opponents assert that Anglo-Saxons do not possess *crooked noses*. I assert that, if they had the same *show of countenance* peculiar to the Jewish people, they could not be the house of Joseph, but we Saxons get our *straight noses* from our royal Egyptian ancestor. Whereas, the Saxon has neither a decided aquiline nose, or its pronounced opposite, the Egyptian acute angle, but an exquisite Egypto-Jacobite blend, which is much more handsome. I said our royal Egyptian ancestor, because Joseph married Asenath, the daughter of Poti-Pherah, Prince of On, instead of a Priest of On. Consult the original reading of Genesis 41:41-45, *So Pharaoh said to Joseph, “I hereby put you in charge of the whole land of Egypt.” Then Pharaoh took his signet ring from his finger and put it on Joseph's finger. He dressed him in robes of fine linen and put a gold chain around his neck. He had him ride in a chariot as his second-in-command, and men shouted before him, “Make way!” Thus he put him in charge of*

the whole land of Egypt.

*Then Pharaoh said to Joseph, "I am Pharaoh, but without your word no one will lift hand or foot in all Egypt." Pharaoh gave Joseph the name Zaphenath-Paneah and gave him Asenath daughter of Potiphera, priest of On, to be his wife. And Joseph went throughout the land of Egypt. Here is my reasoning on this matter: if Pharaoh elevated Joseph to a position within the royal court, why would he give him the daughter of a priest and not the daughter of another royal? Furthermore, if we understand that *On* is another name for Heliopolis, why would a priest be in charge, instead of a member of the royal court? I have also found another source to provide additional thought on this matter at <http://biblos.com/>:*

There are various opinions about the meaning of the word `vrk(abraik). They who explain it by tender father, because Joseph, being yet in tender years, was endowed with the prudence and gravity of old age, seem to me to bring something from afar to correspond with their own fancy. They who render it the father of the king, as if the word were compounded of the Hebrew noun `v (ab,) and the Arabic rk (rak,) have little more color for their interpretation. If, indeed, the word be Hebrew, the meaning preferred by others, Bow the knee, seems to me more probable. But because I rather suppose that Egyptian terms are referred to by Moses, both in this place and shortly afterwards, I advise the readers not to distort them in vain. And truly those interpreters are ridiculously subtle, who suppose that a Hebrew name was given him by an Egyptian king, which they render either the Redeemer of the world, or the Expounder of mysteries. I prefer following the Greek interpreters, who, by leaving both words untouched, sufficiently prove that they thought them to be of a foreign language. That the father-in-law of Joseph was, as is commonly believed, a priest, is what I cannot refute, though I can scarcely be induced to believe it. Therefore, since kvhn (cohen) signifies a prince as well as a priest, it seems to me probable that he was one of the nobles of the court, who might also be the satrap or prefect of the city of On.

Continuing with our thoughts of who Israel is we must, of necessity, go back to previous chapters where I made it clear to my readers that Omri, the sixth king of Israel, built the city of Samaria. Samaria was the third and permanent capital of Israel, and eventually the entire country became known as Samaria, because that was the name of its capital. Samaria became one of the national names of Israel, and is used in some prophecies concerning them. Hence, Omri is regarded as the real founder of the kingdom of Samaria, and Samaria-Israel was often referred to by other nations as the House of Omri.

When Shalmaneser V,⁶⁶ the king of Assyria, who led Israel into captivity, made a record of that captivity on the tablets of Assyria, he called them the House of Omri (Beth Khumree). There is a story in the 16th chapter of 2nd Kings when Israel was allied with Rezin,⁶⁷ king of Syria, and went against the Jews but could not overcome them. Ahaz the king of Judah, besought Tiglath-Pileser III,⁶⁸ who was at that time king of Assyria, to become their ally. Tiglath-Pileser, in his records pertaining to this incident, referred to Israel as the *Beth-Khumree*. In the annals of Sargon II,⁶⁹ who was also a king of Assyria, successor of Shalmaneser, and predecessor of Sennacherib,⁷⁰ Israel is called Beth Khumree

⁶⁶ Shalmaneser V, op. cit.

⁶⁷ Rezin, king of Syria, 2 Kings 15:37; Isaiah 7:4, 8

⁶⁸ Tiglath-Pileser III, op. cit.

⁶⁹ Sargon II, king of Assyria, reigned 722-705 BCE, Isaiah 20:1

⁷⁰ Sennacherib, king of Assyria, reigned 705-681 BCE, 2 Kings 19:20, 36; 2 Chronicles 32:9-10, 22; Isaiah 37:17, 21, 37

(House of Omri), and their capital city Khumree. On the Nimroud obelisk *Jehu, the son of Omri* is written *Yahua-abil-Khumree*. Sir Henry Creswicke Rawlinson,⁷¹ who does not believe this truth I am enforcing, says:

Jehu is usually called in the Bible the son of Nimshi, although Jehosaphat was his actual father, but the Assyrians, taking him for the legitimate successor to the throne, named as his father, or rather ancestor, Omri, the founder of the Kingdom of Samaria, Omri's name being written on the obelisk, as it is in the inscriptions of Shalmaneser, where the Kingdom of Israel is always called the country of Beth Omri."

2 Kings 9:2, *Now when you arrive at that place, look there for Jehu the son of Jehoshaphat, the son of Nimshi, and go in and make him rise up from among his associates, and take him to an inner room.* 2 Kings 9:14, *So Jehu the son of Jehoshaphat, the son of Nimshi, conspired against Joram. (Now Joram had been defending Ramoth Gilead, he and all Israel, against Hazael king of Syria).* Rev. Edward Hincks⁷² says: "The title, Son of Omri, is equivalent to that of *King of Samaria*, the city which Omri built, and was known to the Assyrians as *Beth Omri*, or *Khumri*."

Let me ask you this! I have shown that Judah is the land of the Jews, Israel has now been identified as the isles of the sea, or British Isles. The country of Syria, at the time we are reviewing, is the present day country of Syria we hear about in the news and is associated with Iran, Iraq and the other countries of the Middle East. Now, my question: Who is Assyria? If you believe history and conclude Assyria disappeared from history with the last king of Assyria at approximately 609 BCE, I only ask this question: Why is Assyria included in end-time prophecies? Surely, the answer is that whatever nation Assyria currently is they must somehow be a player in the end-time prophecies. I will address Assyria within the warning to Israel. Now, back to our current text of consideration.

The tribes of both Dan and Simeon belonged, of course, to the *Beth Khumree*, when used as meaning the Kingdom of Omri, or Samaria. Simeon seems to have clung to this name far more tenaciously than did Dan, for they still call themselves and their country *Kirnry*. Saville⁷³ says:

This name Kymri, or Cymry, as it is more commonly written, is in reality the plural of *Kymro*, meaning a Welsh-man, and the country of the Kymry is called by themselves *Khymru*, which has been Latinized into the well-known name of *Cambria*. The letter V in the Welsh language has two powers, and both these powers are active in the word *Kymry*. *This letter V sounds as U, except when it stands in the last syllable of a word, and then it has the sound of the Italian i or the English ee!* Hence, the correct pronunciation of the country of Wales, or land of the Cymry, in its ancient tongue would be as near as possible to the names Kumree, Khumree, or Kumri.

Thomas Stephens⁷⁴ says:

On the map of Britain, facing St. George's Channel, is a group of counties called Wales, inhabited by a people distinct from, but very imperfectly understood by, those who surround them. Their neighbors call them Welsh-men. Welsh or Walsch is not a proper name, but a *Teutonic* term signifying strangers, and was applied to all persons who were not of that family, but the proper name of these people is *Kymry*. They are the last

⁷¹ Henry Creswicke Rawlinson, 1810-1895, *Outline of the History of Assyria*, 1852

⁷² Rev. Edward Hincks, M.A., DD, 1792-1866, An Assyriologist, greatest achievement was the decipherment of the ancient language and writing of Babylon and Assyria: Akkadian cuneiform.

⁷³ Saville, used as a reference by Prof. Totten, op. cit., in chapter 4, *A Few More Identities*, in his work, *Our Race*.

⁷⁴ Thomas Stephens, 1821-1875, a Welsh historian and critic, in the preface to his *Literature of the Kymry*, 1849. Republished by Nabu Press, 2010, ISBN-10: 1142200566.

remnant of the *Kimmerioi* of Homer, and of the Kimry (Cimbri) of Germany. From the Cimbric Chersonesus (Jut-land) a portion of these landed on the shores of Northumberland, gave their name to the county of Cumberland, and in process of time followed the seaside to their present resting-place, where they still call themselves *Kimry*, and give their country a similar name. Their history, clear, concise and authentic, ascends to a high antiquity. Their language was embodied in verse long before the languages now spoken rose into notice, and their literature, cultivated and abundant, lays claim to being the most ancient in modern Europe.

Thus we find Khumree, Kumri, Kimry, Cumbre, Cimbri, or Cambrians, as the name variously called in different tongues, were strangers and wanderers among the nations until they settled in the isles of the sea with the rest of their brethren, the Brith-ish or covenant people.

Herodotus⁷⁵ the Father of History, tells us much about the *Khumbri*, A people who, in his day, dwelt in the Crimean peninsula and thereabout. He particularly notes they had come into that territory from Media, which he remarks was not their original home or birthplace.

We have thus conclusively followed the word *Khumree*, for the reason that the people who are known as Angles, Saxons, Danes, Celts or Kelts, Jutes, Scots, Welsh, Scyths (or Scythians), or Normans can trace themselves back to Medo-Persia, *but no further*. We find their ancestors in the *Khumree*, at the place, and at the very time, when Israel was losing her identity and was actually known in the history of that country as the *Beth Khumree*.

I cannot take time or space to deal with the origin of all the above names, but I feel I must say something concerning the name Saxon, as it is the most general name of the race, the present generic name of the house of Joseph. It seems to be a well-known Hebraism, and for some reason it certainly was a very common custom among the Israelites, to drop the first letter of a proper name. Bible examples of this custom are: Oshea, otherwise Hoshea; Agar, otherwise Hagar; Achan, otherwise Jachan; Eber, otherwise Heber, etc. Scholars tell us, if we have caught their thought, this Hebrew idiom is peculiar to the possessive case, and, also, allows the introduction to the following.

When Jacob transferred the birthright to the sons of Joseph, he, with one hand resting on the head of each, prayed, Genesis 48:16, “*Let my name (Israel) be named upon them, and the name of my fathers Abraham and Isaac.*” The birthright kingdom did, as we have seen, inherit the name of Israel, and, also, that of Isaac. For the prophet Amos says, Amos 7:9, “*The high places of Isaac shall be desolate, and the sanctuaries of Israel (Bethel and Dan) shall be laid waste. I will rise with the sword against the house of Jeroboam.*” Here we have *Isaac, Israel* and *the house of Jeroboam* used as interchangeable names for the Northern Kingdom. Amos said to Amaziah, the king of Isaac-Israel, Amos 7:16, “*And the Lord said to me, ‘Go, prophesy to My people Israel.’ Now therefore, hear the word of the Lord: (but) You say, ‘Do not prophesy against Israel, And do not spout against the house of Isaac.’*”

Thus the name of Isaac was put upon the house of Joseph, and it is true, both in race and name, that, Genesis 21:12, “*For in Isaac your seed shall be called.*” It seems the Jews had a preference for the name of Jacob, but Israel clung to the name of Isaac, especially after they were taken into captivity. They dropped the name of Israel and called themselves *Saac*, *Sacae*, or *Saxae*, as per Latin derivation, which is nothing more or less than the Hebrew name of Isaac, from which the initial letter *I* has been dropped.

It is now a well-authenticated fact that the word Saxon is derived from the Hebrew name of Isaac (I-saac), together with an affix that means sons of. Prof. Totten⁷⁶ says:

⁷⁵ Herodotus, op. cit.

⁷⁶ Totten, op. cit.

In most of the Eastern languages *sons of* is written *sunnia*. It is equivalent to the Scottish *Mac*, the Irish *Mc*, and the English *Fitz*, Mac Donald, son of Donald; McMillin, son of Millin; and, Fitz Henry, son of Henry. So, in the distant home of our ancestors, Saac-Sunnia means sons of Isaac. Istanbul is formed of Istanbul by dropping the prefix *I*, and so the Saxon is a direct descendant of our father Isaac. Dr. W. Holt Yates⁷⁷ accepts this derivation of the Saxon name as positive, and the Rev. W. H. Poole,⁷⁸ D. D., speaks of it as follows, "It is a little curious to glean from the ancient nations and from the stone monuments of the early times the various forms in which this word is to be found." I will here insert a few from a list of my own gleaned from ancient history, thus: Sons of Isaac, Sons of Saac, Saac-Sunnia, Saac-Suna, Saac-Sena Saaca-pena, Esakska, Sacae-Amyrqui, Beth-Sakai (House of Isaac), Sunnia-Sakai, Sakai-Suna, Saca-Suna, Sacae-Sunnae, Sackisina, Sacka-Sunia, Saca-cine, Saka-Suna, Sacas-Sani, Sakas-Saeni, Saxi-Suna, Sach-Suni, Sachi, Sacha, Sakah, Saachus, Saacus, Sacho, Saxo, Saxoi, Saxonia, Saxones, Saxae, Sach-sen, Sack-sen, Saxe-sen, Saxone, Saxony, Saxon.

Concerning the etymology of the word Saxon, Its history is as follows: The Persians used the terms Sacae and Scythian as *convertible*, whether from a corrupt rendering of one from the other or because the Sacae, a great tribe of Scythians (wanderers) bordering upon them, were so called by a tribal name. Of the fact of the *identity* of the Sacae and the Scythians there is not the shadow of a doubt, and it is clear that these people called their country Sacasena. It is equally clear that the Saxons of England were the Scythians or Celt-Scythians. Their geographical position in Europe is accurately described by Mestrius Plutarch,⁷⁹ Publius Cornelius Tacitus,⁸⁰ Claudius Ptolemy,⁸¹ and other authors.

To this testimony all the historians agree:

- Strabo⁸² "Most ancient Greek historians knew the Sacaea as a people who lived beyond the Caspian Sea."
- Diodorus Siculus⁸³ "The Sacaea sprung from a people in Media who obtained a vast and glorious empire."
- Ptolemy⁸⁴ "The Saxons in a race of Scythians, called *Sakai*, who came from Media."
- Pliny⁸⁵ "The *Sakai* were among the most distinguished people of Scythia, who settled in Armenia, and were called Sacae-Sani."
- Albinus⁸⁶ "The Saxons were descended from the ancient *Sacae* of Asia."
- Humphrey Prideaux⁸⁷ "The Cimbrians came from between the Black and Euxine (Caspian) seas, and with them came the Angli."

⁷⁷ Yates, prof., Yale University, New Haven, CT.

⁷⁸ Poole, op. cit.

⁷⁹ Lucius Mestrius Plutarchus, c. 46-120 CE, Greek historian, biographer and essayist, *Parallel Lives*.

⁸⁰ Tacitus, op. cit.

⁸¹ Claudius Ptolemy, 90-168 CE, Egyptian astronomer, mathematician, and geographer of Greek descent, *Geographia*.

⁸² Strabo, 63 BCE-24 CE, Greek geographer, philosopher and historian, *Strabo's Geography* in three volumes, translated 1854.

⁸³ Diodorus Siculus, 90-27 BCE., Greek historian, *Bibliotheca Historica*, covers the time period between 60-30 BCE.

⁸⁴ Claudius Ptolemy, op. cit.

⁸⁵ Gaius Plinius Secundus, 23-79 CE, Roman author and naturalist.

⁸⁶ Albinus, c. 150, Greek Platonist Philosopher, *Prologos*.

⁸⁷ Humphrey Prideaux, D.D., 1648-1724, English churchman and orientalist, *The Old and New Testament Connected in the History of the Jews and Neighbouring Nations*, London, 1715.

● Sharon Turner⁸⁸ gives the following account in his book, *The History of the Anglo-Saxons*:

The Saxons were a Scythian tribe; and of the various Scythian nations which have been recorded, the Sakai, or Sacae, are the people from whom the descent of the Saxons may be inferred with the least violation of probability. Sakai-suna or the sons of Sakai, abbreviated into Saksun, which is the same sound as Saxon, seems a reasonable etymology of the word Saxon. The Sakai, who in Latin are called Sacae, were an important branch of the Scythian nation. They were so celebrated, that the Persians called all the Scythians by the name of Sacae; and Pliny, who mentions this, speaks of them as among the most distinguished people of Scythia (Pliny, lib. vi. c. 19). Strabo places them eastward of the Caspian. (vol. 1, p. 87)

Ptolemy placed another people, the Sasones, north of the Sacae. “These have been selected as our ancestors. . . Sasones, Sacaeons, Saxones.”

● Col. J. C. Gawler⁸⁹ “The word Saaciae, is fairly and without straining our imagination, translatable as Isaacites.”

Why has it been necessary for the historians of these various nations to trace this name, search records, tablets and monuments, and hunt for the origin of the Anglo-Saxons? Are they an obscure people? Are they a feeble nation? Are they ignorant folks? Are they an uncivilized race? No they are diametrically opposite to all this. They are in every way the greatest race on earth, but they do not know where they originated, nor who their ancestors were. *They are lost.*

Some of these historians quoted do not agree among themselves as to the origin of the Saxons, but belong to different schools of contention, and are wrangling over the question whether these lost people belong to the Aryan, or to the Semitic race. The only use we have, just here, for their contention is to show they all trace the Saxons to the very place where the captive lost tribes of Israel were deported by Shalmaneser, the King of Assyria. These same historians also show the Saxons sprang into existence, in so far as their modern and medieval history is concerned, about three years after the Israelites were taken to that country, and there they lose them and can trace them no further.

Since both the Saxons and Samaritan-Israelites are lost, and since those Israelites are the sons of Isaac, and were so called in sacred history, and since both people bear the name of their father I-saac, I have no hesitancy in saying they are one and the same, and that the lost are now found. Since these people have been told they were not the chosen people of God, **I, together with many others, now declare they are the natural children of Abraham, the national sons of God.**

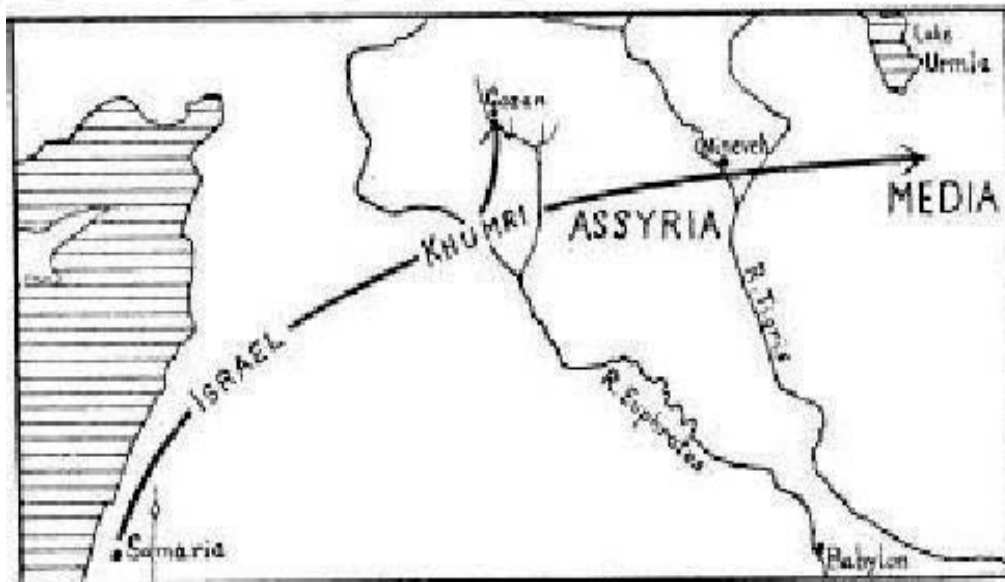
Pictures sometimes explain better than words, so it is time to show the travels of Israel instead of just writing about them. Migration maps,⁹⁰ on the following pages.

⁸⁸ Sharon Turner, 1768-1847, the great Saxon historian, *The History of the Anglo-Saxons*, four volumes, 1799-1805.

⁸⁹ Colonel John Cox Gawler, 1830-1882, Keeper of the Crown Jewels and British Israelite author, *Our Scythian Ancestors*, 1875, p. 6.

⁹⁰ E. Raymond Capt, M.A., A.I.A., F.S.A., Scot., 1915-2008, *Abrahamic Covenant*, Artisan Publishers, Muskogee, OK, ISBN 0-934666-26-1. Used in earlier manuscripts of this work. See list of my copyrights pertaining to this book on p. ii.

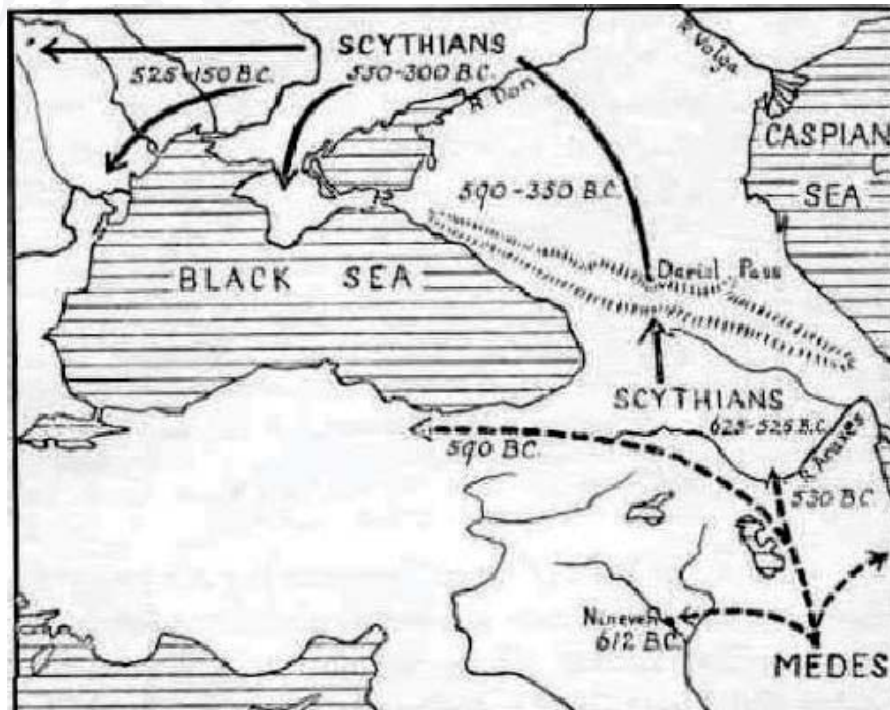
Remember the first move made by the overland traveling Northern Kingdom, was when the Assyrians took them to Media.



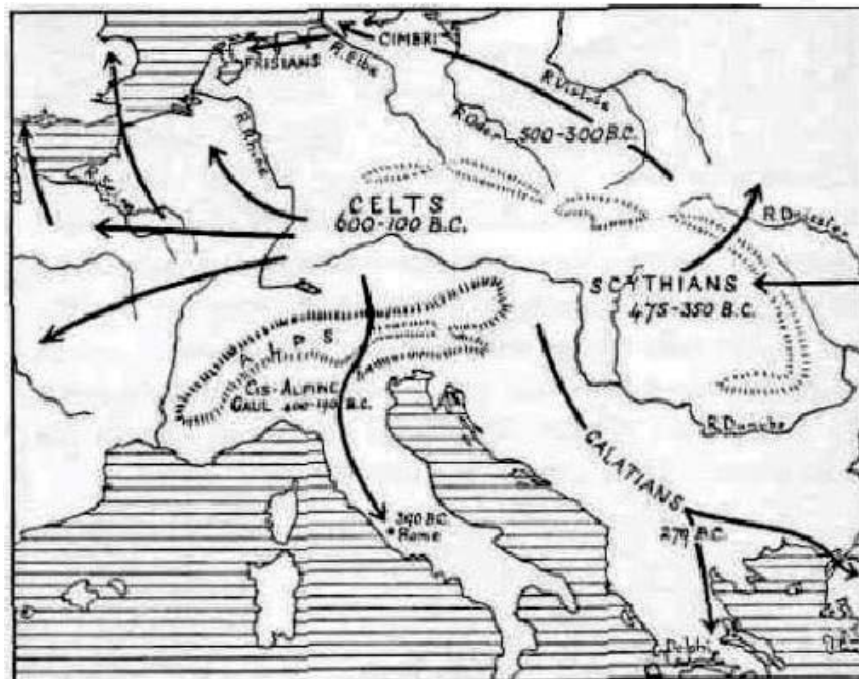
From Media we found Israel passing through the gate or narrow passage of the Euphrates and some settled, for a time, in Anatolia and became known as the Cimmerians.



About this same time, others in Media traveled north, around the Black Sea and were known as the Scythians. W. Edmund Filmer,⁹¹ B.A., *Our Scythian Ancestors*, provides more information on the Scythians.



When the Scythians began to move further north, south and west, we can find them as the Celts moving west, as the Galatians moving southeast, Gauls moving southwest, and Cimbri moving to the northwest.

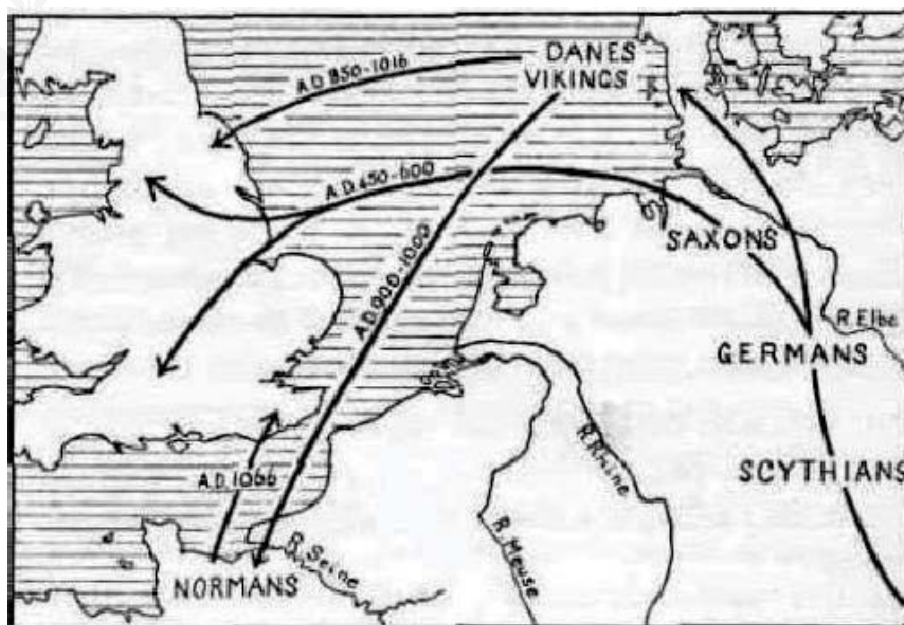


⁹¹ W. Edmund Filmer, B.A., *Our Scythian Ancestors*, <http://www.ensignmessage.com/archives/scythianancestors.html>

Finally, after 1200 to 1700 years of wandering, we see others of the Scythians, known as Germans, Saxons, Normans and Danes finding their way to the isles of the sea. And there in the isles, we have the overland travelers meeting with the seagoing travelers of their brethren, coming together unknowing that they were indeed brothers and all the children of Abraham's seed.

If we go back through the history of even the last one hundred years, I find it so amazing that there are those times and wars, where we see brother fighting and killing brother. The war I see having the most severe cruelty with brother killing brother takes place in World War II where we surely have descendants of Israel known at that juncture as Germans killing every person of Judah (Jews) they can find.

Going back further, we, of the United States, were no better when we had our own Civil War and found brother killing brother.



I managed to find another old map indicating the travels of Lost Israel that was prepared about the time Rev. Allen, 1902, was preparing his book. The information is fuzzy in places but should provide additional proof that Israel, *The Northern Kingdom* did wander through the land(s) as God indirectly led them. The best I can determine is: *Israel's Wanderings*⁹² by the Rev. Fred K. Aston, H. H. Pain and the *Oxonian*, Rev. W. M. H. Milner, MA, prepared this map in 1900 (shown on the next page).

Note the following verses of Scripture located on this map: Hosea 9:17, *My God will cast them away, because they did not obey Him; and they shall be wanderers among the nations.* Isaiah 24:15 KJV, *Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea.* 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 anymore, as previously.* Daniel 2:34-35, *You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces. Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.* Hosea 2:14, 17, *"Therefore, behold, I will allure her, will bring her into the wilderness, and speak comfort to her."* Verse 17, *"I will remove the names of the Baals from her lips; no longer will their names be invoked."*

⁹² Rev. Fred K. Ashton, H. H. Pain, & Rev. Walter Metcalfe Holmes Milner, University of Oxford grad., *Israel's Wanderings*, 1900

MAP PREPARED BY THE REV. FREDK. ASTON,
H.M. PAIR & "OXONIAN" (REV.) WM. MILNER, M.A.
IN 1900. THE V.



Chapter 24

A Study in Scarlet

Historians tell us the prince of the scarlet thread, Herremon married Tea Tephi, the Eastern princess. We know of nothing that will be so helpful and convincing, as to give his genealogy, beginning with his fathers, Judah and Zarah, working downward from father to son until we reach him. We are able to do this, but only because Prof. Totten⁹³ has faithfully scanned the pages of ancient and modern history. As a result, he compiled and gave to the world the genealogy of the Zarah branch of the royal family, who was exalted to the throne when the breach was made in the lineage of Pharez in the days of Zedekiah.

Taking from a genealogical diagram found in volume 5 of Totten's⁹⁴ *Our Race*, we have the following:

Judah was father of Zarah; Zarah was father of Ethan; Ethan was father of Mahol; Mahol was father of Calcol; Calcol was father of Gadhol; Gadhol was father of Easru; *Easru* was father of *Sru*; *Sru* was father of *Heber Scot*; Heber Scot was father of Boamhain; Boamhain was father of Ayhaimhain; Ayhaimhain was father of *Tait*; Tait was father of Aghenoin; Aghenoin was father of Feabla Glas; Feabla Glas was father of Neanuail; Neanuail was father of Nuaghadh; Nuaghadh was father of Alloid; Alloid was father of Earchada; Earchada was father of Deagfatha; Deagfatha was father of Bratha; Bratha was father of Broegan; Broegan was father of Bille; Bille was father of Gallam (William, the conqueror of Ireland); Gallam was father of Herremon, (who married Tea Tephi) and *Heber* and Ambergin his two brothers.

First, you will notice I have italicized some of these names, two of which are Heber and Tait. In giving this genealogy, I have given the direct line from father to only one son, but some of these men were the fathers of more than one son. *Sru*, for instance, the father of Heber Scot, had two other sons. Tait, who begat Aghenoin, had a son by the name of Heber. The fact that there are three Hebers in this branch of the royal family is most significant, for that is the name from which comes one of the national names of their race, i.e., Hebrews.

I have told you, my readers, of the confusion that most students of history find in trying to understand the history of Ireland. It is generally conceded there are two distinct phases to the Hebrew story of Ireland. One is that concerning Jeremiah and the king's daughters, and the other is that told in the Milesian records,⁹⁵ ^{96, 97} in which we have the story of the prince who married one of Jeremiah's wards. The Milesian story takes its rise in Egypt and Palestine amidst the scenes of Israel's infancy. Now we are ready to call attention to two other names in the genealogy of Zarah's royal house, which we have italicized, *Easru* and *Sru*. For in the Milesian records, the descendants of these men, and some of their predecessors, were called by a name that, to this day, means *the children of the Red (or scarlet) Branch*.^{98, 99}

⁹³ Totten, op.cit.

⁹⁴ Totten, Ibid.

⁹⁵ Milesian Records, *Ancient Ireland—A Long Record Indeed*, Hermon Hoeh, <http://www.cgca.net/coglinks/wcglit/hoehcompendium/hhc1toc.htm>

⁹⁶ *The Milesians*, Ireland History Organization, <http://www.irelandhistory.org/irish-history/ireland-irish-history/the-milesians.html>

⁹⁷ *The Milesians*, The Irish Storyteller, <http://www.irishstoryteller.com/milesians.html>

⁹⁸ *The People of the Red Hand*, <http://www.ucg.org/ebooklet/throne-britain-its-biblical-origin-and-future/people-red-hand/>

⁹⁹ *Did a Lost Tribe of Israel Land at Carrickfergus?*, David Hume, Larne Times, Dec. 24, 1986. Currently the Director of Services at Grand Orange of Ireland, Belfast.

The prince in the Bible story, as given in Ezekiel's riddle, is called a young *twig*, and the highest *branch* of the high cedar. After Zedekiah's sons were slain, it was not possible to find a prince who was eligible to sit on that throne unless he belonged to the line of the scarlet thread. The other line, from which Christ came, was with the Jews in Babylon. Hence, these children of the *Red Branch* must have belonged to the *Scarlet-thread branch* of the royal family. The Milesian records also call them *Curaithe na Cruabh ruadh*, the Knights of the Red Branch.

The term Milesian is derived from the medieval title of Gallam, the conqueror of Ireland, who was called Milesius, or the Milesian, meaning, *the soldier*, a term derived from the Latin *miles*, from which we derive our word militia. Furthermore, these knights of the Red Branch, of whom Gallam, the conquering Milesian, was one, called themselves *Craunnogs*, or 'the crowned.' The true meaning of their name is 'Tree tops,' for it comes from words common to all dialects: *craun* 'a tree,' and *og* 'a tuft' or 'termination.' We use the same word for a 'crown' as they did, and the very use of it, in common language, would be enough to verify this identity of race, were there not other reasons in their history and legends to establish it conclusively." Prof. Totten¹⁰⁰

Two hundred years ago, Joseph Ben Jacob¹⁰¹ said:

Among the five equestrian orders of ancient Ireland was one called *Craobh-ruadh* (the Red Branch). The origin of this order was so very ancient that all attempts at explanation have hitherto failed. Some suppose it originated from the Ulster arms, which are *luna, a hand sinister, cooped at the wrist, Mars*. [The heraldry meaning is: on a shield of white (luna, referring to argent), a hand to the left (sinister), cooped (cut off) at the wrist, Mars (a tincture of red). As shields are always supposed to be upon the arms of the bearer, it is his left-hand side which is meant; consequently the sinister is on the spectator's right hand. **My explanation.**] But these admit it should, in such case, be called *crobhruadh*, or of the bloody hand.



This man was really proving the Hebrew and Egyptian origin of the Irish Celts, but was applying all the evidence he found to Joseph, knowing nothing of the story of the breach in the royal family of Judah, or the exaltation of the *Scarlet Branch*, who landed in the plantation of Ulster. Otherwise he would have known where to place the meaning of that insignia of the red, or bloody, hand cooped at the wrist with a scarlet thread that found its way into the royal arms of Ulster.

¹⁰⁰ Totten, op. cit.

¹⁰¹ Joseph Ben Jacob, a Celt and a Roman Catholic Priest, *Precursory Proofs that Israelites came from Egypt into Ireland*, London, 1816.

The Internet has become an indispensable tool for both sides of the same coin. Truth can be found on the Internet. But alas, those who do not believe may well have a voice capable of refuting the truth and misleading many into absolute unbelief based upon lies. Therefore, I'm including the following to add further proof to the hunting, and yes, the bold proclaiming of finding Lost Israel!

I have previously told you the story of the Zarah, or the scarlet thread, branch, of the lineage of Judah but feel I must tell it again so you fully understand its importance. There are those who do not want to boldly proclaim what is so obvious. While others, because of this apparent uncertainty will gleefully dispute the claims and tell you that all of this has not been proven and is a lie and a fairytale. I will gladly tell you this: God's record stands on its own and those who want to refute the Bible are labeled by Christ as Jews, and children of the devil. Here is what the Bible tells us about God and Jesus:

Titus 1:2, *A faith and knowledge resting on the hope of eternal life, which **God, who does not lie**, promised before the beginning of time.* Confirmed in Hebrews 6:17-18, *Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things, in which **it is impossible for God to lie**, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us.* Genesis 1:1, ***In the beginning God created the heavens and the earth.*** Confirmed in John 1:1-3, ***In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made.*** Psalms 40:7 KJV, *Then said I, Lo, I come: in the volume of the book it is written of me.* Confirmed in Hebrews 10:7, *Then I said, "Behold, I have come—in **the volume of the book it is written of Me**—to do Your will, O God."* Mark 13:22-23, *For false Christs and false prophets will appear and perform signs and miracles to deceive the elect—if that were possible. So be on your guard; **I have told you everything ahead of time.***

These verses should prove to all of us that God does not lie and Jesus has told us all things. However, we were discussing the red hand or the scarlet thread branch of Zarah. Let us review the scriptures pertaining to this story: Genesis 38:28-30, *And so it was, when she was giving birth, that the one put out his hand; and the midwife **took a scarlet thread and bound it on his hand**, saying, "This one came out first." Then it happened, as he drew back his hand, that his brother came out unexpectedly; and she said, "How did you break through? **This breach be upon you!**" Therefore his name was called Pherez (KJV spelling). Afterward **his brother came out who had the scarlet thread on his hand. And his name was called Zarah** (KJV spelling). It is this story, from the Bible, that gives us the circumstances of the birth of Pherez and Zarah. This establishes the source of the red thread story and it is not a fairytale of a prince cutting off his hand to win a wager. The next item we must fully understand is Ezekiel's riddle of the exchanged places of these two branches of Judah's lineage. Ezekiel 17:24, *"And all the trees of the field 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.**"**

I have shown you that God made a covenant with David: the circumstances pertaining to David's throne in that covenant; and what would happen if David's sons violated their portion of the covenant. The covenant was broken and God divided the children of Israel into two kingdoms with the northern kingdom becoming very sinful in idolatry and God giving Israel (the northern kingdom) a divorce. Jeremiah, the prophet, was given a commission from God to do six things as recorded in Jeremiah 1:10, *"See, I have this day set you over the nations and over the kingdoms, **to root out and to pull down, to destroy and to throw down, to build and to plant.**"*

God furthermore declared the following in Jeremiah 16:16-18, *"Behold, **I will send for many fishermen,**" says the Lord, "and they shall fish them; and afterward **I will send for many hunters, and they shall hunt them from every mountain and every hill, and out of the holes of the rocks.** For My eyes are on all their ways; they are not hidden from My face, nor is their iniquity hidden from My eyes.*

*And first I will repay double for their iniquity and their sin, because they have defiled My land; they have filled My inheritance with the carcasses of their detestable and abominable idols.” The fishermen were those called to evangelize to lost Israel and many have accepted Jesus as Lord and Savior. Now we are in the time of **the hunters** and are herein offering you the findings of some of those hunters so you may know that God stands on His word and what He has declared through the mouths of the prophets.*

The final chapter of the vindication of God’s name shall be completed by and through Israel. There are two very important passages that we must again review for that promise. Ezekiel 37:16-23, *Again the word of the Lord came to me, saying, “As for you, son of man, take a stick for yourself and write on it: ‘For Judah and for the children of Israel, his companions.’ Then take another stick and write on it, ‘For Joseph, the stick of Ephraim, and for all the house of Israel, his companions.’ Then join them one to another for yourself into one stick, and they will become one in your hand.”*

“And when the children of your people speak to you, saying, ‘Will you not show us what you mean by these?’—Say to them, ‘Thus says the Lord God: Surely I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will join them with it, with the stick of Judah, and make them one stick, and they will be one in My hand.’ And the sticks on which you write will be in your hand before their eyes. Then say to them, ‘Thus says the Lord God: Surely I will take the children of Israel from among the nations, wherever they have gone, and will gather them from every side and bring them into their own land; and I will make them one nation in the land, on the mountains of Israel; and one king shall be king over them all; they shall no longer be two nations, nor shall they ever be divided into two kingdoms again. They shall not defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. Then they shall be My people, and I will be their God.’”

This is confirmed in Zechariah 10:6-12, *"I will strengthen the house of Judah, and **I will save the house of Joseph. I will bring them back,** because **I have mercy on them.** They shall be as though I had not cast them aside; for I am the Lord their God, and I will hear them. Those of Ephraim shall be like a mighty man, and their heart shall rejoice as if with wine. Yes, their children shall see it and be glad; their heart shall rejoice in the Lord. I will whistle for them and gather them, for I will redeem them; and they shall increase as they once increased. I will sow them among the peoples, and they shall remember Me in far countries; they shall live, together with their children, and they shall return. I will also bring them back from the land of Egypt, and **gather them from Assyria.** I will bring them into the land of Gilead and Lebanon, until no more room is found for them. He shall pass through the sea with affliction, and strike the waves of the sea: all the depths of the River shall dry up. Then the pride of Assyria shall be brought down, and the scepter of Egypt shall depart. So I will strengthen them in the Lord, and **they shall walk up and down in His name,**" says the Lord.*

There is the short summary of the truth. God has ordained these things to occur and has promised to bring lost Israel home to be His people and they to have Him as their God. Praise the Lord that these truths are herein known and the hunters have now, not only found lost Israel, but also told them the truth of whom they are a descendant. You be your own judge. You are a child of lost Israel!

I have given you a short summary and told you on more than one occasion that the United States is the thirteenth tribe of Israel. I am well aware that there are those who denounce these statements and refute everything said in this work. The following is a quote from Rev. Alan Campbell’s¹⁰² article *The True and Noble Origins of the Anglo-Israel Message*, printed in *The Ensign Message*, a publication of The Ensign Trust, London. “Now I feel sure that you, the reader, would prefer the truth, so I will trace the origins of this message and tell you of the many distinguished clergymen, evangelists and preachers of diverse Protestant denominations, as well as many members of the British Royal

¹⁰² Rev. Alan Campbell, B.A., 1949-, the full article of Rev. Campbell may be found on the Internet at <http://www.ensignmessage.com/nobleorigins.html>.

Family.” I want you to know the truth and have attempted to gather the sources used by Rev. Allen along with many others. Let us be clear about one thing, there was a knowledge of and writings about the Israel identity of the Celto-Anglo Saxon and related peoples long before Rev. Allen ever penned his original work.

- As long ago as the 6th Century CE, an early British Historian named Gildas,¹⁰³ the Wise, wrote at the era when the pagan Saxon’s were invading Christian Celtic Britain that these events were taking place to one end, that our Lord, in this land, might test after His manner these Israelites, whether they loved Him or not:

- In 1320 CE the nobility of Scotland signed the Scottish Declaration of Independence¹⁰⁴ at Arbroath Abbey. This declaration is in the form of a letter in Latin submitted to Pope John 22nd, dated 6 April, 1320, intended to confirm Scotland’s status as an independent, sovereign state and defending Scotland’s right to use military action when unjustly attacked. In it they stated their belief in the Israel identity of their people:

We know, and from the chronicles and books of the ancients, gather that the nation of the Scots passing from the greater Scythia through the Mediterranean Sea and the Pillars of Hercules (Straits of Gibraltar) and sojourning in Spain . . . and convey there one thousand two hundred years after the outgoing of the people of Israel.

- Sir Francis Drake¹⁰⁵ wrote to Rev. John Foxe, the famous Martyrologist: “God may be glorified, His church, our Queen and country preserved, the enemies of truth vanquished; that we might have continued peace in Israel. Our enemies are many but our protector commandeth the whole earth.”

- French Huguenot Counsellor Le Loyer¹⁰⁶ wrote in his book: “The Israelites came to and founded the English Isles.”

- John Sadler¹⁰⁷ MA, M.P., advocated the Israelitish origins of the English.

- Dr. Jacques Abbadie¹⁰⁸, published his work in Amsterdam and the original four volumes can be seen in the British Museum. He wrote the following in his book:

Certainly, unless the Ten Tribes have flown into the air, or been plunged to the earth’s centre, they must be sought in that part of the North which, in the time of Constantine, was converted to the Christian Faith — namely among the Iberians, Armenians, and Scythians; for that was the place of their dispersion—the wilderness where God caused them to dwell in tents, as when they came out of the land of Egypt. . . . Perhaps, were the subject carefully examined, it would be found that the nations who in the fifth age made irruption into the Roman Empire, and whom Procopius reduces to ten in number, were in effect the Ten Tribes, who kept in a state of separation up to that time, then quitted the Euxine and Caspian, the place of their exile, because the country could no longer contain them. Everything fortifies this conjecture; the extraordinary multiplication of this people, marked so precisely by the prophets, the number of the tribes, the custom of those nations to dwell in tents, according to the oracles, and many other usages of the Scythians similar to those of the children of Israel.

¹⁰³ Gildas Sapiens, c. 500-570 CE, British monk, best known for his scathing religious polemic *De Excidio et Conquestu Britanniae*.

¹⁰⁴ *Scottish Declaration of Independenc*, 1320, full Latin texts and English translation, National Archives of Scotland, Edinburgh, Scotland.

¹⁰⁵ Sir Francis Drake, c. 1540-1596, English sea captain and navigator.

¹⁰⁶ Le Loyer, French Huguenot Counsellor, *The Ten Lost Tribes Found*, 1590.

¹⁰⁷ John Sadler, MA, M.P., 1615-1674, *Rights of the Kingdom or Customs of our Kings and Parliaments*, 1649.

¹⁰⁸ Dr. Jacques Abbadie, 1654-1727, Dean of Killaloe, Ireland, *Le Triomphe de la Providence et de la Religion*, 1723.

● Alexander Cruden¹⁰⁹ published the first edition of the famous Bible aid, *Cruden's Concordance*. The dedication page of this original edition contained these words: "That it may be said by the present and future ages, that King George II has been a Hezekiah to our British Israel."

● Rev. James Hartley Frere¹¹⁰ wrote in his book, referenced in footnote, that the British people were Israelites.

● In 1813 Ralph Wedgewood¹¹¹ in his publication *The Book of Remembrance* demonstrated that England is Ephraim.

● In 1816 Rev. Barnaby Murphy¹¹¹ published, "*Precursory Proofs*" that the Israelites came into Egypt and Ireland - he went on to publish *The Advocate of Israel and the Isle of Erin*.

● In 1828 Rev. J. W Brooks¹¹¹ wrote an article he signed Abdul published in the *Jewish Chronicle* in which he proved the Welsh to be of Israel descent.

● Rev. John Wilson,¹¹² M.A., authored his classic book, referenced in footnote, in which he combined the record of history and Biblical Prophecy with the most up to date discoveries of archaeology. His writings and lectures helped make the Israel Message widely known. *Destiny Magazine*¹¹³ article in 1939 had this to say about John Wilson:

Modern interest on a large scale may be said to have begun with John Wilson, who was born in Kilmarnock, Scotland, in 1779. He was a Presbyterian minister, educated at Glasgow University. His attention was called to the subject indirectly by his mother's repeated suggestion that he pay a good measure of attention to the 49th chapter of Genesis. Wilson did not see the point, but his mother insisted that he keep that chapter in mind. Now, what does that signify? Simply this, that aside from books and authors, this truth has always been the possession of the plain people of Ireland and Scotland. They had no need of books upon it. It was part of their natural Bible heritage. But as the new education came, they found the need, as Wilson's mother found it, to point the younger generation to the Bible sources of this truth. By degrees, Wilson came to see the point at issue. He read for a long time in the library of Trinity College, Dublin, that mine of ancient Israel lore, and succeeded there in tracing the Anglo-Saxon people as far back as Media. The rest was easy. (My emphasis)

Since John Wilson's day a distinguished company of authors have explored every nook and cranny of Bible truth concerning this people, bringing out the Scripture treasures both old and new. Dating from the year 665 BCE to 1634 CE over one hundred and fifty references to the identity of the Anglo-Saxon people with Israel, have been discovered. They were all reprinted in the *British Israelite* for 1879-80. It is noteworthy that none of the writers during that thousand years adopted the name of Jacob or Judah, but that of Israel, for the Anglo-Saxon people.

¹⁰⁹ Alexander Cruden, 1699-1770, author and book seller, *Cruden's Concordance*, 1737

¹¹⁰ Rev. James Hartley Frere, 1779-1866, writer of Biblical prophecies, *A Combined View of the Prophecies of Daniel, Esdras and St John*, London, 1815.

¹¹¹ Wedgewood, Murphy and Brooks are referenced in an article published in the March, 1939 issue of *Destiny Magazine*. *How Old is This Anglo-Saxon Truth?* Used by permission of Destiny Publishers, PO Box 177, Merrimac, MA 01860.

¹¹² Wilson, op. cit.

¹¹³ *Destiny Magazine*, *How Old is This Anglo-Saxon Truth?*, March 1939, Used by permission of Destiny Publishers, PO Box 177, Merrimac, MA 01860.

● The Israel Message spread to the United States where one of the leading exponents was Rev. Joseph Wild,¹¹⁴ D.D., Pastor of Union Congregational Church Brooklyn, New York, who published many books on Anglo-Israel including *The Lost Ten Tribes* in 1879.

● Rev. Alan Campbell,¹¹⁵ B.A., 1949-, Pastor, historian, scholar and lecturer, *The True and Noble Origins of the Anglo-Israel Message*, printed in *The Ensign Message*, a publication of The Ensign Trust, London. The list of authors on pages 169-171 are all listed in Rev. Campbell's published article along with the following:

You hear so many strange things about British Israelites. Who are they? Where did this Anglo-Israel teaching have its origins? Are they a crazy racist cult, a new American sect? Opponents of Anglo-Israel, having little or no Scriptural evidence to refute our teachings, prefer to frighten sincere seekers for truth by seeking to smear British-Israel with the biggest tar brush possible. A favorite method seems to be that of claiming that the Anglo-Israel teaching originated with the writings of the deranged Richard Brothers, who was for a time confined to a lunatic asylum in the late eighteenth/early nineteenth century. Now I feel sure that you the reader would prefer the truth, and so we will trace the origins of our message and tell you of the many distinguished clergymen, evangelists and preachers of many diverse Protestant denominations who have held to our beliefs, as well as many members of our own British Royal Family.

As the truth of Anglo-Israel identity gained momentum, it would be hard to include them all. Therefore, the following list is the best known by their religious denomination which shows how the Anglo-Israel belief took root amongst Christians of diverse backgrounds. This roll of Honor includes:

ANGLICAN

Archbishop Bond of Montreal

Rev. Titcomb D.D. Bishop of Rangoon

Rt Rev. M.S. Alexander - Anglican Bishop in Jerusalem

Rt Rev. Thornton D.D.- First Anglican Bishop of Ballarat, Australia, who stated "British Israel truth is most wonderful. I wish I had known it twenty five years earlier. It makes clear so many things that have been obscure.

METHODIST

Rev. J. H. Allen of the Wesleyan Methodist Church in California wrote *Judah's Sceptre and Joseph's Birthright* in 1902. This book is still a classic today, over a century later, (the principal source of this current work), and has run into the millions of copies of the original book. In preparing this revision of Allen's work we have gone back through the Internet to find the documents and reiterate the truth in various sources. Our discovery is that Rev. Allen surely, quoted a large portion of material from Prof. C.A.L. Totten's, *Our Race*. For a better understanding of this statement view the number of cites in this work referring to Prof. Totten and his book: *Our Race*. We make reference to the following website: <http://www.balderexlibris.com/index.php?post/Totten-Charles-Adelle-Lewis-Our-race>

¹¹⁴ Rev. Joseph Wild, D.D., Pastor of Union Congregational Church Brooklyn, New York, *The Lost Ten Tribes*, 1879.

¹¹⁵ Rev. Alan Campbell, op. cit.

Dr Dinsdale Young (1861-1938), the famous English Methodist preacher, who pastored Westminster Central Hall and was President of the Wesleyan Conference stated:

“I increasingly believe that the weight of argument is with the British-Israel position. My heart warms to it, because of its splendid adherence to the Bible. The British Israel Federation has lighted a lamp the golden beauty of which shall never be obscured.”

Rev. Robert Bradford - Belfast Methodist clergyman, Member of Parliament for South Belfast in the British House of Commons. He spoke extensively on the Message both in the U.K. and in Canada and was to be assassinated by Irish Republican terrorists in 1982.

PRESBYTERIAN

In addition to Rev. John Wilson,¹¹⁶ we have Rev. James McGaw,¹¹⁷ a Reformed Presbyterian minister who authorized, *Suppose we are Israel, What Difference Does it Make?*. He testified that: “The revelation brought to me through the study of the Israel Truth, has established my faith in the Bible as the Inspired Word of God.”

Rev. Duncan McDougall - Free Church of Scotland.

BAPTIST

For many years, the Woodward Avenue Baptist church in Detroit, MI was regarded as the largest Anglo-Israel congregation. Two of its Pastors were leading exponents of Anglo-Israel.

Dr John Wellington Hoag (1915-1947)

Pastor William J. Washer (1947-1962)

Dr Mordecai Ham¹¹⁸ - a convert of the famous evangelist Billy Sunday. Dr Ham led Billy Graham to Christ back in 1934. He held an honorary doctorate from Bob Jones University in Greenville, South Carolina, and published a magazine entitled, *The Kentucky Revivalist*.

Rev. T. R. Howlett,¹¹⁹ B.A. minister of Calvary Baptist Church Washington D.C., author of, *The Ten Lost Tribes of Israel Found and identified in the Anglo-Saxon Race*.

Pastor James Mountain,¹²⁰ D.D., leading Baptist Fundamentalist in the United Kingdom. Author of, *Modernism Refuted* and compiler of *Hymns of Faith and Consecration*. He authored *British Israel Truth Defended* and *The Triumph of British Israel*.

A review in the *Baptist Messenger*¹²¹ concerning Rev. Allen's original book shortly after it was published reported:

¹¹⁶ Wilson, op. cit.

¹¹⁷ Rev. James McGaw, 1888-1913, *Suppose we are Israel, What Difference Does it Make?*, an 11 page tract, Truth & Liberty Magazine, pub.

¹¹⁸ Dr. Mordecai Fowler Ham, Jr., 1877-1961, American Independent Baptist evangelist and temperance movement leader.

¹¹⁹ Howlett, op. cit.

¹²⁰ Rev. James Mountain, *The Triumph of British-Israel*, Covenant Publishing Ltd, ISBN-10: 0852050313.

¹²¹ *Baptist Messenger* First published May 15, 1912, largest newspaper in Oklahoma at one time, no archives to search before 1969. Rev. Allen wrote his book in 1902, however, it appears the copyright and publishing wasn't until 1917, thus this review was possible.

This is one of the most interesting volumes we have read in many a day and we confess that the arguments produced by Mr. Allen seem to be unanswerable. It is more thrilling than Western fiction. The description of the scarlet thread, the royal remnant, and the part played by Jeremiah in the preservation of the ruler for David's throne, will cause you to lose sleep rather than go to bed without knowing the outcome.

I personally find this to be rather amusing for the simple reason that if you approach the Baptist today on this subject, they may look at you as if you were a few bricks short of a full load and tell you that they have never heard of anything even remotely associated with *Lost Israel* or *Anglo-Israel* having a connection to King David.

HOLINESS

Rev. Maynard James - editor of The Flame magazine.

SALVATIONIST

Major A Smith of the Salvation Army in South Africa.

FULL GOSPEL/PENTECOSTAL

Charles Parnharn pioneer of Pentecost, at whose Topeka Bible College the Pentecostal outpouring began at the turn of the 20th Century.

Pastor Jones and Dan Williams - founders of the Welsh Apostolic Church.

Principal George Jeffreys - founder of the Elim Pentecostal Church and the Bible Pattern Church.

Evangelist Stephen Jeffreys - the Principal's brother.

Evangelist E.W Bosworth, author of Christ the Healer.

Pastor Leo Harris - founder of the Christian Revival Crusade in Australia.

CONGREGATIONAL

Rev. Dr Pascoe Goard - a graduate of Wesleyan College in Winnipeg, Canada, he pastored the Knox Congregational Church in Vancouver, going on to be Vice President of the British Israel World Federation and Editor of the National Message magazine. He was author of many Anglo-Israel books, and helped start the Harrow Weald Bible College.

Rev. Merton Smith converted in a Moody Revival - he went on to become organizing secretary for Moody's campaign in Britain and America. He helped to establish the *Moody Bible Institute* and was Pastor of the Grandview Congregational Church Vancouver, Canada.

OTHER DISTINGUISHED BELIEVERS IN ANGLO-ISRAEL

Professor Charles Totten,¹²² of Yale University

Professor Piazzi Smith, Astronomer Royal of Scotland

Admiral Fisher, First Sea Lord

Hon. W. E. Massey, Prime Minister of New Zealand

¹²² Totten, op.cit.

BRITISH ROYALTY

Queen Victoria

King Edward VII

King George V

King George VI

Princess Alice, Countess of Athlone

ANGLO-ISRAEL PUBLICATIONS

To further refute those who say Anglo-Israel is some type of cult or the many other false statements being made concerning Anglo-Israel, the following is a list of magazines going back over one hundred years and more:

1866 The Watchmen of Ephraim

1875 Israel's Glory Leader

1877 The Banner of Israel

1888 The Two Witnesses

1890 Our Race

1922 The National Message

1926 The Watchman of Israel

These are given as a random sample.

CONCLUSION

The articles quoted in this edited work gives striking evidence to the historical background of the Anglo-Israel movement, not to mention the wide range of godly and scholarly men out of every Christian denomination who have proclaimed this truth. Let me finish by giving you

AN ATHEIST'S TESTIMONY TO THE ANGLO-ISRAEL TRUTH

Charles Bradlaugh,¹²³ K.C., M.P was one of the leading atheists in Britain even being barred from Parliament for a time because of his infidel beliefs. He would address huge atheist meetings in public halls across the country. He would read the promises that God made to Abraham, Isaac and Jacob, and then quite correctly point out that the promises had not been fulfilled in the Jews. He wrongly deduced therefore that the Bible was untrue and there was no God. Late in life, he was introduced to the Anglo-Israel message and became a regular attendee at church meetings. The one time atheist declared *"I love to come, it is most wonderful what light British-Israel truth throws on the Bible."*

THE LORD JESUS CHRIST DIED FOR OUR SINS AND ROSE AGAIN FOR OUR JUSTIFICATION. YOUR NATIONAL IDENTITY AS THE RACIAL SEED OF ISRAEL WILL NOT SAVE YOU. OTHERWISE, CHRIST NEED NOT HAVE COME. WE EXHORT OUR READERS TO REPENT AND OBEY THE GOSPEL.

¹²³ Charles Bradlaugh, 1833-1891, was a political activist and one of the most famous English atheists of the 19th century. He founded the National Secular Society in 1866. Bradlaugh's funeral was attended by 3,000 mourners, including a then 21 year old Mohandas Gandhi.

Now, to continue, while speaking of *the excellence of Israel*, the prophet Nahum says in Nahum 2:3, “*The shield of his mighty men are made red, the valiant men are in scarlet.*” Scarlet is the characteristic color of the English army, and they certainly wore red coats during the Revolutionary War. I have been told by others more familiar with England that they took particular note of the scarlet thread, or stripe that ran up the front, around the neck, down the arms and up the pantaloons of the uniform of the postmen of the province.

A British consul once told Rev. Allen that every official order he received was tied with a *scarlet thread*, and showed Rev. Allen one on an order he had just received. This same thing is true with all English officials, to whom written orders are sent, and from this custom comes that well-known political and diplomatic metaphor: Red-tape.

I have, also, learned, from sources deemed authentic, that a scarlet thread is woven into the material that all ropes are manufactured to be used in the construction of vessels for the British government, or navy. This is done so that under any and all circumstances, these vessels may be identified as the property of Great Britain even though they be sunk in many fathoms of water at the bottom of the sea.

When Jacob blessed the sons of Joseph, it was necessary to cross his hands in order that he might get his right hand on the boy the Holy Spirit was designating as the one whom God had chosen as the birthright inheritor. Thus crossing his hands, Jacob necessarily made this sign (X), or the sign of a cross. Representing the pre-Christian cross. Relics of this cross were found along the trail of Israel, as they were being sifted through the nations to the isles of the Northwest. Ignatius Donnelly¹²⁴ finds these relics not only in Egypt and Ireland, but almost everywhere. Donnelly’s purpose in discussing the pre-Christian cross is to prove that a cross has been a sacred emblem ever since the creation of man. Originating in the garden of Eden, because of the four rivers that parted in Eden and became four headwaters. Donnelly finds that in Egypt, Assyria and the British Isles, the pre-Christian cross was emblematic of creative power and eternity. He also found carved on Egyptian monuments a very ancient sacred emblem, which he says Sir John Gardener Wilkinson¹²⁵ called this the cross-cake, or a cake with a cross on it, and as soon as we read this in Donnelly’s *Atlantis*, instantly we associated the Egyptian cross-cake with Hosea 7:8, *Ephraim is a cake unturned*. We know that Ephraim was associated with the crossed hands that Jacob made. We know that he came from Egypt. If he was not in some way associated with that cake and with both Egypt and a cross, why should God use the metaphor, *cake*, in a prophecy concerning Ephraim’s people? Here is a question for all grades of skeptics, from the Higher Critics up to the honest infidel. Thank God, when it comes to this question of *critics*, there is a superlative degree, i.e., Highest Critics!

This sign (X) has floated in what is known as the Union Jack from the flagstaffs of the United Kingdom, and the mast heads of English vessels for as many centuries as the kingdom has a history.



¹²⁴ Ignatius Donnelly, 1831-1901, writer, *Atlantis: The Antediluvian World*, 1882.

¹²⁵ Sir John Gardener Wilkinson, 1797-1875, Egyptologist and explorer, *The Topography of Thebes and General View of Egypt*, London, 1835

It is, also, now accepted the world over as the national flag of the British people. It is described as the Cross of Saint Andrew counterchanged with the Cross of Saint Patrick, over all the Cross of Saint George on a field of blue.

Ephraim as a cake unturned must mean, whatever else, that he has a hidden or unseen side, and that he is not altogether the fresh young nation as he appears. This new side is the Saxon side, with this sign (SaXon) buried in the very heart of his name. The other side is the Ephraim-Israel side, but it is the same old cake, with its name of *Saac's sons* burnt through until it shows on the new side.

If it is true that the sign of the cross became sacred in the garden of Eden, then surely, after the giving of the birthright, it became doubly so to the house of Joseph, and now is thrice sacred to them, for on the cross their Savior made full atonement for sin.

I believe when Jacob said to Joseph: Genesis 48:19, *"I know, my son, I know!"* He knew he had his right hand on Ephraim's head when Joseph thought it should have been on Manasseh's. He also knew why he blessed the sons of Joseph with the sign of the cross above their heads. While he prayed with his hands thus crossed, he said in Genesis 48:15-16, *"God, . . . The Angel who has redeemed me from all evil, Bless the lads; . . ."* We know there is no other name given among men whereby we can be saved, except the name of Him who shed His blood upon the cross to redeem men.

To me, it is indeed significant that the birthright blessing was given with the sign of the cross. Jacob certainly knew that the cross was sacred. We Christian Saxons (sons of I-saac) certainly know that God sent his Divine Word unto Jacob. We, also, know that Judah rejected that WORD made flesh. Divine prophecy declares that Ephraim-Israel would receive that Word, and it is simply undeniable that the Saxons did receive the rejected One and the Word of His grace. Then, surely, that triple cross, together with one that has a thread of scarlet blood streaming down its rugged side, must mean much more to the people of one certain race than it ever can to some other races. For He who shed that blood said: Matthew 15:24, *"I was not sent except to the Lost sheep of the house of Israel."* Notice this statement made by Christ does not say *house of Judah*, nor even to the nations of Israel and Judah. It seems Christ had an excellent understanding of prophecy and the foreknowledge of who the children of the lost tribes of Israel really were.

My readers now know that the name *House of Israel* was the Biblical, historic and prophetic name of the birthright people, and is not the same as the name *House of Judah*, for the Jewish people. If the people, known as the Jews, and they alone, mean *all of Israel* as has been taught by Christendom for all these many centuries, then the coming of Christ *to the seed of Abraham* was a failure in every sense. If this was true, why should the angel Gabriel tell Mary that her Divine Child should: Luke 1:33, *"Reign over the house of Jacob forever?"* Another question, why should Mary, after receiving the salutation of Elizabeth, say in Luke 1:54-55, *"He (God) has helped His servant Israel, in remembrance of His mercy, as He spoke to our fathers, to Abraham and to his seed forever?"*

Why did Zacharias, being filled with the Holy Spirit, say: Luke 1:68-75, *"Blessed is the Lord God of Israel, for He has visited and redeemed His people, and has raised up a horn of salvation for us in the house of His servant David, as He spoke by the mouth of His holy prophets, who have been since the world began, that we should be saved from our enemies and from the hand of all who hate us, to perform the mercy promised to our fathers and to remember His holy covenant, the oath which He swore to our father Abraham: to grant us that we, being delivered from the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our life?"*

We may further ask, why should Isaiah 9:6-9 read, *"For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulders. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it*

with judgment and justice from that time forward, even forever. The zeal of the Lord of hosts will perform this. The Lord sent a word against Jacob, and it has fallen on Israel. All the people will know— Ephraim and the inhabitant of Samaria—. . .”

In all cases in the above references the term Israel means both kingdoms, both houses, or the entire country of Israel, meaning all twelve tribes.

Mark this! *All the people will know.* **Yes!** They do now know: whether they be in the High Church, or in the Low Church; whether they are Catholic or Protestant; whether they attend service at a costly cathedral, in some great palatial church, or in the little church around the corner; whether they pray in the uptown, or in the downtown church; whether they listen to the preached word in the independent mission, or in that little mission; whether they attend the revival services of the popular evangelist, or whether they stand on the streets of our Anglo-Israel cities, and hear all sort of evangelists from very good to very inferior; or from the electrified speaker of yesterday’s radio to today’s amplified speakers on our televisions. **Yes!** Surely, whether they listen to any, all, or none (for they hear it as they go), all the people of Ephraim do know this one thing, namely: Isaiah 9:6, *Unto us a Child is born.*

It is conceded by all Christendom that those who accept the benefits of the new covenant, where the testator must die before the testament could be in force, have the law of that covenant written in their hearts. Indeed, Paul, when speaking of the New Testament covenant, says it was: Hebrews 8:6, *“established on better promises”* than the Mosaic covenant. The failure of which necessitated the making of the new. Hebrews 8:9-10, *“Because they did not continue in My covenant, and I disregarded them, says the Lord. For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My laws into their mind, and write them on their hearts; and I will be their God, and they shall be My people.”*

Thus we see the journey of Israel from Lo-ammi (not My people) to Ammi (My people) is by way of the bloodstained cross, but it is literal, fleshly Israel, that must make this journey. This is why God, by the mouth of the prophet Isaiah says: Isaiah 51:7, *“Listen to Me, you who know righteousness, you people in whose heart is My law: . . .”* Isaiah 51:1-2, *“Listen to Me, you who follow after righteousness, you who seek the Lord: look to the rock from which you were hewn, and to the hole of the pit from which you were dug. Look to Abraham your father, and to Sarah who bore you.”*

When the house of Judah rejected Jesus, He asked if they had read in the Scriptures concerning a stone that was rejected, and became the head of the corner. Then He told them the kingdom of God should be taken from them and given to another nation. Israel had been rejected, cast out, forsaken, divorced. In order to be consistent with the prophecies of the Old Testament, and many passages in the New Testament, we contend that the other nation to which Jesus referred could have been none other than the house of Israel. Israel was that other nation of the two nations into which the seed of Abraham were divided.

Listen to Paul in Romans 11:13, *For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry.* True, and in this he was obeying the order, Romans 1:16; 2:9-10, *for the Jew first.* Furthermore, the Lord certainly sent him to the Gentiles also. The trouble with this word *Gentiles* to the ordinary English reader is, in his mind it always excludes God’s chosen people; whereas it really only excludes the Jewish portion of the chosen race. There are three Greek words in the New Testament that are translated *Gentile*, and *Gentiles*. One of them is *Hellen*, and its various forms, which means Greek, Greece, or Grecian, but is sometimes used in the sense of non-Jewish. The other two words are *Ethnee*, and *Ethnos*, from which comes our word *ethnology*, defined as: *The science that deals with the different races and families of men.* These two words are simply the singular and plural forms of the same root word. Liddell & Scott’s Greek Lexicon¹²⁶ defines, *Ethnos*, the singular, as: A

¹²⁶ Liddell & Scott’s Greek Lexicon, based on the work of Franz Passow, published by Oxford University Press, 1843. Revised by Simon Wallenborg Press in 2007, ISBN 1-84356-026-7.

number of people living together, a company, body of men, a host, a tribe, a people. However, *Ethnee*, the plural, is of course, defined by this same authority as: The *nations*, hosts, tribes, and peoples.

God said to Abraham: Genesis 17:4-5, “*You shall be the father of many nations.*”

Also, Genesis 17:5, “*For I have made you a father of many nations.*”

Genesis 17:6, “*I will make nations of you, and kings shall come from you.*”

Genesis 17:16, “*She (Sarah) shall be a mother of nations; kings of peoples shall be from her.*”

God also said to Jacob, Genesis 35:11, “*A nation and a company of nations shall proceed from you, and kings shall come from your body.*”

Jacob, by the command of God, spoke the following to Joseph concerning his two sons. Genesis 48:19, “*He also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his descendants shall become a multitude of nations.*”

Indeed, I have neither time nor space to list all the names of people and nations involved in these covenant promises. But surely, these will suffice to show the covenant promises are of God in the fullest and broadest sense. When Jesus sent Saul of Tarsus to the *Ethnee*, i.e., the nations, I dare say He included, if He did not wholly mean, *the nations* of the birthright kingdom of Israel. He said to Ananias in a vision concerning this same circumstance of Paul’s call and commission: Acts 9:15, “*Go, for he is a chosen vessel of Mine to bear My name before Gentiles (Ethnee), kings, and the children of Israel.*”

When Paul was not headed in the direction God wanted him to go, the Holy Spirit hindered him from going. He was hindered from going into certain parts of Asia, and instead God sent him into Macedonia, including the country once known as Mosei, where many of the *Saacs* still remained. Then Paul pushed on into Illyricum, a country which lies still further to the northwest. This, also, is Paul’s reason for wanting to go to Spain, but the Bible does not say whether he finally went. Ireneus,¹²⁷ one of the early Church Fathers, writing concerning the work of Paul states: “He established many Christian churches among the Keltoi (Celts).”

Clement of Rome,¹²⁸ of whom Paul speaks as having his name in the book of life, says of Paul: “He was the Herald (of the Gospel of Christ) in the West,” and “he had gone to the *extremity of the west.*” This could not have been said by a writer at Rome without implying a journey to some countries much further to the West.

John Chrysostom,¹²⁹ another early Church writer, says: “Paul preached in Spain,” and, according to the testimony of several others, Paul also preached the Gospel to the Britons. Anyway, they received the Gospel, and Jesus Christ, the son of David, became a “Light to *the nations*,” and became the glory of *his people Israel*, “who were ruled over by the descendants of the Prince of the *scarlet thread*; and who put a *bloodstained cross*, the cross of St. George, into the heraldry of their nation.” Later, they and their brother nation became the evangelistic nations of the world. Thus, through the many nations of Abraham’s seed, the *One Seed*, the testator of the new covenant, has been a *blessing to all the nations of the earth*.

Indeed, Christ did say: John 5:45-47, “*There is one who accuses you—Moses, in whom you trust. For if you believed Moses, you would believe Me; for he wrote about Me but if you do not believe his writings, how will you believe My words?*”

¹²⁷ Ireneus, c. 202 CE, Bishop of Lugdunum in Gaul, *Adversus Haereses*, 180.

¹²⁸ Clement of Rome, Pope Clement I, d. 99 CE, credited with writing a letter to the Christian congregation in Corinth, often called the *First Epistle of Clement I*.

¹²⁹ John Chrysostom, c. 349-407 CE, Archbishop of Constantinople, *Adversus Judaeos*.

Chapter 25

Egypt-Israelite and Anglo-Saxon Emblems

Genesis 37:3, “*Now Israel loved Joseph more than all his children, because he was the son of his old age. Also he made him a tunic of many colors.*” A souvenir of this tunic of many colors that Jacob made for Joseph, is still found in the many-colored plaid, as worn by the Scotch-Irish, not only at home, but all over the world. Each clan has its own unique multi-colored plaid, and the custom of wearing it, can be traced as far back as the Scottish people have a history, and yet its origin among them is unknown. It was unknown until they began to understand they were the descendants of Joseph!

When we begin speaking about Scotland and ties back to Israel, there are two important items to consider. The first we have already reviewed extensively in Chapter 20: the Coronation Chair and the Stone of Scone. The other item is just as important as the first, maybe even more-so: it is the *Declaration of Arbroath* or more commonly called *The Scottish Declaration of Independence*. In his booklet, E. Raymond Capt,¹³⁰ says:

The Declaration’s authority rests not on a single individual (King Robert Bruce) but is attested by the signature of twenty-five Scottish nobles. It was drawn up by Bernard de Linton, Abbot of Aberbrothick and Chancellor of Scotland, and was sent to Pope John XXII by the Scottish Estates in the Parliament assembled in the Abbey of Aberbrothick under the Precedence of King Robert the Bruce, and is dated the 6th of April, 1320 CE. The back cover of Mr. Capt’s booklet has this quote, “. . . Robert Bruce and his Knights . . . date their beginnings as a nation one thousand two hundred years after the outgoing (Exodus - 1453 BCE) of the *people of Israel*. Thus, they claim descent from the Israelites in Egypt.”

When the Gileadites were at war with Ephraim-Israel: Judges 12:5-6, *The Gileadites seized the fords of the Jordan before the Ephraimites arrived. And when any Ephraimite who escaped said, “Let me cross over,”*

The men of Gilead would say to him, “Are you an Ephraimite?” If he said, “No!”

Then they would say to him, “Then say, ‘Shibboleth!’”

And he would say, “Sibboleth,” for he could not pronounce it right.

The Ephraimites had trouble pronouncing the letter *h*, and many of Ephraim’s people still have trouble with their *h*’s, especially the modern *Cockney*.

The Gileadites won the battle against Israel in this war to which we have referred, but according to prophecy, there was to come a time when Ephraim would nevermore be conquered by a Gentile nation. It must have been to this end that the Lord told the isles to keep silent. Isaiah 41:1, “*And let the people renew their strength!*” It is to this same people, Israel, who are dwelling in the isles, the Lord says: Isaiah 41:11-14, “*Behold, all those who were incensed against you shall be ashamed and disgraced; they shall be as nothing, and those who strive with you shall perish. You shall seek them and not find them—those who contended with you. Those who war against you shall be as nothing, as a nonexistent thing. For I, the Lord your God, will hold your right hand, saying to you, ‘Fear not I will help you.’ Fear not, you worm Jacob, you men of Israel! I will help you,*” says the Lord.

¹³⁰ E. Raymond Capt, M.A., A.I.A., F.S.A., Scot., 1915-2008, *Scotland’s Most Precious Possession — The Scottish Declaration of Independence*, 2006 edition, Artisan Publishers, Muskogee, OK, ISBN 0-934666-11-3

Balak the king of Moab hired Balaam to curse Israel and he could not, as he was compelled by the Lord to bless Israel. Numbers 24:8-9 KJV, *“God brought him forth out of Egypt; he (Israel) hath, as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He crouched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.”*

It is a most remarkable fact that two of these racial emblems, the **LION** and the **UNICORN**, given to Israel with that compulsory blessing, are in the coat-of-arms of Great Britain. This insignia, heraldry, blazonry, crest, or national seal, has in part, the Harp of David, is recorded to have been brought to the isles by Dan and Simeon, with the *Unicorn* reared on one side and the *Great Lion* on the other. The Lion is both Judah’s and Israel’s symbol. The Unicorn is not only Israel’s, but Joseph’s, and, yet, in a special sense it belongs to Ephraim, because he had the precedence in birthright. On the day of his death, while he was reiterating and enlarging upon the prophecies and promises made by Jacob to each of the tribal heads, Moses said concerning the blessings of Joseph: Deuteronomy 33:17 KJV, *“His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim (the thousands of each of the nations of the British Empire) and the thousands (of the one tribe, the United States) of Manasseh.”*



The English not only have the lion and the unicorn, but additionally they have a circle divided into four quarters. It really is a reproduction of Ephraim’s cake, for the four quarters are made by a cross. In one of these quarters is David’s harp (representing Northern Ireland), in the opposing quarter a great lion (representing Scotland), and in each of the other two are young lions representing Wales and England, taken from the tribe of Dan—see the emblem of Denmark.

Manasseh was a separate tribe. Joshua 17:1, *There was also a lot for the tribe of Manasseh, for he was the firstborn of Joseph.* We also find the following: Joshua 14:4, *For the children of Joseph were two tribes: Manasseh and Ephraim. And they gave no part to the Levites in the land, except cities to dwell in, with their common-lands for their livestock and their property.* The land was divided by lot as the Lord commanded. Joshua 13:33, *But to the tribe of Levi (the priests) Moses had given no inheritance; the Lord God of Israel was their inheritance, as He had said to them.* With Joseph’s two tribes, his promised *double portion*, **there were thirteen tribes in Israel**, and only twelve divisions of land. The Levites had no land inheritance, but they had the Lord, which was far better, and they were allowed to eat the meat of sacrifice from the holy altar.

Manasseh was not only a separate tribe, but also a partaker of the birthright blessing. He and Ephraim were to grow together until they became a multitude in the midst of the earth, then he was to be separated from his brethren, and become a **great nation**. This is the reason for the prophecy: Genesis 49:22, “*Joseph is a fruitful bough, a fruitful bough by a well (literally by the water); his branches run over the wall.*” Additionally Moses said: Deuteronomy 33:16, “*Let the blessing come on the head of Joseph, and on the crown of the head of him who was separate from his brothers.*”

Since there are thirteen tribes in Israel: and Ephraim and Manasseh were adopted after all the rest of Jacob’s sons were born; and Ephraim and Joseph are counted interchangeably, there is no other chance for Manasseh, numerically speaking, but that he is number thirteen. Now, it is a significant fact, that when Manasseh separated from Ephraim, and when the people who have become a *great nation* separated from those who have become a *company of nations*, Manasseh, or America, had just thirteen states. Thirteen is the prominent number in all the emblems and heraldry of the United States of America!

The first national flag of those original thirteen United States had thirteen Stars and thirteen Bars. The bars symbolize the Union, and the constellation of thirteen stars was intended to symbolize the nation formed of thirteen independent states!



He also shall become a People, and he also shall be Great.
Genesis 48:19

Professor Totten¹³¹ felt so strongly about British-Israel, not only in his work *Our Race*, but also in another of his books. The other book has a lengthy title, however it is very relative to the presentation I’m making in this book. The other book is: *The Seal of History: Our Inheritance in the Great Seal of “Manasseh,” the United States of America: Its History and Heraldry; and its Signification unto “The Great People” thus Sealed, Volume 1.*¹³²

In this, the Great Seal of our country, as represented above, we have the arms and crest of the United States of America. We would first call your attention to the fact that the eagle is holding, in what is called the *Dexter* talon, an Olive Branch. Listen to Hosea, that prophet, who has so much to say about lost Ephraim-Israel: Hosea 14:1, 4-6, 8, *O Israel, return to the Lord your God. . . . “I will heal their backsliding, I will love them freely, for My anger has turned away from him. I will be like the dew to Israel; he shall grow like the lily (the national flower of Egypt), and lengthen his roots like Lebanon (royal cedar). His branches shall spread; His beauty shall be like an olive tree.” . . . “Ephraim shall say, ‘What have I to do anymore with idols?’ . . .”*

¹³¹ Totten, op. cit.

¹³² Prof. Charles Adelle Lewis Totten, 1851-1908, Professor of Science at Yale University of New Haven, Conn., *The Seal of History*: . . . see above reference, reprinted, ISBN-10: 1145885578.

Ephraim is the representative of the house of Joseph. I have placed this Scripture before my readers that they may see the *Olive* tree among the insignia of the birthright family, and it is here represented as belonging to one of the *Branches* of the birthright kingdom. Since the birthright is Joseph's, *the Olive Branch of Joseph* is placed in the Coat of Arms, or crest of Manasseh, **the thirteenth tribe of Israel**, who has now fulfilled the prophecy of becoming a *great nation*!

This fact, if it stood alone, might not mean so much, but in the other talon, called the *Sinister*, is a Bundle of thirteen Arrows, representing the nation individually and collectively prepared for war. It is marvelous that the *Olive Branch* has been made our official insignia of *Peace*, and the *Arrows* have been made by law to represent the War Power of the country. The *Arrows* were in the heraldry of Israel, as well as were the Unicorn and Lion. Reread Numbers 24:8-9 on page 198 and you will find arrows underlined in the blessing Balaam bestowed upon Israel. Also, the Josephites were Bowmen, and Jacob, after speaking of Joseph and his branches, said: Genesis 49:23-24, *"The archers have bitterly grieved him, shot at him and hated him. But his bow (munitions of war) 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)."* It is a well-known and much-rejoiced-over fact, that the *Bow* of the United States, sent her *Arrows* into the ranks of her enemies and has always *remained in strength*. Both her chief men and people have always said: *"God has helped us"* or as we, also, have said, **"In God We Trust!"**

But, alas! We must understand that our continued lust for idolatry has so consumed us and our brother nation, that as the prophecy turns from grace to wrath in the end times there will be a consequence. By God's own word, we will reap a double portion of His wrath, to bring us into submission of the knowledge of who we really are!

One of the major objectives of this book is to get you, the reader, to understand who we are as a people, the tribe of Manasseh of Israel. Another objective is to get you to understand God's time table. We are in the End Times and God remains in charge. Does it seem to you that we may well be in a portion of that double dose of wrath that we are to receive? Look around you! Listen to the daily weather reports! Do you understand that it is God speaking to us through the weather that we are seeing, drought, floods, ice and snow, tornadoes, fires and earthquakes at an unprecedented rate. There is reporting on the Weather Channel that some conditions have not been seen like this in a hundred years and on some occasions, never before. **Wake up! Read to understand! Repent! Pray! Thank God for who you are!**

Back to our task of understanding. When Israel marched through the wilderness, she had four standards (banners) that were called Camp Standards. One of these was on the north, one on the east, one on the south, and one on the west. There were, besides these, a family standard or ensign for each tribe. Hence, the Lord commanded: Numbers 2:2, *"Everyone of the children of Israel shall camp by his own standard, beside the emblems of his father's house; they shall camp some distance from the tabernacle of meeting."*

The purpose of the camp standards were for guidance when time came to camp or pitch their tents so the three tribes that belonged to each of these four camp standards might gather to them. In the second chapter of the Book of Numbers we learn the configuration of the placement of the Tribes of Israel as they set up their camp around the Tabernacle. It was also in this manner that they traveled across the wilderness. Each group of three tribes had a standard (banner or ensign) for their designated placement.

On the **north** under the image of an **Eagle** were the tribes of Dan, Asher and Naphtali. To the **East** under the banner of a **Lion** were the tribes of Judah, Issachar and Zebulum. In the **south** under the ensign of a **Man** were the tribes of Reuben, Simeon and Gad. Finally, in the **west** under a flag bearing an **Ox** (bull) were the tribes of Ephraim, Manasseh and Benjamin. The representation given is that of all Israel. The compilers of our reference Bibles have understood this and they have given the references to the four living creatures of Ezekiel 1:10 as follows: *As for the likeness of their faces, each had the face of a man; each of the four had the face of a lion on the right side, each of the four had the face of an ox on the left side, and each of the four had the face of an eagle.*

Amazing! The only two references in Ezekiel's statement pertains to the right and left sides. If you set north as up on any map then east will be on the right side and west will be on the left. Finally, look at the tribes corresponding to these two direction. Judah is on the east and the tribes of Joseph are on the west. Surely, the spirit of prophecy was with Ezekiel when he wrote this statement because the Scepter and Birthright are separated to their respected tribe. Judah, the Scepter holder, on the east and Ephraim, the Birthright nation, on the west, just as Judea is in the Middle East and Israel is in the isles of the west.

The reference to the Lion reads: Numbers 2:3, *On the east side, toward the rising of the sun, those of the standard of the forces with Judah shall camp according to their armies.* It was dying Jacob who gave the Lion to Judah as the ensign of his royal house: Genesis 49:9, *"Judah is a lion's whelp; from the prey, my son, you have gone up. He bows down (crouched), he lies down as a lion, and as a lion (translated by others as Old Lion), who shall rouse him?"* Oh! This is truly wonderful! For, mark this! When his race was young, Judah as a *Lion's Whelp*, took a leap with Dan from Palestine to the isles. Now he is there as an *Old Lion. Who shall rouse him?*

We find Judah's Lion with the Unicorn of Ephraim-Israel in the national seal of the Brith-ish, or covenant people. This is another evidence that the royal remnant of the Judo-Davidic house found their way to Ephraim-Israel at the time of the uprooting of the Pharez line, who was then, as now, living in the isles of the northwest. Again this is evidence that the Saxon nations are the nations of Israel upon whom lighted the Divine word. Revelation 5:5, *"The Lion of the Tribe of Judah."*

The reference of the Ox in Ezekiel is as follows: Numbers 2:18, *"On the west side shall be the standard of the forces with Ephraim according to their armies."* Here again, we have the representative of Joseph, the birthright holder, of whom Moses said: Deuteronomy 33:17, *"His glory is like a first-born bull."* The Hebrew word here translated *bull* is the same as that in Ezekiel 1:10 rendered *Ox*. In fact, there is but one word in Hebrew (*shur*, or *shour*) for ox, bull, or cow, however, the above shows the family ensign of Joseph was a bovine. This is the reason for such expressions as: Hosea 10:11, *"Ephraim is a trained heifer."* and, Hosea 4:16, *"For Israel is stubborn like a stubborn calf."* It was because of this fact that, when Jeroboam, of the house of Joseph, wanted to make idols to be attractive to Ephraim-Israel, he made two calves, a bull and a heifer. The Unicorn of Israel is now in the national insignia of that people, but the family ensign still clings to them as a national nickname: *John Bull*.

Thus far it is clear: the *Lion* of Ezekiel's vision was the camp standard of Judah, on the east; and the *Ox* of his vision was the ensign of the family of Joseph, with Ephraim in the west. Continuing to investigate the significance of these four living creatures, we find the reference to the *Eagle*. Numbers 2:25, *"The standard of the forces with Dan shall be on the north side according to their armies."* While explaining Ezekiel's riddle, concerning the pulling down of *him that was high*, and the exaltation of *him that was low*, we have already shown that the *Eagle* was, at that time, the ensign of the tribe of Dan. However, since that time, they have used the *Leaping Lion's Whelp with the serpent's tail*. The *Eagle*, like all other symbols that pertain to national Israel have fallen to the birthright family, with many of those symbols now in the national emblems of **the thirteenth tribe of Israel**. Many of the descendants of this nation's people are the descendants of Manasseh, the firstborn of Joseph. This

nation is also the firstborn nation (colony) out of the **MANY NATIONS** (Great Britain), promised to Abraham, Isaac, Jacob, and Joseph. Our great symbol, the Eagle, holds in his beak a scroll upon which is written our national motto, *E Pluribus Unum*, with thirteen letters meaning **Out of MANY, One!**

Therefore, concerning a certain land populated by a portion of Israel, we have the following: Isaiah 18:1-2 KJV, “*Ho* (or Hail, not *Woe*, as in the King James version of the Scriptures) *to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying: go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning* (note that) *hitherto a nation meted out* (measured out by a time of prophecy, which is called *the time of the Gentiles*) *and trodden down, whose land (home) the RIVERS have spoiled!*”

Isaiah 8:7 KJV, “*Now, therefore, behold the Lord bringeth upon them (Israel) the WATERS of the RIVER, strong and many, even the king of Assyria, and all his glory; and he shall come up over all his (Israel’s) channels, and go over all his banks.*” Isaiah 18:3 KJV, *All ye inhabitants of the world, and dwellers on the earth, see ye, when he* (that nation shadowed with wings) *lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.* I have thus parenthesized, (with emphasis being mine, Isaiah 8:7 with Isaiah 18:1-3), so my readers may know this land, that had set up an ensign of outstretched wings, and was a land where Israelites were dwelling. It was the king of Assyria, who came up against Ephraim-Israel, overflowed his land, and led them into captivity. Prior to this, Moab had once held Israel captive, and the Lord, in condemning their arrogance, said in Jeremiah 48:40, “*Behold, one (Israel) shall fly like an Eagle, and spread his wings over Moab.*” No wings except those that are spread out can be shadowing wings, and the *Shadowing wings* of Israel’s *Spread Eagle* are in the emblem of the United States of America. Hence, America is the land shadowed by wings that Isaiah wrote, “*Whose ambassadors cross the sea in vessels of bulrushes,*” or, literally, of *caldrons which absorb water*; meaning a modern ship.

The *Shield*, or escutcheon, borne on the breast of the Spread Eagle, has thirteen pieces, called pales, or paleways, that come from the same word as palings or pickets. These thirteen paleways are united by one at the top. The Lord said to Abraham: Genesis 15:1, “*I am your Shield.*”



On the Great Seal¹³³ of the United States and above the shadowing wings on the scroll, is a *Cloud* emitting rays of *Glory*. The modern examples I found on the Internet do not show these rays of glory. However, I did find what I was seeking. The engraving on the left is from *Columbian Magazine*, dated 1786, that shows these **rays of Glory!** The painting on the right is above George Washington’s pew at St. Paul’s Chapel in New York City. This original was commissioned by the Vestry of Trinity Church in 1785. Exodus 16:10, *Now it came to pass, as Aaron spoke to the whole congregation of the children of*

¹³³ The Great Seal, see the article at Wikipedia: en.wikipedia.org/wiki/Great_Seal_of_the_United_States and for the painting: www.greatseal.com/history/1stpainting.html

Israel, that they looked toward the wilderness, and behold, the glory of the Lord appeared in the cloud. To our forefathers that glory *Cloud* was significant of the presence of Jehovah. That Glory Cloud, that hung over Israel, guided those who had just escaped from Egyptian bondage and stood between them and their enemies. But this is not all, for this Cloud of our American heraldry surrounds what is called The Constellation. This constellation is a group of thirteen stars, once again a number that reflects, on a field of azure (blue) sky, exactly the same number of sons that would be called Jacob's (Israel's).

Any one of these features in the blazonry of our nation might have been a coincidence, but when we see there is not just a single feature, but that which is Josephic and Israelite, it is simply astounding! When we turn our face upon the reverse side of that great national seal, we are overwhelmed! Alas! There stands the Great Pyramid of Egypt, one of the two great monuments of Egypt, the birthplace of Ephraim and Manasseh, the Egypto-Israelite sons of Joseph, the son of Jacob, the son of Isaac, the son of Abraham. Marvel of marvels! The national Crest of England has that other great monument of Egypt, the Sphinx, on its reverse side. **Thus, do the people of Great Britain and the United States of America, the Brother nations, by their emblems, say they are the offspring of the Egypto-Israelite holders of the Abrahamic birthright!**



The Great Pyramid
Reverse Side of America's National Seal

The people of the United States made this declaration a law on Thursday, June 20, 1782. On that day, the emblem that bears those shadowing wings of Israel, together with the Heraldry of Joseph, became a national seal among us. Over the pyramid on the reverse side of the Great Seal of America, is another thirteen-lettered motto, that is not only lawful, but national, *Annuit Coeptis*, — **He** (the Lord) **has smiled upon our undertakings**. This, also, is Josephic, for we read: Genesis 39:2, *The Lord was with Joseph, and he was a successful man*, and in Genesis 39:23, *Because the Lord was with him* (Joseph); *and whatever he did, the Lord made it prosper*.

To those who understand the Cabala and the arithmography of the Scriptures, it is known that the number thirteen is significant of *rebellion*. All I can say about it here is that the first time this number occurs in the Bible, it is with reference to *Rebellion*. Genesis 14:4, *Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled*. More amazing is the fact that thirteen and rebel are both in the same verse. Surely that people whose characteristic number is *thirteen* did rebel in 1776, and furthermore they *prospered* in that rebellion. Later they prospered in 1814, in another little affair concerning the acquisition of a vast stretch of territory known as Louisiana.

¹³⁴ Chedorlaomer (Kedorlaomer), king of Elam, c. 1913 BCE, allied with three other kings, campaigned against five city kingdoms in response to an uprising in the days of Abraham, captured Abraham's nephew Lot, Abraham and 318 trained servants went after these kings, caught up with them, freed Lot and his family and killed king Kedorlaomer.

This people have had rebellion within their own borders, and it is a remarkable fact that, although thirteen was not the number of states in the Confederacy, the Confederate Congress, in 1863, formally adopted a battle flag for the Confederacy, and, also, a Confederate flag. The *Battle Flag* was a red field with a blue cross of this (X) shape, in which there were thirteen stars. The flag for the Confederacy was white, with a red field in the Dexter chief corner, bearing this same (X) cross with its thirteen stars. Here again is both rebellion and the birthright cross of the house of Joseph. In this struggle, the government prospered. It was essential that it prosper, not only in this case, but, also, in the others of which I have spoken, in order to fulfill a prophecy concerning one feature of their history. Isaiah 58:1, 6, *"Tell My people their transgression, and the house of Jacob their sins. . . . Is this not the fast that I have chosen: to loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, and that you break every yoke?"* These are the reasons *Our Race* goes to war. England freed her slaves in 1838 and America freed hers in 1861, even though they had to fight a Civil War with their brothers until 1865 to settle the issue.

There will be those who feel what is said here is all cover-up to oppress the black race that lives among the white race in both Great Britain and the United States, even with this explanation. For one thing, Afro-Americans reject, out of principal, anything that represents the Confederacy and especially, the *Battle Flag* of the Confederacy. Another point that blacks could make would certainly be that this history, these facts, all appear to relate to Anglo-Saxon whites only. Oh, how I hate to think this is really the feeling held by Afro-Americans and by Afro-Britons. Their race, just like the white race of England and America have been listening to what they have been told **without studying for themselves to see if what they were told was truth or a lie.**

It has often been said that brothers would quarrel. Jacob and Esau did, Judah and Ephraim did, and so have Ephraim and Manasseh. The troubles we have thus far alluded to have been family affairs. When it comes to these family difficulties, one party of the family will always conquer over the other in order to fulfill the word of God. But, when it comes to war with non-Israelite nations, whether it be: *To undo the heavy burdens, to let the oppressed go free, to break every yoke of slavery*, or for any other reason, then Israel of whom I speak will always succeed. It is of literal, fleshly, Joseph-Israel, who is spiritual Israel, of whom it is said: Isaiah 54:17, *"No weapon formed against you shall prosper."* Micah 5:8-9, *And the remnant of Jacob shall be among the Gentiles, in the midst of many peoples, like a lion among the beasts of the forest, like a young lion among flocks of sheep, who, if he passes through, both treads down and tears in pieces, and none can deliver. Your hand shall be lifted against your adversaries, and all your enemies shall be cut off.* It was in fulfillment of these promises that Napoleon, the hitherto victor, bit the dust at Waterloo.

The American fleet entered Manila Bay in fulfillment of these promises, and with the loss of only seven men destroyed the enemy's fleet. Another American fleet destroyed the Spanish fleet in Cuban waters in fulfillment of these words of Divine truth and lost only one man. Sam Houston, with only seven hundred and fifty raw recruits, fought the decisive battle against the Mexican army at San Jacinto, April 21st, 1836. He annihilated the Mexicans at one blow, killing six hundred and fifty, capturing three hundred and fifty, and putting the rest to flight, yet losing only eight men and only twenty-five were wounded. All this occurred in a matter of only eighteen minutes. Space forbids the telling of many similar incidents.

When the children of Israel were singing to the Lord over the victory He had given them by destroying the armies of Pharaoh, they said: Exodus 15:10-11, *"You blew with Your wind, the sea covered them; they sank like lead in the mighty waters. Who is like You, O Lord, among the gods? Who is like You, glorious in holiness, fearful in praises, doing wonders?"*

In the forty-first chapter of Isaiah, where the Lord says to Israel in the isles: Isaiah 41:12 *Those who war against you shall be as nothing, as a nonexistent thing.* Isaiah 41:16, *"You shall winnow them, the wind*

shall carry them away, and the whirlwind shall scatter them." One fulfillment of this promise was the destruction of the Invincible Spanish Armada, when they went against the English in 1588. The American Encyclopedia gives the following:

The Spanish Armada sailed May 29, but a storm compelled it to return; and it was not till the end of July that the two fleets met and joined in battle near the English coast. After a series of actions that lasted several days, the Spaniards were utterly routed, the elements assisting the English.

The underscores are mine, as I wish to call your attention to how the Lord helped the English. The Spanish Armada consisted of 130 vessels all total and was unequaled in its time. Israel in the isles had not yet fully renewed their strength. The history continues:

Having left Lisbon for Corunna for stores, May 29, 1588, the fleet was dispersed by a violent storm, and, though all the ships joined at Corunna with the exception of four, they were considerably shattered, and had to be repaired. Reports having reached England that the armament was completely disabled, the government ordered its own ships to be laid up, but Lord Howard, the admiral, opposed this order, set sail for Corunna, learned the truth, and on his return continued warlike preparations. Soon after, being informed that the Armada had come in sight, he weighed anchor, and as it passed Plymouth, July 31, stood out in its rear and opened a destructive fire. Having the windward position, and being greatly superior in speed, he was able to inflict serious damage without loss to himself. All the way along the channel the English followed the Armada with the same tactics, taking advantage of the changing winds, harassing the Spaniards, capturing two or three of their best vessels, and yet keeping all the while virtually out of reach. The Spaniards proceeded toward the coast of Flanders, keeping as close together as possible. . . . Off Calais the Armada cast anchor, waiting for the Duke of Parma's fleet to come out of the Flemish harbors, but Parma had nothing but unarmed barges, and could not come out until the Armada had beaten off the Anglo-Dutch blockading squadron. Driving the Spaniards out of Calais roads by means of fire ships, Aug. 8, Howard and Drake now forced them toward the Flemish coast, with the purpose of getting them into the North Sea and cutting off their communications with Dunkirk. The battle began at daybreak off Gravelines, and lasted till dark. The Spaniards were completely defeated. Several of their largest ships were lost, and 40,000 men were killed, and probably at least as many were wounded. It was impossible either to return to Calais or to reach the Duke of Parma. Their provisions were nearly exhausted, and the English fleet, apparently little injured, still hovered on their weather beam. It was imperative that they should return to Spain for fresh stores. The passage through the channel being closed by the English fleet, the Spaniards, now counting 120 vessels, undertook to round Scotland and Ireland. *But in the neighborhood of the Orkneys they were dispersed by a storm. Some of them foundered and about thirty were afterward wrecked on the west coast of Ireland. Those of the crews who escaped to shore were generally killed, and it was calculated that about 14,000 thus perished.*

Remember, these historic and encyclopedic writers are not supposed to know what God has said in order to defend his birthright people, miraculously, He would send a wind to carry away this so-called Invincible Armada, and a whirlwind to scatter them! Hence, their testimony of this battle is all the more striking! Surely, the people of modern Israel, who dwell in the Isles, might also sing unto the Lord. Isaiah 41:16, *"You shall winnow them, the wind shall carry them away, and the whirlwind shall*

scatter them; you shall rejoice in the Lord, and glory in the Holy One of Israel.” Truly, Jesus spoke well when He said: John 3:12, “*If I have told you earthly things, and you do not believe, how will you believe if I tell you of heavenly things?*”

Doth He forget¹³⁵

Still we call to our God of old;
God of the “*far off*” Isaac line;
Our God, whose word doth make us bold
To claim *our* heritage divine.
The Lord of hosts is with us yet,
Doth He forget? Doth He forget?

It cannot be that *Isaac* dies;
His people and his kings depart;
Before his God the *Saxon* lies,
Glad and brave, but with contrite heart
The Lord of hosts is with him yet,
Doth He forget? Doth He forget?

Called in Him we are today
No longer passing through the fire;
Altho’ we were but yesterday
As one of Nineveh and Tyre.
The Lord of *nations* guides us yet.
Doth He forget? Doth He forget?

When battles rage we *cannot* lose,
God makes all men to stand in awe
Of Saxons, now that He doth use
The race to whom He gave his law.
His “*Battle ax*” we are, as yet,
Doth He forget? Doth He forget?

Our fathers once did idols trust,
Also their strength and iron shard;
Now, though we number as the dust,
We call on thee, Lord God, to guard.
For Thou hast proved Thy holy word, *Shown*
mercy to Thy people, Lord!

¹³⁵ *Doth He forget*, Rev. John Harden Allen, 1847-1930, *Judah’s Scepter and Joseph’s Birthright*, 1902, Part 3, chapter 8, pp.331-332.

Chapter 26

The Two-Fold Aspect of Prophetic Israel

The multitude of people predicted for the house of Joseph never was realized while they dwelt in Samaria, their Palestinian home, but, the *increase* of the Saxon race is acknowledged to be phenomenal. National statistics of one hundred years ago showed Russia doubled her population in 140 years, Spain in 142 years, France in 150 years, Turkey in 555 years, never-the-less England doubled her population every 45 years, and the United States doubled theirs in 25 years. This is a wonderful vindication of the truth I am bringing to you, for the word of truth declares: Isaiah 26:15, *You have increased the nation, O Lord, You have increased the nation; You are glorified; You have expanded all the borders of the land.* The fulfillment of this prophecy is today called Imperialism.

One of the first national characteristics mentioned in prophecy concerning Isaac's seed is *they shall possess the gates of those that hate them*. Gates are entrances, and National gates are also called *ports*. In those days of American colonialism, after we acquired the Sandwich Isles (Hawaii), Puerto Rico and the Philippines, the Saxons controlled nearly all the national gateways of the world. For, prior to that time, England and America controlled all the ports of the North American continent. England possessed, not only all the ports of the British Isles and those in Australian waters, but, also: Gibraltar; Suez Canal; Malta; Alexandria; Cyprus; gates into China; the Baltic Sea; the Cape gate into the Indian Ocean; all the gates of India; gates along the east and west coasts of Africa; the Cape Horn gate from the Atlantic into the Pacific Ocean by way of the Falklands; South Georgia Island; and the South Sandwich Islands in the South Atlantic. In the face of such foretold facts as these for the house of Joseph need anyone be surprised that God, who declares the end from the beginning, should include in the blessings of his birthright man: Deuteronomy 33:13, *"The deep lying beneath"* . . . his vessels.

The Lord says of Joseph: Deuteronomy 33:17, *"He shall push the peoples to the ends of the earth; they* (who are doing the pushing) *are the ten thousands of Ephraim, and they are the thousands of Manasseh."* This seems to imply an alliance, offensive and defensive, on the part of these brother nations, the outcome of which will be that they, together, shall push the rest of the nations to the ends of the earth. This alliance would only be natural, for while it is true brothers are apt to quarrel and fight among themselves, it is also true that one of these brothers is not going to stand by and allow a stranger to jump on his brother and thresh (beat) him.

God further says: Numbers 23:24, *"Look, a people rises like a lioness, and lifts itself up like a lion; it shall not lie down until it devours the prey, and drinks the blood of the slain."* Numbers 24:8, *"He has strength like a wild ox* (unicorn in KJV); *he shall consume the nations, his enemies; he shall break their bones and pierce them with his arrows."* I have re-quoted this Scripture, concerning the consuming of nations, so that my readers may see, when this time of destruction of the nations comes, the Lion of Judah who is with Ephraim, and the Arrows of Manasseh will be together, meaning England and America.

The Lord says of these same people: Jeremiah 51:19-20, *"The Portion* (remnant) *of Jacob is not like them* (destroyed), *for He* (God) *is the Maker of all things; and Israel is the tribe of His inheritance. The Lord of hosts is His name. You are My battle-ax and weapons of war: for with you I will break the nation in pieces; with you I will destroy kingdoms."* Deuteronomy 33:26-28, *"There is no one like the God of Jeshurun* (a symbolic name for Israel), *who rides the heavens to help you, and in His excellency on the clouds. 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!' Then Israel shall dwell in safety, the fountain of Jacob alone."*

This is undoubtedly to be the final outcome of Israel's history, and, yet, prior to this, while they are dwelling in the midst of other nations, it is said of them: Micah 5:7, *Then the remnant of Jacob shall be in the midst of many peoples, like dew from the Lord, like showers on the grass.* Yet, it is in the very next verse that the prophet says of this same people, they are the strongest power on earth. Micah 5:8, *And the remnant of Jacob shall be among the Gentiles, in the midst of many peoples, like a lion among the beast of the forest, like a young lion among flocks of sheep, who, if he passes through, both treads down and tears in pieces, and none can deliver.*

Here, to say the least, is a twofold aspect, or two characteristics of the same race. The Israelites are a people who are as a refreshing and fruitful shower, and as dew from the Lord to the nations around them, and, yet, they are a people, whom none of those nations who go to war with them, can conquer. This double aspect of character is due to the fact that they are that portion of the *elect race* with whom are those who, also, belong to the *election of grace*. This is both the national and the spiritual character of the Christian house of Joseph, for the Lord does say of Ephraim-Israel, whom He says is: Jeremiah 31:10 *"in the isles afar off,"* whom He also calls the *nations*, and of whom He says: Jeremiah 31:5, *"You shall yet plant vines on the mountains of Samaria."* Jeremiah 31:2 says they, *"Found grace (salvation) in the wilderness."* We are told the *law* was given by Moses, but *grace* and truth came by Jesus Christ. We know the grace they received in their far away home was the Grace of the Gospel of the Son of God, since the Divine Word, sent to Jacob, alighted upon Israel (Ephraim). The wilderness where these people received the grace of God was unknown and uninhabited and that country where they went when they were cast out of the land of their fathers. The fact that this people received the Gospel, while cast out and lost, is also a fulfillment of the prophecy by Jeremiah in which the Lord says He will send many fishers, Gospel fishers: Jeremiah 16:16, *"and they shall fish them."* This is why we are told: Hosea 14:8, *"Ephraim shall say, 'What have I to do anymore with idols?'"*

One questions: Are there any Gentiles who have become Christians except these nations of the birthright kingdom of Israel? My answer is, Yes, unequivocally! However, each of these, also, like Ephraim and Manasseh, needed to be adopted. This is why we are told: Galatians 3:27, 29, *For as many of you as were baptized into Christ have put on Christ. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.* This adoption is necessary in all cases where the persons are of non-Israelite nations, for the covenants, the promises, and the adoption are Israel's, and belong to none who are not of the seed of Abraham. Those who are thus adopted become flesh of His flesh and bone of His bone. It is for this reason that Jesus took on Himself the seed of Abraham, for it behooved Him to be made like unto His brethren. This involves many questions that cannot be discussed here, but I will take time to say in order to belong to the election of grace, the adopted son is BORN of the spirit, and the native-born son must, also, be born of the spirit. It is the conquering of the literal, fleshly Israel that is a type of the conquering, of the literal, spiritual Israel. It is this literal, fleshly adoption into national Israel, that is the earthly family of God, and is a type of the literal, spiritual adoption into the heavenly family of God. Jesus Christ was the Firstborn among many brethren, both in the flesh and in the spirit. He is the Firstborn among many brethren in a twofold sense: He was not only the First among those who are both sons of God and sons of Abraham; but He was the First out of the many who shall yet be *sons of the resurrection*, Luke 20:36.

The fact that Joseph-Israel becomes Christianized while cast out of their land is the reason for the following: Isaiah 52:2-4, *Loose yourself from the bonds of your neck, O captive daughter of Zion! For thus says the Lord: "You have sold yourselves for nothing, and you shall be redeemed without money." For thus says the Lord God: "My people went down at first into Egypt to dwell there; then the Assyrian oppressed them without cause."* To be *redeemed without money* is certainly a new covenant truth, and one that is heralded from pulpits everywhere. The royal dwellings were on Mt. Zion, inside the walls of Jerusalem, the city of David. Hence, Zion becomes one of the generic names for the seed

of Abraham, Isaac, Jacob, Joseph or Judah. Jerusalem, captive daughter of Zion, whom the Lord declares shall *be redeemed without money*, first went to Egypt, and was oppressed by the Assyrian, and it was the Birthright people who were led captive into Assyria.

It is the *barren woman*, the *desolate*, the woman *forsaken*, the one who knew the *reproach of widowhood*, the *wife of youth*, who had been *divorced*, of whom the Lord declares she had more children than when married, and to whom the Lord says: Isaiah 54:2-3, *“Enlarge the place of your tent (dwelling), and let them stretch out the curtains of your dwellings; do not spare; lengthen your cords, and strengthen your stakes. For you shall expand to the right and to the left, and your descendants will inherit the nations, and make the desolate cities inhabited.”* It is this same woman to whom the Lord says: Isaiah 54:5, 7-8, 13-15, 17, *“For your Maker is your husband, . . . for a mere moment I have forsaken you, . . . with a little wrath I hid My face from you for a moment; but with everlasting kindness I will have mercy on you,” says the Lord, your Redeemer. . . . “All your children shall be taught by the Lord, and great shall be the peace of your children. In righteousness you shall be established; . . . whoever assembles against you shall fall for your sake. . . . no weapon formed against you shall prosper* (be this weapon against either the election of grace or against their nation), *and every tongue which rises against you in judgment you shall condemn. This is the heritage* (national and spiritual) *of the servants of the Lord, and their righteousness is from Me,” says the Lord.* Isaiah 53:8, *For the transgressions of My people He* (He is brought as a Lamb to the slaughter) *was stricken.*

Jesus said, concerning His Church: Hebrews 13:5, *“I will never leave you nor forsake you.”* Concerning this onetime castoff and forsaken people, this promise is given: Isaiah 62:4, *You shall no longer be termed forsaken.* Why? Because: Isaiah 59:20-21, *“The Redeemer will come to Zion, and to those who turn from transgression in Jacob,” says the Lord. “As for Me,” says the Lord, “this is My covenant with them: My spirit who is upon you, and My words which I have put in your mouth, shall not depart from out of your mouth, nor from the mouth of your descendants, nor from the mouth of your descendants’ descendants,” says the Lord, “from this time and forevermore.”*

The failure, up to now, was to identify the Gospel promises as belonging to that branch of the Abrahamic posterity that has the accompanying national characteristics. Without this understanding there has been untold confusion, harm, and skepticism, as well as much loudly-told infidelity, both within the ranks of Christian denominations and outside of them.

Tom Paine¹³⁶ fell into the common error of looking at the Jews as the House of Israel, and states boldly in his writings that he was led into infidelity because he saw that the Jews could never verify the promises given to Israel; he therefore gave the Bible up as a myth. To illustrate how far Mr. Paine allowed himself to be led from the truth, I quote the following thought of Mr. Paine.¹³⁷ “The Christian religion is a parody on the worship of the sun, in which they put a man called Christ in the place of the sun, and pay him the adoration originally paid the sun.”

In 1898, B. Fay Mills,¹³⁸ the onetime Spirit-filled evangelist, said, “In the fourth place, the prophecies of the Old Testament (to Israel) have not been realized. Today (meaning in 1898),” he says, “the Bible is no more inspired than the Koran.” This was spoken over one hundred years ago and things have only deteriorated since.

The present day Children of Israel have no idea who they are, thus no thought of the consequences of their actions before the Lord God of Israel. They continue to worship their false religion idols. Look within the Revelation of Jesus as given to the Apostle John. Here is what is written: Revelation 17:3b-6, *And I saw a woman sitting on a scarlet beast which was full of names of blasphemy,*

¹³⁶ Tom Paine, op. cit.

¹³⁷ Tom Paine, 1737-1809, *An Essay on the Origin of Free-Masonry*, 1803-1805,

¹³⁸ Benjamin Fay Mills, 1857-1916, Evangelist, an active evangelist in the late 1800s and even cited by Billy Graham in some of his books.

having seven heads and ten horns. The woman was arrayed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication. And on her forehead a name was written:

MYSTERY,
BABYLON THE GREAT,
THE MOTHER OF HARLOTS
AND OF THE ABOMINATIONS
OF THE EARTH.

I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great amazement. We have a wonderful, caring and loving God who has the following recorded shortly after the identity of the great whore is told. Revelation 18:4, *And I heard another voice from heaven saying, “Come out of her, my people, lest you share in her sins, and lest you receive of her plagues.”*

In addition, the present day Children of Israel continue to worship their other idols: sports, televisions, cars, money, homes, pets and any and everything other than the Living God of their Fathers. Even those who have a limited idea of the relationship between the Israel of *grace* and the Israel of *race* have listened to teachings that mislead. Even these of the very elect are being mislead into misunderstandings. Look once again at the title of the great whore, *THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH*. Today we see the moral backbone of the Children of Israel bending to the sway of almost any and every abomination coming down the pike. Adultery, transsexuals, gay and lesbian pride, same sex marriages, and intersex, you name it, they all are abominations before God. We see public officials caving in to the desires of these groups to honor their sordid lifestyles. Once again, read Revelation 18:4: *And I heard another voice from heaven saying, “Come out of her, my people, lest you share in her sins, and lest you receive of her plagues.”*

But behold! In those days to come it says: Micah 4:2, *Many nations shall come and say, “Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths.” For out of Zion the law shall go forth, and the word of the Lord from Jerusalem.* Isn't it a shame the Lord God of Israel will have to *teach us His ways before we shall walk in His paths*. For if we really had listened to the prophets, we would have already known these things and be obeying those things God requires.

Isaiah 14:24, *The Lord of hosts has sworn, saying, “Surely, as I have thought, so it shall come to pass, and as I have proposed, so it shall stand.* Prof. Rawlinson,¹³⁹ in his Homiletics on this text, declares:

It is weakness on the part of man to need any confirmation of a promise that God makes. When He condescends to swear that His promise shall hold good, it does not really add to the certainty of the thing promised, since the certainty was absolute from the first. But man is so accustomed to mistrust his fellows that he will even mistrust God, as though with Him were *variableness or shadow of turning*.

Yet this same Prof. Rawlinson¹⁴⁰ when writing of the Northern Kingdom of Israel, writes: *“They ceased to exist.”* It is painful to find men who will speak so highly of God at one time and so belittle Him in regard to His promises to Israel. Well may the Lord say: Jeremiah 33:24, *“Thus they have despised My people, as if they should no more be a nation before them.”*

The Rev. Sabine Baring-Gould¹⁴¹ tells us, “God’s first purpose has been partially frustrated. The church has taken Israel’s place as the body.”

¹³⁹ G. Rawlinson, op. cit.

¹⁴⁰ G. Rawlinson, Ibid.

¹⁴¹ Rev. Sabine Baring-Gould, 1834-1924, Anglican priest and writer.

Dr. George Trumbull Ladd¹⁴² tells us: The Christian church has taken the place of the Jew to receive in different form the substance of the salvation which they expected for themselves. The Christian church is the true Israel, the seed of Abraham, the inheritor and recipient of the Messianic prophecies. It must be said that Dr. Ladd, and others, are talking about the movement of Christianity and not to a particular denomination.

Opinions, similar to these, are held generally throughout the churches of Christendom, while others consider we are a sort of modern Israel of whom the Bible is silent. Yet both schools of thought appropriate to Christianity ascribe all the good things promised to the Lord's chosen people, and pile all the evil things upon the Jews. It's as if the Lord were guilty of making promises to one people and fulfilling them in another.

To be in harmony with the facts, Dr. Ladd should have defined the situation as follows: The Christian church is the true Israel of God which has received, in the same form and substance, that salvation the Jews refused, for it is composed of men who are born of the spirit and who belong to the material Israel, the seed of Abraham, the inheritors and recipients of the Messianic prophecies, upon whom lighted the Divine *Word*—He whom the Jews rejected.

In the chapter on the heraldry of Israel and the Saxons, I explained the Lion, the young Ox, and the Eagle were the camp standards of Israel. But I gave no explanation concerning *The Man*, that was, also, one of these four camp standards. The reference to the man in Ezekiel 1:10 cites us to Numbers 2:10, which reads, *On the south side shall be the standard of the forces with Reuben according to their armies*. Concerning all these symbols, Dr. J. A. Seiss¹⁴³ says:

Jewish writers tell us the standard of each tribe of Israel took the color of the stone that represented it in the High Priest's breastplate, and that there was wrought upon each a particular figure, a lion for Judah, a young ox for Ephraim, a man for Reuben, and an eagle for Dan. These were the representative tribes, and all the rest were marshaled under these four standards (Numbers 11); Judah, on the east, with Issachar and Zebulun; Reuben, on the south, with Simeon and Gad; Ephraim, on the west, with Manasseh and Benjamin (Note: that places all the descendants of Rachel together on one side of the tabernacle); and Dan, on the north, with Asher and Naphtali. In the center of this quadrangular encampment was the tabernacle of God, with four divisions of Levites forming an inner encampment around it. It was thus that Israel was marched through the wilderness, under the four banners of the lion, the young ox, the man, and the flying eagle. These were their ensigns, their guards, their coverings, the symbols of authority by which they were protected and guided. They were parts of that divine and heavenly administration that led them forth from bondage, preserved them in the wilderness, and finally settled them in the Promised Land.

These facts were undoubtedly known to the compilers of our reference Bibles. Hence the references from Ezekiel's vision to the outward, material and earthly aspect of the people to whom Ezekiel was sent, for he was sent to the dispersed northern kingdom, and remained among them seven days.

I know of no Old Testament Scriptures that will show why the ensign of *Reuben* was a man except Genesis 29:32 that the name Reuben means, *Behold a son, or See a son*. A son presupposes a man, the sons of *Benjamin* were the men of Benjamin, as we have shown, and a *son* of Israel is a *man* of Israel. It is certainly fitting that the ensign of Reuben should have been a *man*, for he was the firstborn of Israel. An expression such as Isaiah 41:2 KJV, *"Who raised up the righteous man from the*

¹⁴² Dr. George Trumbull Ladd, 1842-1921, American philosopher, *The Doctrine of Sacred Scripture*, 1884, Vol. I, p. 442.

¹⁴³ Dr. J. A. Seiss, *The Apocalypse: Lectures on the Book of Revelation*, Grand Rapids, MI, Zondervan Publishing House, 1966, p. 106.

east,” as applied to the nation of Israel, may have had some reference to the ensign of *the man* of Reuben. But, if this is true, it would be next to an impossibility to trace it positively, for the word *man* is in such general use, that should any of us undertake it, we would soon get lost in the mazes.

I am sure of one thing, namely, the ensign of that firstborn of Israel was a type of another firstborn, of whom the prophet declares: Isaiah 9:6, 9 KJV, *Unto us a son is given; . . . and all the people shall know, even Ephraim*. When this Son of Abraham was led out to be slain for the sins of that people, Pilate announced: John 19:5 *“Behold the MAN!”*

Joseph inherited the firstborn blessing that Reuben forfeited. Joseph-Israel, also, inherited the ensign of the cross from the hands of the people to whom it was taken. As inheritors of the blessings of the Gospel of grace of the Son of God, it seems the *Double Portion* of Joseph was a type of his double blessing. The preceding refers to the blessing of the Abrahamic Birthright and the Gospel of Grace, for the Israelites certainly are the recipients of both.

It is for this reason the Lord says: Isaiah 61:7, 9, *“They (Joseph-Israel) shall rejoice in their portion. Therefore in their land they shall possess double, i.e., two portions in the land; everlasting joy shall be theirs. . . . Their descendants shall be known among the Gentiles, and their offspring among the people. All who see them shall acknowledge them, that they are the posterity whom the Lord has blessed.”*

This word *double* gives that whole prophecy in context to Joseph. The next verse is as follows: Isaiah 61:10, *I will greatly rejoice in the Lord, My soul shall be joyful in my God; for He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels.*

Truly, God is good to Israel, even to such as are of a clean heart. Among that people who received **grace in the wilderness**, none may have a clean heart except those who trust the blood of atonement, i.e., the blood of Jesus Christ, the Lamb of God, who takes away the sin of the world.

Prior to the crucifixion of this Man, this firstborn Son of God, Caiaphas,¹⁴⁴ in the heat of discussion concerning the interests of their nation, said in John 11:49-52, *“You know nothing at all, nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish.”* Now this he did not say on his own authority; but being high priest that year he (unconsciously) *prophesied that Jesus would die for that nation, and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad*. The children of God who were scattered abroad at that time, were the tribes of the Birthright kingdom of Israel. And I say, without the possibility of being successfully contradicted, that *the restoration of Israel is in the atonement*, and Jesus not only died to fulfill: Isaiah 53:8, *For the transgressions of My people He was stricken*. Also that He might perform that good thing He had promised unto the house of Israel and to the house of Judah, i.e., the gathering, the return, the restoration of His chosen people, with all its glorious results. Jeremiah 30:1, *“The days are coming,” declares the Lord, “when I will bring my people Israel and Judah back from captivity and restore them to the land I gave their forefathers to possess,” says the Lord.*

This is why Paul said: Acts 26:6-7, *“And now I stand and am judged for the hope of the promise made by God to our fathers. To this promise our twelve tribes, earnestly serving God night and day, hope to attain. For this hope’s sake, King Agrippa, I am accused by the Jews.”* This is also why he says: 2 Thessalonians 2:1, *Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him*. It was because this restoration is through out the words of Moses and the prophets. It was because Jesus had died to accomplish it. After His resurrection, and just before His ascension, the last question His apostles asked is recorded in Acts 1:6, *“Lord, will You at this time restore the kingdom to Israel?”* He did not tell them there was not to be a restoration. He simply told them they were not to:

¹⁴⁴ Caiaphas, high priest of Israel, Jerusalem, in the year of Jesus’ crucifixion, John 11:49 NKJV.

Acts 1:7, “*know the times or seasons which the Father has put in His own authority.*” Later they understood it was to come, with the second coming of Christ, at which time He is to gather Israel, and reign over the house of Jacob forever.

Thus, on the day of Pentecost, when men from every nation under heaven were assembled together, Peter said: Acts 2:29-31, “*Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne, he, foreseeing this, spoke concerning the resurrection of the Christ.*”

According to this reasoning, David did not expect Christ to sit on His throne until after He had been raised from the dead, and we know He is not on David’s throne now. Presently, He is sitting at the right hand of God on His throne. Acts 5:31, “*Him God has exalted to His right hand to be Prince (a Prince is a coming king) and Savior, to give repentance to Israel and forgiveness of sins.*” Hence, Peter, after telling the Jews this Prince whom they had killed, was both Lord and Christ, very kindly says: Acts 3:17-18, “*Yet now, brethren, I know that you did it in ignorance, as did also your rulers. But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled.*” Thus we see the apostles only claimed that those things written concerning the sufferings of Christ were fulfilled. So, Peter continues his discourse: Acts 3:20-21, “*And that He may send Jesus Christ, who was preached to you before, whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.*”

Mark that, please! “All things which God has spoken by the mouth of all His holy prophets since the world began.” We also read in Luke 1:68-72 KJV, *Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an Horn of Salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant. The times of restoration of all things* is absolutely essential for the complete vindication of God and His Christ that all God has spoken be so fulfilled.

All the suffering phases concerning this rejected One, as recorded by all the prophets, have in like manner been fulfilled. The despised and rejected Man of Sorrows came. The oppressed, afflicted and grief-stricken man with the marred visage has been smitten. The stripe-beaten back has been bared and has borne its heavy load. The prison, the judgment hall, the trial, the mocking, jeering, insulting, spitting, raging mob are come and gone. The Lamb, whose heart was broken and melted like wax within Him, has been led to the slaughter. In company with criminals, He has poured out His soul unto death, and the mutilated body has been laid away in its foretold rich man’s grave. But that grave could not hold its Holy Treasure. David himself even foretold: Acts 2:27, 13:35, “*For You will not leave my soul in Hades, nor will You allow Your Holy One to see corruption.*”

These and many other things were foretold by the prophets and He has so fulfilled these things, Christ, Himself, said: Matthew 5:17-18, “*Do not think that I came to destroy the Law (word) or the Prophets. I did not come to destroy but to fulfill (these). For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.*” Isaiah 8:20, *To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them.*

The heaven and the earth are still held in their place, all that is written in the prophets has not yet been fulfilled, but **IT SHALL BE!** For Gabriel said to Mary: Luke 1:31-32a, “*And behold, you will conceive in your womb (she did) and bring forth a Son (she did), and shall call His name JESUS (in the Greek, that was his name). He will be great (Prophet, High Priest, Prince, and Savior), and will be called the Son of the Highest.*”

God, Himself, opened heaven, and said: Matthew 3:17; 17:5; Mark 1:11, *“This is My beloved Son.”* Luke 1:32b-33, *“And the Lord God will give Him the throne of His father David (that throne has not yet been given to Him). And He will reign over the house of Jacob forever, and of His kingdom there will be no end.”* Isaiah 9:7, *Upon the throne of David and over His kingdom, to order it and establish it with judgment and justice (elements which it now lacks) from that time forward, even forever. The zeal of the Lord of hosts will perform this.* Thus we see these promises concerning David’s greater Son were fulfilled only in part at His first coming. When Jesus comes the second time, He will come as SHILOH.¹⁴⁵ The people will gather to Him, and He will then sit on the throne of His father David, and reign over the house of Jacob forever! For it is written: Jeremiah 23:5, *“Behold, the days are coming,” says the Lord, “that I will raise to David a Branch of righteousness; a King shall reign and prosper, and execute judgment and righteousness in the earth.”*

It is a fact concerning this coming King of the kingdom of David, that when the apostles and elders of the newly founded church were in counsel, James spoke: Acts 15:13-16, *“Men and brethren, listen to me: Simeon has declared how God at the first visited the Gentiles to take out of them a people (the remnant of grace) for His name, i.e., that they might become his bride. And with this the words of the prophets agree, just as it is written: ‘After this I will return and will rebuild the tabernacle (royal dwellings, and palaces) of David, which has fallen down (those on Mt. Zion); I will rebuild its ruins, and I will set it up.’”*

This is the facts! Jesus died to confirm the promises made to the fathers, not to transfer them! Psalms 121:3-4, *He will not allow your foot to be moved; He who keeps you will not slumber. Behold, He who keeps Israel shall neither slumber nor sleep.*

¹⁴⁵ Shiloh, op. cit.

Chapter 27

The Coming Exodus

Strange title for a chapter when most of us know about Israel's Exodus from Egypt. However, this chapter is not going to retell you about that exodus. This will be a future exodus that the Bible speaks about in prophecy.

I feel it important to explain a couple of things that I am lead to tell you, my reader, before we start explaining and illustrating the text that refers to this foretold future exodus. The Bible has many cardinal truths, or in other words, God's primary instructions. There is a way to understand when God is giving you one of His cardinal truths that He desires for you to know in your heart. Remember the passage that tells us how many witnesses there are to testify about any case or cause. Actually I want to show you four verses:

- Deuteronomy 17:6, *Whoever is deserving of death shall be put to death on the testimony of two or three witnesses; he shall not be put to death on the testimony of one witness.*
- Deuteronomy 19:15, *One witness shall not rise against a man concerning any iniquity or any sin that he commits; by the mouth of two or three witnesses the matter shall be established.*
- Matthew 18:16, *"But if he will not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.'"* This verse in Matthew was spoken by Jesus where He uses the verse of Deuteronomy 19:15.
- Hebrews 10:28, *Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses.*

When you were going through classes in school and the teacher wanted you to remember something that was important they usually had something that meant, remember this, it is testable. It may be a clearing of the throat, the taping on the chalkboard four or five times, or just a simple statement that whatever just discussed may be testable. Well, God does the same thing. He tells us that there are to be two or three witnesses and He uses the prophets and the Apostles to be the witnesses. If you can find similar words, or even the same words spoken by two different prophets or Gospel writers it is a God given cardinal truth.

Why am I telling you this? Simple, because there are important statements and instructions that God left for all mankind to know and understand. Some of those important statements may be illustrated in the pages of this book. Perhaps there will be important statements that Israel should know as truth in the pages of this one chapter. Listen to the two or three witnesses that God is providing for your well being and personal knowledge.

The other item I'd like for everyone to understand is that the material laid out before you in this book is not some new revelation. Everything recorded in these pages is a matter of fact established by prophecy in the Bible and the fulfillment of those prophecies as a course of history. There are those prophecies which have not been fulfilled as yet, to the date of this writing. However, there is surely enough information to testify that what is recorded in God's Holy Word shall come to pass if it is recorded as a prophecy.

Here is my deepest concern. This material was known by our forefathers, pastors, priests and denominational leaders one hundred years ago or even longer than that. Today, there seems to be few who even know about these writings, much less the matter of what they are telling. It seems the more intelligent we have become over earthly tools of convenience the dumber we have become over spiritual knowledge. Hosea 4:6 says: *My people are destroyed from lack of knowledge. "Because you have*

rejected knowledge, I also reject you as my priests; because you have ignored the law of your God, I also will ignore your children.” Jesus tells us the following: Matthew 6:30-34, “If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you, O you of little faith? So do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For the pagans run after all these things, and your heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and all these things will be given to you as well. Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.”

Now, what is this about a future exodus? Jeremiah 16:14-15, “Therefore behold, the days are coming,” says the Lord, “that it shall no more be said, the Lord lives who brought up the children of Israel from the land of Egypt, but, the Lord lives who brought up the children of Israel from the land of the north and from all the lands where He had driven them. For I will bring them back into their land which I gave to their fathers.”

Here is a promised exodus based on the exit of Israel from Egypt, and yet, because of its magnitude, it is to eclipse the one on which it is based and the former will cease to be remembered. The blind leaders of Christendom claim this prophecy was fulfilled when the Jewish people returned from Babylonian captivity. Others claim this was fulfilled in 1948 when the current nation of Israel was established and the Jews returned to their homeland. **Such could not have been, for the Jews went only to Babylon, and from Babylon they returned, and it was only Jews who returned after their expulsion from the land by the Romans!** However, this oncoming exodus includes the children of Israel, who are to come from all lands wherever the Lord has driven them.

When Israel came from Egypt, they numbered about two and a half million. This estimate is made from the fact there were six hundred thousand men of war beside the young men, who were too young for war, and the old men, who were too old for war, and, also, women and children. This great assembly was taken from Egypt *en masse* by the Lord Himself with the greatest manifestations of Divine authority the world has ever known, or will ever know, until the exodus in question takes place. But the Jews returned from Babylon in two small groups, without any supernatural manifestation concerning their leaving Babylon, while they were en route, or when they arrived at Jerusalem. The Divine authority of this earth declares: Ezra 2:64-65, *The whole assembly together was forty-two thousand three hundred and sixty, beside their male and female servants, of whom there were seven thousand three hundred and thirty-seven; and they had two hundred men and women singers.*

But, Isaiah 11:11-16, *It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people who are left, from Assyria and Egypt, from Pathros and Cush, from Elam and Shinar, from Hamath and the islands of the sea. He will set up a banner (the banner or ensign of one who is a root of Jesse) for the nations, i.e., the nations into which the Birth-right people were scattered, and will assemble the outcasts of Israel (or outcast Israel), and gather together the dispersed of Judah from the four corners of the earth. Also the envy of Ephraim shall depart, and the adversaries of Judah shall be cut off (Russia, beware! Germany, beware! China, beware! Countries of the Middle East, beware!); Ephraim shall not envy Judah, and Judah shall not harass Ephraim. But they shall fly down upon the shoulder of the Philistines (Palestine) toward the west; together they shall plunder the people of the East; they shall lay their hand on Edom and Moab; and the people of Ammon shall obey them. The Lord will utterly destroy the tongue of the Sea of Egypt; with His mighty wind He will shake His fist over the River, and strike it in the seven streams, and make men cross over dryshod. There will be a highway for the remnant of His people who will be left from Assyria, as it was for Israel in the day that he came up from the land of Egypt.* From the Old Testament we find the confirmation of the term root of Jesse. Isaiah 11:10, “And in that day there shall be a Root of Jesse, who shall stand as a banner to the people; for the Gentiles shall seek Him, and His resting

*place shall be glorious.” We also find the New Testament confirmation in Romans 15:12, *And again, Isaiah says: “There shall be a root of Jesse; and He who shall rise to reign over the Gentiles, in Him the Gentiles shall hope.”**

Ephraim-Israel is that portion of the Lord’s people who are left from Assyrian captivity. Judah is the Jewish portion of the Lord’s people who had been scattered to the four corners (or winds) of the earth. Judah has now returned to Palestine, the present country of Israel, but, note, there is no king presiding over them. However, the prophesy in question says: Isaiah 11:12, *And will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.* These are to be returned together, and for that reason, one shall not harass the other. At one stage of this return, or while they are returning, the Lord is not only to destroy utterly the tongue of the Sea of Egypt, but also, to dry up the seven mouths, or delta, of the river Nile. The New King James Bible footnotes that this river is the Euphrates. Neither return was completed, nor could have been completed, when the Jews returned from Babylon, for these places (Babylon and the Nile; or the Sea of Egypt and the headwaters of the Euphrates) are in diametrically opposite directions. And, if we bring this up to date to a current translation (NKJV), this did not occur when the Jews returned to the modern country of Israel. This is true because the headwaters of the River Euphrates rest in the present country of Turkey and not toward Egypt. **So, this gathering has not taken place. Yet!**

Another feature of this returning is: Jeremiah 50:4-5, *“In those days and in that time,” says the Lord, “the children of Israel shall come, they and the children of Judah together; with continual weeping they shall come, and seek the Lord their God. They shall ask the way to Zion, with their faces toward it, saying, ‘Come and let us join ourselves to the LORD in a perpetual covenant that will not be forgotten.’”* This people did forget, and did break the law covenant, but now they are going back to Zion to make an everlasting covenant with the Lord.

More features of this returning are given as follows. Jeremiah 31:8-12, *“Behold, I will bring them from the north country, and gather them from the ends of the earth, among them the blind and the lame, the woman with child and the one who labors with child, together; a great throng shall return there. They shall come with weeping, and with supplications I will lead them. I will cause them to walk by the rivers of waters, in a straight way in which they shall not stumble; for I am a Father to Israel, and Ephraim is My firstborn.”*

“Hear the word of the Lord, O nations (Ephraim, the Birthright people, who, prior to this return, has become many nations), and declare it in the isles afar off (Ephraim now living in the British Isles), and say, ‘He who scattered Israel will gather him, and keep him as a shepherd does his flock.’”

“For the Lord has redeemed Jacob, and ransomed him from the hand of one stronger than he. Therefore they shall come and sing in the height of Zion, streaming to the goodness of the Lord—for wheat and new wine and oil, for the young of the flock and the herd; their souls shall be like a well watered garden, and they shall sorrow no more at all.”

When this return begins, the Lord will keep his people, as a shepherd keeps his flock. When the Jews returned from Babylon, they were not thus kept, either after Babylon or after 1948. Also, after this return has been accomplished, both Israel and Judah are to sorrow no more, but when the Jews returned from Babylon they had more sorrow than before. However, this great company sorrows while returning. *“They shall come with weeping,”* but once there, they are to, *“Sing in the height of Zion, . . . and they shall sorrow no more at all.”* The Jews returned from Babylon to: Isaiah 65:14, *“Cry for sorrow of heart, and wail for grief of spirit.”*

Furthermore, Babylonia, or Chaldea, with capital city of Babylon, was, for the most part, an inland empire. It was not in possession of any island territory, however, they did possess a small strip of coast at one time. On the other hand, if we consider Iraq as the locale of present day Babylon, they have no such coast. Hence, the Jews could not have come from the coasts of the earth, nor from the isles of

the sea, when they came from Babylon. However, the Jews have certainly come from these various places and returned to present day Israel, but the lost Northern Kingdom of Israel-Ephraim-Samaria has not returned!

This return (this second exodus) is taught in that wonderful forty-ninth chapter of Isaiah, with so much of the history of Israel since they went to the isles. Isaiah 49:1-3, 12, *Listen, O coastlands (isles in the KJV), to me, and take heed, you peoples, from afar! The Lord has called me from the womb; from the matrix of my mother He has made mention of my name. And He has made my mouth like a sharp sword; in the shadow of His hand He has hidden me, and made me a polished shaft; in His quiver He has hidden me. And He said to me, "You are my servant, O Israel, in whom I will be glorified . . . Surely these shall come from afar, Look! Those from the north and the west, i.e., Northwest."* But when the Jews returned from the Chaldean empire, they came from the east!

Still other incidents of this forthcoming exodus are: Isaiah 66:20, *"Then they shall bring all your brethren for an offering to the Lord out of all nations, on horses and in chariots (wheeled vehicles) and in litters, on mules and on camels, to My holy mountain Jerusalem," says the Lord.* Isaiah 60:9, *"Surely the coastlands (isles) shall wait for me; and the ships of Tarshish will come first, to bring your sons from afar, their silver and their gold with them, to the name of the Lord your God, and to the Holy One of Israel, because He has glorified you."*

One of the results of this return is given as follows. Amos 9:14-15 *"I will bring back the captives of My people Israel; they shall build the waste cities and inhabit them; they shall plant vineyards and drink wine from them; they shall also make gardens and eat fruit from them. I will plant them in their land, and no longer shall they be pulled up from the land I have given them," says the Lord your God.* After the Jews returned from Babylon, they were pulled up, but after this exodus has taken place, both Israel and Judah shall remain in their land forever.

It is, also, certain this return cannot take place until Israel has been lost, increased to a multitude, and then been found. For it is written: Hosea 1:10-11 *"Yet the number of the children of Israel (Joseph-Ephraim) shall be as the sand of the sea, which cannot be measured or numbered. And it shall come to pass in the place where it was said to them, 'You are not My people (lost),' there it shall be said to them, 'You are (found to be) sons of the living God.' then (Yes! THEN, and not until then!) the children of Judah (the Jews) and the children of Israel (the Joseph-Ephraim Birthright) shall be gathered together, and appoint for themselves one head; and they shall come up out of the land, for great will be the day of Jezreel!"*

Zara, or Zera, or spelled Zarah as I have used in previous chapters, is the root of this word *Jezreel*, and means, not only *the seed* but also *to sow* (the seed), to plant, to fructify, but the word Jezreel¹⁴⁶ means *God will sow*. Hence, the day of Jezreel is God's time to fulfill the prophecy given by Amos, quoted above. *"I will plant them in their land, And no longer shall they be pulled up."*

It is because this day of Jezreel was so important that the Lord gave the following to the prophet Ezekiel. Ezekiel 36:6, 8-12, *"Therefore prophesy concerning the land of Israel, . . . But you, O mountains of Israel, you shall shoot forth your branches and yield your fruit to My people Israel, for they are about to come. For indeed I am for you, and I will turn to you, and you shall be tilled and sown. I will multiply men upon you, all the house of Israel, all of it; and the cities shall be inhabited and the ruins rebuilt. I will multiply upon you man and beast; and they shall increase and bear young; I will make you inhabited as in former times, and do better for you than at your beginnings. Then you shall know that I am the Lord. Yes, I will cause men to walk on you, My people Israel; they shall take possession of you, and you shall be their inheritance, no more shall you bereave them of children."*

When this return has been accomplished, Israel, *all of it*, shall *do better* than at the first. After the Jews returned from Babylon, although they returned cured of idolatry, they suffered more and did

¹⁴⁶ Jezreel, op. cit., Strong's 3157.

worse than they did before; for they said, concerning that royal Prince of the house of David: Matthew 27:25: *"His blood be on us and on our children."*

Also, when the day of Jezreel comes, Judah and Israel are to appoint themselves one head (*rosh*—chief ruler) over them. It is at that time when the Lord will take the two sticks, the stick of Joseph and the stick of Judah, put them together, and they shall be one in his hand. At that time, the Lord says: Ezekiel 37: 22-28, *"And I will make them one nation in the land, on the mountains of Israel; and one king shall be king over them all; they shall no longer be two nations, nor shall they ever be divided into two kingdoms again. They shall not defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them: then they shall be My people, and I will be their God."*

David (the royal line) *My servant shall be king over them; and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them. Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children's children, forever; and My servant David (they are to gather to a banner or ensign of a root of Jesse) shall be their prince forever. Moreover I will make a covenant of peace with them (the remnant according to the election of grace have, already, found peace through Jesus Christ, the son of David, the son of Abraham, the son of God), and it shall be an everlasting covenant with them I will establish them and multiply them, and I will set My sanctuary in their midst forevermore. My tabernacle (dwelling place) also shall be with them; indeed I will be their God, and they shall be My people. The nations also will know that I, the Lord, sanctify Israel (the remnant, according to the election of grace, may, by meeting the conditions, be sanctified now through the blood of the slain Prince of David, meaning the Lamb of God that takes away the sin of the world), when My sanctuary is in their midst forevermore."* See also. Jeremiah 50:5.

This is to be the time of the everlasting possession of the land God gave to our fathers. Prior to this time, it is declared: Isaiah 63:18, *Your holy people have possessed it (the land) but a little while.* Prior to the giving of that part of the chapter previously quoted in the thirty-seventh chapter of Ezekiel, the Lord told the prophet the valley of dry bones was the whole house of Israel, and told him to say unto them: Ezekiel 37: 11-14, *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!"

Therefore prophesy 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. 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. 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.

This is to be the time of which the Lord has spoken: Isaiah 60:12-15, *"For the nation and kingdom which will not serve you shall perish, and those nations shall be utterly ruined. The glory of Lebanon shall come to you, the cypress, the pine, and the box tree together, to beautify the place of My sanctuary; and I will make the place of My feet glorious. Also, the sons of those who afflicted you shall come bowing to you, and all those who despised you shall fall prostrate at the soles of your feet; and they shall call you The City of the Lord, Zion of the Holy One of Israel. Whereas you have been forsaken and hated, so that no one went through you, I will make you an eternal excellence, a joy of many generations."* Isaiah 60:20-21, *"Your sun shall no longer go down, nor shall your moon withdraw itself; for the Lord will be your everlasting light, and the days of your mourning shall be ended. Also, your people shall all be righteous; they shall inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified."*

Great violence has been done to the truth of God by those who have tried to spiritualize these prophecies, instead of seeing in them a time foretold, during which this earth is to see its most spiritual, its most glorious age. This time spoken of is only the climax of the Gospel era in the New Testament, often called *The Day of the Lord*, or the closing of the door of the *Age of the Gentiles*. This is the time long foretold when: Isaiah 11:6-10, *"The wolf also shall dwell with the lamb; the leopard shall lie down with the young goat, the calf and the young lion and the fatling together; and a little child shall lead them. The cow and the bear shall graze; their young ones shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play by the cobra's hole, and the weaned child shall put his hand in the viper's den. They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea. And in that day there shall be a Root of Jesse, who shall stand as a banner to the people."* This is in harmony with Zechariah 3:9-10, *"And I will remove the iniquity of that land in one day. In that day," says the Lord of Hosts, "Everyone will invite his neighbor under his vine and under his fig tree."*

Now, these facts are in perfect accord with the outcome of the new covenant, as declared in the New Testament, of which Christ is the mediator, and could not begin to come into effect until the death of the testator. So it is recorded in Hebrews 8:6-12, *But now He (Christ) has obtained a more excellent ministry, inasmuch as He is also mediator of a better covenant, which was established on better promises. For if that first covenant had been faultless, then no place would have been sought for a second. Because finding fault with them, He says: "Behold, the days are coming," says the Lord, "when I will make a new covenant with the house of Israel and with the house of Judah (the two houses)—not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them," says the Lord. "For this is the covenant that I will make with the house of Israel after those days," says the Lord: "I will put My laws in their mind and write them in their hearts; and I will be their God, and they shall be My people. None of them shall teach his neighbor, and none his brother, saying, 'Know the Lord,' for all shall know Me, from the least of them to the greatest of them. For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more."* See also Jeremiah 31:31-34.

Thus, we find both houses, Israel and Judah, or Joseph and Judah, or the Birthright and the Scepter, are included in this new covenant. When it reaches its climax, it must be in fulfillment of that foretold condition when every man from the least to the greatest shall know the Lord, together with all spiritual and glorious results, that follow such a blessed and holy condition among men. Also, according to this explanation of the Gospel or New Testament covenant, it is understood that our Jewish brothers of the house of Judah must come into this covenant before the doors of grace and mercy are closed. That part of the new covenant promise, as quoted by the writer of the Epistle to the Hebrews was given to the prophet Jeremiah, who, also, affirms, in addition to that quoted in Hebrews: Jeremiah 33:7-8, 14-16, *"And I will cause the captives of Judah and the captives of Israel to return, and will rebuild those places as at the first. I will cleanse them from all their iniquity by which they have sinned against Me, and I will pardon all their iniquities by which they have sinned and by which they have transgressed against Me. . . . Behold, the days are coming," says the Lord, "that I will perform that good thing which I have promised to the house of Israel and to the house of Judah: In those days and at that time I will cause to grow up to David A Branch of righteousness; He (the Branch) shall execute judgment and righteousness in the earth. In those days Judah will be saved, And Jerusalem will dwell safely. And this is the name by which she will be called: THE LORD OUR RIGHTEOUSNESS."*

Still, Jeremiah prophesies concerning this time as follows: Jeremiah 23:5-6, *"Behold, the days are coming," says the Lord, "That I will raise to David a Branch of righteousness; a King shall reign and prosper, and execute judgment and righteousness in the earth. In His days Judah will be saved,*

and Israel will dwell safely; now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS."

Meanwhile Paul asked: Romans 11:7, *What then?* and answers, *Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded.* It seems the reason Jeremiah is careful in these prophecies, to say that Judah shall be saved in those days when David's son is king, is because Israel (Joseph-Ephraim) is having her opportunity now. All in Israel who will turn to God and serve Him are doing so in this, the dispensation of the Spirit. The exception is, of course, those of Judah who will turn to God in the time of the great tribulation, called the time of Jacob's trouble! For that is the time of which it is written: Zechariah 12:10-11, *"Then they will look on Me whom they pierced. Yes, they will mourn for Him, as one mourns for his only son, and grieve for Him as one grieves for a firstborn. In that day there shall be great mourning in Jerusalem."*

It was because of this time that Jesus Christ, the Son of God, revealed to the house of Judah: Matthew 23:38-39; Luke 13:35. See also Psalms 118:26, *"See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the Lord!'"* Here is one of those instances of a cardinal truth. Look at the number of witnesses: Matthew, Luke and king David. All three record the speaking of the words *Blessed is He who comes in the name of the Lord!* Jesus said this when He made His triumphal entry into the holy city, for the people thought the promised restoration, and its attendant kingdom *should appear immediately*. Our Lord gave them the parable of the nobleman's son going to a far country to receive a kingdom and return, and gave the command: Luke 19:13, *Do business till I come*. Thus we see the glad hosanna that went up from Jerusalem was but a type. Its great prototype is ahead! Just ahead, as I must believe!

This work of planting Israel in their own land and keeping them there forever, that the Lord might be glorified, is in harmony with the following: Ezekiel 36:17-24, 36, *"Son of man, when the house of Israel dwelt in their own land, they defiled it by their own ways and deeds; to Me their way was like the uncleanness of a woman in her customary impurity. Therefore I poured out My fury on them for the blood they had shed on the land, and for their idols with which they had defiled it. So I scattered them among the nations, and they were dispersed throughout the countries; I judged them according to their ways and their deeds. When they came to the nations, wherever they went, they profaned My holy name—when they (the heathen) said of them, 'These are the people of the Lord, and yet they have gone out of His land.' But I had concern for My holy name, which the house of Israel had profaned among the nations wherever they went. Therefore say to the house of Israel," thus says the Lord God: "I do not do this for your sake, O house of Israel, but for My holy name's sake, which you have profaned among the nations, wherever you went. And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I am the Lord," says the Lord God, "when I am hallowed in you before their eyes. For I will take you from among the nations, gather you out of all countries, and bring you into your own land. . . . I, the Lord, have spoken it, and I will do it."*

The gathering to Shiloh¹⁴⁷ is complete when this proclaimed exodus takes place! Please, take into consideration many things I dare not mention, because I cannot deal with them conclusively. It will be awesome, on such a stupendous, glorious, and supernatural scale, such as when the Lord called John up into the etherial, the place of His throne, to give him a revelation! The description of God's throne room is found in the fourth chapter of Revelation.

John was instructed, Revelation 1:19, *"Write the things which you have seen, and the things which are, and the things which will take place after this."* John was also commanded: Revelation 4:1, *"Come up here, and I will show you things which must take place after this."* After he was taken up, the first thing John saw was *a throne set in heaven* (verse 2—this signifies a kingdom). Around this throne

¹⁴⁷ Shiloh, op. cit.

there was a rainbow (verse 3—which is a symbol of *the promise*), *Around the throne were twenty-four thrones and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads.* In Christianized Israel, there are twenty-four elders, the twelve patriarchal sons of Jacob, and the twelve apostles of Jesus Christ. Revelation 4:2-5, *And from the throne proceeded lightning, thundering, and voices.*

We have already seen the living creatures that are around the throne described in Ezekiel's prophecies and they are as follows: The first living creature was like a LION; the second like a CALF, or young Ox; the third had a face like A MAN; and the fourth living creature was like a FLYING EAGLE. Do you remember what we learned? These are the national ensigns or banners of the nations of Israel. Some writers oppose the translation of the original word into *beasts*, and others oppose the translation of *living creatures*. Though both are correct, for beasts are the symbols of human governments, and these governments are made up of living creatures. These living creatures are said to be in the midst of the throne, and, also, round about the throne, hence, **they represent the nations and the people of Israel, under whose insignia they gather!**

Jehovah, by the mighty authority of His own right arm, took Israel out of Egypt! Through His own Glorious Presence guided, protected, and led Israel through forty years of wandering in the wilderness. However, it is written: 1 Corinthians 10:5, *But with most of them God was not well pleased, for their bodies were scattered in the wilderness.* Still, he withdrew neither his protection nor His manifest presence from them as a nation. Today, it might also be written: *With the greater portion of Joseph-Israel, God is not well pleased, and yet they are manifestly the people, nationally speaking, whom He has blessed, and to whom He has remembered the word of His oath.* On the other hand it is written: John 8:31, 11:45, 12:11, *And many of the Jews believed in him*, yet, nationally speaking, the Jews are the enemies of the Gospel of grace. However, when this greater exodus takes place, the Jews will join with Christian Israel in shouting the glad acclaim. Matthew 21:9; 23:39; Mark 11:9, *“Blessed is He who comes in the name of the Lord!”* This is in fulfillment of the following, Psalms 118:22-26, *The stone which the builders rejected has become the chief cornerstone. This was the Lord's doing; it is marvelous in our eyes. This is the day which the Lord has made; we will rejoice and be glad in it. Save now, I pray, O Lord; O Lord, I pray, send now prosperity. Blessed is he who comes in the name of the Lord! We have blessed you from the house of the Lord.*

Therefore, we see it is the *rejected stone* to whom they will cry: *Save now, I pray, O Lord*; and concerning whom they will say: *Blessed is he who comes in the name of the Lord*, for this is the time when the Lord himself *shall appear the second time in power and great glory*. It is at this time, He will have SET HIS HAND AGAIN, **the SECOND TIME** to recover His people and His manifest presence **shall once again be among them!**

Israel (the nation) was led through the wilderness under the protection of God and those four ensigns were flying in the breeze. The accompanying illustration from Ezekiel has three wings, or forces, on each of the living creatures, or the four sides of the great hollow square of the tabernacle. This was because there were three tribes on each of the four sides of the tabernacle as they traveled through the wilderness. However, in the revelation given to John, each of the four *Living Creatures* had six *wings*. We should expect this, for it is an enlarged view of the double portion of Joseph-Israel. The additional wings are the inclusion of the Apostles of Christ. Consider the number twelve and symbolism from the Old and New Testaments. Old Testament — twelve tribes of Israel (race); New Testament — twelve Apostles (grace). This representation is the gathering of the whole *House of God*, for Bethel as the *House of God*, is the stone kingdom that the Lord set up in the days of the kings of Chaldea, Medo-Persia, Greece, and pagan Rome (race). It is the combined kingdom that shall smite the image of empire on its feet as written (grace). Daniel 2:44, *“And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people;*

it shall break in pieces and consume all these kingdoms, and it shall stand forever.”

In this kingdom are the *living stones* built together for a house of God through the Spirit, of which Jesus Christ Himself is the Chief Cornerstone. Ephesians 5:32, *“This is a great mystery, but I speak concerning Christ and the Church.”* Christ’s wife, His bride, the church, is to be the inhabitants of the New Jerusalem, which is to come down from God. It has twelve gates of pearl, each having upon it the name of one of the twelve sons of Jacob. On the foundations of this city are the names of the *twelve apostles* of the Lamb. This, also, represents the double everlasting portion, or the twenty-four elders in Christianized Israel, to whose care was committed the shepherd stone of Israel, who still has it with them, and who will carry it back! It must yet become the headstone of the temple, of which Ezekiel gives the plan. In Ezekiel’s city, there is a temple, however, in the city coming from God, there is no temple. Ezekiel’s description is a city to be on earth, and will have a temple, for this is the Millennium reign of Christ. The New Jerusalem will, also, be on the earth, and will not need a temple for **God will live with the inhabitants of that city forever!**

Again, we find in the book of Revelation, the description of a company composed of one hundred and forty-four thousand persons who were redeemed from the earth. Insofar as their nationality is concerned, they are Israelites, for there are to be twelve thousand out of each of the twelve tribes of Israel as foreseen by John and told to him by the angel. Notice the makeup of the twelve tribes! There seems to be something strange about this makeup! Notice the Levites are included, and, also, Joseph and Manasseh are included! Notice further the two tribes of Dan and Ephraim are not counted in this sealing! Why not? Well insofar as the moral character of this company of 144,000 is concerned: Revelation 14:5, *for they are without fault before the throne of God.* Consequently God must still find fault with these two tribes over something. Now, since He alone, who brought grace to their race, has power to present men faultless before the throne of God, it must be through the atonement of Christ that these are made pure. For, once again, when we look at the new division of the Promised Land in Ezekiel chapter 49, we see that both Dan and Ephraim will have a portion along with the other tribes. The one left out is Joseph—but, once again Joseph has a double portion through his sons Ephraim and Manasseh.

When this gathering, that is not only the hope of Israel, but also the hope of the Church, takes place, then the Zarah and Zedekiah branches of the royal family of the Abrahamic people will need to abdicate in favor of *He whose right it is*, for He will have come. Prior to the time when the dominion over Israel was given to David and his sons, the Lord was King of Israel. After the enthronement of Solomon, we are told: 1 Chronicles 29:23, *Then Solomon sat on the throne of the Lord as king instead of David his father.* Hence, when the Lord returns, He will have a twofold right to that throne, as the *Son of David* and THE SON OF GOD, who, when He comes, will not only be the CHRIST for whom the Christians are looking, but, also, the long expected MESSIAH for whom the faithful ones among the Jewish people are looking.

This present age is the dispensation of the Spirit. The dispensation which shall follow this gathering will be THE DAY OF THE LORD!



VQP



VQP



VQP



Chapter 28

The Parable of the Wheat and the Tares

Christ gave a parable of the wheat and the tares (weeds) in the following: Matthew 13:24-30, *Another parable He put forth to them, saying: "The kingdom of heaven is like a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went his way. But when the grain had sprouted and produced a crop, then the tares also appeared. So the servants of the owner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?'"*

He said to them, "An enemy had done this."

The servants said to him, "Do you want us then to go and gather them up?"

But he said, "No, lest while you gather up the tares you also uproot the wheat with them. Let both grow together until the harvest, and at the time of harvest I will say to the reapers. First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn."

Christ went on to give the parable of the mustard seed, and the parable of the leaven and explained why He spoke in parables. After the multitude was sent away, His disciples came to Him to explain the parable of the tares in the field. Matthew 13:36-43, *He answered and said to them: "He who sows the good seed is the Son of Man. The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one. The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. Therefore as the tares are gathered and burned in the fire, so it will be at the end of the age. The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. Then the righteous will shine forth as the sun in the kingdom of their Father, He who has ears to hear, let him hear!"*

In this work, there have been references to other groups of people coexisting with Joseph-Ephraim-Israel and in many cases, relocating along with them. Some of these peoples are called Canaanites, and some Phoenicians. We saw in our study of the tribe of Dan they coexisted with the Phoenicians. Now to make matters simple, we are speaking about Philistines, who were a thorn in the side of Israel in the Old Testament. Modern day Israel can, also, tell you about this thorn, for the descendants of the Philistines of old are the Palestinians of today, and they are still a thorn in the side of Israel.

We have previously discussed the hatred held by many groups for the Jews. We should all know that *Jews* is another term for Judah, the two-tribe Southern Kingdom. Let us all face reality, since the time we are studying, until today, there has been a hatred for Joseph-Israel. In our search to find who Joseph-Israel really is, we have had to retell history as happenstance. While it is true that God blessed Joseph-Israel, there is an unmistakable hatred by the heathen nations toward Ephraim and Manasseh.

Take a look at current world problems. It is that brotherly alliance of Ephraim and Manasseh that has led the charge against unrighteousness, heathen nations, goat nations, or those nations that are the principalities of evil. It is the descendants of those peoples known as Canaanites, Philistines and Kenites who are leading the opposition and hatred against Joseph-Israel. In the proceeding sentence I brought in a new term—Kenites¹⁴⁸ and this term has not been used in this work. Yet, it has!

Together, I've led you, my reader, on a journey started by another author. I mentioned this in my Preface (p. 5) and will now fully explain. Somehow, a copy of this original work made its way to me. How, and for what reason, I'm not sure. All I can say is my own previous work was only a forerunner

¹⁴⁸ Kenites, See next page paragraphs 5 & 6 for further discussion of Kenites.

preparing me for what is contained in these pages. The original of this work was written in 1902 by Rev. J. H. Allen.¹⁴⁹

I was overwhelmed at the connectivity of Rev. Allen's thread of prophecy from Genesis through Revelation to illustrate, identify, and make known who Joseph-Israel really is. I take it from the prophecy of Jeremiah 16:16 that Rev. Allen was a fisher who fished for Israel. I am one of the hunters who were to follow. For over half a century of attending church services, for over half a century of listening to Sunday School lessons and sermons preached, I have never heard anything even remotely telling these prophecies in this manner. Now after research, I find that Rev. Allen gleaned information from those who had gone before. Rev. Allen **relied heavily** on the work of Prof. Charles Totten's *Our Race*. Through research we have found: *Our Race, Its Origin, Its Destiny, A Serial Devoted to the Study of the Saxon Riddle*, 1891. Written by Charles A. L. Totten, M.A., First Lieutenant, US Army, Fourth Artillery, Prof. of Military Science & Tactics, SSS of Yale University, 4th revised edition, New Haven, Our Race Publishing Company, 1891. I was blessed to find the above at: Balder Ex-Libris, www.balderexlibris.com/index.php?post/Totten-Charles-Adelle-Lewis-Our-race, as the original basis for presenting and identifying who Joseph-Israel is as a race.

I have so many questions about where this information has been for over a hundred years! Why is this no longer taught in the churches of Christendom. Why has it resurfaced now? Above everything else, why has God led me to expound upon this book? Accepting that God has made me a hunter of lost Israel, I have pulled from Prof. Totten and Rev. Allen's works, retitled it, updated the Scripture passages to the New King James text, added even more scripture and brought the last hundred years of history into view. Along the way, I caught the thread both Prof. Totten and Rev. Allen followed, that thread for the vindication of God's Holy Name. I, also, caught the ever present shadow of evil that is always around mankind. Mankind will most often fail or lose, unless they take charge of the situation through the saving grace of the blood of Christ.

Who are the Kenites and what do they have to do with the situation? Even with all the knowledge that has already been presented, most folks who have spent any time reading the Bible have a fair idea of who the Canaanites and the Philistines were, but who are those called Kenites?

If you look in Strong's Exhaustive Concordance¹⁵⁰ for Kenite, you will find four references to Hebrew 7017 and two references to Hebrew 7014. Adding to this the word *Kenites* you have eight additional references to Hebrew 7017. You will also read upon inspection of 7017 that it goes to 7014 and the reference says these are of the tribe of Kajin. In the explanation for 7014 we find that it goes to 7069 and says the name of the first child—Cain. Finally, 7069 is a primary root: to erect or create, and also means to provoke to jealousy, possess, X surely, X verily (this X, as used in Strong's, means to multiply the meaning or double its impact).

The Kenites are the descendants of Cain, or at least Cain's ideology and temperament. In other words, we have the characteristics of the first child—Cain, who was surely provoked to jealousy and became the first murderer. Not only was Cain a murderer, but also a liar, for when asked about the whereabouts of his brother, he told God: Genesis 4:9, *"I do not know. Am I my brother's keeper?"* Cain knew good and well where his brother was, and the reason why. There is the answer and the reason that Jesus gave the parable of the wheat and the tares. The Kenites are the tares among God's people! Now, you, my reader, should be seeing the traits between Cain and the tares of Christ's parable. Not only that, but it was most likely Kenites who were shouting, Mark 15:13, 14, *"Crucify Him!"* in reply to Pilate's question.

Christ so clearly identified these people in the passage I used to open this book. Jesus says in John 8:42-45, *"If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me. Why do you not understand My speech? Because you are*

¹⁴⁹ Allen, op. cit.

¹⁵⁰ Strong, op. cit.

not able to listen to My word. You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it. But because I tell the truth, you do not believe Me."

Paul carries this one step further when he says: Ephesians 6:10-13, *Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.*

Even with this knowledge, another thought has come to mind. God told Joseph-Israel to leave signposts. We have followed those signposts to understand of whom we are actually speaking. In that search, we followed the trail that has led us to England and America.

If we can use markers or signposts to locate lost Israel in the isles, can we also obtain some idea of who, being either a city, region or nation, may be a portion of lost Israel? Sometimes I have very successful searches by looking for what isn't there, and at other times by what is. In performing a search for other possible signposts, the results are most stunning. Some nations you'd expect to be here are not, and others that you'd never imagine to be here, are.

What are the signposts of which I'm speaking? What, specifically, do I seek? In Chapter 21 we looked at the emblem, or seal, of Denmark. Chapter 23 speaks about emblems in the United Kingdom. Chapter 25 is an in depth look at the emblems of the United States of America. In two of those, we found a lion, or a lion's whelp, and learned that prophecy concerning both Dan and Judah included statements about lions. Here's my question to myself as I started this search. If the lion, or lion's whelp ties both Dan directly, and Judah through the Red Branch of Zarah, to Joseph-Israel then can't we, also, use this lion to see the possibilities of other portions of lost Israel?

I carried my thoughts a little further and asked: Why can't we use heraldry to seek the four symbols of the living creatures, the lion, ox, eagle and man? Prophecy indicates that the path will be found by the hunters sent to find Lost Israel in the last days. Heraldry links families together, shows common ideas and loyalty to clan elders. The Internet opens the door to vast amount of data and there are more and more articles available as each day passes. To learn more of heraldry one can go to Wikipedia¹⁵¹ or other sites on-line for information. The simple means to see a coat-of-arms for a particular surname is to perform a Google¹⁵² search.

My curiosity got the better of me and I had to look up the coat-of-arms of both my surname and that of my wife. Well! I'll be! There sets that rampant lion on both:



Motto translated: God be with us



Motto translated: Patriotism leads me

¹⁵¹ Wikipedia, www.wikipedia.org

¹⁵² Google, www.google.com

There is one other surprise I have found during my search to complete this work. There are at least three sources of which I am aware, who try to identify the countries, that today, represent lost Israel. The sources are: Herbert Armstrong¹⁵³ (HA); Bruce McKerras¹⁵⁴ (BK); and the Restored Church of God (RCG).¹⁵⁵ The following is a table showing the present day identity of the tribes.

HA	BK	RCG
Ephraim - British Commonwealth	Ephraim - British Commonwealth	Ephraim - British Commonwealth
Manasseh - United States	Manasseh - United States	Manasseh - United States
Dan - Denmark and Ireland	Dan - Denmark and Ireland	Dan - Denmark and Ireland
Simeon - Scattered	Simeon - Wales and Northern Ireland	Simeon - Scattered
Zebulun - The Netherlands	Zebulun - The Netherlands	Zebulun - The Netherlands
Issachar - Finland	Issachar - Finland and Switzerland	Issachar - Finland
Gad - Switzerland	Gad - Sweden	Gad - Switzerland
Asher - Belgium and Luxembourg	Asher - Scotland	Asher - Belgium and Luxembourg
Naphtali - Sweden	Naphtali - Norway	Naphtali - Sweden
Reuben - France	Reuben - France	Reuben - France
Benjamin - Norway and Iceland		Benjamin - Norway and Iceland

¹⁵³ Armstrong, op. cit.

¹⁵⁴ Bruce McKerras, *Identifying the Twelve Tribes of Israel*, Part 3, May 2010, <http://www.britam.org/mckerras.html>

¹⁵⁵ The Restored Church of God, David C. Pack, *America and Britain in Prophecy*, 2008/2011.

Chapter 29

Questions of Balance

There is a balance in all things done in life, in fact all things in this world. It really doesn't matter if we are speaking about the rotation of the sun and moon in their elliptic rotation, or that night follows day. It could be the opposites of right and wrong, good and evil, or any other diametrically opposed event or condition. There remains a balance, even with what has been presented here. Most assuredly, I can tell you there will be four groups of people who will read this work. First, there will be those of Lost Israel who will pray and know in their spirit they are indeed a portion of the lost tribes! They are the Amen group, those who have been waiting for someone to instruct them in these things or to disclose a deeper understanding of God's Holy Word! The second group will be those of Lost Israel who read this and go on with living as if nothing was said! The third group will be those of the House of Judah, who oppose any mention of Lost Israel, the Northern Kingdom, Ephraim, Joseph, Zarah or the Birthright people! **Finally, we will have the Kenites acting in whatever manner they can to oppose truth at any cost!**

For example, this could be the ACLU trying to bring a lawsuit alleging this work places church and state together, which is illegal under the Constitution of the United States of America. It seems the ACLU is a portion of society diametrically opposed to anything of truth or righteousness and they have no fear to tell you. Who knows, maybe those of the ACLU will oppose this work because the title says *The Thirteenth Tribe of Israel* and will make some attempt to tie God, church, government and prophecy into an issue. I think we all know they appear to have a mission to remove anything that mentions the name *God* from the sight of everyone in this nation. Surely, they will oppose this work, condemn it and portray me as someone who is confused and misinformed. Yet! Like it or not, God's plan for the vindication of His name will move forward and there is nothing any of these groups can do to change that. **The simple choice is either fit into God's plan or be excluded!**

There's another major thought I'd like to address and it is that of race. When this nation speaks of opposites, sooner or later it will come around to a race issue of black and white. I feel confident there will be those of the Afro-American race who will condemn this work as being for Anglo-Saxons only, with no mention of the black race. In my travels through my existence on this planet, for over half a century I have had the pleasure to see how people live in countries outside this nation. I have come to understand that no group, society or race of people have an exclusive talent for failing to read. Mankind as a whole will always take the easy way out and listen to someone tell them something rather than reading for themselves. They will most often never check to see whether what they were told was true or a bold face lie. Afro-Americans are no better or no worse in this regard. They tend to listen to what they are told, and never check to see what the basis of the statement was. Take this work as an example. Sure there is a lot of material pertaining to the Anglo-Saxons, for that is the means to an end leading us on this trail to find those whom we sought. Be that as it may, let us go back to the text of the Bible itself and understand several basic truths.

A great portion of this work has to do with King David, King Solomon and King Rehoboam. No one thought to find out if there was a man of color in these three kings. Yet, King Solomon himself in the Song of Solomon identifies himself as being black (KJV) or dark (NKJV) skinned. Song of Songs 1:5-6, *I am dark, but lovely, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon. Do not look upon me, because I am dark, because the sun has tanned me. My mother's sons were angry with me; they made me the keeper of the vineyards, but my own vineyard I have not kept.*

Another point easily made is the relationship or genealogy of the Birthright holders themselves. When we speak of the birthright holders of Israel, we are speaking of Ephraim and Manasseh. Therefore, they are half Egyptian because Joseph married the daughter of Poti-Pherah. Genesis 41:45, *And Pharaoh called Joseph's name Zaphnath-Paaneah. And he gave him as a wife Asenath, the daughter of Poti-Pherah.* The term *Egyptian* in the Bible indicates of color, just like the term Ethiopian or Cushite, and it is a fact we are following the trail of some people of color. However, over the course of time, this trait has practically been bred out of these people!

But, wait, I'm not finished! Look at the statement made by the prophet Jeremiah in 8:21 KJV: *"For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me."* Once more, look at the lament statement made in Lamentations 5:1-10, *Remember, O Lord, what is come upon us: consider, and behold our reproach. Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless, our mothers are as widows. We have drunken our water for money; our wood is sold unto us. Our necks are under persecution: we labor, and have no rest. We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread. Our fathers have sinned, and are not; and we have borne their iniquities. Servants have ruled over us: there is none that doth deliver us out of their hand. We get our bread with the peril of our lives because of the sword of the wilderness. Our skin was black like an oven because of the terrible famine.*

Along this trail of travels of Lost Israel, surely there is a natural assimilation into other peoples along the way. One location I feel so strongly about is Anatolia, Asia to Paul, in the New Testament, or by today's name, the Republic of Turkey. For the modern day reader, I must include the Republic of Turkey and that reader must interchange Turkey and Asia as being the same country. Biblical Asia, now known as Turkey, held the gate, or narrow passage located in the Caucasus Mountains. Turkey was the home of the Galatians and, also, the Ionian Greeks. Paul spread the *Good News* to the peoples of Turkey and Greece, brother nations who have shared much throughout history and who most certainly fight between themselves as brothers. Even so, Anatolia (Biblical Asia) was the largest Christian nation on the face of the planet between 100 and 200 and remained a Christian nation until the fall of Constantinople in 1453. Those whose ancestral heritage goes back to the days of Ephesus, Paul, and Constantine made a choice to live instead of die. When Constantinople fell they changed their belief from Christian to Islam. Even in the last century, when changes were made to form the present Republic of Turkey, there were many families who had Albanian, Greek, Egyptian and Lost Israel blood running through their veins. They took everything they owned and moved to the Republic of Turkey because they were Islamic and their brothers, who had similar blood traits in Turkey, took everything to Greece, because they were Christian. Hatred vacillated back and forth across their border as it does in many other locations of the world. Yet! This work is, also, written to those who are descendants of Greeks and Turks and others who can query their spirit and soul and know they, too, are members of the Lost Tribes of Israel. This fighting back and forth over borders and traits of belief can be found in: Palestine; Iran and Iraq; the Basque country of Spain and France; in Northern and Southern Ireland and many other places. **It is all the plan of the father of lies, the great deceiver—Satan—who has so influenced the children of Abraham to believe they are not included in the inheritance and have no part in the joys of the covenants!**

I must make a statement to one final group of men. Along the passage of words in this book, there were several stated to provide hints to a group who call themselves Masons, those who search for light in the geometry of creation and under the authority of the letter *G*. You have forgotten your paths just as Lost Israel has. Must it be that someone sits down and maps out your heritage? You have become a group of old men who are more interested in the politics of who will move into what position (chair) or in socializing than to search for light in any endeavor undertaken. I especially say this to those who carry the card of the *Knights Templar*. You took an oath to guard Christian principles! Some of you

have done this only in your thoughts, while others take the meaning very seriously and are willing to use those swords you carry not just for ceremony's sake! You are the guardians of truth and it seems you have set this guardianship down for the sake of being politically correct! This work is a wake up call from God for all His children to understand who they are, including you. There were items taken by Jeremiah and the daughters of the king that went to Ireland first, then Scotland and on to England. You men are the guardians of that truth, and will be called upon for the reply. Have you searched for the light and do you understand your search for light? If not, it is high time for you to do so, for the time of Shiloh is near.

Your persecution by some groups is only because you, at one time or another, sought to know truth (light) and then quit seeking truth for the sake of seeking politics or position. We Masons, do not hide behind any secret organization. Yes! We use handshakes and certain words between us so we may know each other as a member of society who has sought to understand greater light. We Masons are not some form of Satanic worshiping cult hiding in the darkness who don't want anyone to know who we are!

If you really want to see the secrets of the Masons find a copy of their monitor, i.e., the Kentucky Monitor, or any other monitor for that matter. It will give you the ceremonies of the Blue Lodge (the Blue Lodge represents the basic body of Masons). After the degrees of the Blue Lodge, the Masonic Fraternity divides into two branches known as, the Scottish Rite and the York Rite.

The Scottish Rite is divided into 32 degrees and three subsections: the Lodge of Perfection; the Chapter and Council; and the Consistory. Along the way between the 15th and 32nd degree, you are given a title of knight no less than seven times, and all of the aprons and symbols of each degree may be seen in Clausen's Commentaries on Morals and Dogma.¹⁵⁶

The York Rite is divided into three subsections and they are: the Chapter (Red Lodge); the Council; and the Commandery. Now, it may seem by mere titles that there is a combination of Chapter and Council in both the Scottish and York Rites. I will tell you they are different and distinct in their very make up, and on the York Rite side, you are only presented with a title of knight on two occasions: the Order of the Knights of Malta; and the Order of the Knights Templar. The York Rite, just as the Scottish Rite, has documented some of their history and ceremonies, that elaborate on their ceremonies. That document is entitled, The York Rite of Freemasonry, subtitled, A History and Handbook.¹⁵⁷ Contained within the pages of this little handbook, is a symbol that should answer every question, of every person, and by every Mason. **I am including it here so all may know the symbol (or Arms) of the Ancient Grand Lodge of England!**



¹⁵⁶ Henry C. Clausen, *Clausen's Commentaries on Morals and Dogma*, 1976, Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, USA, 2nd Ed.

¹⁵⁷ Frederick G. Speidel, *The York Rite of Freemasonry, A History and Handbook*, 1978, Grand Encampment of Knights Templar.

Can any deny the truth of what is there, after studying this symbol, (or Arms)? There are the four ensigns of Israel, the Ark of the Covenant, the cross-cake of Joseph, the cross of our Lord, the Cherub of God and the working tools of a Master Mason. What must I show for people to understand who the Masons really are? What must I show for God loving Christians to understand the Masons are not some dark cult? Do you not know there are those in the world who claim the Masons are a cult of Satanic worshipers? Once again, I see the handiwork of Satan with his deceptions of misrepresenting the truth. Yes! I'm a Mason, both Scottish and York Rite and on purpose a Knight Templar!

The truth is very clear and very simple. God has made a personal call to His people, Israel, and everyone who is of every tribe of the lost nation must listen and understand the call God has made to you concerning your idolatry. God calls you to come out of false religion! He doesn't care what denomination you call it. If it is false religion, and was created by the minds and hands of men, then God wants you to come out of that religion. The simple reason is that God, the Father, did not establish any religion. He only asked that you be obedient to His truth, His festivals and His Sabbaths and to honor Him. Mankind has permitted other men to mislead them into false religions, therefore, the proclamations in the prophecies used in this work proclaim that the shepherds (leaders) of God's people have led them astray.

Just to show what I just wrote is true, look at the following verses in Revelation 9:20-21: *But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk. And they did not repent of their murders or their sorceries or their sexual immorality or their thefts.*

John continues to tell us what the angel of the Lord showed him in Revelation 17:1-5, *Then one of the seven angels who had the seven bowls came and talked with me, saying to me, "Come, I will show you the judgment of the great harlot who sits on many waters, with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication." So he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast which was full of names of blasphemy, having seven heads and ten horns. The woman was arrayed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication. And on her forehead a name was written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.*

The results of the condemnation of this Babylon whore is given in Revelation 18:1-3, *After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory. And he cried mightily with a loud voice, saying, "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird! For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury."*

The conclusion of God's calling of His people is given in Revelation 18:4-8, *And I heard another voice from heaven saying, "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. For her sins have reached to heaven, and God has remembered her iniquities. Render to her just as she rendered to you, and repay her double according to her works; in the cup which she has mixed, mix double for her. In the measure that she glorified herself and lived luxuriously, in the same measure give her torment and sorrow; for she says in her heart, 'I sit as queen, and am no widow, and will not see sorrow.' Therefore her plagues will come in one day--death and mourning and famine. And she will be utterly burned with fire, for strong is the Lord God who judges her."*

Rev. Allen copied large portions of Prof. Totten's work in its original form in the time frame of 1900-1902 and managed to glean the scriptures to show the golden thread of God's truth without the aid of the personal computer. Prof. Totten's work was presented as a devotional series in the 1890's as a study of the *Saxon Riddle of Our Race, Its Origin, Its Destiny!* My soul can only stand by and ask if you have ever heard any of this in your churches, in your Sunday School lessons, or even within your Bible Studies? Well! Have you? If your answer is: **NO!** I ask why not? Has your denomination deceived you? Let us all remember what Jesus said in Matthew 24:4-5, *And Jesus answered and said to them: "Take heed that no one deceives you. For many will come in My name, saying, 'I am the Christ,' and will deceive many."* I beg you, do not let other men deceive you, study God's Word for yourself, so you may know what truth is, and do not listen to other men who try to explain the truth away from you.

How Prof. Totten and Rev. Allen managed to pull his work together is beyond my most sincere imagination. I can only say they were surely led by the Holy Spirit to achieve their work. However, as the current holder of the copyright toward this work,¹⁵⁶ I have done all that the Spirit of God has led me to do in order to incorporate additional truth into both Prof. Totten's and Rev. Allen's original work. False religions mislead through race considerations and even through their own disbelief. They have misled through the last one hundred years, fueled by some of the present day ideas of men. I can only ask that you pray in earnest, to the God of our fathers, and seek to know the truth within your very soul. Each person reading this work must come to that singular place in their own mind when they ask God to answer the question of who they are and whether they are of the lost nation of Israel.

It is now time for you, the reader, to make your choice! You can accept this work as being truth, or you can accept it as a very fancy story line that makes no sense to you. I'm not a prophet and I have not been led to tell you anything concerning your destiny. My God given mission was to hunt for lost Israel and to present what I found to you, my reader as clearly and accurately as possible. The choice still remains with you on a personal basis. You can accept this as being truth, and that being done, you really need to clean up your act! Remember what God said concerning lost Israel: Ezekiel 36:19-24, *"So I scattered them among the nations, and they were dispersed throughout the countries; I judged them according to their ways and their deeds. When they came to the nations, wherever they went, they profaned My holy name—when they said of them, 'These are the people of the Lord, and yet they have gone out of His land.'"*

"But I had concern for My holy name, which the house of Israel had profaned among the nations wherever they went. Therefore say to the house of Israel, Thus says the Lord God: 'I do not do this for your sake, O house of Israel, but for My holy name's sake, which you have profaned among the nations wherever you went. And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I am the Lord,' says the Lord God, 'when I am hallowed in you before their eyes. For I will take you from among the nations, gather you out of all countries, and bring you into your own land.'"

The other side of that coin is that you believe this is just a good story and God is a God of love who **would not** punish His children. Hear me! God may be a God of love, but He is also a God of

¹⁵⁶ By God's Holy Grace I am the current holder of five copyrights toward this work of the Rev. J. H. Allen:

My first revision was entitled, *Beyond Holy Ground*, copyrighted 2003 by Charles E. Darnell and listed in the Library of Congress under copyright TXu 1-147-686.

The second revision was entitled, *The Age of Men*, copyrighted 2004 by Charles E. Darnell and listed in the Library of Congress under copyright TXu 1-214-682.

The third revision was entitled, *The Hunters Are Here*, copyrighted 2006 by Charles E. Darnell and listed in the Library of Congress under copyright TXu 1-304-752.

The fourth revision was entitled, *The Prophecy Revisited*, copyrighted 2008 by Charles E. Darnell and listed in the Library of Congress under copyright TXu 1-618-390.

The fifth revision is the current work entitled, *The Thirteenth Tribe of Israel*, © Charles E. Darnell, revised in 2015.

justice, and He will vindicate His Holy Name! For you who believe in this manner, I have a verse for you that goes along with the prophecies used in this work. Notice the following. Ezekiel 16:43, *“Because you did not remember the days of your youth, but agitated Me with all these things, surely I will also recompense your deeds on your own head,” says the Lord God, “and you shall not commit lewdness in addition to all your abominations.”*

I do make the following proclamation as a hunter of the lost children of Israel: Hosea 1:10, *“And it shall come to pass in the place where it was said to them ‘You are not My people,’ there it shall be said to them, ‘You are sons of the Living God.’”* So it is, and so shall it be! Israel take heed to the prophecies of God the Father, the Lord God of Israel. It is your choice that only you can make! **Choose wisely!**

I can tell you this! The original work of Rev. Allen had mistakes within some of his ideas. Mistakes that distracted from the truth and were only found by use of a PC and the Holy Spirit that lead me through scripture. I invite you to compare the original work of Prof. Totten, Rev. Allen and others on the Internet or in book form with the revisions in this book. After careful reading, you must come away with your personal belief of what the truth actually is. I can, also tell you this! God wants this work to be known by His people. He has given me the task of listening to His Spirit and telling the story as He wants it told!

Number one: This is a part of the vindication of God’s Holy Name.

Number two: That vindication will come **through God’s people, His elect, His chosen people, the full race of Israel!**

Praise God as He intended in the beginning. Genesis 1:1-2, *In the beginning God created the heavens and the earth. 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.* Honor God’s Word, His feast days and His holy Sabbaths!¹⁵⁷ These are God’s instructions as He told us in the beginning. Do not listen to the deceptions of Satan and the likes of men to believe in false religions, false doctrines, idolatry and those other sinful things that lead to our own destruction.

May God Bless
Rev. Charles E. Darnell, PhD

¹⁵⁷ Sabbaths and Feasts: Leviticus 23-Sabbaths; Deuteronomy 16-Three main feasts; Deuteronomy 28-Blessings for Obedience, Curses for Disobedience.

Appendix I

Lineage of British Monarchy back to Adam

I found a minister of the Gospel, Rev. S. B. Conway,¹⁶⁰ B. A., who, in his homily on Jeremiah 33:17-18, asks: “*Do the prophets prophesy falsely?*” He answers his question as follows:

If the statements of these verses be taken literally, it would seem as if they did. The house of Israel never, since its exile, has had a throne at all, nor has any descendant of David been acknowledged as its prince. Yet these verses say: David shall never want a man to sit upon the throne of the house of Israel (not the house of Judah), etc. And literally, it never came to pass, for in the lapse and confusion of the ages, their genealogical tables have been utterly lost, so that none can certainly say who is of the house of David or who is of the house of Levi.

The Asmonean princes who occupied the throne of Judah were of the tribe of Levi, and Herod was no Jew at all (Herod belonged to the house of Esau). Now, the promise of these verses is one that is repeated (2 Samuel 7:16; 1 Kings 2:4; Psalms 89:4-29, 36; Numbers 25:12, etc.). How, then, are they to be understood, since events have most surely falsified them if understood in any literal way? And so, the prophet Hosea cheered the tribes of Israel (those of whom I speak now as the lost tribes) by promises of their restoration; and Jeremiah does the same. But in spite of all these prophecies, the lost ten-tribes never were restored and never, as a whole, received any favors from God after they went into captivity. Our own belief is that, in regard to this world, these promises were illusions, but in regard to the world to come, they shall, in substance and reality, be fulfilled there. Meanwhile let us have faith in God, who, in ways better than we think, will fulfill that which now sometimes seems as if it will be never fulfilled at all.

It is a marvel that this man has any faith at all, and yet he not only has faith in God, but can also exhort others to have faith; even though the case seems hopeless. This is as it should be, and it gives us joy. But we are sure if this brother, and thousands like him, had these truths, which are brought to light in this work, they would be giants in faith. This entire work is intended as a guide to all such bewildered believers. A genealogical table from Adam and passed down through to the royal family of Israel in the present generation has been appended for further encouragement, and to show that ***the genealogical tables have not been utterly lost.***

The possible descent of Queen Victoria from King David was first entered upon in the present day by the Rev. F. R. A. Glover.¹⁶¹ He did not, however, attempt to give the genealogy link by link, nor enter into the proofs, in detail. Since then, the whole subject of her Majesty's Jewish ancestry has been further examined by various students and writers on our Israelite origin. Mr. J. C. Stephens¹⁶² has compiled a *Genealogical Chart*, showing the connection between the House of David and the royal Family of Britain.

¹⁶⁰ Rev. S. B. Conway, B.A., cited by Rev. J. H. Allen in his original work, *Judah's Scepter and Joseph's Birthright*, 1902, Appendix, p. 369.

¹⁶¹ Rev. F. R. A. Glover, M. A., *England, the Remnant of Judah and the Israel of Ephraim*, Published by Rivingtons, London, 1861.

¹⁶² J. C. Stephens, *Genealogical Chart*, Liverpool, 1877.

One of the workers in this cause says: “The difficulty heretofore has been to supply the line from Queen Tephî to King Fergus of Scotland. This we now supply through the valuable researches of the Rev. A. B. Grimaldi.”¹⁶³ He says:

The descent of our Royal Family from the royal line of Judah is, however, no new discovery. The Saxon kings traced themselves back to Odin, who traced back his descent to David, as may be seen in a very ancient manuscript in the Herald’s College,¹⁶⁴ London, and in Sharon Turner’s¹⁶⁵ work. The full and complete genealogy of Victoria from David did appear in print prior to 1905, but after this work was originally published; and it has, therefore, been thought to be useful, as well as interesting, to place it here, both for reference and testimony. In its compilation, reliable works of reference have been used such as Anderson,¹⁶⁶ *Royal Genealogies*; Keating,¹⁶⁷ *History of Ireland*; Lavoisne,¹⁶⁸ *Genealogical and Historical Atlas*; and others. Perfect accuracy is hardly to be expected in such an attempt; but it is believed the genealogy is as correct as present knowledge of this obscure and intricate subject will permit.

Another worker in this cause says: “From the tables we are able to furnish a complete list of the royal line from David and Zedekiah to Queen Victoria.¹⁶⁹ We believe the account here given is very nearly correct. If any error be detected, we should be happy to be informed. Dates after private names refer to births and deaths; those after sovereigns’ to their accession, and death: and ‘b’ and ‘d’ stand for born and died.” Talmud,¹⁷⁰ London, 1877. Where known, the name of the wife/husband has been added.

¹⁶³ Rev. A. B. Grimaldi, M.A., *The Queen’s Royal Descent from King David the Psalmist*, 1885.

¹⁶⁴ Herald’s College, London, Founded by royal charter in 1484 by King Richard, III. One of the few official heraldic authorities in Europe.

¹⁶⁵ Turner, op. cit.

¹⁶⁶ James Anderson, D. D., *Royal Genealogies: or the Genealogical Tables of Emperors, Kings and Princes, from Adam to these Times; in Two Parts*, 1732, Bettenham Publishers, London.

¹⁶⁷ Geoffrey Keating, Seathrún Céitinn, c. 1569-c. 1644, known in English Geoffrey Keating, priest, poet and historian, *History of Ireland: Foras Feasa ar Eirinn*, Dublin, 1733, trans. O’Mahoney, 3 vols. Irish Genealogical Foundation, 1980.

¹⁶⁸ C. V. Lavoisne, 1795-1850, Lavoisne’s Complete Genealogical, Historical, Chronological and Geographical Atlas, 1822, J. Barfield, Wadnour St, Soho, London, England.

¹⁶⁹ Queen Victoria’s descent from Adam was published in the *Apostolic Faith* Magazine of March 22, 1899.

¹⁷⁰ Talmud, 1887, London, Orr, James, M.A., D.D., General Editor, entry for: *Talmud*, International Standard Bible Encyclopedia, 1915. The whole Talmud consists of 63 tractates, and in standard print is over 6,200 pages long. It is written in Tannaitic Hebrew and Aramaic. The Talmud contains the teachings and opinions of thousands of rabbis on a variety of subjects, including Halakha (law), Jewish ethics, philosophy, customs, history, lore and many other topics. The Talmud is the basis for all codes of Jewish law and is much quoted in rabbinic literature.

Genealogy

Adam to British Monarchy

1. **Adam** (BC 4112-3182), Eve.
2. **Seth** (BC 3982-3070).
3. **Enos** (BC 3877-2972).
4. **Cainan** (BC 3787-2877).
5. **Mahalaleel** (BC 3717-2822).
6. **Jared** (BC 3652-2690).
7. **Enoch** (BC 3490-3125).
8. **Methusaleh** (BC 3425-2456 - oldest living man).
9. **Lamech** (BC 3238-2461).
10. **Noah** (BC 3056-2106 - flood occurred in 2456).
11. **Shem** (BC 2556-1956).
12. **Arphaxad** (BC 2453-2015).
13. **Salah** (BC 2421-1988).
14. **Eber** (BC 2391-1927).
15. **Peleg** (BC 2357-2118).
16. **Reu** (BC 2327-2088).
17. **Serug** (BC 2295-2065).
18. **Nahor** (BC 2265-2117).
19. **Terah** (BC 2236-2031).
20. **Abraham** (BC 2166-1991), Sarah. (Basis for dates, pertaining to the bible, is birth of Abraham at 2166 BC as given in most modern day study bibles.)
21. **Isaac** (BC 2066-1886), Rebekah.
22. **Israel** (Jacob) (BC 2006-1859), Leah and Rachel.
23. **Judah** (b. BC 1935), Tamar.
24. **Pharez** (twin brother Zarah - the Scarlet thread)
25. **Hezron**, Abijah.
26. **Ram**.
27. **Amminadab**.
28. **Nahshon**.
29. **Salma**, Rahab.
30. **Boaz**, Ruth.
31. **Obed**.
32. **Jesse**.

KINGS IN PALESTINE

33. K. **David** (BC 1041-971, r. 1011-971), Bathsheba. (r. means the years reigned).
34. K. **Solomon** (BC r. 971-931), Naamah.
35. K. **Rehoboam** (BC r. 931-914), Maacah.
36. K. **Abijam** (BC r. 914-911).
37. K. **Asa** (BC r. 911-870), Azubah.
38. K. **Jehoshaphat**.
39. K. **Jehoram**, Athaliah.

40. K. **Ahaziah**, Zibiah.
41. K. **Jehoash**, Jehoaddin.
42. K. **Amaziah**, Jecoliah.
43. K. **Azariah**, Jerusha.
44. K. **Jotham**.
45. K. **Ahaz**, Abijah.
46. K. **Hezekiah**, Hephzibah.
47. K. **Manasseh**, Meshullemeth.
48. K. **Amon**, Jehidah.
49. K. **Josiah**, Zebudah & Hamutal.
50. K. **Johanan**.
51. K. **Jehoiakim**, Nehushta.
52. K. **Jehoiachin**.
53. K. **Zedekiah**.

KINGS OF IRELAND

54. K. **Herremon Eochaid**, a prince of the scarlet thread, married Q. Tea Tephi (daughter of Zedekiah). Herremon was son of Milesius and his two brothers who survived the arrival into Ireland are Heber and Amergin, along with Heber Donn their nephew, son of Ir.
55. Ks. **Muimhne, Luighne and Laighne**, joint rule by Herremon's sons.
56. Ks. **Er, Orba, Fearon and Ferga**, joint rule by four sons of Heber (Herremon's brother).
57. K. **Irial Faidh** (reigned 10 years), son of Herremon.
58. K. **Eithrial** (reigned 20 years), son of Irial Faidh.
59. K. **Conmael**. The fifth and youngest son of Heber.
60. K. **Tighernmas** (reigned 50 years), son of Follach, son of Eithrail (58).
61. K. **Eochaidh Eadghadhach**, son of Daire.
62. K. **Cearmna Finn and Sobhairce**, joint rule by two sons of Ebric, son of Heber, son of Ir.
63. K. **Eochaidh Faebhar Ghlas**, son of Conmael (59).
64. K. **Fiacha Labhrainne** (reigned 24 years), son of Smiorguil, son of Eanbotha, son of Tighernmas (60).
65. K. **Eochaidh Mumho**, son of Mofebis (Mafebbis), son of Eochaidh Faebhar Ghlas (63).
66. K. **Aengus Olmucadha** (reigned 21 years), son of Fiacha Labhrainne (64).
67. K. **Enna Airttheach**, son of Eochaidh Mumho (65).
68. K. **Roitheachtaigh** (reigned 25 years), son of Maen (Moen), son of Aengus Olmucadha (66).
69. K. **Sedna**, son of Art, son of Airtri, son of Ebric, son of Heber, son of Ir.
70. K. **Fiacha Fionn Scothach**, son of Sedna (69).
71. K. **Muineamhón**, son of Cas Clothach, son of Fear Arda, son of Roitheachtaigh (68).
72. K. **Faildeargdoid**, son of Muineamhón (71).
73. K. **Eochaidh Ollamh Fodhla**, son of Fiacha Fionn Scothach (70).
74. K. **Finnachta**, son of Eochaidh Ollamh Fodhla (73).
75. K. **Slanoll**, son of Eochaidh Ollamh Fodhla (73).
76. K. **Gedhe Ollghothach**, son of Eochaidh Ollamh Fodhla (73).
77. K. **Fiacha Finnailches**, son of Finnachta (74).
78. K. **Bearnghal**, son of Gedhe Ollghothach (76).
79. K. **Oilioll**, son of Slanoll (75).
80. K. **Sirna Saoghalach** (reigned 21 years), son of Dein, son of Roitheachtaigh (68).

81. K. **Roitheachtaigh**, son of Roan, son of Failbhe, son of Cas Ceadchaingneach, son of Faildeargdoid (72).
82. K. **Elim Oillfinshneachta**, son of Roitheachtaigh (81).
83. K. **Giallchaidh** (reigned 9 years), son of Olioll Olchain, son of Sirna Saoghalach (80).
84. K. **Art Imleach**, son of Elim Oillfinshneachta (82).
85. K. **Nuadhat Finnfail** (reigned 20 years), son of Giallchaidh (83).
86. K. **Breasrioghacta** (Breas), son of Art Imleach (84).
87. K. **Eochaidh Aphthach**, son of Fionn, son of Oilill, son of Flann Ruadh, son of Rothlan, son of Mairtine, son of Sithceann, son of Riaghlan, son of Eoinbhric, son of Lughaidh, son of Ithe, son of Breoghan (grandfather of Herremon).
88. K. **Finn**, son of Blatha, son of Labraidh, son of Cairbre, son of Eochaidh Ollamh Fodhla (73).
89. K. **Sedna Innarraigh**, son of Breas (86).
90. K. **Simeon Breac** (reigned 7 years) son of Aedhan Glas, son of Nuadhat Finnfail (85).
91. K. **Duach Finn**, son of Sedna Innarraigh (89).
92. K. **Muireadhach Bolgrach** (reigned 4 years), son of Simeon Breac (90).
93. K. **Enda Dearg**, son of Duach Finn (91).
94. K. **Lughaidh Iardonn**, son of Enda Dearg (93).
95. K. **Sirlamh**, son of Finn (88).
96. K. **Eochaidh Uaircheas**, son of Lughaidh Iardonn (94).
97. K. **Eochaidh Fiadhmuine and Conaing Begeaglach**, joint rule by two sons of Congall Cosrach, son of Duach Teamrach, son of Muireadhach Bolgrach (92).
98. K. **Lughaidh Laimhdhearg**, son of Eochaidh Uaircheas (96).
99. K. **Conaing Begeaglach**, this time by self (see 97).
100. K. **Art**, son of Lughaidh Laimhdhearg (98).
101. K. **Fiacha Tolgrach** (reigned 7 years), son of Muireadhach Bolgrach (92).
102. K. **Oilioll Finn**, son of Art (100).
103. K. **Eochaidh**, son of Oilioll Finn (102).
104. K. **Airgeatmhar**, son of Sirlamh (95).
105. K. **Duach Ladhgrach** (reigned 10 years), son of Fiacha Tolgrach (101).
106. K. **Lughaidh Laighdhe**, son of Eochaidh (103).
107. Ks. **Aedh Ruadh, Diothorba and Cimbaeth**, descendants of Ir who rotated reign every seven years for three terms each.
108. Q. **Macha Mongruadh**, daughter of Aedh Ruadh (107a).
109. K. **Reachtaidh Righdhearg**, son of Lughaidh Laighdhe (106).
110. K. **Úgaine Mor** (the Great) (reigned 30 years), son of Eochaidh Buadhach, son of Duach Ladhgrach (105).
111. K. **Badhbhchadh**, king for a day and a half and killed by Laeghaire Lorc, son of Ugaine Mor.
112. K. **Laeghaire Lorc**, son of Ugaine Mor (110).
113. K. **Cobhthach Cael Breagh** (Cabtagh Coel Breog) (reigned 30 years), son of Ugaine Mor (110).
114. K. **Labhraidh Loingseach**, son of Oilioll Aine, son of Laeghaire Lorc (112).
115. K. **Meighe Molbhthach**, son of Cabhthach Cael Breagh (113).
116. K. **Modhcorb**, son of Cobhthach Caemh, son of Reachtaidh Righdhearg (109).
117. K. **Aenghus Ollamh**, son of Oilioll, son of Labhraidh Loingseach (114).
118. K. **Irereo**, son of Meighe Molbhthach (115).
119. K. **Fearcorb**, son of Modhcorb (116).
120. K. **Connla Caemh**, son of Irereo (118).

121. K. **Oilioll Caisfhiacloch** (reigned 28 years), son of Connla Caemh (120).
122. K. **Adamair**, son of Fearcorb (119).
123. K. **Eochaidh Ailtleathan** (Eocha Feliog)(reigned 11 years), son of Oilioll Caisfhiacloch (121).
124. K. **Fearghus Fortamhail**, son of Breasal Breac, son of Aenghus Ollamh (117).
125. K. **Aenghus Tuirmheach Teamharch** (reigned 30 years), son of Fearghus Fortamhail (124).
126. K. **Conall Collamhrach**, son of Ederscel Teamhrah, son of Eochaidh Ailtleathan (123).
127. K. **Nia Sedhamain**, son of Adamair (122).
128. K. **Enna Aighneach** (reigned 28 years), son of Aenghus Tuirmeach Teamharch (125).
129. K. **Crimhthann Cosgrach**, son of Feidhlimidh, son of Fearghus Fortamhail (124).
130. K. **Ruadhraighe**, son of Crimhthann Cosgrach (129).
131. K. **Innatmar**, son of Nia Sedhamain (127).
132. K. **Breasal Boidhiobhadh**, son of Ruadhraighe (130).
133. K. **Lughaidh Luaighne**, son of Innatmar (131).
134. K. **Congal Claroineach**, son of Rudhraighe (130).
135. K. **Duach Dalta Deadhadh**, son of Cairbre Lusc, son of Lughaidh Luaighne (133).
136. K. **Fachtna Fathach**, son of Rossa, son of Ruadhraighe (130).
137. K. **Eochaidh Feidhleach** (reigned 12 years), son of Finn, son of Finnlogha, son of Roighnen Ruadh, son of Easamasn Easmhna, son of Blathacht, son of Labraidh Lorc, son of Enna Aighneach (128), m. Clothfionn.
138. K. Ederscel, son of Eoghan, son of Iar, son of Oilioll.
139. K. Nuadha Neacht, son of Sedna Sithbhaic.
140. K. Conaire Mor, son of Ederscel (138).
141. K. **Lughaidh Sriabh nDearg**, son of Breas-Nar-Lothar, son of Eochaidh Feidhleach (137).
142. K. Conchobhar Abhradhruadh, son of Finn File, son of Rossa Ruadh, son of Fearghus Fairrghe, son of Nuadha Neacht (139).
143. K. **Crimhthann Niadhnair** (Crimthan Nia Nair), son of Lughaidh Sriabh nDearg (141).
144. K. Cairbre Cinncait, killed off the nobility of Ireland to become king. Escaping were Baine, daughter of the king of Alba who was carrying Fearadhach Finnfeachtnach; Cruife, daughter of the king of Britain who was carrying Corb Olum; and Aine, daughter of the king of Saxony who was carrying Tibraide Tireach.
145. K. **Fearadhach Finnfeachtnach** (Fearadach), son of Crimhthann Niadhnair (143).
146. K. Fiatach Finn, son of Daire, son of Dluthach, son of Deitsin, son of Eochaidh, son of Sin.
147. K. **Fiacha Finnfolaidh** (Fachtnach), son of Fearadhach Finnfeachtnach (145), m. Eithne.
148. K. **Elim**, son of Rossa Ruadh, son of Ruadhraighe (130).
149. K. **Tuathal Teachtmar**, son of Fiacha Finnfolaidh (147), m. Baine.
150. K. Mal, son of Rochraidhe, son of Cathbhadh, son of Giallachaidh Fionn.
151. K. **Feidhlimidh Reachtmhar**, son of Tuathal Teachtmhar (149), m. Ughna.
152. K. **Cathaeir Mor**, son of Feidhlimidh Firurghlais, son of Cormac Gealta Gaoth, son of Nis Corb, son of Cu Corb, son of Mogh Corb, son of Conchubhar, son of Seadna Siobhac, son of Lughaidh Loithfhionn, son of Breasal Breac, descent from (90).
153. K. **Conn Ceadcathach** (Con Kead Caha), son of Feidhlimidh Reachtmhar (151).
154. K. Conaire, son of Modh Lamha, son of Lughaidh Allthach, son of Cairbre Cromcheann, son of Daire Dornmhar, son of Cairbre Fionnmhor, son of Conaire Mor (140).
155. K. **Art** (Art Feliogh), son of Conn Ceadcathach (153), m. Maedhbh Leathdearg.

156. K. **Lughaidh**, son of Maicniadh (MacNiadh) and Sadbh, daughter of Conn of the Hundred Battles (153).
157. K. Fearghus Duibhdeadach, son of Iomchadh, son of Fionnchaidh, son of Oghaman, son of Fiatach Finn (146).
158. K. **Cormac** (Cormac Ulfhada), son of Art (155), m. Eithne Ollamhdha.
159. K. Eochaidh Gonnat, son of Fiach, son of Iomchaidh, son of Breasal, son of Siorchaidh, son of Fiatach Finn (146).
160. K. **Caibre Liffeachair** (Carbre Liffeschair), son of Cormac (158).
161. K. **Fothadh Cairptheach**, son of Lughaidh (156).
162. K. **Fotadh Airgtheach**, son of Lughaidh (156).
163. K. **Fiacha Sraibhtine** (Fiacha Straivetine), son of Caibre Liffeachair (160), m. Aoife.
164. K. **Colla Uais**, son of Eochaidh Doimhlen (Dubhlen), grandson of Cormac (158) and nephew of Fiacha Sraibhtine (163).
165. K. **Muireadhach Tireach**, son of Fiacha Sraibhtine (163), m. Muirion.
166. K. Caelbhadh, son of Crunn Badhraí, held the throne one year.
167. K. **Eochaidh Muigmheadoin** (Eocha Moy Veagon), son of Muireadhach Tireach (165), m. (1) Mong Fionn (sister to Crimhthann (168)) and (2) Carthan Cais Dubh (Carinna), mother of Niall (169).
168. K. Crimhthann, son of Fidhach or Fiodach, son of Daire Cearb (killed by poison drink from sister).
169. K. **Niall of the Nine Hostages** (Nial Noy Giollach), son of Eochaidh Muigmheadoin (167), m. (1) Inne and (2) Roigneach.
170. K. **Dathi**, son of Fiachra, son of Eochaidh Muigmheadoin (167).
171. K. **Laeghaire**, son of Niall (169).
172. K. **Oilioll Molt**, son of Dathi (170).
173. K. **Lughaidh**, son of Laeghaire (171).
174. K. **Muircheartach Mor Mac Earca**, son of Muireadhach Tireach (165).
- NOTE: Those kings which are not in bold print are meant to be because I could not find ancestral ties which took them back to the four main Milesian kings.

KINGS OF ARGYLESHIRE

175. K. **Fergus More** (AD 487), son of Lughaidh (173).
176. K. **Dongard** (d. 457).
177. K. **Conran** (d. 535).
178. K. **Aidan** (d. 604).
179. K. **Eugene IV**. (d. 622).
180. K. **Donald IV**. (d. 650).
181. **Dongard**.
182. K. **Eugene V**. (d. 692).
183. **Findan**.
184. K. **Eugene VII**. (d. 721), Spondan.
185. K. **Effinus** (d. 761), Fergina.
186. K. **Achaius** (d. 819), Fergusia.
187. K. **Alpin** (d. 842).

SOVEREIGNS OF SCOTLAND

The sovereigns of Scotland are taken from *The Scottish Royal Dynasties 842-1625*.¹⁷¹ The dates in parenthesis represent the years of reign. There is a note on this chart which explains several things I have seen as errors. The note reads: Kings of Scotland were elected from the reigning King's relations, so succession passed from one branch to another. This would explain why it appears several members of one generation governed.

188. K. **Kenneth I.** (842-858), son of Alpin (187).
189. K. **Donald I.** (858-862)
190. K. **Constantine I.** (862-876).
191. K. **Aedh.** (876-878).
192. K. **Eocha** with **Giric.** (878-889).
193. K. **Donald II.** (889-900).
194. K. **Constantine II.** (900-943).
195. K. **Malcolm I.** (943-954).
196. K. **Indulf.** (954-962).
197. K. **Duf.** (962-966).
198. K. **Culen.** (966-971).
199. K. **Kenneth II.** (971-995).
200. K. **Constantine III.** (995-997).
201. K. **Kenneth III.** (997-1005).
202. K. **Malcolm II.** (1005-1034).
203. K. **Duncan I.** (1034-1040), Sybil.
204. K. **Macbeth.** (1040-1057), (1) Gillecomgain and (2) Gruoch.
205. K. **Lulach.** (1057-1058).
206. K. **Malcolm III.** (1058-1093), (1) Ingibiorg and (2) Margaret.
207. K. **Donald III.** (1093-1097) (deposed May-Nov 1094).
208. K. **Duncan II.** (May-Nov 1094), Eytheireda.
209. K. **Edgar.** (1097-1107).
210. K. **Alexander I.** (1107-1124).
211. K. **David I.** (1124-1153), Matilda.
212. K. **Malcolm IV.** (1153-1165).
213. K. **William I 'The Lion'.** (1165-1214), Ermengarde.
214. K. **Alexander II.** (1214-1249), (1) Joan and (2) Mary.
215. K. **Alexander III.** (1249-1286), (1) Margaret and (2) Yolande.
216. Q. **Margaret.** (1286-1290). (The period between 1290 and 1292 does not show who reigned.)
217. K. **John Balliol.** (1292-1296), Isobel. (The period between 1296 and 1306 does not show who reigned. It also shows that Edward Balliol, son of John, reigned for periods between 1332-1356 and died in 1363).
218. K. **Robert I. (The Bruce)** (1306-1329), (1) Isobel and (2) Elizabeth.
219. K. **David II.** (1329-1371), (1) Joanna and (2) Margaret.
220. K. **Robert II.** (1371-1390), (1) Elizabeth Mure and (2) Euphemia.
221. K. **Robert III.** (1390-1406), Annabella Drummond.

¹⁷¹ The sovereigns of Scotland are taken from *The Scottish Royal Dynasties 842-1625* as illustrated on charts available on the British Monarchy's Official Website at www.royal.gov.uk.

222. K. **James I.** (1406-1437), Joan Beaufort.
 223. K. **James II.** (1437-1460), Mary.
 224. K. **James III.** (1460-1488), Margaret.
 225. K. **James IV.** (1488-1513), Margaret.
 226. K. **James V.** (1513-1542), (1) Madeleine and (2) Mary.
 227. Q. **Mary** (also known as *Mary, Queen of Scots*) (1542-1567), (1) Francis II, (2) Lord Henry Darnley and (3) James. (Mary became Queen when she was just six days old. She was deposed as Queen in 1567 and was executed in 1587).
 228. K. **James VI.** (1567-1625), Anne.

SOVEREIGNS OF GREAT BRITAIN

228. K. James I. (1603-1625), Anne. (This King James was known as *King James VI of Scotland* when he reigned over that country from 1567 to 1625. He was known in England as *King James I* when he also ruled that country from 1603 to 1625. He was the first King over both Scotland and England. It was under this King's rule that a NEW translation of the Bible occurred, which became known as the Authorised King James' Version of the Bible (also known as ***KJV Bible***)).

229. K. **Charles I.** (1625-1649), Henrietta Maria.
 230. K. **Charles II.** (1649-1685), Catherine.
 231. K. **James II.** (1685-1688), (1) Anne Hyde and (2) Mary.
 232. K. **William III and Mary II.** (William and Mary) (1689-1702).
 233. Q. **Anne.** (1702-1714).
 234. K. **George I.** (1714-1727), Sophia.
 235. K. **George II.** (1727-1760), Caroline.
 236. K. **George III.** (1760-1820), Sophia Charlotte.
 237. K. **George IV.** (1820-1830), Caroline.
 238. K. **William IV.** (1830-1837), Adelaide.
 239. Q. **Victoria** (b. 1819, 1837-1901), Prince Albert of Saxe-Coburg & Gotha.
 240. K. **Edward VII.** (b. 1841, 1901-1910), Princess Alexandra.
 241. K. **George V.** (b. 1865, 1910-1936), Princess Mary.
 242. K. **George VI.** (b. 1895, 1936-1952), Lady Elizabeth Bowes-Lyon (Queen Elizabeth - The Queen Mother).
 243. Q. **Elizabeth II.**¹⁷² (b. 1926, 1952 to Present), Philip, Duke of Edinburgh.

Please make a mental note of one thing. Anyone who does genealogy and can tie to these lines (the royal lines of England, Scotland, and Ireland) can also find their lineage going all the way back to Adam and Eve. As a people, the world is truly blessed through Abraham, Genesis 22:18 *"In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."*

¹⁷² Additions and corrections have been made based on up-to-date research from The British Monarchy's Official Web Site at www.royal.gov.uk.



VQP



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