

A scenic landscape featuring a calm lake that perfectly reflects the sky and the surrounding greenery. The sky is a vibrant blue, filled with large, fluffy white clouds. The shoreline is lined with a variety of trees, including tall evergreens and leafy deciduous trees. In the foreground, several bright pink flowers with yellow centers are in focus, adding a touch of color to the scene.

**Jeremiah's**

**Mystery**

*Rev. Charles E. Darnell, PhD*



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## Scripture quotations

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

## A Question From the Book of Jeremiah

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

Under the covenant that God made with Abraham, there is the promise of land that is to be the promised land of "milk and honey" that God gave to His people. This covenant is carried forward to the son of Abraham, Isaac and then from Isaac to Isaac's son Jacob. Jacob ends up having children by four women and the 12 male children form the respective tribes of Israel. Israel is the new name given to Jacob. By God's plan, Joseph is sold by his brothers into slavery and carried off to Egypt. Once again, by God's plan, Joseph becomes the governor over all of Egypt. Then the offspring of Israel are forced to seek food from Egypt because of a famine and, unbeknownst to them, must seek this food from their brother Joseph. As a result of these actions, Israel is brought to Egypt, where he dies, but first he gets to see his beloved son Joseph and he greets his two grandsons that he adopts as his own sons. By this one action, we see the name Joseph being removed from many places and stories pertaining to the tribes of Israel, however the names of his two sons, Manasseh and Ephraim, are added in place of their father Joseph's name. So, at this point, we now have thirteen tribes that make up the tribes of Israel.

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

to; Levi - 70 years to; Amram - 61 years to; Moses. We must add about 100 years for Moses to begin writing the first five books of the Bible. Added together that is a total of 2075 years between the time of Adam and the writing by Moses. And yet, with the passing of that much time, God saw to it that the story was recorded for mankind to have and to know!

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

If we look through the two books of Chronicles, we find a listing for and the actions of the kings who ruled over Israel from King Saul to King Zedekiah. When we transfer some things from Chronicles over to the book of Jeremiah, we find the climax of many years of bad kings who did not follow the rules of the living God of Abraham, Isaac and Jacob. Chronicles will provide for us the age and actions of the king, but Jeremiah shows us the heart of these last five kings over Israel and the beginning of the seventy years of exile in Babylon for the nation of Judah. We should know the disappointment that God had experienced from the nation of Israel, why he gave the house of Israel a bill of divorce, and scattered the ten northern tribes of the full nation of Israel. I have attempted in my writings to provide information that illustrates the difference between the northern kingdom of Israel and the southern kingdom of Judah. From the book of Hosea, we know that God gave Israel a bill of divorce and scattered them. The question that I would like to answer through the writings of this book is: Where are the ten northern tribes of Israel today? I probably should ask a second question concerning these ten northern tribes: Are they following God's rules or are they still worshipping their idols and their pagan beliefs? It is the violation of God's rules that caused Israel to be scattered in the first place!

# Reign of the Kings of Israel and Judah

We opened our story from the book of Jeremiah with the statement that there were three main kings of Judah dealt with in the book of Jeremiah. Carrying that further the statement was made that actually there were five kings of Judah that were dealt with under the commission that was given to Jeremiah. My attempt is to get you, the reader, interested enough to read and understand why God became so enraged with the two nations of Israel and Judah, God's chosen people, that He gave Israel a divorce and cast them out of their land and scattered them. Without having to repeat the entire history of the kings of God's people through the books of 1st and 2nd Samuel and 1st and 2nd Kings, let's recap who the kings were and the information we know about them from the Bible. By doing so, we should be able to have some understanding why God was upset to the point of divorcing Israel and having them exiled by the Assyrians. Judah also worshiped idols and sinned against God until He finally exiled Judah for seventy years in Babylon. So, the fact of the matter, in the statement made, should be that we must look at all the kings of both Israel and Judah to understand how they were leading the people. We will first view the kings of Israel because they were cast off prior to Judah being taken to Babylon.

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 Jerohoam 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 Jerohoam 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*

There is an interesting statement that needs to be inserted at this juncture in our study. Notice what is said in 2 Kings 17:6-23, <sup>6</sup> *In the ninth year of Hoshea, the king of Assyria captured Samaria, and he carried the Israelites away to Assyria and placed them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes. <sup>7</sup> And this occurred because the people of Israel had sinned against the Lord their God, who had brought them up out of the land of Egypt from under the hand of Pharaoh king of Egypt, and had feared other gods <sup>8</sup> and walked in the customs of the nations whom the Lord drove out before the people of Israel, and in the customs that the kings of Israel had practiced. <sup>9</sup> And the people of Israel did secretly against the Lord their God things that were not right. They built for themselves high places in all their towns, from watchtower to fortified city. <sup>10</sup> They set up for themselves pillars and Asherim on every high hill and under every green tree, <sup>11</sup> and there they made offerings on all the high places, as the nations did whom the Lord carried away before them. And they did wicked things, provoking the Lord to anger, <sup>12</sup> and they served idols, of which the Lord had said to them, “You shall not do this.” <sup>13</sup> Yet the Lord warned Israel and Judah by every prophet and every*

seer, saying, “Turn from your evil ways and keep my commandments and my statutes, in accordance with all the Law that I commanded your fathers, and that I sent to you by my servants the prophets.”

<sup>14</sup> But they would not listen, but were stubborn, as their fathers had been, who did not believe in the Lord their God. <sup>15</sup> They despised his statutes and his covenant that he made with their fathers and the warnings that he gave them. They went after false idols and became false, and they followed the nations that were around them, concerning whom the Lord had commanded them that they should not do like them. <sup>16</sup> And they abandoned all the commandments of the Lord their God, and made for themselves metal images of two calves; and they made an Asherah and worshiped all the host of heaven and served Baal. <sup>17</sup> And they burned their sons and their daughters as offerings and used divination and omens and sold themselves to do evil in the sight of the Lord, provoking him to anger. <sup>18</sup> Therefore the Lord was very angry with Israel and removed them out of his sight. None was left but the tribe of Judah only.

<sup>19</sup> Judah also did not keep the commandments of the Lord their God, but walked in the customs that Israel had introduced. <sup>20</sup> And the Lord rejected all the descendants of Israel and afflicted them and gave them into the hand of plunderers, until he had cast them out of his sight.

<sup>21</sup> When he had torn Israel from the house of David, they made Jeroboam the son of Nebat king. And Jeroboam drove Israel from following the Lord and made them commit great sin. <sup>22</sup> The people of Israel walked in all the sins that Jeroboam did. They did not depart from them, <sup>23</sup> until the Lord removed Israel out of his sight, as he had spoken by all his servants the prophets. **So Israel was exiled from their own land to Assyria until this day.** (ESV)

It is a well-known fact that Judah 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 now give a complete listing of the kings of Judah, including the three kings who ruled over both the house of Israel and the house of Judah.

## KINGDOM OF JUDAH

(Dynasty a continuation of David’s house.)

- 1) Saul Anointed by Samuel, 1 Sam 10:1. Was thirty years old when he became king and ruled for forty-two years, 1 Sam 13:1. Rejected by God as king of Israel, 1 Sam 15:26.
- 2) David Anointed by the elders at Hebron, 2 Sam 5:3. Was thirty years old when he became the king and ruled for forty years, 2 Sam 5:4. Brought the Ark to Jerusalem. David had done what was right in the eyes of the LORD and had not failed to keep any of the LORD’s commands all the days of his life—except in the case of Uriah the Hittite.
- 3) Solomon Anointed by Zadok the priest at Gihon, 1 Ki 1:39. Reigned in Jerusalem for forty years, 1 Ki 11:42. Solomon built the temple, however, in his old age his wives led him astray, 1 Ki 11:3-4. Because of his sins the kingdom was to be torn away from him. God addressed Solomon and his sins: <sup>11</sup> Therefore the Lord said to Solomon, “Since this has been your practice and you have not kept my covenant and my statutes that I have commanded you, I will surely tear the kingdom from you and will give it to your servant. <sup>12</sup> Yet for the sake of David your father I will not do it in your days, but I will tear it out of the hand of your son. <sup>13</sup> However, I will not tear away all the

*kingdom, but I will give one tribe to your son, for the sake of David my servant and for the sake of Jerusalem that I have chosen.”* 1 Kings 11:11-13 (ESV)

- 4) Rehoboam Succeeded Solomon as king, 1 Ki 11:43. Split of the kingdom, 1 Ki 12:23-24. Was forty-one years old when became king and ruled for 17 years, 1 Ki 14:21. Judah did evil in the eyes of the LORD, 1 Ki 14:22.
- 5) Abijah Became king of Judah in the eighteenth year of the reign of Jeroboam, 1st king of Israel (northern kingdom), 1 Ki 15:1. Reigned three years, 1 Ki 15:2. Committed all the sins of his father, 1 Ki 15:3.
- 6) Asa Became king of Judah in the twentieth year of the reign of Jeroboam, 1 Ki 15:9. Ruled for forty one years, 1 Ki 15:10. Did right in the eyes of the LORD, 1 Ki 15:11.
- 7) Jehoshaphat Became king of Judah in the fourth year of Ahab, 1 Ki 22:41. Was thirty-five years old when he became king and reigned for twenty-five years, 1 Ki 22:42. He did what was right in the eyes of the LORD, 1 Ki 22:43.
- 8) Jehoram Began his reign in the fifth year of Joram, 2 Ki 8:16. Was thirty-two years old when he became king and reigned for eight years, 2 Ki 8:17. Did evil as in the ways of king Ahab of Israel, 2 Ki 8:18.
- 9) Ahaziah Became king of Judah in the twentieth year of Joram, 2 Ki 8:25. Was twenty-two years old and reigned for one year, 2 Ki 8:26. He walked in the ways of the house of Ahab, and did evil in the sight of the LORD, 2 Ki 8:27. Died at Megiddo, 2 Ki 9:27.
- 10) Athaliah Only queen over Judah. <sup>1</sup> *Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal family.* <sup>2</sup> *But Jehosheba, the daughter of King Joram, sister of Ahaziah, took Joash the son of Ahaziah and stole him away from among the king's sons who were being put to death, and she put him and his nurse in a bedroom. Thus they hid him from Athaliah, so that he was not put to death.* <sup>3</sup> *And he remained with her six years, hidden in the house of the Lord, while Athaliah reigned over the land.* 2 Ki 11:1-3 (ESV) Killed the royal family, 2 Ki 11:1. Ruled for six years, 2 Ki 11:3.
- 11) Joash Began his reign in the seventh year of Jehu, 2 Ki 12:1. Was seven years old (2 Ki 11:21) and reigned for forty years, 2 Ki 12:1. Did right in the eyes of the LORD, but did not remove the high places, 2 Ki 12:2-3. Assassinated by his officials, 2 Ki 12:20.
- NOTE:** Be careful at this point. The names Joash and Jehoash seem to be interchangeable in Hebrew and King Joash was king of Judah and King Jehoash was king of Israel.
- 12) Amaziah <sup>1</sup> *In the second year of Joash the son of Joahaz, king of Israel, Amaziah the son of Joash, king of Judah, began to reign.* <sup>2</sup> *He was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem.* 2 Ki 14:1-2 (ESV) Did right in the eyes of the LORD, 2 Ki 14:3. The high places, however, were not removed, 2 Ki 14:4. Killed at Lachish, 2 Ki 14:29.

- 13) Azariah (Uzziah) Began his reign in the twenty-seventh year of Jeroboam, 2 Ki 15:1. Was sixteen years old and reigned for fifty-two years, 2 Ki 15:2. He did what was right in the eyes of the LORD, 2 Ki 15:3. The high places, however were not removed, 2 Ki 15:4.
- 14) Jotham Began his reign in the second year of Pekah, 2 Ki 15:32. Was twenty-five years old and reigned for sixteen years, 2 Ki 15:33. Did right in the eyes of the LORD, 2 Ki 15:34. However, the high places were not removed, 2 Ki 15:35.
- 15) Ahaz (Achaz) Began his reign in the seventeenth year of Pekah, 2 Ki 16:1. Was twenty years old and reigned for sixteen years, 2 Ki 16:2. Did evil in the eyes of the LORD. He walked in the ways of the kings of Israel and even sacrificed his son in the fire, 2 Ki 16:3.
- 16) Hezekiah Began his reign in the third year of Hoshea, 2 Ki 18:1. Was twenty-five years old and reigned for twenty-nine years, 2 Ki 18:2. <sup>3</sup> *And he did what was right in the eyes of the Lord, according to all that David his father had done.* <sup>4</sup> *He removed the high places and broke the pillars and cut down the Asherah. And he broke in pieces the bronze serpent that Moses had made, for until those days the people of Israel had made offerings to it (it was called Nehushtan).* <sup>5</sup> *He trusted in the Lord, the God of Israel, so that there was none like him among all the kings of Judah after him, nor among those who were before him.* <sup>6</sup> *For he held fast to the Lord. He did not depart from following him, but kept the commandments that the Lord commanded Moses.* 2 Kings 18:3-6 (ESV)

**NOTICE:** Make a mental note that we are in the reign of Hoshea as the last king of Israel and Hezekiah as king of Judah. In order to make this perfectly clear, I am going to insert the reasons that God was highly upset with both Israel and with Judah. The following verses are taken from the 17th chapter of 2nd Kings, verses 6 through 23, <sup>6</sup> *In the ninth year of Hoshea, the king of Assyria captured Samaria, and he carried the Israelites away to Assyria and placed them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes.*

<sup>7</sup> *And this occurred because the people of Israel had sinned against the Lord their God, who had brought them up out of the land of Egypt from under the hand of Pharaoh king of Egypt, and had feared other gods* <sup>8</sup> *and walked in the customs of the nations whom the Lord drove out before the people of Israel, and in the customs that the kings of Israel had practiced.* <sup>9</sup> *And the people of Israel did secretly against the Lord their God things that were not right. They built for themselves high places in all their towns, from watchtower to fortified city.* <sup>10</sup> *They set up for themselves pillars and Asherim on every high hill and under every green tree,* <sup>11</sup> *and there they made offerings on all the high places, as the nations did whom the Lord carried away before them. And they did wicked things, provoking the Lord to anger,* <sup>12</sup> *and they served idols, of which the Lord had said to them, “You shall not do this.”* <sup>13</sup> *Yet the Lord warned Israel and Judah by every prophet and every seer, saying, “Turn from your evil ways and keep my commandments and my statutes, in accordance with all the Law that I commanded your fathers, and that I sent to you by my servants the prophets.”*

<sup>14</sup> *But they would not listen, but were stubborn, as their fathers had been, who did not believe in the Lord their God.* <sup>15</sup> *They despised his statutes and his covenant that he made with their fathers and the warnings that he gave them. They went after false idols and became false, and they followed the nations that were around them, concerning whom the Lord had commanded them that they should not do like them.*

<sup>16</sup> *And they abandoned all the commandments of the Lord their God, and made for themselves*

*metal images of two calves; and they made an Asherah and worshiped all the host of heaven and served Baal.* <sup>17</sup> *And they burned their sons and their daughters as offerings and used divination and omens and sold themselves to do evil in the sight of the Lord, provoking him to anger.*

<sup>18</sup> *Therefore the Lord was very angry with Israel and removed them out of his sight. None was left but the tribe of Judah only.* <sup>19</sup> **Judah** *also did not keep the commandments of the Lord their God, but walked in the customs that Israel had introduced.* <sup>20</sup> *And the Lord rejected all the descendants of Israel and afflicted them and gave them into the hand of plunderers, until he had cast them out of his sight.*

<sup>21</sup> *When he had torn Israel from the house of David, they made Jeroboam the son of Nebat king. And Jeroboam drove Israel from following the Lord and made them commit great sin.* <sup>22</sup> *The people of Israel walked in all the sins that Jeroboam did. They did not depart from them,* <sup>23</sup> *until the Lord removed Israel out of his sight, as he had spoken by all his servants the prophets. **So Israel was exiled from their own land to Assyria until this day.*** 2 Kings 17:6-23 (ESV)

Here is my question! What is the difference between Israel or Judah, at the time these verses were recorded, compared to the United States of America today? We have people who believe that the stories in the Bible are myths or at the very least fabricated tales. Americans today do not follow God's commandments, nor honor His feasts days. They do not believe that all the weather situations going on around the world are anything more than global warming. They listen to these new false idols of science, health, global warming, climate control and artificial intelligence as their gods. These new gods are to be worshipped because they predict the new truth. Mankind is the ruler of their own situation and not the Living Most High God who created mankind in the first place. America, and the entire world, is on a collision course with God Almighty, set by our own self interest, stubborn pride and plain old fashion greed.

I'll now get back to our list of the kings of Judah. There are only two more kings to address prior to reaching the last five that we are dealing with in the book of Jeremiah.

17) Manasseh Was twelve years old when he became king and ruled for fifty-five years, 2 Ki 21:1. He did evil in the eyes of the LORD, 2 Ki 21:2. <sup>3</sup> *For he rebuilt the high places that Hezekiah his father had destroyed, and he erected altars for Baal and made an Asherah, as Ahab king of Israel had done, and worshiped all the host of heaven and served them.* <sup>4</sup> *And he built altars in the house of the Lord, of which the Lord had said, "In Jerusalem will I put my name."* <sup>5</sup> *And he built altars for all the host of heaven in the two courts of the house of the Lord.* <sup>6</sup> *And he burned his son as an offering and used fortune-telling and omens and dealt with mediums and with necromancers. He did much evil in the sight of the Lord, provoking him to anger.* <sup>7</sup> *And the carved image of Asherah that he had made he set in the house of which the Lord said to David and to Solomon his son, "In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name forever.* <sup>8</sup> *And I will not cause the feet of Israel to wander anymore out of the land that I gave to their fathers, **if only they will be careful to do according to all that I have commanded them, and according to all the Law that my servant Moses commanded them.*** <sup>9</sup> *But they did not listen, and Manasseh led them astray to do more evil than the nations had done whom the Lord destroyed before the people of Israel.* 2 Kings 21:3-9 (ESV)

18) Amon Was twenty-two years old and ruled for only two years, 2 Ki 21:19. He did evil in the eyes of the LORD, 2 Ki 21:20. <sup>21</sup> *He walked in all the way in which his father walked and served the idols that his father served and worshiped them.* <sup>22</sup> *He abandoned the*

*Lord, the God of his fathers, and did not walk in the way of the Lord. <sup>23</sup> And the servants of Amon conspired against him and put the king to death in his house. <sup>24</sup> But the people of the land struck down all those who had conspired against King Amon, and the people of the land made Josiah his son king in his place. 2 Kings 21:21-24 (ESV)*

We are now to the five kings that the prophet Jeremiah addresses in his book. Here are the record of those five kings from the 2nd book of Kings.

- 19) Josiah Was eight years old when he began to rule in Jerusalem and he reigned for thirty-one years, 2 Ki 22:1. *<sup>2</sup> And he did what was right in the eyes of the Lord and walked in all the way of David his father, and he did not turn aside to the right or to the left. 2 Kings 22:2 (ESV)* The book of the law was found and read to King Josiah and he tore his robes, 2 Ki 22:11. *<sup>16</sup> Thus says the Lord, Behold, I will bring disaster upon this place and upon its inhabitants, all the words of the book that the king of Judah has read. <sup>17</sup> Because they have forsaken me and have made offerings to other gods, that they might provoke me to anger with all the work of their hands, therefore my wrath will be kindled against this place, and it will not be quenched. <sup>18</sup> But to the king of Judah, who sent you to inquire of the Lord, thus shall you say to him, Thus says the Lord, the God of Israel: Regarding the words that you have heard, <sup>19</sup> because your heart was penitent, and you humbled yourself before the Lord, when you heard how I spoke against this place and against its inhabitants, that they should become a desolation and a curse, and you have torn your clothes and wept before me, I also have heard you, declares the Lord. <sup>20</sup> Therefore, behold, I will gather you to your fathers, and you shall be gathered to your grave in peace, and your eyes shall not see all the disaster that I will bring upon this place.’ ” And they brought back word to the king. 2 Kings 22:16-20 (ESV)* King Josiah renewed the covenant between God and the people of Jerusalem, *<sup>3</sup> And the king stood by the pillar and made a covenant before the Lord, to walk after the Lord and to keep his commandments and his testimonies and his statutes with all his heart and all his soul, to perform the words of this covenant that were written in this book. And **all the people joined in the covenant.** 2 Kings 23:3 (ESV)*
- 20) Jehoahaz (Shallum) Was twenty-three when he became king and reigned for three months, 2 Ki 23:31. It should be quite obvious that with only a three month rule this king was surly one who did evil in the sight of the LORD. So it is recorded as such in 2 Ki 23:32. *<sup>34</sup> And Pharaoh Neco made Eliakim the son of Josiah king in the place of Josiah his father, and changed his name to Jehoiakim. But he took Jehoahaz away, and he came to Egypt and died there. 2 Kings 23:34 (ESV)*
- 21) Jehoiakim (Eliakim) Was twenty-five years old and ruled in Jerusalem for eleven years, 2 Ki 23:36. He did evil in the eyes of the LORD, 2 Ki 23:37. *<sup>2</sup> And the Lord sent against him bands of the Chaldeans and bands of the Syrians and bands of the Moabites and bands of the Ammonites, and sent them against Judah to destroy it, according to the word of the Lord that he spoke by his servants the prophets. <sup>3</sup> Surely this came upon Judah at the command of the Lord, to remove them out of his sight, for the sins of Manasseh, according to all that he had done, <sup>4</sup> and also for the innocent blood that he had shed. For he filled Jerusalem with innocent blood, and the Lord would not pardon. 2 Kings 24:2-4 (ESV)*
- 22) Jehoiachin Was eighteen years old when he became king and he reigned for three months, 2 Ki

(Coniah) 24:8. Did evil in the eyes of the LORD, 2 Ki 24:9. Taken to Babylon, 2 Ki 24:15. One more fact pertaining to Jehoiachin. This is found in the 25th chapter of 2nd Kings: *<sup>27</sup> And in the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh day of the month, Evil-merodach king of Babylon, in the year that he began to reign, graciously freed Jehoiachin king of Judah from prison. <sup>28</sup> And he spoke kindly to him and gave him a seat above the seats of the kings who were with him in Babylon. <sup>29</sup> So Jehoiachin put off his prison garments. And every day of his life he dined regularly at the king's table, <sup>30</sup> and for his allowance, a regular allowance was given him by the king, according to his daily needs, as long as he lived.* 2 Kings 25:27-30 (ESV)

23) Zedekiah (Mattaniah) Was twenty-one years old when he became king and he reigned for eleven years, 2 Ki 24:18. He did evil in the eyes of the LORD, 2 Ki 24:19. *<sup>6</sup> Then they captured the king and brought him up to the king of Babylon at Riblah, and they passed sentence on him. <sup>7</sup> They slaughtered the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah and bound him in chains and took him to Babylon.* 2 Kings 25:6-7 (ESV)

Well, what happened to the city of Jerusalem? We find that recorded in 2 Ki 25:10-12, *<sup>10</sup> And all the army of the Chaldeans, who were with the captain of the guard, broke down the walls around Jerusalem. <sup>11</sup> And the rest of the people who were left in the city and the deserters who had deserted to the king of Babylon, together with the rest of the multitude, Nebuzaradan the captain of the guard carried into exile. <sup>12</sup> But the captain of the guard left some of the poorest of the land to be vinedressers and plowmen.* 2 Kings 25:10-12 (ESV)

I guess the next question that could be asked would be: Why am I so worried about what happened to the kings of Israel and Judah and all the people? Perhaps it is because I see a parallel between those two houses of the nation of Israel and the United States of America. Our line of presidents represent the leaders of the nation. They should be our models for society as a whole, and should, with all due respect, follow the guidance of the framers who formed our Constitution. Our Constitution is based on Judo-Christian principals and provides the framework for the freedom we have in this nation. I served in a blue uniform of the United States Air Force for a period of twenty-seven years defending the rights of the people in this nation. That included acting as a representative of our country and what we believe in, in every country where I served or visited. I am a Bible Believer who has gone through the fire, so to speak, of testing and had to swallow the hard pill that what I had been taught all my life was not what Jesus taught. I was following a counterfeit religion that in some portions overstepped the bounds of serving my Lord and Savior, Jesus the Christ. It becomes a very sad day when you fully realize the United States, that you love so dearly, is going down the same path that the house of Israel and the house of Judah went down. We have thrown off the teachings of the Ten Commandments! We never accepted the instructions to observe God's feast days! We allowed Constantine to dictate to the world that the holy day for worship would be Sunday instead of the Sabbath of the Lord which occurs on the seventh day, that means Saturday. We have listened to false prophets teach us that it is okay to worship on Sunday. Sunday is the day named for the worship of the sun god, which is very, very pagan in its base. We have one national law that has been on the books, repealed, and now facing a strong push to put it back on the law books. Read through these statements on these kings that did evil in the eyes of the LORD. Everyone of those kings, where you find the spilling of innocent blood or the sacrifice of their sons and daughters is just a Biblical example of the killing of children by an abortion. For any president, vice-president, governor, mayor or other person in a position of authority to support murder is the same as a named king of Israel or Judah who basically did the same thing and basically

assisted in the disrespect of God in following His laws and His decrees! History does repeat itself and the history is already on the books. Have we learned from history or must we go through a traumatic period to finally understand? Can't you get it through your head that the floods, fires, storms, earthquakes and tsunamis are all a matter of God trying to get our attention and to have us humble ourselves, repent and return to the ways and laws of our God. Why must we destroy ourselves just to please some evil spirit who desires to be accepted as a god? Seriously, that is not the goal that the Living God has for anyone! Do you want to break the spell that Satan, or one of his unclean spirits, had on you? It is a simple matter. Speak directly to the unclean spirit that the facts are already recorded. Satan was fired from his position as the third principal angel of heaven, cast to the second heaven as his present domain, but will be bound and cast into the lake of fire for ever and ever. That is Satan's own record and he doesn't like you reminding him of his own downfall. He just wants you to make your downfall and follow him. Sad, sad day when any person takes that step.

But, look at our current administration of leadership. We have a president who has been declared by the Pope himself as being a good Catholic, not a good Christian. For years and years, those of the Catholic faith have been PRO-LIFE and not pro-choice. Yet, here is our president supporting the position of the abortion crowd and the PRIDE crowd. I guess it is all a matter of getting votes! It surely isn't what many Catholics believe. Then we have our vice-president who is of Indian descent. India has so many false gods and idols that you could almost have a different one for each and every day of the year. What, pray tell, has that woman done in two full years of being in office? Then look at the left wing Democrats who believe that the wild fires and floods are caused by global warming and that electric cars will solve that problem. Hey, listen, they can't even get it to rain so the Colorado River will be flowing strongly again so Lake Mead will refill. How will their electric cars fix that?

Now, we have a new way to buy votes from the young college age crowd. Take money out of the coffers of the land and give it to college kids to repay their student loan debt. Where is my benefit? I was forced by a court order, in a divorce, to have the money in either savings, or an insurance policy in the event I died prior to my daughter getting through college. That took a lot on my part to have those funds available to pay the University of Kentucky for four years of schooling. What has happened to responsibility? Have we, the older members of our society, failed to train our children into accepting responsibility? Maybe we should go back to a military draft that every person, male and female, must serve two years in the military when they reach the age of eighteen. We could keep the current maximum age for entering military service at 35. At some point between 18 and 35 you would be called to serve two years of military duty. That would do several things. First, it would most certainly teach every young adult responsibility. This would be a teaching of responsibility to themselves, to the community and to the nation as a whole. At the same time, it would cover the needs for a strong defense force.

These are just a few reasons for studying and understanding God's Word and the teaching of the Bible. Oh, I forgot one! This understanding means the entire Bible, not just the New Testament.

## Mapping the Book of Jeremiah

We have seen that the prophet Jeremiah was to deal with the last five kings of Judah. However, we should also understand the assignment given directly to Jeremiah from God. We see in Chapter 1, in two places, that God tells Jeremiah that he is appointed over nations and kingdoms. Notice that nations and kingdoms are both plural in their form, meaning multiple or more than one. These two references are in verses 5b, *I appoint you as a prophet over nations*, and 10a, *I appoint you over nations and kingdoms*. In continuing through the first chapter of the book of Jeremiah, we find additional information concerning these nations and kingdoms in verse 16, *I will pronounce my judgments on my people because of their wickedness in forsaking me, in burning incense to other gods and in worshiping what their hands have made*. Jer 1:16 (NIV) If God is pronouncing judgments on His people who are His people? Didn't God choose and select the nation of Israel as His people? Basically speaking, didn't God select Abraham as the father/leader of this special group of people?

In our present day, today, there are many individuals who proclaim that they are New Covenant believers and do not need to know or understand anything in the Old Testament because it is no longer relevant. They declare that the writings in the Old Testament are myths and outdated. Just for the sake of learning, let's review some of the basics pertaining to Abraham. For this, we must return to the first book in the Bible, Genesis—or beginning, and review some statements made by God to Abraham. Let us look at the call of Abram (Abraham's name prior to God changing his name to Abraham) in chapter twelve verses 1-3, *Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."* Gen 12:1-3 (ESV)

I have underlined four clauses in these verses. First, God tells Abram that he is to become a great nation. Second, God says that He will bless those who bless you (this great nation). Third, God will curse those who dishonor (curse) that nation. Finally, all the families of the earth will be blessed through this great nation. This last item has a two-fold message hidden in it. There is the earthly material blessing that the nations of the earth will receive. But, there is also the prophetic truth that all the earth would be blessed through the sacrifice that Jesus made on the cross which provides the free gift of eternal life by believing upon the name of the Son of God. Today, there is also the question of the land that God gave as an eternal possession to Abraham for his descendants. Verse 18 of chapter 15 in Genesis should answer that question, *On that day the Lord made a covenant with Abram, saying, "To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates,"* Gen 15:18 (ESV)

There is a second conformation of the covenant that God made with Abraham in the passages pertaining to the testing of Abraham with his son Isaac. Look at the following in Genesis 22:15-18, *And the angel of the Lord called to Abraham a second time from heaven and said, "By myself I have sworn, declares the Lord, because you have done this and have not withheld your son, your only son, I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice."* (ESV)

I indicated that there was a testing of Abraham. The test was that God spoke to Abraham and told him to go to a certain mountain and sacrifice his son Isaac, his son who would be the recipient of God's blessing upon a chosen people. Again, we see a dual meaning. Isaac was Abraham's only son through his wife Sarah. In directing Abraham to sacrifice Isaac, we can also see the prophetic meaning that God would not withhold His only Son, and God would allow Jesus to be sacrificed on the cross for

all of humanity in all generations, fulfilling the statements of the number of stars in the sky and the sand on the shore. Jesus would also be a descendant of King David as shown in my previous chapter.

Time to view another generation. Isaac married a distant cousin, Rebekah, and with two verses I can show that it was twenty years prior to Rebekah having a child. These two verses are in chapter 26 of Genesis, verse 20, <sup>20</sup> *and Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean of Paddan-aram, the sister of Laban the Aramean, to be his wife.* (ESV) Verse 26, <sup>26</sup> *Afterward his brother came out with his hand holding Esau's heel, so his name was called Jacob. Isaac was sixty years old when she bore them.* (ESV) The truth is stated that Isaac did not have children for twenty years after his marriage to Rebekah. There is another item of information that is provided in this verse. The names of twins are given and the second name is Jacob. This Jacob is the Jacob that we know as Israel, after God changed his name from Jacob to Israel. It is this Israel who is the father of the leaders of the twelve tribes. Prior to leaving the book of Genesis and returning to the book of Jeremiah, there is one more passage that I'd like for you to understand. This passage rests between the two given in chapter 25. Read with me verse 23 as God answers Rebekah about the movements in her womb, <sup>23</sup> *And the Lord said to her, "Two nations are in your womb, and two peoples from within you shall be divided; the one shall be stronger than the other, the older shall serve the younger."* (ESV)

With this information, we now know that the primary nations, the book of Jeremiah is referring to, are the house of Israel and the house of Judah. Even so, we can see the possibility of even a third nation coming into play with the statement made in verse 23 above. Let us continue with our study of Jeremiah.

Previously, I stated that there were three principal kings that Jeremiah had to deal with over the approximately forty years that he prophesied. These three were Josiah, Jehoiakim and Zedekiah. I have also stated that the book of Jeremiah presents a puzzle that mankind must work out to be able to follow the actions of these three principal kings. Pastor Mark Blitz has taken the time to arrange the chapters of the book of Jeremiah and place them in chronological order for each of these three kings. Just for a brief introduction, I'm providing Pastor Blitz's chronological sequence for these three kings. To understand the time line for each king, try reading the chapters in the order given.

King Josiah, chapters 1, 3, 14, 17, 11, 12, 9, 15, 16, 7, 18, 19, 2

King Jehoiakim, chapters 26, 27a, 25, 22, 45, 36, 13, 35, 4, 5, 6, 8, 10, 23

King Zedekiah, chapters 30, 31, 24, 29, 46, 47, 48, 49, 50, 51, 27b, 28, 21, 20, 37, 34, 33, 38, 32, 39, 40, 41, 42, 43, 44, 52

The wording of the book of Jeremiah not only illustrates why Jeremiah was called "the weeping prophet," but even more, the book of Jeremiah illustrates the devastating pain and breaking of God's heart over the actions of His chosen people. God is a God of mercy, but He is also a just God who outlined His rules and laws to His people. He warned them again and again of the results if they disobeyed these rules. I have attempted to provide knowledge to all who may happen across this work and read its pages. I have felt the presence of the Holy Spirit driving me forward to give another warning of the wrath of God that is to come because of mankind's rebellion against a living, loving God who created mankind. In this paragraph, I used two terms, (1) His chosen people and (2) His people. Let me be as clear as the Spirit of God will allow me to be. God's chosen people represent the whole house of Israel. We will address this term further as we go through the teachings of Jeremiah. His people are those who have accepted Christ as Lord and Savior in all lands and in all generations. The book of Jeremiah may be addressing the two nations of Israel and Judah, but the illustration is

meant to be a warning to all the people on earth who have been blessed in knowing the Lord Jesus as He went about instructing mankind to keep God's rules and laws. Look at your life and examine what is in your heart. Is it a love and personal relationship with Jesus or is it a false teaching, an idol, or are you living with a great sin? Only you and God truly know that answer. If you need to repent and turn back to God do it now, prior to the wrath to come. God will deal with all wickedness and unnatural sins. God will deal with those who spill innocent blood via the murders of innocent children in abortion clinics. God will also deal with those who live their life in sinful, perverted sexual acts. God will bring judgments, and everyone will have to answer to the actions that occurred in **their own life**. No priest, no Pope and no false god will represent you and defend you before a living God. You will stand alone, unless you have an advocate to be with you named Jesus, the Christ.

I feel led to present to you the words recorded in the book of Jeremiah as sharp, short jabs. I'll present God's statements as He stated them to Jeremiah. This will not be easy reading for some people. I have previously given you the important verses in chapter 1, therefore, this presentation will begin with chapter 2.

#### Chapter 2:

*<sup>4</sup> Hear the word of the Lord, O house of Jacob, and all the clans of the house of Israel. <sup>5</sup> Thus says the Lord: "What wrong did your fathers find in me that they went far from me, and went after worthlessness, and became worthless? (ESV)*

*<sup>7</sup> And I brought you into a plentiful land to enjoy its fruits and its good things. But when you came in, you defiled my land and made my heritage an abomination. <sup>8</sup> The priests did not say, 'Where is the Lord?' Those who handle the law did not know me; the shepherds transgressed against me; the prophets prophesied by Baal and went after things that do not profit. (ESV)*

*<sup>13</sup> for my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns that can hold no water. <sup>14</sup> "Is Israel a slave? Is he a homeborn servant? Why then has he become a prey? (ESV)*

*<sup>19</sup> Your evil will chastise you, and your apostasy will reprove you. Know and see that it is evil and bitter for you to forsake the Lord your God; the fear of me is not in you, declares the Lord God of hosts. <sup>20</sup> "For long ago I broke your yoke and burst your bonds; but you said, 'I will not serve.' Yet, on every high hill and under every green tree you bowed down like a whore. (ESV)*

*<sup>25</sup> Keep your feet from going unshod and your throat from thirst. But you said, 'It is hopeless, for I have loved foreigners, and after them I will go.' <sup>26</sup> "As a thief is shamed when caught, so the house of Israel shall be shamed: they, their kings, their officials, their priests, and their prophets, (ESV)*

*<sup>30</sup> In vain have I struck your children; they took no correction; your own sword devoured your prophets like a ravaging lion. (ESV)*

*<sup>34</sup> Also on your skirts is found the lifeblood of the guiltless poor; you did not find them breaking in. Yet in spite of all these things <sup>35</sup> you say, 'I am innocent; surely his anger has turned from me.' Behold, I will bring you to judgment for saying, 'I have not sinned.' (ESV)*

#### Chapter 3:

<sup>2</sup> *Lift up your eyes to the bare heights, and see! Where have you not been ravished? By the waysides you have sat awaiting lovers like an Arab in the wilderness. You have polluted the land with your vile whoredom.* (ESV)

<sup>6</sup> *The Lord said to me in the days of King Josiah: “Have you seen what she did, that faithless one, Israel, how she went up on every high hill and under every green tree, and there played the whore?”<sup>7</sup> And I thought, ‘After she has done all this she will return to me,’ but she did not return, and her treacherous sister Judah saw it.<sup>8</sup> She saw that for all the adulteries of that faithless one, Israel, I had sent her away with a decree of divorce. Yet her treacherous sister Judah did not fear, but she too went and played the whore.* (ESV)

<sup>11</sup> *And the Lord said to me, “Faithless Israel has shown herself more righteous than treacherous Judah.<sup>12</sup> Go, and proclaim these words toward the north, and say, “ ‘Return, faithless Israel, declares the Lord. I will not look on you in anger, for I am merciful, declares the Lord; I will not be angry forever.<sup>13</sup> Only acknowledge your guilt, that you rebelled against the Lord your God and scattered your favors among foreigners under every green tree, and that you have not obeyed my voice, declares the Lord.<sup>14</sup> Return, O faithless children, declares the Lord; for I am your master; I will take you, one from a city and two from a family, and I will bring you to Zion.<sup>15</sup> “ ‘And I will give you shepherds after my own heart, who will feed you with knowledge and understanding.<sup>16</sup> And when you have multiplied and increased in the land, in those days, declares the Lord, they shall no more say, “The ark of the covenant of the Lord.” It shall not come to mind or be remembered or missed; it shall not be made again.* (ESV)  
In verse 14, it sounds like there would be a remnant that returns if only one is taken from a city and two from a family. The shepherds in verse 15 would be righteous teachers to teach and train this remnant in God’s ways and rules.

<sup>18</sup> *In those days the house of Judah shall join the house of Israel, and together they shall come from the land of the north to the land that I gave your fathers for a heritage.<sup>19</sup> “ ‘I said, How I would set you among my sons, and give you a pleasant land, a heritage most beautiful of all nations. And I thought you would call me, My Father, and would not turn from following me.<sup>20</sup> Surely, as a treacherous wife leaves her husband, so have you been treacherous to me, O house of Israel, declares the Lord.’ ”* (ESV)  
There are many statements given by the major prophets of God that the two halves of the nation of Israel, the house of Judah and the house of Israel, will be rejoined and the nation of Israel will reside in the promised land given to the forefathers. We must remember what is recorded in 2 Ki 17:23 that **Israel was exiled and remains so, even to this day.**

Chapter 4:

<sup>1</sup> *“If you return, O Israel, declares the Lord, to me you should return. If you remove your detestable things from my presence, and do not waver,<sup>2</sup> and if you swear, ‘As the Lord lives,’ in truth, in justice, and in righteousness, then **nations** shall bless themselves in him, and in him shall they glory.”* (ESV)  
Notice in verse 2 that nations is in the plural form, therefore, there is more than one nation that makes up present day Israel (the northern kingdom, known as the Lost Ten Tribes, is one part and Judah, the southern kingdom, known as the Jews, is the other part).

<sup>18</sup> *Your ways and your deeds have brought this upon you. This is your doom, and it is bitter; it has reached your very heart.”* (ESV)

<sup>22</sup> *“For my people are foolish; they know me not; they are stupid children; they have no understanding. They are ‘wise’—in doing evil! But how to do good they know not.” (ESV)*

<sup>30</sup> *And you, O desolate one, what do you mean that you dress in scarlet, that you adorn yourself with ornaments of gold, that you enlarge your eyes with paint? In vain you beautify yourself. Your lovers despise you; they seek your life. (ESV)*

#### Chapter 5:

<sup>3</sup> *O Lord, do not your eyes look for truth? You have struck them down, but they felt no anguish; you have consumed them, but they refused to take correction. They have made their faces harder than rock; they have refused to repent.* <sup>4</sup> *Then I said, “These are only the poor; they have no sense; for they do not know the way of the Lord, the justice of their God.* <sup>5</sup> *I will go to the great and will speak to them, for they know the way of the Lord, the justice of their God.” But they all alike had broken the yoke; they had burst the bonds. (ESV)*

<sup>7</sup> *“How can I pardon you? Your children have forsaken me and have sworn by those who are not gods. When I fed them to the full, they committed adultery and trooped to the houses of whores. (ESV)*

<sup>18</sup> *“But even in those days, declares the Lord, I will not make a full end of you.* <sup>19</sup> *And when your people say, ‘Why has the Lord our God done all these things to us?’ you shall say to them, ‘As you have forsaken me and served foreign gods in your land, so you shall serve foreigners in a land that is not yours.’ ”* <sup>20</sup> *Declare this in the house of Jacob; proclaim it in Judah:* <sup>21</sup> *“Hear this, O foolish and senseless people, who have eyes, but see not, who have ears, but hear not. (ESV)*

<sup>30</sup> *An appalling and horrible thing has happened in the land:* <sup>31</sup> *the prophets prophesy falsely, and the priests rule at their direction; my people love to have it so, but what will you do when the end comes? (ESV)*

#### Chapter 6:

<sup>13</sup> *“For from the least to the greatest of them, everyone is greedy for unjust gain; and from prophet to priest, everyone deals falsely. (ESV)*

#### Chapter 7:

<sup>3</sup> *Thus says the Lord of hosts, the God of Israel: Amend your ways and your deeds, and I will let you dwell in this place. (ESV)*

<sup>6</sup> *if you do not oppress the sojourner, the fatherless, or the widow, or shed innocent blood in this place, and if you do not go after other gods to your own harm,* <sup>7</sup> *then I will let you dwell in this place, in the land that I gave of old to your fathers forever.* <sup>8</sup> *“Behold, you trust in deceptive words to no avail.* <sup>9</sup> *Will you steal, murder, commit adultery, swear falsely, make offerings to Baal, and go after other gods that you have not known,* <sup>10</sup> *and then come and stand before me in this house, which is called by my name, and say, ‘We are delivered!’—only to go on doing all these abominations? (ESV)*

<sup>18</sup> *The children gather wood, the fathers kindle fire, and the women knead dough, to make cakes for the queen of heaven. And they pour out drink offerings to other gods, to provoke me to anger. <sup>19</sup> Is it I whom they provoke? declares the Lord. Is it not themselves, to their own shame? (ESV)*

<sup>26</sup> *Yet they did not listen to me or incline their ear; but stiffened their neck. They did worse than their fathers. <sup>27</sup> “So you shall speak all these words to them, but they will not listen to you. You shall call to them, but they will not answer you. <sup>28</sup> And you shall say to them, ‘This is the nation that did not obey the voice of the Lord their God, and did not accept discipline; truth has perished; it is cut off from their lips.’ (ESV)*

#### Chapter 8:

<sup>6</sup> *I have paid attention and listened, but they have not spoken rightly; no man relents of his evil, saying, ‘What have I done?’ Everyone turns to his own course, like a horse plunging headlong into battle. (ESV)*

<sup>10</sup> *Therefore I will give their wives to others and their fields to conquerors, because from the least to the greatest everyone is greedy for unjust gain; from prophet to priest, everyone deals falsely. (ESV)*

<sup>12</sup> *Were they ashamed when they committed abomination? No, they were not at all ashamed; they did not know how to blush. Therefore they shall fall among the fallen; when I punish them, they shall be overthrown, says the Lord. (ESV)*

#### Chapter 9:

<sup>23</sup> *Thus says the Lord: “Let not the wise man boast in his wisdom, let not the mighty man boast in his might, let not the rich man boast in his riches, <sup>24</sup> but let him who boasts boast in this, that he understands and knows me, that I am the Lord who practices steadfast love, justice, and righteousness in the earth. For in these things I delight, declares the Lord.” (ESV)*

#### Chapter 10:

<sup>23</sup> *I know, O Lord, that the way of man is not in himself, that it is not in man who walks to direct his steps. <sup>24</sup> Correct me, O Lord, but in justice; not in your anger, lest you bring me to nothing. <sup>25</sup> Pour out your wrath on the nations that know you not, and on the peoples that call not on your name, for they have devoured Jacob; they have devoured him and consumed him, and have laid waste his habitation. (ESV)*

#### Chapter 11:

<sup>6</sup> *And the Lord said to me, “Proclaim all these words in the cities of Judah and in the streets of Jerusalem: Hear the words of this covenant and do them. <sup>7</sup> For I solemnly warned your fathers when I brought them up out of the land of Egypt, warning them persistently, even to this day, saying, Obey my voice. <sup>8</sup> Yet they did not obey or incline their ear, but everyone walked in the stubbornness of his evil heart. Therefore I brought upon them all the words of this covenant, which I commanded them to do, but they did not.” (ESV)*

<sup>10</sup> They have turned back to the iniquities of their forefathers, who refused to hear my words. They have gone after other gods to serve them. The house of Israel and the house of Judah have broken my covenant that I made with their fathers. <sup>11</sup> Therefore, thus says the Lord, Behold, I am bringing disaster upon them that they cannot escape. Though they cry to me, I will not listen to them. <sup>12</sup> Then the cities of Judah and the inhabitants of Jerusalem will go and cry to the gods to whom they make offerings, but they cannot save them in the time of their trouble. <sup>13</sup> For your gods have become as many as your cities, O Judah, and as many as the streets of Jerusalem are the altars you have set up to shame, altars to make offerings to Baal. (ESV)

#### Chapter 12:

<sup>14</sup> Thus says the Lord concerning all my evil neighbors who touch the heritage that I have given my people Israel to inherit: “Behold, I will pluck them up from their land, and I will pluck up the house of Judah from among them. <sup>15</sup> And after I have plucked them up, I will again have compassion on them, and I will bring them again each to his heritage and each to his land. <sup>16</sup> And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, ‘As the Lord lives,’ even as they taught my people to swear by Baal, then they shall be built up in the midst of my people. <sup>17</sup> But if any nation will not listen, then I will utterly pluck it up and destroy it, declares the Lord.” (ESV)

#### Chapter 13:

<sup>9</sup> “Thus says the Lord: Even so will I spoil the pride of Judah and the great pride of Jerusalem. <sup>10</sup> This evil people, who refuse to hear my words, who stubbornly follow their own heart and have gone after other gods to serve them and worship them, shall be like this loincloth, which is good for nothing. <sup>11</sup> For as the loincloth clings to the waist of a man, so I made the whole house of Israel and the whole house of Judah cling to me, declares the Lord, that they might be for me a people, a name, a praise, and a glory, but they would not listen. (ESV)

<sup>23</sup> Can an Ethiopian change the color of his skin? Can a leopard take away its spots? Neither can you start doing good, for you have always done evil. <sup>24</sup> “I will scatter you like chaff that is blown away by the desert winds. <sup>25</sup> This is your allotment, the portion I have assigned to you,” says the Lord, “for you have forgotten me, putting your trust in false gods. <sup>26</sup> I myself will strip you and expose you to shame. <sup>27</sup> I have seen your adultery and lust, and your disgusting idol worship out in the fields and on the hills. What sorrow awaits you, Jerusalem! How long before you are pure?” (NLT)

#### Chapter 14:

<sup>11</sup> The Lord said to me: “Do not pray for the welfare of this people. <sup>12</sup> Though they fast, I will not hear their cry, and though they offer burnt offering and grain offering, I will not accept them. But I will consume them by the sword, by famine, and by pestilence.” (ESV)

<sup>20</sup> We acknowledge our wickedness, O Lord, and the iniquity of our fathers, for we have sinned against you. <sup>21</sup> Do not spurn us, for your name’s sake; do not dishonor your glorious throne; remember and do not break your covenant with us. (ESV)

#### Chapter 15:

<sup>1</sup> Then the Lord said to me, “Though Moses and Samuel stood before me, yet my heart would not turn toward this people. Send them out of my sight, and let them go!” <sup>2</sup> And when they ask you, ‘Where shall we go?’ you shall say to them, ‘Thus says the Lord: “ ‘Those who are for pestilence, to pestilence, and those who are for the sword, to the sword; those who are for famine, to famine, and those who are for captivity, to captivity.’” <sup>3</sup> I will appoint over them four kinds of destroyers, declares the Lord: the sword to kill, the dogs to tear, and the birds of the air and the beasts of the earth to devour and destroy. <sup>4</sup> And I will make them a horror to all the kingdoms of the earth because of what Manasseh the son of Hezekiah, king of Judah, did in Jerusalem. (ESV) The Manasseh mentioned here is King Manasseh, the 17th king over Judah that was shown on page 9. Look at what it says about this king in the book of 2nd Kings: Manasseh led them astray to do more evil than the nations had done whom the Lord destroyed before the people of Israel. Is there any wonder why God is so upset with Judah if this is what Judah had become. To make a statement that this king led the people into performing even greater evil than the original pagan people who God destroyed says it all. Look also at the four destroyers that God will send upon Judah: They are (1) the sword to kill, (2) dogs to tear, (3) birds and (4) beasts of the earth to devour and destroy. Look at the next entry I make.

<sup>19</sup> Therefore thus says the Lord: “If you return, I will restore you, and you shall stand before me. If you utter what is precious, and not what is worthless, you shall be as my mouth. They shall turn to you, but you shall not turn to them.” (ESV)

#### Chapter 16:

Chapter 16 tells us much. We see some of the explanation why God is so upset over Judah. We also see a minor hint as to a portion of the mystery that rests in the book of Jeremiah. We saw in the verses pertaining to King Hezekiah, the 16th king of Judah, that God removed (exiled, divorced or scattered) Israel (2 Ki 17:23), <sup>3</sup> until the Lord removed Israel out of his sight, as he had spoken by all his servants the prophets. **So Israel was exiled from their own land to Assyria until this day.** Can you see the sentence in bold print that says Israel was exiled to this day? Where are they today? Where did the prophet Jeremiah plant and rebuild the promise God made to King David that there would always be a descendant of David’s lineage on the throne over Israel? Much of Chapter 16 will be carried over and used here.

<sup>10</sup> “And when you tell this people all these words, and they say to you, ‘Why has the Lord pronounced all this great evil against us? What is our iniquity? What is the sin that we have committed against the Lord our God?’” <sup>11</sup> then you shall say to them: ‘Because your fathers have forsaken me, declares the Lord, and have gone after other gods and have served and worshiped them, and have forsaken me and have not kept my law, <sup>12</sup> and because you have done worse than your fathers, for behold, every one of you follows his stubborn, evil will, refusing to listen to me. <sup>13</sup> Therefore I will hurl you out of this land into a land that neither you nor your fathers have known, and there you shall serve other gods day and night, for I will show you no favor.’

<sup>14</sup> “Therefore, behold, the days are coming, declares the Lord, when it shall no longer be said, ‘As the Lord lives who brought up the people of Israel out of the land of Egypt,’ <sup>15</sup> but ‘As the Lord lives who brought up the people of Israel out of the north country and out of all the countries where he had driven them.’ For I will bring them back to their own land that I gave to their fathers.

<sup>16</sup> “Behold, I am sending for many fishers, declares the Lord, and they shall catch them. And afterward I will send for many hunters, and they shall hunt them from every mountain and every hill, and out of the clefts of the rocks. <sup>17</sup> For my eyes are on all their ways. They are not hidden from me, nor is their iniquity concealed from my eyes. <sup>18</sup> But first I will doubly repay their iniquity and their sin,

because they have polluted my land with the carcasses of their detestable idols, and have filled my inheritance with their abominations.”

<sup>19</sup> O Lord, my strength and my stronghold, my refuge in the day of trouble, to you shall the nations come from the ends of the earth and say: “Our fathers have inherited nothing but lies, worthless things in which there is no profit. <sup>20</sup> Can man make for himself gods? Such are not gods!”<sup>21</sup> “Therefore, behold, I will make them know, this once I will make them know my power and my might, and they shall know that my name is the Lord.” (ESV)

Look at verse 16a, do you see where God sent the fishers to fish for Israel and they shall catch them? Can't you see the statements made by Jesus as He answers for Himself and as He sends out the twelve Apostles. Look at these two verses: Matthew 10:6, <sup>6</sup> but go rather to the lost sheep of the house of Israel. (ESV); and Matthew 15:24, <sup>24</sup> He answered, “I was sent only to the lost sheep of the house of Israel.” (ESV) In verse 6 the Apostles “fishermen” are sent to the lost of Israel. Since Jesus is in Judah, I take this to mean those of the Lost Ten Tribes, the house of Israel. Jesus even says in verse 24 that He was sent to the lost sheep of the house of Israel. Didn't Jesus call the twelve to become fishers of men? In verse 16b, God says He will send many hunters to hunt for them. Verse 17 says that God knows where they all are and that He knows their sins. In verse 18, God tells His scattered people that they will have to pay double the price for their sins and iniquities.

#### Chapter 17:

<sup>3</sup> . . . b. Your wealth and all your treasures I will give for spoil as the price of your high places for sin throughout all your territory. <sup>4</sup> You shall loosen your hand from your heritage that I gave to you, and I will make you serve your enemies in a land that you do not know, for in my anger a fire is kindled that shall burn forever.” <sup>5</sup> Thus says the Lord: “Cursed is the man who trusts in man and makes flesh his strength, whose heart turns away from the Lord. (ESV) Isn't verse five saying just about the same thing as Psalms 118:8, <sup>8</sup> It is better to take refuge in the Lord than to trust in man. (ESV)

<sup>13</sup> O Lord, the hope of Israel, all who forsake you shall be put to shame; those who turn away from you shall be written in the earth, for they have forsaken the Lord, the fountain of living water. (ESV)

<sup>21</sup> Thus says the Lord: Take care for the sake of your lives, and do not bear a burden on the Sabbath day or bring it in by the gates of Jerusalem. <sup>22</sup> And do not carry a burden out of your houses on the Sabbath or do any work, but **keep the Sabbath day holy**, as I commanded your fathers. <sup>23</sup> Yet they did not listen or incline their ear, but stiffened their neck, that they might not hear and receive instruction. (ESV)

<sup>27</sup> But if you do not listen to me, to keep the Sabbath day holy, and not to bear a burden and enter by the gates of Jerusalem on the Sabbath day, then I will kindle a fire in its gates, and it shall devour the palaces of Jerusalem and shall not be quenched.’ ” (ESV)

#### Chapter 18:

<sup>5</sup> Then the word of the Lord came to me: <sup>6</sup> “O house of Israel, can I not do with you as this potter has done? declares the Lord. Behold, like the clay in the potter's hand, so are you in my hand, O house of Israel. <sup>7</sup> If at any time I declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, <sup>8</sup> and if that nation, concerning which I have spoken, turns from its evil, I will relent of the disaster that I intended to do to it. <sup>9</sup> And if at any time I declare concerning a nation or a kingdom

that I will build and plant it,<sup>10</sup> and if it does evil in my sight, not listening to my voice, then I will relent of the good that I had intended to do to it. (ESV)

Chapter 19:

<sup>4</sup> Because the people have forsaken me and have profaned this place by making offerings in it to other gods whom neither they nor their fathers nor the kings of Judah have known; and because they have filled this place with the blood of innocents,<sup>5</sup> and have built the high places of Baal to burn their sons in the fire as burnt offerings to Baal, which I did not command or decree, nor did it come into my mind— (ESV)

Chapter 20: I did not use any verse from chapter 20.

Chapter 21:

<sup>8</sup> “And to this people you shall say: ‘Thus says the Lord: Behold, I set before you the way of life and the way of death. <sup>9</sup> He who stays in this city shall die by the sword, by famine, and by pestilence, but he who goes out and surrenders to the Chaldeans who are besieging you shall live and shall have his life as a prize of war. <sup>10</sup> For I have set my face against this city for harm and not for good, declares the Lord: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.’ <sup>11</sup> “And to the house of the king of Judah say, ‘Hear the word of the Lord, <sup>12</sup> O house of David! Thus says the Lord: “ ‘Execute justice in the morning, and deliver from the hand of the oppressor him who has been robbed, lest my wrath go forth like fire, and burn with none to quench it, because of your evil deeds.’ ” <sup>13</sup> “Behold, I am against you, O inhabitant of the valley, O rock of the plain, declares the Lord; you who say, ‘Who shall come down against us, or who shall enter our habitations?’ <sup>14</sup> I will punish you according to the fruit of your deeds, declares the Lord; I will kindle a fire in her forest, and it shall devour all that is around her.” (ESV) Read verse 14 one more time. Doesn’t it sound like the situation that we are seeing in the western part of the United States? Isn’t there fire in the forest and aren’t the fires devouring everything around them? But, the leftist crowd would rather have you believe that these fires are caused by global warming. We need electric cars to stop this. Ha-ha! How silly can you get?

Chapter 22:

<sup>3</sup> Thus says the Lord: Do justice and righteousness, and deliver from the hand of the oppressor him who has been robbed. And do no wrong or violence to the resident alien, the fatherless, and the widow, nor shed innocent blood in this place. <sup>4</sup> For if you will indeed obey this word, then there shall enter the gates of this house kings who sit on the throne of David, riding in chariots and on horses, they and their servants and their people. <sup>5</sup> But if you will not obey these words, I swear by myself, declares the Lord, that this house shall become a desolation. (ESV) Once again there is a parallel between what is written pertaining to Judah and Jerusalem and the United States. Notice the statement underlined, “nor shed innocent blood in this place.” I will say it again, having an abortion is the same as shedding innocent blood or offering your children in the fire to some pagan god.

<sup>11</sup> For thus says the Lord concerning Shallum the son of Josiah, king of Judah, who reigned instead of Josiah his father, and who went away from this place: “He shall return here no more, <sup>12</sup> but in the place where they have carried him captive, there shall he die, and he shall never see this land again.” (ESV)

Shallum is the same as Jehoahaz listed on page 10 as the 20th king of Judah. He only reigned for three months and was carried off to Egypt by Pharaoh Neco and died there. The next king is recorded in verses 18-19.

<sup>18</sup> *Therefore thus says the Lord concerning Jehoiakim the son of Josiah, king of Judah: “They shall not lament for him, saying, ‘Ah, my brother!’ or ‘Ah, sister!’ They shall not lament for him, saying, ‘Ah, lord!’ or ‘Ah, his majesty!’* <sup>19</sup> *With the burial of a donkey he shall be buried, dragged and dumped beyond the gates of Jerusalem.”* (ESV) Another king removed. King Jehoiakim was the 21st king of Judah and the third of the five kings that are part of the commission given to Jeremiah. We see by these two verses, that the ending for this king is not very well, as he is treated like a dead donkey and dragged and dumped outside the gates of Jerusalem. So, who is next?

<sup>24</sup> *“As I live, declares the Lord, though Coniah the son of Jehoiakim, king of Judah, were the signet ring on my right hand, yet I would tear you off<sup>25</sup> and give you into the hand of those who seek your life, into the hand of those of whom you are afraid, even into the hand of Nebuchadnezzar king of Babylon and into the hand of the Chaldeans.* <sup>26</sup> *I will hurl you and the mother who bore you into another country, where you were not born, and there you shall die.* <sup>27</sup> *But to the land to which they will long to return, there they shall not return.”* (ESV) Coniah is the same person as Jehoiachin and is the 22nd king of Judah. This is the other king of Judah that only reigned for three months. He was taken to Babylon and, as stated in the verse here, he would never return to Jerusalem. There is the note that was made on pages 10 and 11 that after 27 years in Babylon King Jehoiachin was released from prison and ate daily at the king of Babylon’s table. There is one more verse that needs to be stated concerning King Jehoiachin. That verse is verse 30 of chapter 22, <sup>30</sup> *Thus says the Lord: “Write this man down as childless, a man who shall not succeed in his days, for none of his offspring shall succeed in sitting on the throne of David and ruling again in Judah.”* (ESV) Notice how this is worded. This verse basically says that there will not be any descendant from this king to rule, or succeed in sitting on the throne of David. That is a true statement because Zedekiah (real name is Mattaniah) was the uncle of King Jehoiachin, but still a part of the royal line as the third son of King Josiah. <sup>17</sup> *And the king of Babylon made Mattaniah, Jehoiachin’s uncle, king in his place, and changed his name to Zedekiah.* 2 Kings 24:17 (ESV) Actually, we need to understand this breakup of the kingship of Judah only revolves around King Josiah. King Josiah (19th king) was the last righteous king to reign over Judah. His first son, Johanan never ruled in any capacity. His second son, brother of Johanan, was Jehoiakim the 21st king. The second wife of Josiah produced the 3rd and 4th sons of Josiah. The third son was Zedekiah (23rd king) and the fourth son was Jehoahaz (20th king). The 22nd king was Jehoiachin the son of Jehoiakim. All of this is fully illustrated on my chart, *The Adam and Eve Family Tree™*, available on my website ([www.vqpub.org](http://www.vqpub.org)) as a free download of a PDF file. We are counting down to the last king of Judah and we have arrived. There is one king of Judah remaining, the last king to reign over Judah was Zedekiah. As we begin chapter 23, it seems that Jeremiah has taken a detour to declare the status of Judah and Jerusalem in prophecy. Here are those words.

Chapter 23:

<sup>1</sup> *“Woe to the shepherds who destroy and scatter the sheep of my pasture!” declares the Lord.* <sup>2</sup> *Therefore thus says the Lord, the God of Israel, concerning the shepherds who care for my people: “You have scattered my flock and have driven them away, and you have not attended to them. Behold, I will attend to you for your evil deeds, declares the Lord.* (ESV) The next two verses state what God is planning to do with His flock.

<sup>3</sup> *Then I will gather the remnant of my flock out of all the countries where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply.* <sup>4</sup> *I will set shepherds over them who will care for them, and they shall fear no more, nor be dismayed, neither shall any be missing, declares the Lord.* (ESV) So much is spoken by God in these two verses. His flock is labeled as a remnant. It also is stated that all the flock will be gathered from the countries where they have been scattered. Righteous shepherds will be placed over this flock. The next statement steps forward into prophecy and declares the reign of Jesus.

<sup>5</sup> ***“Behold, the days are coming, declares the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. <sup>6</sup> In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: ‘The Lord is our righteousness.’***

<sup>7</sup> *“Therefore, behold, the days are coming, declares the Lord, when they shall no longer say, ‘As the Lord lives who brought up the people of Israel out of the land of Egypt,’ <sup>8</sup> but ‘As the Lord lives who brought up and led the offspring of the house of Israel out of the north country and out of all the countries where he had driven them.’ Then they shall dwell in their own land.”* (ESV)

#### Chapter 24:

<sup>5</sup> *“Thus says the Lord, the God of Israel: Like these good figs, so I will regard as good the exiles from Judah, whom I have sent away from this place to the land of the Chaldeans. <sup>6</sup> I will set my eyes on them for good, and I will bring them back to this land. I will build them up, and not tear them down; I will plant them, and not uproot them. <sup>7</sup> I will give them a heart to know that I am the Lord, and they shall be my people and I will be their God, for they shall return to me with their whole heart.* (ESV)

<sup>8</sup> *‘And as the bad figs which cannot be eaten, they are so bad’—surely thus says the Lord—‘so will I give up Zedekiah the king of Judah, **his princes**, the residue of Jerusalem who remain in this land, and those who dwell in the land of Egypt. <sup>9</sup> I will deliver them to trouble into all the kingdoms of the earth, for their harm, to be a reproach and a byword, a taunt and a curse, in all places where I shall drive them. <sup>10</sup> And I will send the sword, the famine, and the pestilence among them, till they are consumed from the land that I gave to them and their fathers.’ ”* (NKJV) We shall see these two words come back into play a little later in our story of the mystery of the book of Jeremiah.

#### Chapter 25:

<sup>29</sup> *For behold, I begin to work disaster at the city that is called by my name, and shall you go unpunished? You shall not go unpunished, for I am summoning a sword against all the inhabitants of the earth, declares the Lord of hosts.’* (ESV)

<sup>31</sup> *The clamor will resound to the ends of the earth, for the Lord has an indictment against the nations; he is entering into judgment with all flesh, and the wicked he will put to the sword, declares the Lord.’*

<sup>32</sup> *“Thus says the Lord of hosts: Behold, disaster is going forth from nation to nation, and a great tempest is stirring from the farthest parts of the earth! <sup>33</sup> “And those pierced by the Lord on that day shall extend from one end of the earth to the other. They shall not be lamented, or gathered, or buried; they shall be dung on the surface of the ground.* (ESV)

#### Chapter 26:

<sup>12</sup> Then Jeremiah spoke to all the officials and all the people, saying, “The Lord sent me to prophesy against this house and this city all the words you have heard. <sup>13</sup> Now therefore mend your ways and your deeds, and obey the voice of the Lord your God, and the Lord will relent of the disaster that he has pronounced against you. <sup>14</sup> But as for me, behold, I am in your hands. Do with me as seems good and right to you. <sup>15</sup> Only know for certain that if you put me to death, you will bring innocent blood upon yourselves and upon this city and its inhabitants, for in truth the Lord sent me to you to speak all these words in your ears.” (ESV)

#### Chapter 27:

<sup>8</sup> “ “But if any nation or kingdom will not serve this Nebuchadnezzar king of Babylon, and put its neck under the yoke of the king of Babylon, I will punish that nation with the sword, with famine, and with pestilence, declares the Lord, until I have consumed it by his hand. <sup>9</sup> So do not listen to your prophets, your diviners, your dreamers, your fortune-tellers, or your sorcerers, who are saying to you, ‘You shall not serve the king of Babylon.’ <sup>10</sup> For it is a lie that they are prophesying to you, with the result that you will be removed far from your land, and I will drive you out, and you will perish. <sup>11</sup> But any nation that will bring its neck under the yoke of the king of Babylon and serve him, I will leave on its own land, to work it and dwell there, declares the Lord.” ” (ESV)

#### Chapter 28:

<sup>1</sup> In that same year, at the beginning of the reign of Zedekiah king of Judah, in the fifth month of the fourth year, Hananiah the son of Azzur, the prophet from Gibeon, spoke to me in the house of the Lord, in the presence of the priests and all the people, saying, <sup>2</sup> “Thus says the Lord of hosts, the God of Israel: I have broken the yoke of the king of Babylon. <sup>3</sup> Within two years I will bring back to this place all the vessels of the Lord’s house, which Nebuchadnezzar king of Babylon took away from this place and carried to Babylon. (ESV)

<sup>15</sup> And Jeremiah the prophet said to the prophet Hananiah, “Listen, Hananiah, the Lord has not sent you, and you have made this people trust in a lie. <sup>16</sup> Therefore thus says the Lord: ‘Behold, I will remove you from the face of the earth. This year you shall die, because you have uttered rebellion against the Lord.’ ” <sup>17</sup> In that same year, in the seventh month, the prophet Hananiah died. (ESV)

#### Chapter 29:

<sup>1</sup> These are the words of the letter that Jeremiah the prophet sent from Jerusalem to the surviving elders of the exiles, and to the priests, the prophets, and all the people, whom Nebuchadnezzar had taken into exile from Jerusalem to Babylon. <sup>2</sup> This was after King Jeconiah and the queen mother, the eunuchs, the officials of Judah and Jerusalem, the craftsmen, and the metal workers had departed from Jerusalem. (ESV)

<sup>8</sup> For thus says the Lord of hosts, the God of Israel: Do not let your prophets and your diviners who are among you deceive you, and do not listen to the dreams that they dream, <sup>9</sup> for it is a lie that they are prophesying to you in my name; I did not send them, declares the Lord. (ESV)

<sup>19</sup> because they have not heeded My words, says the Lord, which I sent to them by My servants the prophets, rising up early and sending them; neither would you heed, says the Lord. (NKJV)

## Chapter 30:

<sup>3</sup> For behold, days are coming, declares the Lord, when I will restore the fortunes of my people, Israel and Judah, says the Lord, and I will bring them back to the land that I gave to their fathers, and they shall take possession of it.” <sup>4</sup> These are the words that the Lord spoke concerning Israel and Judah: (ESV) Notice that these verses are pertaining to both Jacob and Israel—both nations of the kingdom.

<sup>7</sup> Alas! That day is so great there is none like it; it is a time of distress for Jacob; yet he shall be saved out of it. <sup>8</sup> “And it shall come to pass in that day, declares the Lord of hosts, that I will break his yoke from off your neck, and I will burst your bonds, and foreigners shall no more make a servant of him. <sup>9</sup> But they shall serve the Lord their God and David their king, whom I will raise up for them. <sup>10</sup> “Then fear not, O Jacob my servant, declares the Lord, nor be dismayed, O Israel; for behold, I will save you from far away, and your offspring from the land of their captivity. Jacob shall return and have quiet and ease, and none shall make him afraid. <sup>11</sup> For I am with you to save you, declares the Lord; I will make a full end of all the nations among whom I scattered you, but of you I will not make a full end. I will discipline you in just measure, and I will by no means leave you unpunished. (ESV) Verse seven tends to have me believe it is speaking of the Great Tribulation, or the time of Jacob’s troubles. Once again, we see that the house of Judah and the house of Israel are to be joined together as one nation in the latter days.

<sup>16</sup> Therefore all who devour you shall be devoured, and all your foes, every one of them, shall go into captivity; those who plunder you shall be plundered, and all who prey on you I will make a prey. <sup>17</sup> For I will restore health to you, and your wounds I will heal, declares the Lord, (ESV) The last portion of chapter 30 gives a tremendous statement toward the nation of Judah and the city of Jerusalem.

<sup>18</sup> “Thus says the Lord: Behold, I will restore the fortunes of the tents of Jacob and have compassion on his dwellings; the city shall be rebuilt on its mound, and the palace shall stand where it used to be.

<sup>19</sup> Out of them shall come songs of thanksgiving, and the voices of those who celebrate. I will multiply them, and they shall not be few; I will make them honored, and they shall not be small. <sup>20</sup> Their children shall be as they were of old, and their congregation shall be established before me, and I will punish all who oppress them. <sup>21</sup> Their prince shall be one of themselves; their ruler shall come out from their midst; I will make him draw near, and he shall approach me, for who would dare of himself to approach me? declares the Lord. <sup>22</sup> And you shall be my people, and I will be your God.” <sup>23</sup> Behold the storm of the Lord! Wrath has gone forth, a whirling tempest; it will burst upon the head of the wicked. <sup>24</sup> The fierce anger of the Lord will not turn back until he has executed and accomplished the intentions of his mind. In the latter days you will understand this. (ESV) I have two questions pertaining to verse 21. Is the prince who shall be one of them to be King David, who will rule over Jerusalem? Is the ruler of the second portion of verse 21 Jesus? Jesus most certainly would be one who came out of their midst and most assuredly would be able to approach God, the Father. Doesn’t the last sentence tell us that we will understand these things in the latter days?

## Chapter 31:

Chapter 31 continues with the restoring of the two nations and provides a very meaningful dialogue toward Israel, the Ten Lost Tribes.

<sup>1</sup> “At that time, declares the Lord, I will be the God of all the clans of Israel, and they shall be my people.” <sup>2</sup> Thus says the Lord: “The people who survived the sword found grace in the wilderness; when Israel sought for rest, (ESV)

<sup>9</sup> *With weeping they shall come, and with pleas for mercy I will lead them back, I will make them walk by brooks of water, in a straight path in which they shall not stumble, for **I am a father to Israel, and Ephraim is my firstborn.*** <sup>10</sup> *“Hear the word of the Lord, O nations, and declare it in the coastlands far away; say, ‘He who scattered Israel will gather him, and will keep him as a shepherd keeps his flock.’* <sup>11</sup> *For the Lord has ransomed Jacob and has redeemed him from hands too strong for him. (ESV)*

<sup>18</sup> *I have heard Ephraim grieving, ‘You have disciplined me, and I was disciplined, like an untrained calf; bring me back that I may be restored, for you are the Lord my God. <sup>19</sup> For after I had turned away, I relented, and after I was instructed, I struck my thigh; I was ashamed, and I was confounded, because I bore the disgrace of my youth.’*

<sup>20</sup> *Is Ephraim my dear son? Is he my darling child? For as often as I speak against him, I do remember him still. Therefore my heart yearns for him; I will surely have mercy on him, declares the Lord. (ESV)*

<sup>21</sup> *“Set up road markers for yourself; make yourself guideposts; consider well the highway, the road by which you went. Return, O virgin Israel, return to these your cities. <sup>22</sup> How long will you waver, O faithless daughter? For the Lord has created a new thing on the earth: a woman encircles a man.”* (ESV)

<sup>27</sup> *“Behold, the days are coming, declares the Lord, when I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast. <sup>28</sup> And it shall come to pass that as I have watched over them to pluck up and break down, to overthrow, destroy, and bring harm, so I will watch over them to build and to plant, declares the Lord. (ESV)* Perhaps I am one of the few who interprets these two verses and understands that all six of the tasks assigned to Jeremiah are included. But wait, we see that this is from God, therefore, with His number being seven, we see the seventh element of harm being brought to the house of Israel. We can also see that this is at a future day because of the wording in verse 27, *the days are coming*. My question would be: Where is Ephraim/Israel now, in the mean time, prior to the days that are coming?

<sup>31</sup> *“Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah, <sup>32</sup> not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the Lord. (ESV)*

<sup>33</sup> *But this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. <sup>34</sup> And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the Lord,’ for they shall all know me, from the least of them to the greatest, declares the Lord. For I will forgive their iniquity, and I will remember their sin no more.”* (ESV) This new covenant doesn’t sound like the one that today’s society, as children of a new covenant church (New Testament Church), believes. To me, those who proclaim this current thought have no idea about God or about Jesus, God’s Son. Covenant means the same as an oath or vow and signed as a promise to be kept. God took the strongest oath He could for His signature in this agreement. Here it is in full.

<sup>35</sup> *Thus says the Lord, who gives the sun for light by day and the fixed order of the moon and the stars for light by night, who stirs up the sea so that its waves roar— the Lord of hosts is his name: <sup>36</sup> “If this fixed order departs from before me, declares the Lord, then shall the offspring of Israel cease from*

being a nation before me forever.” <sup>37</sup> Thus says the Lord: “If the heavens above can be measured, and the foundations of the earth below can be explored, then I will cast off all the offspring of Israel for all that they have done, declares the Lord.” (ESV)

## Chapter 32

<sup>30</sup> For the children of Israel and the children of Judah have done nothing but evil in my sight from their youth. The children of Israel have done nothing but provoke me to anger by the work of their hands, declares the Lord. <sup>31</sup> This city has aroused my anger and wrath, from the day it was built to this day, so that I will remove it from my sight <sup>32</sup> because of all the evil of the children of Israel and the children of Judah that they did to provoke me to anger—their kings and their officials, their priests and their prophets, the men of Judah and the inhabitants of Jerusalem. <sup>33</sup> They have turned to me their back and not their face. And though I have taught them persistently, they have not listened to receive instruction. <sup>34</sup> They set up their abominations in the house that is called by my name, to defile it. <sup>35</sup> They built the high places of Baal in the Valley of the Son of Hinnom, to offer up their sons and daughters to Molech, though I did not command them, nor did it enter into my mind, that they should do this abomination, to cause Judah to sin. (ESV)

<sup>36</sup> “Now therefore thus says the Lord, the God of Israel, concerning this city of which you say, ‘It is given into the hand of the king of Babylon by sword, by famine, and by pestilence’: <sup>37</sup> Behold, I will gather them from all the countries to which I drove them in my anger and my wrath and in great indignation. I will bring them back to this place, and I will make them dwell in safety. <sup>38</sup> And they shall be my people, and I will be their God. <sup>39</sup> I will give them one heart and one way, that they may fear me forever, for their own good and the good of their children after them. <sup>40</sup> I will make with them an everlasting covenant, that I will not turn away from doing good to them. And I will put the fear of me in their hearts, that they may not turn from me. <sup>41</sup> I will rejoice in doing them good, and I will plant them in this land in faithfulness, with all my heart and all my soul. (ESV)

## Chapter 33:

<sup>7</sup> I will restore the fortunes of Judah and the fortunes of Israel, and rebuild them as they were at first. <sup>8</sup> I will cleanse them from all the guilt of their sin against me, and I will forgive all the guilt of their sin and rebellion against me. <sup>9</sup> And this city shall be to me a name of joy, a praise and a glory before all the nations of the earth who shall hear of all the good that I do for them. They shall fear and tremble because of all the good and all the prosperity I provide for it. (ESV)

<sup>14</sup> “Behold, the days are coming, declares the Lord, when I will fulfill the promise I made to the house of Israel and the house of Judah. <sup>15</sup> In those days and at that time I will cause a righteous Branch to spring up for David, and he shall execute justice and righteousness in the land. <sup>16</sup> In those days Judah will be saved, and Jerusalem will dwell securely. And this is the name by which it will be called: ‘The Lord is our righteousness.’ (ESV) The righteous branch of David is Jesus.

<sup>17</sup> “For thus says the Lord: David shall never lack a man to sit on the throne of the house of Israel, <sup>18</sup> and the Levitical priests shall never lack a man in my presence to offer burnt offerings, to burn grain offerings, and to make sacrifices forever.”

*<sup>19</sup> The word of the Lord came to Jeremiah: <sup>20</sup> “Thus says the Lord: If you can break my covenant with the day and my covenant with the night, so that day and night will not come at their appointed time, <sup>21</sup> then also my covenant with David my servant may be broken, so that he shall not have a son to reign on his throne, and my covenant with the Levitical priests my ministers. <sup>22</sup> As the host of heaven cannot be numbered and the sands of the sea cannot be measured, so I will multiply the offspring of David my servant, and the Levitical priests who minister to me.” (ESV)*

*<sup>25</sup> Thus says the Lord: If I have not established my covenant with day and night and the fixed order of heaven and earth, <sup>26</sup> then I will reject the offspring of Jacob and David my servant and will not choose one of his offspring to rule over the offspring of Abraham, Isaac, and Jacob. For I will restore their fortunes and will have mercy on them.” (ESV)*

#### Chapter 34:

Chapter 34 provides a story of testing. God had made a rule that any Hebrew who had a Hebrew slave was to free the slave (male or female) on the seventh year. King Zedekiah and everyone of the land made a covenant that they would do this. They released their Hebrew slaves, had a change of heart, and forced them back into servitude. God saw that they broke the covenant and once again told those at Jerusalem that He was handing them over to the Babylonians.

#### Chapter 35:

Chapter 35 provides a story of respect and commitment. The Recabites were instructed by their forefather to not drink wine, nor plow a field or build and live in a house. The entire family was brought to the temple in Jerusalem and bowls of wine set before them and cups from which they were to drink. They were told to drink and enjoy the wine. Collectively, they all refused to do this thing their forefather had instructed them to not do. Jeremiah then asked the people of Jerusalem why they did not respect what their forefathers had agreed to with God in the wilderness, instead they broke the covenant time and time again.

#### Chapter 36:

In chapter 36, we see Jeremiah instructing his scribe Baruch to write on a scroll all the words that God had instructed Jeremiah to write. When completed, Baruch took the scroll to the temple and read it to the people. The officials of King Jehoiakim had Baruch to read the scroll to them and they said they would have to report to the king what was said. The scroll was taken to where the king was and it was read to the king. King Jehoiakim stopped the reading, asked for the scroll, took it and cut it up and threw it in the fireplace.

#### Chapter 37:

Chapter 37 informs us that one guard brought a charge against Jeremiah and he was placed in prison. King Zedekiah sent for Jeremiah and asked him if he had received a reply from God concerning King Zedekiah's request. Jeremiah told him he had received a reply. The reply was that King Zedekiah would be handed over to the king of Babylon. King Zedekiah and Jeremiah had a discussion and Jeremiah was released from prison, but confined to the courtyard of the guard.

#### Chapter 38:

There were certain people in Jerusalem that were highly upset with the words that Jeremiah was speaking. They enjoyed having their ears tickled and told that the king of Babylon would not attack Judah. These people went to King Zedekiah and told him that Jeremiah should be put to death.

King Zedekiah did not stand up to these men and told them that Jeremiah was in their hands and they threw Jeremiah into a cistern (pit of mud or a quagmire). King Zedekiah instructed other men to get Jeremiah out of the pit. Zedekiah asked Jeremiah if what he was saying was truly from God and Jeremiah assured the king that it was from God. The outcome was that Jeremiah remained in the courtyard of the guard until the day that Jerusalem was captured by the Babylonians.

#### Chapter 39:

King Nebuchadnezzar of Babylon laid siege to Jerusalem in the ninth year of the reign of King Zedekiah. In the eleventh year of King Zedekiah, the Babylonians broke through the city wall and officers of the king of Babylon took seats in the middle gate of the city. That night King Zedekiah and his soldiers fled the city and headed toward the Arabah. They were overtaken near Jericho and taken to King Nebuchadnezzar at Riblah. Here is the text from chapter 39, verses 6-10, <sup>6</sup> *The king of Babylon slaughtered the sons of Zedekiah at Riblah before his eyes, and the king of Babylon slaughtered all the nobles of Judah.* <sup>7</sup> *He put out the eyes of Zedekiah and bound him in chains to take him to Babylon.* <sup>8</sup> *The Chaldeans burned the king's house and the house of the people, and broke down the walls of Jerusalem.* <sup>9</sup> *Then Nebuzaradan, the captain of the guard, carried into exile to Babylon the rest of the people who were left in the city, those who had deserted to him, and the people who remained.* <sup>10</sup> *Nebuzaradan, the captain of the guard, left in the land of Judah some of the poor people who owned nothing, and gave them vineyards and fields at the same time.* (ESV) I indicated on page 24, chapter 24, that the **king's princes** would be seen again. Here is the statement which tells what happen to them. We continue with text pertaining to where Jeremiah is and what was done to him in verses 11-14.

<sup>11</sup> *Nebuchadnezzar king of Babylon gave command concerning Jeremiah through Nebuzaradan, the captain of the guard, saying,* <sup>12</sup> *“Take him, look after him well, and do him no harm, but deal with him as he tells you.”* <sup>13</sup> *So Nebuzaradan the captain of the guard, Nebushazban the Rab-saris, Nergal-sarezer the Rab-mag, and all the chief officers of the king of Babylon* <sup>14</sup> *sent and took Jeremiah from the court of the guard. They entrusted him to Gedaliah the son of Ahikam, son of Shaphan, that he should take him home. So he lived among the people.* (ESV)

#### Chapter 40:

We find recorded in text the release of Jeremiah from captivity. It is interesting what the captain of the guard tells Jeremiah.

<sup>1</sup> *The word that came to Jeremiah from the Lord after Nebuzaradan the captain of the guard had let him go from Ramah, when he took him bound in chains along with all the captives of Jerusalem and Judah who were being exiled to Babylon.* <sup>2</sup> *The captain of the guard took Jeremiah and said to him, “The Lord your God pronounced this disaster against this place.* <sup>3</sup> *The Lord has brought it about, and has done as he said. Because you sinned against the Lord and did not obey his voice, this thing has come upon you.* <sup>4</sup> *Now, behold, I release you today from the chains on your hands. If it seems good to you to come with me to Babylon, come, and I will look after you well, but if it seems wrong to you to come with me to Babylon, do not come. See, the whole land is before you; go wherever you think it good and right to go.* <sup>5</sup> *If you remain, then return to Gedaliah the son of Ahikam, son of Shaphan, whom the king of Babylon appointed governor of the cities of Judah, and dwell with him among the people. Or go wherever you think it right to go.”* *So the captain of the guard gave him an allowance of food and a present, and let him go.* <sup>6</sup> *Then Jeremiah went to Gedaliah the son of Ahikam, at Mizpah, and lived with him among the people who were left in the land.* (ESV)

In verses 11-14, we see that there are Jews, who had scattered to neighboring countries prior to the siege of Jerusalem, that returned to the land of Judah when they learned there was an appointed governor, and a remnant of the people at Mizpah. <sup>11</sup> *Likewise, when all the Judeans who were in Moab and among the Ammonites and in Edom and in other lands heard that the king of Babylon had left a remnant in Judah and had appointed Gedaliah the son of Ahikam, son of Shaphan, as governor over them,* <sup>12</sup> *then all the Judeans returned from all the places to which they had been driven and came to the land of Judah, to Gedaliah at Mizpah. And they gathered wine and summer fruits in great abundance.*

<sup>13</sup> *Now Johanan the son of Kareah and all the leaders of the forces in the open country came to Gedaliah at Mizpah* <sup>14</sup> *and said to him, “Do you know that Baalis the king of the Ammonites has sent Ishmael the son of Nethaniah to take your life?” But Gedaliah the son of Ahikam would not believe them.* (ESV)

#### Chapter 41:

There are a few strange things that take place in chapter 41. First, the name Jeremiah is not used even one time in this chapter. Second, we see that Gedaliah, the governor at Mizpah is killed by Ishmael son of Nethaniah. Third, and most important to our task of unveiling the mystery of the book of Jeremiah is the fact stated in verse 10, <sup>10</sup> *Then Ishmael took captive all the rest of the people who were in Mizpah, **the king’s daughters** and all the people who were left at Mizpah, whom Nebuzaradan, the captain of the guard, had committed to Gedaliah the son of Ahikam. Ishmael the son of Nethaniah took them captive and set out to cross over to the Ammonites.* (ESV) There it is in black and white, King Zedekiah had daughters, that’s plural, or more than one. That means there is a royal remnant of King David’s lineage. God has foreseen that there would have to be some means to keep the promise he made to King David. Recall that God left the door open that a descendant (male or female) of David would sit on the throne of David. We know that the ultimate descendant is Jesus. But the structure of text tells me that there must be someone of David’s lineage who is holding David’s throne until the return of Jesus. Jesus, at that time, takes the position as the King of kings and Lord of lords in Jerusalem. But where is Jeremiah at the moment. We learned in verse 6 of Chapter 40 that Jeremiah went to Mizpah. <sup>6</sup> *Then Jeremiah went to Gedaliah the son of Ahikam, at Mizpah, and lived with him among the people who were left in the land.* We also know from chapter 41 that all those eating with Gedaliah were killed. Verses 2-3, <sup>2</sup> *Ishmael the son of Nethaniah and the ten men with him rose up and **struck down Gedaliah the son of Ahikam, son of Shaphan, with the sword, and killed him, whom the king of Babylon had appointed governor in the land.*** <sup>3</sup> *Ishmael **also struck down all the Judeans who were with Gedaliah at Mizpah, and the Chaldean soldiers who happened to be there.*** (ESV) Was Jeremiah killed in this act upon the governor? The simple answer is: NO! Return to chapter 40, verse 5 and reread what the captain of the guard did for Jeremiah. <sup>5</sup> . . . *So the captain of the guard **gave him an allowance of food and a present, and let him go.*** It appears that Jeremiah had food of his own and did not need to be at the governor’s table. The final thing we need to understand from chapter 41 is that the remnant under Johanan were afraid, because the appointed governor had been killed, and the king of Babylon would send troops back to either kill off the remaining remnant or take them captive to Babylon. Instead they chose to escape to Egypt. We find a portion of the results of this action in chapter 42.

#### Chapter 42:

<sup>1</sup> *Then all the commanders of the forces, and Johanan the son of Kareah and Jezaniah the son of Hoshaiiah, and all the people from the least to the greatest, came near* <sup>2</sup> *and said to Jeremiah the prophet, “Let our plea for mercy come before you, and pray to the Lord your God for us, for all this remnant— because we are left with but a few, as your eyes see us—”* <sup>3</sup> *that the Lord your God may show*

us the way we should go, and the thing that we should do.”<sup>4</sup> Jeremiah the prophet said to them, “I have heard you. Behold, I will pray to the Lord your God according to your request, and whatever the Lord answers you I will tell you. I will keep nothing back from you.” (ESV) The request of the remnant was made to Jeremiah and he told them he would ask God what they should do.

<sup>5</sup> Then they said to Jeremiah, “May the Lord be a true and faithful witness against us if we do not act according to all the word with which the Lord your God sends you to us. <sup>6</sup> Whether it is good or bad, we will obey the voice of the Lord our God to whom we are sending you, that it may be well with us when we obey the voice of the Lord our God.” (ESV) We see in these two verses that those of the remnant made a vow to do whatever God instructed them to do, through the words of Jeremiah. The following is the reply from God to the remnant of Judah.

<sup>7</sup> At the end of ten days the word of the Lord came to Jeremiah. <sup>8</sup> Then he summoned Johanan the son of Kareah and all the commanders of the forces who were with him, and all the people from the least to the greatest,<sup>9</sup> and said to them, “Thus says the Lord, the God of Israel, to whom you sent me to present your plea for mercy before him: <sup>10</sup> If you will remain in this land, then I will **build** you up and not pull you down; I will **plant** you, and not pluck you up; for I relent of the disaster that I did to you. <sup>11</sup> Do not fear the king of Babylon, of whom you are afraid. Do not fear him, declares the Lord, for I am with you, to save you and to deliver you from his hand. <sup>12</sup> I will grant you mercy, that he may have mercy on you and let you remain in your own land. <sup>13</sup> But if you say, ‘We will not remain in this land,’ disobeying the voice of the Lord your God <sup>14</sup> and saying, ‘No, we will go to the land of Egypt, where we shall not see war or hear the sound of the trumpet or be hungry for bread, and we will dwell there,’<sup>15</sup> then hear the word of the Lord, O remnant of Judah. Thus says the Lord of hosts, the God of Israel: If you set your faces to enter Egypt and go to live there, <sup>16</sup> then the sword that you fear shall overtake you there in the land of Egypt, and the famine of which you are afraid shall follow close after you to Egypt, and there you shall die. <sup>17</sup> All the men who set their faces to go to Egypt to live there shall die by the sword, by famine, and by pestilence. They shall have no remnant or survivor from the disaster that I will bring upon them.

<sup>18</sup> “For thus says the Lord of hosts, the God of Israel: As my anger and my wrath were poured out on the inhabitants of Jerusalem, so my wrath will be poured out on you when you go to Egypt. You shall become an execration, a horror, a curse, and a taunt. You shall see this place no more. <sup>19</sup> The Lord has said to you, O remnant of Judah, ‘Do not go to Egypt.’ Know for a certainty that I have warned you this day <sup>20</sup> that you have gone astray at the cost of your lives. For you sent me to the Lord your God, saying, ‘Pray for us to the Lord our God, and whatever the Lord our God says declare to us and we will do it.’ <sup>21</sup> And I have this day declared it to you, but you have not obeyed the voice of the Lord your God in anything that he sent me to tell you. <sup>22</sup> Now therefore know for a certainty that you shall die by the sword, by famine, and by pestilence in the place where you desire to go to live.” (ESV) Verse 17 above states that there will be no remnant or survivor from what God is going to do to this group headed to Egypt. The New King James states this passage in slightly different wording. Here is this verse from the NKJV. <sup>17</sup> So shall it be with all the men who set their faces to go to Egypt to dwell there. They shall die by the sword, by famine, and by pestilence. And none of them shall remain or escape from the disaster that I will bring upon them. (NKJV)

#### Chapter 43:

<sup>1</sup> When Jeremiah finished speaking to all the people all these words of the Lord their God, with which the Lord their God had sent him to them, <sup>2</sup> Azariah the son of Hoshaiiah and Johanan the son of Kareah

and all the insolent men said to Jeremiah, “You are telling a lie. The Lord our God did not send you to say, ‘Do not go to Egypt to live there,’ (ESV)

<sup>4</sup> So Johanan the son of Kareah, all the captains of the forces, and all the people would not obey the voice of the Lord, to remain in the land of Judah. <sup>5</sup> 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— <sup>6</sup> 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. <sup>7</sup> So they went to the land of Egypt, for they did not obey the voice of the Lord. And they went as far as Tahpanhes. (NKJV) I used the NKJV for this passage because of the wording in verse 6. The ESV calls the king’s daughters, princesses, which is correct, but I desire for you to clearly see that King Zedekiah had daughters who have now been entrusted into the care of the prophet Jeremiah.

God instructs Jeremiah to bury stones in the pavement at the entrance to Pharaoh’s palace at Tahpanhes. Why did God instruct Jeremiah to do this? Jeremiah then tells the Jews who are living there that God will guide the king of Babylon to attack Egypt and set his throne over those stones. Here is the text of what will happen next: <sup>11</sup> *He shall come and strike the land of Egypt, giving over to the pestilence those who are doomed to the pestilence, to captivity those who are doomed to captivity, and to the sword those who are doomed to the sword.* <sup>12</sup> *I shall kindle a fire in the temples of the gods of Egypt, and he shall burn them and carry them away captive. And he shall clean the land of Egypt as a shepherd cleans his cloak of vermin, and he shall go away from there in peace.* <sup>13</sup> *He shall break the obelisks of Heliopolis, which is in the land of Egypt, and the temples of the gods of Egypt he shall burn with fire.* “ (ESV) There is a slightly different wording in the NIV that I’d like for you to understand. The ESV calls the place *the obelisks of Heliopolis*, The NIV calls the place *the temple of the sun*. What we are seeing is the destruction of the temple of the sun god of Egypt. The sun god is Ra and the carryover day for the worship of the sun god is Sunday. God instructs His people to worship on the Sabbath, which is Saturday. This includes all those individuals who claim that they are followers of Jesus. If we are following Jesus as our model or example, He worshiped God, His Father, on the Sabbath and observed all of God’s feast days. **It was the Emperor Constantine who ruled in 325 CE that the day of worship would be on Sunday.** No one in the church’s leadership stood up and told the Emperor that this was wrong and against God’s statutes. We are still acting as rebellious children against God. How would you feel if you had an important day, birthday, wedding day, or some other special day and all those who were invited to celebrate lived out of state and decided that they would celebrate your special day on a different day? Isn’t that what we see in all of this concerning Israel and Judah? Aren’t we now seeing Christians, all over the face of the earth, doing exactly that in regard to God’s day of rest (worship)? If God disciplined Israel and Judah for disobedience, what do you think He is getting ready to do to the Christian population in all nations? The Church is the bride of Christ and God will discipline the Church before He allows His son to return and get His bride. Neither God, nor Christ want a whore as the bride! It is time to repent and return to honoring God instead of rebelling against his commandments and rules.

Chapter 44:

Chapter 44 is so full of meaningful explanations relating to why God is so upset with Judah and why He brings such destruction upon them. I will attempt to point out a couple of very serious facts as we go through this chapter.

<sup>1</sup> The word that came to Jeremiah concerning all the Judeans who lived in the land of Egypt, at Migdol, at Tahpanhes, at Memphis, and in the land of Pathros, <sup>2</sup> “Thus says the Lord of hosts, the God of Israel: You have seen all the disaster that I brought upon Jerusalem and upon all the cities of Judah. Behold, this day they are a desolation, and no one dwells in them, <sup>3</sup> because of the evil that they committed, provoking me to anger, in that they went to make offerings and serve other gods that they knew not, neither they, nor you, nor your fathers. <sup>4</sup> Yet I persistently sent to you all my servants the prophets, saying, ‘Oh, do not do this abomination that I hate!’ <sup>5</sup> But they did not listen or incline their ear, to turn from their evil and make no offerings to other gods. <sup>6</sup> Therefore my wrath and my anger were poured out and kindled in the cities of Judah and in the streets of Jerusalem, and they became a waste and a desolation, as at this day. (ESV)

<sup>7</sup> And now thus says the Lord God of hosts, the God of Israel: Why do you commit this great evil against yourselves, to cut off from you man and woman, infant and child, from the midst of Judah, leaving you no remnant? (ESV)

<sup>11</sup> “Therefore thus says the Lord of hosts, the God of Israel: Behold, I will set my face against you for harm, to cut off all Judah. <sup>12</sup> I will take the remnant of Judah who have set their faces to come to the land of Egypt to live, and they shall all be consumed. In the land of Egypt they shall fall; by the sword and by famine they shall be consumed. From the least to the greatest, they shall die by the sword and by famine, and they shall become an oath, a horror, a curse, and a taunt. (ESV)

<sup>13</sup> I will punish those who dwell in the land of Egypt, as I have punished Jerusalem, with the sword, with famine, and with pestilence, <sup>14</sup> so that none of the remnant of Judah who have come to live in the land of Egypt shall escape or survive or return to the land of Judah, to which they desire to return to dwell there. For they shall not return, **except some fugitives.**” (ESV) Even in the heartbreak that God feels because His chosen people will not obey His will or rules, God must have a sense of humor to make the statement that a few fugitives will escape from Egypt. Why does God call them fugitives? We think of fugitives as those escaping from jail or prison (punishment). I guess God is trying to show that these who escape are escaping His punishment.

<sup>15</sup> Then all the men who knew that their wives had made offerings to other gods, and all the women who stood by, a great assembly, all the people who lived in Pathros in the land of Egypt, answered Jeremiah: <sup>16</sup> “As for the word that you have spoken to us in the name of the Lord, we will not listen to you. <sup>17</sup> But we will do everything that we have vowed, make offerings to the queen of heaven and pour out drink offerings to her, as we did, both we and our fathers, our kings and our officials, in the cities of Judah and in the streets of Jerusalem. For then we had plenty of food, and prospered, and saw no disaster. <sup>18</sup> But since we left off making offerings to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have been consumed by the sword and by famine.” (ESV) No repentance, no remorse, just an out and out rebellion against the covenant their forefathers had made with God. The women standing there went even further with the following statement.

<sup>19</sup> And the women said, “When we made offerings to the queen of heaven and poured out drink offerings to her, was it without our husbands’ approval that we made cakes for her bearing her image and poured out drink offerings to her?” (ESV) Recall the fact that Jeremiah served as the messenger of God for over forty years. These actions of idolatry had been recorded for some time. Instead of asking you, the reader, to turn back to page 18 and read the passage at the top of the page I’ll reinsert that passage here:

<sup>17</sup> *Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem?* <sup>18</sup> *The children gather wood, the fathers kindle fire, and the women knead dough, to make cakes for the queen of heaven. And they pour out drink offerings to other gods, to provoke me to anger.* <sup>19</sup> *Is it I whom they provoke? declares the Lord. Is it not themselves, to their own shame?* Jer 7:17-19 (ESV)

<sup>21</sup> *“As for the offerings that you offered in the cities of Judah and in the streets of Jerusalem, you and your fathers, your kings and your officials, and the people of the land, did not the Lord remember them? Did it not come into his mind? <sup>22</sup> The Lord could no longer bear your evil deeds and the abominations that you committed. Therefore your land has become a desolation and a waste and a curse, without inhabitant, as it is this day. <sup>23</sup> It is because you made offerings and because you sinned against the Lord and did not obey the voice of the Lord or walk in his law and in his statutes and in his testimonies that this disaster has happened to you, as at this day.”* (ESV)

<sup>24</sup> *Jeremiah said to all the people and all the women, “Hear the word of the Lord, all you of Judah who are in the land of Egypt. <sup>25</sup> Thus says the Lord of hosts, the God of Israel: You and your wives have declared with your mouths, and have fulfilled it with your hands, saying, ‘We will surely perform our vows that we have made, to make offerings to the queen of heaven and to pour out drink offerings to her.’ Then confirm your vows and perform your vows!* (ESV)

<sup>26</sup> *Therefore hear the word of the Lord, all you of Judah who dwell in the land of Egypt: Behold, I have sworn by my great name, says the Lord, that my name shall no more be invoked by the mouth of any man of Judah in all the land of Egypt, saying, ‘As the Lord God lives.’ <sup>27</sup> Behold, I am watching over them for disaster and not for good. 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 of them.* (ESV)

<sup>28</sup> *And those who escape the sword shall return from the land of Egypt to the land of Judah, **few in number**; and all the remnant of Judah, who came to the land of Egypt to live, shall know whose word will stand, mine or theirs.* (ESV)

I indicated at the beginning of chapter 44 that there would be a couple of facts to point out in this chapter. The first was the disobedance of the people of Judah who performed idolatry toward the queen of heaven. This had been going on for a long time, even prior to Jeremiah’s lifetime. The second item was that there would be a few individuals that would escape the wrath of God that would fall on those who went to live in Egypt.

#### Chapter 45:

<sup>2</sup> *“Thus says the Lord, the God of Israel, to you, O Baruch: <sup>3</sup> You said, ‘Woe is me! For the Lord has added sorrow to my pain. I am weary with my groaning, and I find no rest.’* (ESV)

<sup>4</sup> *Thus shall you say to him, Thus says the Lord: Behold, what I have built I am breaking down, and what I have planted I am plucking up—that is, **the whole land**. <sup>5</sup> And do you seek great things for yourself? Seek them not, for behold, I am bringing disaster upon all flesh, declares the Lord. But I will give you your life as a prize of war in all places to which you may go.” (ESV) With this being said to Baruch, Jeremiah’s faithful scribe, surely there are only four, or maybe five, who escape the disaster that God is about to bring upon Egypt, and those Jews of Judah who are now living there. The four or five would be Jeremiah, Baruch and the king’s daughters. It is not stated whether there are two or three daughters of King Zedekiah. Look closely at the last statement made in this passage. There are indications*

that travel to other locations, or even distant lands, may be in the instructions and directions that Jeremiah has received from the Lord.

#### Chapter 46:

Chapter 46 gives the word of the Lord spoken to Jeremiah concerning nations. The first one to be addressed is Egypt. Look at what is recorded in verses 27-28.

*27 “But fear not, O Jacob my servant, nor be dismayed, O Israel, for behold, I will save you from far away, and your offspring from the land of their captivity. Jacob shall return and have quiet and ease, and none shall make him afraid. 28 Fear not, O Jacob my servant, declares the Lord, for I am with you. I will make a full end of all the nations to which I have driven you, but of you I will not make a full end. I will discipline you in just measure, and I will by no means leave you unpunished.” (ESV)* So much is indicated in these verses. In verse 27, there is indication that God will save Judah and Israel from distant lands where they have been scattered in days past. Another indication is that the descendants of the twelve tribes will return from the lands of their captivity to the national homeland of Israel. In verse 28, many of those distant lands shall be destroyed, but there will always be a remnant of Israel. Even so, there will be a punishment for the rebellion and disobedience of God’s commandments and feast days.

#### Chapter 47:

Jeremiah records what God says about the Philistines and Gaza.

#### Chapter 48:

Provides us with what God says about the nation of Moab.

#### Chapter 49:

This chapter starts out with statements made toward Ammon. But those words are followed with declarations made toward Edom, Damascus, Kedar and Hazor. Finally, there are words for Elam before this chapter closes.

#### Chapter 50:

Ah! We couldn’t go without words concerning the nation of Babylon. Both chapters 50 and 51 tell us what shall happened to Babylon.

*6 “My people have been lost sheep. Their shepherds have led them astray, turning them away on the mountains. From mountain to hill they have gone. They have forgotten their fold. 7 All who found them have devoured them, and their enemies have said, ‘We are not guilty, for they have sinned against the Lord, their habitation of righteousness, the Lord, the hope of their fathers.’ (ESV)*

*17 “Israel is a hunted sheep driven away by lions. First the king of Assyria devoured him, and now at last Nebuchadnezzar king of Babylon has gnawed his bones. 18 Therefore, thus says the Lord of hosts, the God of Israel: Behold, I am bringing punishment on the king of Babylon and his land, as I punished the king of Assyria. 19 I will restore Israel to his pasture, and he shall feed on Carmel and in Bashan, and his desire shall be satisfied on the hills of Ephraim and in Gilead. 20 In those days and in that time, declares the Lord, iniquity shall be sought in Israel, and there shall be none, and sin in Judah, and none shall be found, for I will pardon those whom I leave as a remnant. (ESV)*

<sup>33</sup> “Thus says the Lord of hosts: The people of Israel are oppressed, and the people of Judah with them. All who took them captive have held them fast; they refuse to let them go. <sup>34</sup> Their Redeemer is strong; the Lord of hosts is his name. He will surely plead their cause, that he may give rest to the earth, but unrest to the inhabitants of Babylon. (ESV)

#### Chapter 51:

A continuation of chapter 50, prophecy pertaining to Babylon.

<sup>10</sup> *The Lord has brought about our vindication; come, let us declare in Zion the work of the Lord our God.* <sup>11</sup> “Sharpen the arrows! Take up the shields! The Lord has stirred up the spirit of the kings of the Medes, because his purpose concerning Babylon is to destroy it, for that is the vengeance of the Lord, the vengeance for his temple. (ESV) The last verse of chapter 51 is verse 64. However, after these words there is a space and a statement made saying, “The words of Jeremiah end here.”

#### Chapter 52:

(1) A recap of the fall of Jerusalem. (2) The sentence pronounced on King Zedekiah. The slaughter of his sons and taking of King Zedekiah to Babylon. and (3) The retelling of the release of King Jehoiachin from prison and his presence at the king of Babylon’s table for the rest of his life.

My questions are many at this point. Where is Jeremiah? Where are the fugitives that escaped from Egypt? Where did this remnant group of four or five go? Surely they returned to the land of Judah, but where did they go, and did they travel further in their quest to settle and stop running? Did this group meet with anyone else in the land of Judah? I wonder even about the question of how the book of Jeremiah ends. Chapter 51 ends with, “The words of Jeremiah end here.” Chapter 52 is a selective summary of King Zedekiah’s last acts in Jerusalem and the release of Jehoiachin from prison in Babylon. **Again I ask, where are Jeremiah, Baruch and the king’s daughters?** The last instance we saw anything on the king’s daughters was in chapter 44 and the last we heard anything about Baruch was in chapter 45.

Perhaps we may be able to explain a few things prior to our departure from the book of Jeremiah. Return with me to chapter 15, verses 11, 14-15, 20-21. For the sake of understanding and clarity I am using the New King James Version for these verses. It appears that over the course of time Jeremiah had forgotten some of the things that God gave him as instruction. But, at the same time, we also see the vindication of Jeremiah, and the fact that there is a remnant, and that they will travel to a foreign land. <sup>11</sup> *The Lord said: "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. . . .* <sup>14</sup> *And I will make you cross over with your enemies Into a land which you do not know; For a fire is kindled in My anger, Which shall burn upon you."* <sup>15</sup> *O Lord, You know; Remember me and visit me, And take vengeance for me on my persecutors. In Your enduring patience, do not take me away. Know that for Your sake I have suffered rebuke. . . .* <sup>20</sup> *And I will make you to this people a fortified bronze wall; And they will fight against you, But they shall not prevail against you; For I am with you to save you And deliver you,"* says the Lord. <sup>21</sup> *"I will deliver you from the hand of the wicked, And I will redeem you from the grip of the terrible."* (NKJV)

*Into a land which you do not know. Why? Isaiah 37:31-32, <sup>31</sup> And the surviving remnant of the house of Judah shall again take root downward and bear fruit upward. <sup>32</sup> For out of Jerusalem shall go a remnant, and out of Mount Zion (on which were the royal dwellings) a band of survivors. The zeal of the Lord of hosts will do this. (ESV) 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 recall and review 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 went through chapter 44 of Jeremiah and saw the idolatry that this remnant of Judah was practicing. I find one of those practices to be amazing. Look at this! This incident occurred sometime between 587-580 BCE. We are now in the twenty-first century and are we not, still today, 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 16:19-21, <sup>19</sup> *O Lord, my strength and my stronghold, my refuge in the day of trouble, to you shall the nations come from the ends of the earth and say: "Our fathers have inherited nothing but lies, worthless things in which there is no profit.* <sup>20</sup> *Can man make for himself gods? Such are not gods!"* <sup>21</sup> *"Therefore, behold, I will make them know, this once I will make them know my power and my might, and they shall know that my name is the Lord."* (ESV)

The mystery of the book of Jeremiah continues. Where do we go next to find pieces of this puzzle? There are several associated tid-bits of knowledge that we must look at to even attempt to figure out this puzzle that God has placed before mankind. Let's go look at that third set of twins.

## The Prince of the Scarlet Thread

For the moment, we leave our little royal *remnant*, under the watchcare of Jeremiah, 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 now the name of the Jewish nation, but it is also the name of the Northern Kingdom (Birthright), that had been driven into *an unknown land* about one hundred and thirty-four years prior to the flight of this remnant. This remnant, these princesses represent Judah (Scepter).

Let us remember that the Scepter, with all that belongs to it, was promised distinctively to the Judeo-Davidic family lineage. It was not promised to the entire kingdom that bore the name of Judah, a name which, together with its corrupted form, Jews, is the Biblical historic name of the Jewish nation.

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

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

The fact that they were not to be known by the name of Israel cannot annul the prophecy uttered by Abijah, as he stood upon a certain mount in Ephraim. 2 Chronicles 13:4-5, *4 Then Abijah stood up on Mount Zemaraim that is in the hill country of Ephraim and said, "Hear me, O Jeroboam and all Israel! 5 Ought you not to know that the Lord God of Israel gave the kingship over Israel forever to David and his sons by a covenant of salt? (ESV)*

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

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

Jeremiah tells us: Jeremiah 52:1, *1 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.* (ESV) 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 that the city would be taken at the same time the message came from the Lord, that was delivered by the prophet Ezekiel to Zedekiah. Ezekiel 21:25-27, <sup>25</sup>“*And thou, profane, wicked prince of Israel, whose day is come, when (your) iniquity shall have an end,*” <sup>26</sup> *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.* <sup>27</sup> *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.”* (KJV)

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. It is this set of boys that make up the third set of twins I mentioned much earlier. The conception and birth, of these twins, 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 descent) 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 38:29a, “*How did you break through?*” Then, seemingly, she was filled with the spirit of prophecy and said further in verse 29b, “*This breach be upon you!*” (NKJV) 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, <sup>6</sup> *The sons of Zerah: Zimri, Ethan, Heman, Calcol, and Dara, five in all.* (ESV) 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, <sup>29</sup> *And God gave Solomon wisdom and understanding beyond measure, and breadth of mind like the sand on the seashore,* <sup>30</sup> *so that Solomon's wisdom surpassed the wisdom of all the people of the east and all the wisdom of Egypt.* <sup>31</sup> *For he was wiser than all other men, wiser than Ethan the Ezrahite, and Heman, Calcol, and Darda . . .* (ESV) 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!*



## 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 17:1-2, <sup>1</sup> *The word of the Lord came to me:* <sup>2</sup> *“Son of man, propound a riddle, and speak a parable to the house of Israel; (ESV) 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, <sup>2</sup> “Son of man, propound a riddle, and speak a parable to the house of Israel; (ESV) 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, <sup>3</sup> *say, Thus says the Lord God: A great eagle with great wings and long pinions, rich in plumage of many colors, came to Lebanon and took the top of the cedar. <sup>4</sup> He broke off the topmost of its young twigs and carried it to a land of trade and set it in a city of merchants. (ESV)*

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. Look first at the plumage of many colors, didn't Jacob present to his favorite son a coat of many colors? Wasn't that favorite son Joseph? Didn't Joseph represent Israel as the holder of the birthright?

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, <sup>5</sup> *Then he took of the seed of the land and planted it in fertile soil. He placed it beside abundant waters. He set it like a willow twig, <sup>6</sup> and it sprouted and became a low spreading vine, and its branches turned toward him, and its roots remained where it stood. So it became a vine and produced branches and put out boughs. (ESV)*

*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,<sup>7</sup> “*And there was another great eagle with great wings and much plumage, and behold, this vine bent its roots toward him and shot forth its branches toward him from the bed where it was planted, that he might water it.*”<sup>8</sup> *It had been planted on good soil by abundant waters, that it might produce branches and bear fruit and become a noble vine.* (ESV) 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 great 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!*” Whether they be 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 English Standard 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, <sup>11</sup> *Then the word of the Lord came to me:* <sup>12</sup> *"Say now to the rebellious house, Do you not know what these things mean? Tell them, behold, the king of Babylon came to Jerusalem, and took her king and her princes and brought them to him to Babylon.* (ESV) 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 17:22a, <sup>22</sup> *Thus says the Lord God: "I myself will take a sprig from the lofty top of the cedar and will 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 22b, *I will break off from the topmost of its young twigs a tender one, and I myself will plant it on a high and lofty mountain.* (ESV) 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. <sup>23</sup> *On the mountain height of Israel will I plant it,* (ESV) **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, *that it may bear branches and produce fruit and become a noble cedar. And under it will dwell every kind of bird; in the shade of its branches birds of every sort will nest.* (ESV) Birds, as used in this verse, indicate people and they will live under the protection of this noble's care. 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, <sup>24</sup> *And all the trees of the field shall know that I am the Lord; I bring low the high tree, and make high the low tree, dry up the green tree, and make the dry tree flourish. I am the Lord; I have spoken, and I will do it."* (ESV)

**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, *That he might water it by the furrows of her plantation.* (KJV) 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.

## Lost Israel 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 it has both puzzled the minds, and engaged the interest of learned people 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 people 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 those who have been thus engaged are eminent in religious, historic and scientific research. These professionals 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 people 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 intellectuals, 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 (Jesus) 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, along with the Crown, Throne and Scepter of David. It was not my desire to give any such proof until I should first prove that the building and planting that was Jeremiah's commission had been accomplished.

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

It was 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 since 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 blessed by Jacob (Israel) in the following manner: Genesis 48:15-16, <sup>15</sup> *And he blessed Joseph and said, "The God before whom my fathers Abraham and Isaac walked, the God who has been my shepherd all my life long to this day, <sup>16</sup> the angel who has redeemed me from all evil, bless the boys; and in them let my name be carried on, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."* (ESV) 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, <sup>19</sup> *But his father refused and said, "I know, my son, I know. He also shall become a people, and he also shall be great. Nevertheless, his younger brother shall be greater than he, and his offspring shall become a multitude of nations."* (ESV).

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

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

How perfectly this harmonizes with the promises concerning the *place* where the Lord spoke to David in connection with the promises concerning the perpetuity of his seed, throne and scepter. 2 Samuel 7:10, <sup>10</sup> *And I will appoint a place for my people Israel and will plant them, so that they may dwell in their own place and be disturbed no more. And violent men shall afflict them no more, as formerly,* (ESV) While we are reviewing text from 2nd Samuel, I feel the need to insert one more passage to confirm the fact that there is a covenant promise made to King David that there would be a descendant upon his throne forever. Look at 2 Samuel 7:16-17, <sup>16</sup> *And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.' "* <sup>17</sup> *In accordance with all these words, and in accordance with all this vision, Nathan spoke to David.* (ESV) Oh, I can't help myself with what I see in text. With this verse, the promise from God is given to King David. But, look at the reply (prayer) from King David back to God. How strong a wording must be shown to get people of today to understand the full impact of God's will. There truly are two houses, Israel and Judah, and that Israel carries the birthright and Judah carries the scepter. At that great day of Jesus' return to earth, the two houses will be brought back together. Here is David's response prayer, 2 Samuel 7:18-29, <sup>18</sup> *Then King David went in and sat before the Lord and said, "Who am I, O Lord God, and what is my house, that you have brought me thus far? <sup>19</sup> And yet this was a small thing in your eyes, O Lord God. You have spoken also of your servant's house for a great while to come, and this is instruction for mankind, O Lord God! <sup>20</sup> And what more can David say to you? For you know your servant, O Lord God! <sup>21</sup> Because of your promise, and according to your own heart, you have brought about all this greatness, to make your servant know it. <sup>22</sup> Therefore you are great, O Lord God. For there is none like you, and there is no God besides you, according to all that we have heard with our ears. <sup>23</sup> And who is like your people Israel, the one nation on earth whom God went to redeem to be his people, making himself a name and doing for them great and awesome things by driving out before your people, whom you redeemed for yourself from Egypt, a nation and its gods? <sup>24</sup> And you established for yourself your people Israel to be your people forever. And you, O Lord, became their God. <sup>25</sup> And now, O Lord God,*

confirm forever the word that you have spoken concerning your servant and concerning his house, and do as you have spoken. <sup>26</sup> And your name will be magnified forever, saying, 'The Lord of hosts is God over Israel,' and the house of your servant David will be established before you. <sup>27</sup> For you, O Lord of hosts, the God of Israel, have made this revelation to your servant, saying, 'I will build you a house.' Therefore your servant has found courage to pray this prayer to you. <sup>28</sup> And now, O Lord God, you are God, and your words are true, and **you have promised this good thing to your servant.** <sup>29</sup> Now therefore may it please you to bless the house of your servant, so that it may continue forever before you. For you, O Lord God, have spoken, and with your blessing shall the house of your servant be blessed forever." (ESV) I fully understand, that for the throne of David to continue forever, two things must be understood. First, there must be a continuation in an earthly domain, secondly, Jesus, upon His return, establishes the throne for an eternal domain! Mankind must understand this as a fact and the Church must clean up its act (repent and return to God) in being the bride of Christ!

At this junction I feel compelled to reiterate the fact that the Lord had cast Israel out of their land, and cast them afar off. While Israel was going to that far-off land, God would: Amos 9:9, <sup>9</sup> "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. <sup>10</sup> All the sinners of My people shall die by the sword, Who say, 'The calamity shall not overtake nor confront us.' <sup>11</sup> "On that day I will raise up The tabernacle of David, which has fallen down, And repair its damages; I will raise up its ruins, And rebuild it as in the days of old; <sup>12</sup> That they may possess the remnant of Edom, And all the Gentiles who are called by My name," Says the Lord who does this thing. <sup>13</sup> "Behold, the days are coming," says the Lord, "When the plowman shall overtake the reaper, And the treader of grapes him who sows seed; The mountains shall drip with sweet wine, And all the hills shall flow with it. <sup>14</sup> 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. <sup>15</sup> 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. (NKJV) 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 3:4-5, <sup>4</sup> For the children of Israel shall dwell many days without king or prince, without sacrifice or pillar; without ephod or household gods. <sup>5</sup> Afterward the children of Israel shall return and seek the Lord their God, and David their king, and they shall come in fear to the Lord and to his goodness in the latter days. (ESV) 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 of Judah 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* 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. Those in leadership, at that time, failed to go back to the book of Jeremiah and read verses 16b-18 of the 16th chapter, <sup>16b</sup> *And afterward I will send for many hunters, and they shall hunt them from every mountain and every hill, and out of the clefts of the rocks.* <sup>17</sup> *For my eyes are on all their ways. **They are not hidden from me, nor is their iniquity concealed from my eyes.*** <sup>18</sup> *But first I will doubly repay their iniquity and their sin, because they have polluted my land with the carcasses of their detestable idols, and have filled my inheritance with their abominations.* (ESV) 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 that Jesus (the Christ) was Jeremiah. Matthew 16:13-16, <sup>13</sup> *Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?"* <sup>14</sup> *And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets."* <sup>15</sup> *He said to them, "But who do you say that I am?"* <sup>16</sup> *Simon Peter replied, "You are the Christ, the Son of the living God."* (ESV) Their thought was, no doubt, that Jeremiah, like Elijah, was still alive. God would, yet, use Jeremiah 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 12:1a, <sup>1a</sup> *"Ephraim feeds on the wind, And pursues the east wind; He daily increases lies and desolation.* (NKJV) 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 tourist 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 in our next chapter. **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, *<sup>19</sup> Then God’s temple in heaven was opened, and the ark of his covenant was seen within his temple. There were flashes of lightning, rumblings, peals of thunder, an earthquake, and heavy hail.* (ESV)

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 after-

wards proves to be a princess, speaks of *the furrows of her plantation* (KJV). It is a truth, and, to me, a marvelous one, that the province of Ulster used to be called the *Plantation of Ulster*, as any one may know if they will take the trouble to consult Chamber's Encyclopedia on the word Ulster.

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

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



## The Rock (The Bethel Stone)

As a student of the Bible, there is a story, contained in God's Word, that many people completely overlook. Every person who calls themselves a Christian should know the three principal patriarchs of our faith. These three men are Abraham, Isaac and Jacob. Just in that small amount of information, I see the need to explain one other factor.

How many sets of twins are there in the Bible that have something to do with the manner that God establishes His will for mankind? Would you accept three sets of twins? The first set would be Cain and Abel, as the sons of Adam and Eve. Cain was firstborn and should have the birthright of Adam. However, it was Abel's offering that God accepted. So, may I say, that Abel was favored over Cain? Cain killed his brother Abel and Adam and Eve had another son named Seth that God accepted as the line of descent to get to the second Adam, our Savior Jesus, the Christ.

The second set of twins would be Esau and Jacob. This is the Jacob that is the third patriarch in those named above. The third set of twins are Perez and Zerah. We will see them a little later in our search for the conclusion of the mystery in the book of Jeremiah. Let us return to our second set of twins. It was Esau who was firstborn in this family group over his younger brother Jacob. Human nature came into play in this story and we find that Isaac favored Esau and his wife Rebekah favored Jacob. We find that Esau came in one day very hungry and wanted some of the stew that Jacob had made. Jacob said he would give him some for his birthright. Esau didn't care too much for the birthright, so he traded it for a bowl of stew. So, Jacob had the birthright but to have the full benefit he needed the blessing from his father to go along with that birthright. When Isaac was very old and blind Rebekah saw a chance that Jacob could receive the blessing from Isaac instead of blessing Esau. Rebekah fixed a meal the way Isaac liked it, put a covering of fur over Jacob's arms to mask Jacob to appear as Esau, and had Jacob to take the meal of venison to Isaac. Jacob, masquerading as his brother Esau, asked his father for his blessing and Isaac blessed Jacob, instead of blessing Esau. Esau was furious when he learned what had happen and was angry to the point that he threatened to kill his brother. Rebekah told Jacob to go to her brother's house and stay there until Esau calmed down.

This would have been a long journey on foot over several days. On the evening of the first day Jacob prepared for his night's rest and took a stone and placed it under his head as a pillow. That night Jacob dreamed and we see the illustration of that dream in Genesis 28:10-15, <sup>10</sup> *Jacob left Beersheba and went toward Haran. <sup>11</sup> And he came to a certain place and stayed there that night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place to sleep. <sup>12</sup> And he dreamed, and behold, there was a ladder set up on the earth, and the top of it reached to heaven. And behold, the angels of God were ascending and descending on it! <sup>13</sup> And behold, the LORD stood above it and said, "I am the LORD, the God of Abraham your father and the God of Isaac. The land on which you lie I will give to you and to your offspring. <sup>14</sup> Your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south, and in you and your offspring shall all the families of the earth be blessed. <sup>15</sup> Behold, I am with you and will keep you wherever you go, and will bring you back to this land. For I will not leave you until I have done what I have promised you."* (ESV)

Upon hearing and receiving these promises from God, Jacob awoke, startled, guilty and afraid because he thought he had accidentally entered 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 was 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 relationship to the divine covenants. Jacob was awed by the sublime majesty of the Holy One, deeply impressed by the greatness of the promises made to him, and moved by the spirit of prophecy. He took the stone, upon which his head had rested, and set it up for a pillar of witness. At the same time, he anointed it with oil, called it Bethel, used it for an altar at which to worship and to make a vow unto the Lord God of his fathers. Genesis 28:20-22, *“If God will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on, so that I come back to my father’s house in peace, then the Lord shall be my God. And this stone which I have set as a pillar shall be God’s house, and of all that You give me I will surely give a tenth to You.”*

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

We must bear in mind the fact that Jacob gave the name of Bethel not only to the place where the stone was set up, but also to the stone pillar itself. 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, no matter where it is located.

Twenty years later, Jacob returned to the land of Canaan with great riches, large flocks 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. The following is the prophecy pertaining to Joseph, Genesis 49:22-26, <sup>22</sup> *"Joseph is a fruitful bough, A fruitful bough by a well; His branches run over the wall. <sup>23</sup> The archers have bitterly grieved him, Shot at him and hated him. <sup>24</sup> But his bow remained in strength, And the arms of his hands were made strong By the hands of*

*the Mighty God of Jacob (From there is the Shepherd, the Stone of Israel),* <sup>25</sup> *By the God of your father who will help you, And by the Almighty who will bless you With blessings of heaven above, Blessings of the deep that lies beneath, Blessings of the breasts and of the womb.* <sup>26</sup> *The blessings of your father Have excelled the blessings of my ancestors, Up to the utmost bound of the everlasting hills. They shall be on the head of Joseph, And on the crown of the head of him who was separate from his brothers.* (NKJV) While he was making this prophecy concerning Joseph and his house, to whom he had just given the birthright, he paused in the midst of his prophetic utterances and used the following expression: Genesis 49:24b, *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 special rock which they were already familiar. Could it not have been the Bethel pillar rock, *the shepherd, the stone of Israel, the house of God* that had been committed to the keeping of the house of Joseph?

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

*Then the Lord spoke to Moses, saying, “Take the rod; you and your brother Aaron gather the congregation together. Speak to the rock before their eyes, and it will yield its water; thus you shall*

*bring water for them out of the rock, and give drink to the congregation and their animals.” So Moses took the rod from before the Lord as He commanded him.*

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

I have quoted this account in full, from the beginning of the complaint by the people until the water was given, that my readers may see, although the phrase *the rock* is used four times, there is not the slightest indication there was one already chosen, and in their midst. It was to show that at the very first mention of water for the people from *this rock*, all that was necessary, as a preparatory measure, was for the Lord to say to Moses, “*Speak to the rock.*” When the people were commanded to *gather before the rock*, they understood so well which rock that no explanation was even necessary, therefore, *this rock* must have been among them before this, and well known. Let us also bear in mind this name, *the rock*, was used in the same type situation at Rephidim. However, the children of Israel had removed, journeyed and pitched their tents twenty-two (See Numbers, 33<sup>rd</sup> 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’s commentary reads, Stood on a pillar, which he explains is “*The place or throne on which they were accustomed to put their kings when they proclaimed them.*” However, in the revised version, it is rendered, Standing by the pillar, as was their custom. The article denotes that particular pillar by, or on which, it was the custom of Israel to crown their kings.

Again, when the good king Josiah made a covenant before the Lord, in the presence of all the people, that he would destroy idolatry in the land, it is written: 2 Kings 23:3, *Then the king stood by a (or the) pillar and made a covenant before the Lord.* There is, in Second Chronicles, a recapitulation of

this circumstance concerning Josiah, that gives the following: 2 Chronicles 34:31, *Then the king stood in his place and made a covenant before the Lord.* His place, we are told, was by the pillar, that might properly be translated *pillar-stone*, upon which all the kings of Israel were crowned, made covenants, took oaths, or made vows, as did Jacob when he first set it up for a pillar and named it *God's house*.

This stone is called **The Pillar, The Rock, Bethel, The Stone of Israel, and The Shepherd.** Since it is really *the stone of Israel*, we should expect it to be with those to whom it belonged. We must remember that with God names are reflective of the character, be it toward a person or an object with which God associates. Therefore this stone is also *the Shepherd of Israel*, and its name and character demands that it should be with Israel in all their wandering. Hence, *this SHEPHERD*, though it is only a stone, as any other shepherd would do, must go with its flock.

I have said that this stone of Israel was a type, or symbol and for proof, let us go back to the place called Bethel. There we shall find that Jacob, after setting up *the rock* for a pillar, also anointed it with oil, which in sacred symbols is typical of the Holy Spirit. According to sacred history, this Bethel stone is the only single, individual stone ever anointed! Hence, among stones, it is preeminently *the Anointed One*. When Christ, the great prototype came, and was anointed with the Holy Spirit, He could say: Luke 6:47-48, *“Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like: He is like a man building a house, who dug deep and laid the foundation on the rock.”* Concerning *the rock* that accompanied Israel, the Lord could say to Israel's leader, Moses *“Speak to THE ROCK.”* But, on the other hand, Israel could also say, concerning that Divine Presence which went with them: Psalms 95:1, *Oh come, let us sing to the Lord! Let us shout joyfully to the Rock of our salvation.*

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

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

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



VQP C



VQP C



## 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.*" (NKJV) 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.*" (ESV) 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,*" (NKJV) and, Psalms 89:25, "*in the sea.*" (KJV)

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

According to Josephus, we see that Ezra received a letter from Xerxes prior to the return of the Jews from Babylon. However, that letter was so full of offered favors, love, and fraternal greetings, that he sent a copy of it to the tribes in Medo-Persia, and asked them to return with the Jews to Jerusalem. But the tribes refused this offer, and Josephus tells us the entire body of Israel remained in that country. On the other hand, Ezra, who was in a position to know more about them, said they decided not to return. Rather they took counsel among themselves, and resolved that they would go further away into an unknown country.

To show this relocation of Israel I must share a passage from the Apocrypha. I understand that to many people this is not a portion of their Bible. However, there are those who believe in these books and there is a parallel between Ezra of the Bible and Esdras<sup>42</sup> 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.*" (NIV)

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

But while the Lord is with Israel, it is said their king shall pass before, or precede them, to that unknown country to which they are going. It is for this reason we read in Hosea 3:4, *For the children of Israel shall abide many days without king or prince, without sacrifice or sacred pillar, without ephod or teraphim.* (NKJV) Strong, 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.

For the moment, let us return to prior information pertaining to Egypt and the king's daughter. 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 when the rest did, with his life, like the lives of the rest of this remnant, 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 eighty-five 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. The Dean of the Abby wrote the following in 1867:

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.

Rev. William H. Poole wrote in 1879: "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."

However, the Rev. Henry Baker Tristram writing in 1865 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*, 1846, refers to Tea Tephi as follows:

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

The parentage here assigned to Tea Tephi could have been for no other reason than that she was the daughter of God's house, to the people to whom she brought God's house, the Stone, that was their Shepherd-stone, called Bethel. Dr. Morton W. Spencer (in 1895) 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 C. A. L. Totten of Yale University 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,

<sup>19</sup> *Fools and blind!* “For which is greater, the gift or the altar that sanctifies the gift?” (NKJV) In this we see the altar is that which sanctifies. Difficult as it may seem the simplicity of the type (a rock) and prototype (Christ) is the illustration of the sanctification. Since it is the altar that does the sanctifying (through the blood sacrifice), then He who sanctifies is the altar. Thus, it is written: Hebrews 13:10, 12, *We have an altar from which those who serve the tabernacle have no right to eat. . . . Therefore Jesus also, that He might sanctify the people, i.e., do that which the altar does, sanctified all, with His own blood, suffered outside the gate.*

Yes, the Altar-Shepherd was struck down, and concerning that other rock, Dean Stanley speaks of the crack, which, he says, “Has all but rent 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.)

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.” (NKJV) 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 it 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, <http://www.westminster-abbey.org>

## The Coronation Chair and the Stone of Scone

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

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

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

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

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

### 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—Genesis 28:18, <sup>18</sup> *Then Jacob rose early in the morning, and took the stone that he had put at his head, set it up as a pillar, and poured oil on top of it.* (NKJV)— 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.

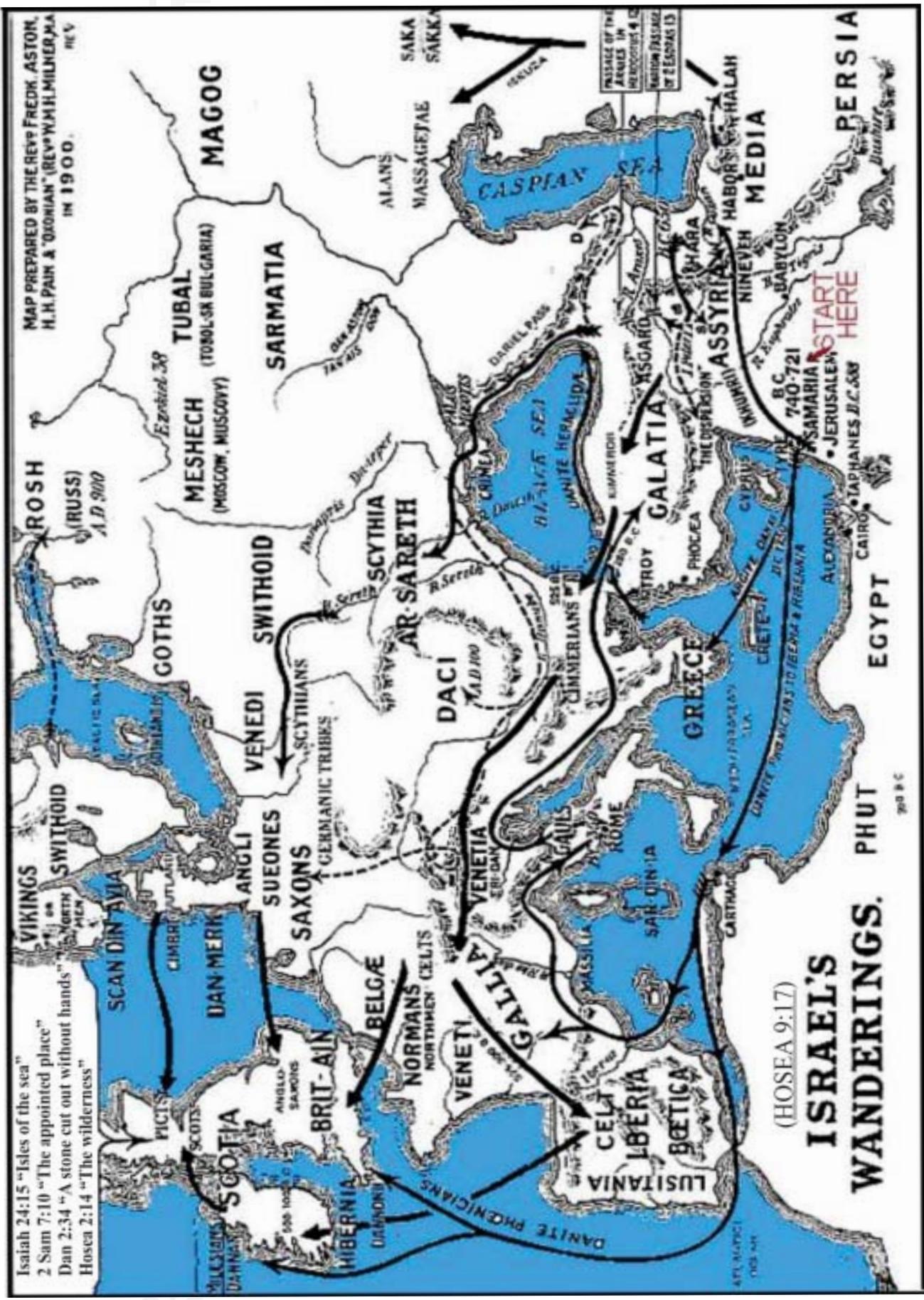
However, on July 3rd 1996, the Prime Minister (John Major) announced the **Stone of Scone would be returned to Scotland** by the end of the year, returning to the Abbey for coronations. On the evening of 13th November 1996, the Stone was removed from the Chair by representatives of Historic Scotland 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. But, with the passing of Queen Elizabeth II the stone must be moved and placed, once more, under this chair for the coronation of King Charles III. If this is not done the promise that God gave to King David will be broken on the human side, not on God's side.

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, <sup>13</sup> *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.*" (NKJV)

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. There is a map of Israel's wanderings on the next page. Look at the date this was originally produced.

MAP PREPARED BY THE REV. FREDK. ASTOR,  
H.H. PAUN & "QONIAN" (REV. W.H.H. MILNER) IN 1900. REV.

Isaiah 24:15 "Isles of the sea"  
2 Sam 7:10 "The appointed place"  
Dan 2:34 "A stone cut out without hands"  
Hosea 2:14 "The wilderness"



(HOSEA 9:17)  
**ISRAEL'S  
WANDERINGS.**



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## Questions of Balance



This is my second book or booklet on the mystery of the book of Jeremiah. My first book, *The Thirteenth Tribe of Israel*, is lengthy and goes through many references of information at a depth most people would not appreciate. Therefore, this is a condensed version with a purpose. My God has put a task on my heart to show that the Lost Ten Tribes of Israel can be found by nothing more than Biblical text. **It truly is The Mystery of Jeremiah.**

The important facts have been shown. We viewed the sins of the kings in both Israel and Judah. We discovered the important phrases in each chapter of Jeremiah. Within the book of Jeremiah we end up with four, maybe five important players. They are Jeremiah, Baruch, his scribe, and at least two daughter's of King Zedekiah. We know they escaped from Egypt and returned to the land of Judah. We had to turn to riddles and other prophets to go further in our search to unlock this mystery.

We learn about the promise God gave to King David concerning his throne from Isaiah and Ezekiel, Hosea and the Psalms. We also learned about the two sets of twins that embellish our search for truth. Those two sets of twins are Esau and Jacob, and Zarah and Pharez. We understood that a prince of the Zarah lineage of Judah married one of the daughters of King Zedekiah. As we traced the overthrow of the kings of Judah from Josiah to Zedekiah, we failed to establish how the lineage from King David would reach down through history to the birth of Jesus who must be born as a descendant of King David. The kingly (royal) lineage goes from David through the generations to Joseph, the husband of Mary. Every person who calls themselves a Christian should be able to tell you how the lineage for Jesus must go through His mother, Mary. The genealogy in Matthew follows the line from David to Joseph and goes through David's son Solomon to carry the lineage onward. The genealogy provided in the Gospel of Luke is the lineage for Mary and it goes from David through his son Nathan, brother of Solomon, to get to Mary.

In the discussion for chapter 22 of the book of Jeremiah on page 22, there was the statement that King Jehoiachin only reigned for three months and was taken to Babylon and put in prison. It also says that he would never return to Judah. There is the carryover to chapter 52 with the retelling of his release from prison and his presence at the king of Babylon's table for the rest of his life. Bible text will tell you in other places that he had sons born in Babylon, and it would be one of these sons who returned to Judah and would be the continuation of the Solomon lineage to get to Joseph. We also need to make the statement that many a person who is a descendant from the Ten Lost Tribes will not have a facial appearance of the Jews. This is true in many cases because Jacob fathered children through four women. Furthermore, Joseph, the son of Jacob and Rachel and brother to Benjamin, was the Governor of Egypt and his sons' mother was an Egyptian. The facial features just wouldn't be the same. Another point must be taken from Jeremiah 16:16-18, <sup>16</sup> *“Behold, I am sending for many fishers, declares the Lord, and they shall catch them. And afterward I will send for many hunters, and they shall hunt them from every mountain and every hill, and out of the clefts of the rocks.”* <sup>17</sup> *For my eyes are on all their ways. They are not hidden from me, nor is their iniquity concealed from my eyes.* <sup>18</sup> *But first I will doubly repay their iniquity and their sin, because they have polluted my land with the carcasses of their detestable idols, and have filled my inheritance with their abominations.”* (ESV) Many people of the descendants of Lost Israel were fished and caught, so to speak, and accepted Jesus as their Lord and Savior. It is now the time of the Hunters and I feel that I am one of those hunters trying to locate, identify and reveal the sins of the people, so they too can be caught. It is now time to bring this work to a close.

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 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. People, in general, 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 holder. When we speak of the birthright holder of Israel, we are speaking of Ephraim. Therefore, they are half Egyptian because Joseph married the daughter of Poti-Pherah. Genesis 41:45, <sup>45</sup> *And Pharaoh called Joseph's name Zaphenath-paneah. And he gave him in marriage Asenath, the daughter of Potiphara priest of On. So Joseph went out over the land of Egypt.* (ESV) 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.* (NKJV)

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 worshipping 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.

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. 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!**



**After careful study of this symbol (or Arms) can any deny the truth of what is there?** 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 worshippers? 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.* (NKJV)

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.* (NKJV)

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."* (NKJV)

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."* (NKJV)

In my original work I used Rev. J. H. Allen's work, *Judah's Scepter and Joseph's Birthright* as my basis. I acknowledge that 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."* (NKJV) 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 their 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. 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. These false shepherds have misled through the last one hundred and twenty years, fueled by 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.'"* (NKJV)

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 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."* (NKJV)

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.'"* (NKJV) 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 which 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 what is written 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!

Please make note that this work is not Replacement Theology, nor is it Armstrongism or British Israelism. This work does not include any portion of those other ideologies. I have made every attempt possible to gather recorded information that was available prior to the time frame of Herbert W. Armstrong and others. I have been led by the Holy Spirit to show that the mystery of Jeremiah may be shown in the words of the Bible itself.

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.* (NKJV) Honor God's Word, His feast days and His holy Sabbaths! There are Ten Commandments, Seven Feast Days and the one commandment given by Christ, John 13:34-35, <sup>34</sup> *A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.* <sup>35</sup> *By this all will know that you are My disciples, if you have love for one another.*" (NKJV) That is a total of eighteen simple rules God asked His creation to obey. 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.

This nation is coming up to the date of an election and, we the people, are still the driving force that determines who sits in the offices of the land. We all vote and we all should pray and ask God to lead us in our conscience on the choice we make for those running for an office and those items to be enacted into law. Pray, allow the answer to those prayers to become our conscience and vote in a manner that follows God's answer of your prayer.

Maranatha  
Rev. Charles E. Darnell, PhD



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