

British-Israel, Fact or Fallacy?

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1. British-Israel, Fact or Fallacy?

Whenever the subject of British-Israel is mentioned in orthodox 'religious' circles it is usually promptly condemned as: heresy, fallacy, racist, jingoistic or some way-out fringe-group with no knowledge of Scripture whatsoever. Those who have been confronted with such reactions know only too well that it is often very difficult to prove their point in the face of some passages of Scripture which are quoted in opposition. The difficulty arises because their opponents have usually chosen passages or verses of the Bible which have not been translated accurately or have not been quoted correctly. This paper examines some of the more common objections and provides the answers and background necessary to refute those objections and to establish the truth on the point or points in question.

1.1. Jew versus Israelite

Those who condemn the British-Israel concept so heartily frequently begin with the claim that, in the Bible, the word *Jew* and *Israelite* are interchangeable terms!

This attitude on the part of most religious people is, however, not based on knowledge of the Bible, but on almost total ignorance of what the Bible really has to say, (especially in the Hebrew and Greek texts in which it is written). The extent of this ignorance can best be summed up in the words of the late Professor C.A. Totten^(A) who said:

I cannot state too strongly that the man who has not yet seen that the Israel of Scripture is totally distinct from the Jewish People is yet in the very infancy, the mere alphabet of biblical study, and that to this day the meaning of seven-eighths of the Bible is shut to his understanding.

The idea that the terms *Jew* and *Israelite* are interchangeable is peculiar only to religious translators and, of course, those who read our 'popular' Bibles. It has no foundation in Scripture.

The word *Jew* was not a term used by either the Hebrews or the Greeks. In the Old Covenant it was written *a Judahite* but in the New Covenant it is written *a Judean*, which could refer to anyone of any race who lived there. The word *Jew* does not appear in English until Shakespearean times, so the people of the Old Covenant times and at the time of Jesus, never used such a term in their writing.

At the time of Jesus, Jerusalem was populated by a remnant of the former two-tribed Kingdom of Judah, descendants of Esau and a number of other races. The term *Jew* is applied to that whole population without any recognition of even these basic distinctions – let alone recognizing that the ten-tribed House of Israel exists (as a separate element altogether). The Bible is very careful to distinguish between the two-tribed Kingdom of Judah and the ten-tribed House of Israel when such distinction is necessary. From the time of the division, God refers to the ten-tribed Northern Kingdom as "Israel" and the Southern Kingdom as "Judah". None of these distinctions are made or even admitted by modern 'Religions'. For examples of the Bible's handling of these distinctions, see 1Ki 12:16-24, Psa 114:1-2; Eze 37; Jer 3: 6-11; Zec 11:14. Please note that two prophecies are yet to be fulfilled – Isa 11:12-16 and Jer 3:18. The last one speaks – in the Hebrew text – of the House of Judah walking to the House of Israel in the latter days and of their assembly from the four corners of the Earth and their coming together – from a 'Northland' to Palestine. 'Together' means 'at one and the same time'.

1.2. Israel's Throne

The British-Israelite claim that the Throne of David was transferred from the Holy Land to the British Isles is also denied in most religious circles. They say that:

- a. 2Sa 7:14 refers to Jesus – not to any human descendants of David and they quote Heb 1:5 as proof.
- b. Jer 33:17-22 is not applicable to Britain on the grounds that there is no ‘Temple’ in existence in Britain and no ‘burnt offerings’ being made today.
- c. Eze 21:25-27 is proof that David’s Throne ceased.

These denials have no foundation in fact. For example, it is puerile to apply 2Sa 7:14 directly to Heb 1:5. Is Jesus likely to commit iniquity and be punished as stated in 2Sa 7:14? Of course not!

Before discussing these verses further, we need to review Israel’s history from around 1000 BC to 100 AD.

God appointed David, a descendant of Judah, as King over all Israel (1Sa 16:13, 2Sa 5:3). In 1000 BC, David had reached the zenith of his power as the King of Israel; all his enemies were defeated and the land was secure. In 2Sa 7:12 God tells David ‘*I will set up thy seed after thee, which shall proceed out of thy bowels and I will establish its Kingdom*’ as an Age-long Kingdom (verse 16). After David, Solomon reigned over Israel but he disobeyed God by marrying foreign women who turned him towards idolatry. God told Solomon He would rend the Kingdom from him and give it to his servant (Jeroboam) during the reign of Solomon’s son, (Rehoboam), 1Ki 11:11-13. That division occurred soon after Solomon’s death.

The divided Kingdoms, the Kingdom of the House of Israel (ten-tribes) and Kingdom of the House of Judah (two-tribes), alternated between periods of idolatry and observance of God’s Law. In the end both Kingdoms went into captivity to begin 2520 years of punishment for their disobedience. The ten-tribed House of Israel introduced national idolatry and was taken captive to Assyria where they remained until circa 625 BC. However, the two-tribed House of Judah ignored what had happened to Israel and behaved even worse. Therefore, God brought that Kingdom to an end along with its corrupt priesthood and sent its people captive to Babylon under two Babylonian incursions. The two-tribed House of Judah began 2520 years punishment when it was was conquered by Babylon in 604 BC, but allowed to continue as a provincial Kingdom under Nebuchadnezzar. It was attacked for the second time in 589 BC (due to Zedekiah’s attempted revolt). Just prior to the first attack, Jeremiah was locked up in the King’s jail because he was prophesying that Jerusalem would fall and Zedekiah would be taken captive.

After the first attack, Jeremiah was still in jail and still prophesying, this time that despite the attack, the throne of David would continue. But he said nothing about the two-tribed House of Judah, or the priesthood, because they were doomed as he had already prophesied. After the second attack, some of the King’s men insisted on fleeing to Egypt and they took Jeremiah and the King’s daughters with them.

The prophetic missions of Ezekiel and Jeremiah overlapped by some six years. In Eze 17, Ezekiel spoke to the ten-tribed House of Israel and prophesied the coming destruction of Zedekiah’s Kingdom. In versus 22-24 he describes what would happen to the Royal line of the two-tribed House of Judah. That is, its royal dynasty would be cut down like a cedar tree and only a tender twig would be taken from the top-most of the dying branches and planted in a ‘high mountain’ where it would develop into another great cedar. The transfer was necessary for the continuity of the Davidic Throne because God had said the House of Judah would never form a separate Kingdom again (Jer 19) but the House of Israel would be re-moulded (Jer 18).

After 70 years of captivity in Babylon, 42,360 people from the Tribes of Judah, Benjamin and Levi returned to Jerusalem to build the Temple. This re-established nation of Judah was all that remained in Palestine of the former glory that was Israel. It became a Kingdom after the Maccabean revolt and was ruled by a dynasty of priest-kings from the tribe of Levi. The Idumean dynasty of Herod the Great came to power in 37 BC, under the Roman occupation. The nation was completely destroyed in 70 AD when Titus razed Jerusalem to the ground.

With this history in mind, we can examine the three statements in detail. As we shall see, these three claims are, in fact, very closely tied to each other.

1.2.1. 2Sa 7:14

God tells David (verse 10) that He will appoint a **new** place (land) and **plant** His people (Israel) there where their enemies cannot afflict them any more! In verse 12 God states in the Hebrew that He will set up David's seed (Hebrew: zerah; Greek: sperma), "*that shall proceed out of thy body*" and "*I will become to it like a father and it will become to me as if it were a son*". This is not a direct reference to Jesus because the Bible tells us emphatically that Jesus is God's **wholly-begotten** Son (Mary was a virgin, remember?). Furthermore, as the wholly-begotten Son of God, Jesus' status is considerably more than merely "like" or "as if it were" a son.

Jesus is not the direct seed of David, because He would be the descendant of fallen man and unable to save or redeem anybody. Isa 11:1 foretold the coming of a 'shoot' from the root of Jesse, the father of David. See also Isa 53:2. In Rev 22:16 Jesus Himself states "*I am the root (origin) and (of) the lineage of David*" – that is, not a descendant. But as the son of Mary He could, by Hebrew law, be legally 'reckoned' as being the seed (a descendant) of David and so entitled to all the rights and privileges of a royal prince of David's line, including the right to David's throne over Israel.

It must be clearly understood that the word 'begotten', as applied to Jesus, denotes an eternal relationship – not an act. Jesus was, is, and always will be, 'the Son of God'. It is a title. He did not **become** the 'Son of God' at His First Advent. That is simply the **time** when the title became an historical fact. He became flesh by an act of His own free will (John 1:14)¹ to save Israel from eternal death. But to fulfil God's Laws with respect to Israel, He had to become a kinsman by birth into that race. For The Law states that a redeemer can redeem only his own kinsmen. No other people! No other races!

Before leaving 2Sa 7, we should note carefully the words used in verse 16. David is promised that his House, his Kingdom and his Throne will be established forever. In 1Ki 2:4 we find that God also told David that *if* his children obeyed the Law, *a man of yours shall not cease from upon the Throne of Israel*. The conditional nature of the occupancy of the throne is confirmed in Ps 89 and Ps 132. Ps 89 also states that it is the throne which is established throughout the generations and it repeats the words of 2Sa 7:14 concerning the use of the rod and stripe to punish the people that forsake Him.

In 1Ki 8:25,26 Solomon asks that the promise made to David be confirmed in him and in his sons: *And now O God of Israel, it will be established I pray thee, which thou spakest unto Thy servant David my father*. The same conditional promise was confirmed to Solomon in 1Ki 9:1-10. As we shall see, David's sons of Solomon's line failed to keep the Law and hence the anointed Throne of David was taken from them and their Kingdom brought to ruin.

1 The form of the verb (became) in this verse indicates that this act of becoming flesh was a change which He Himself brought about by His own action.

1.2.2. Jer 33:17,18

These verses, as used by the critics, have nothing to do with Israel's history, this side of the Second Advent.

The AV translation has several errors in these two verses. "To sit", "to offer" and "to reign" are written in the Hebrew as active Participles of the Present Tense which means they should be translated "sitting", "offering" and "reigning". (Gesenius^(B) states that participles construed as verbs express either (a) a single and comparatively transitory act or (b) relate to particular cases or historical facts. This is very important in understanding these verses.) In verse 18, the Hebrew shows that there is only one burnt offering and one incense offering, not multiple sacrifices and multiple offerings.

Verses 17 and 18 are part of the second message that Jeremiah delivered from his cell in Zedekiah's court. From verse 1 to 16, Jeremiah is speaking of the restoration of 12 tribed Israel, by the future Messiah, (verse 15: *at that time I will cause the Branch of Righteousness to grow up to David*) and the Kingdom Age. He speaks prophetically of Jesus as King – the *man of David who will not cease sitting on the Throne of the House of Israel*. David was promised that if his children continued to obey the Law, they would continue to occupy David's throne which was over the 12 united tribes of Israel. In the restored Kingdom, David's throne will indeed be occupied by One who will keep the Law and He will be the first to do so since David's Throne was established. This is confirmed in Acts 2:30.

The fact that only one offering and one sacrifice is mentioned in verse 18 should be sufficient to make us realise that this verse is not referring to a continuous Aaronic priesthood. The curious point is why the terms are used at all. This aspect of verse 18 is discussed in Appendix A. The terms are a direct reference to the death and resurrection of Jesus and have nothing to do with priests offering sacrifices in Britain.

In verses 19-22, Jeremiah delivers a third message which is a sequel to the preceding 18 verses – the new message is introduced by *and the word of the Lord came unto Jeremiah saying*. Jeremiah's audience is still Zedekiah and the people of Jerusalem. Verses 20 and 21 state that if the regular sequence of day and night can be broken, then God's covenant with David (2Sa 7) and the covenant with Aaron (Ex 29:9) will be broken. That means there would be no redemption, no restoration and no man sitting on David's throne and all the statements of the previous 18 verses would be void.

Verses 23-25 are a fourth message, but this message covers the period from when Jeremiah is speaking through to the Second Advent. He tells Zedekiah and the people of Jerusalem that God says the people round about will scoff and jeer at the fate of these two kingdoms who have been taken captive. Therefore God refutes them before they open their mouths: if the cycle of night and day can be broken then He will cast away His people and He will not take rulers from David's seed to rule over them. Note the use of the terms to describe who is ruling and who is ruled. The "rulers" of David's seed can mean kings as well as lower ranks and the phrase *over the seed of Abraham, Isaac and Jacob* shows that despite the captivities of Israel and Judah, despite the end of Solomon's line of kings on David's throne, the race will not disappear but will continue long into the future. We can see examples of these promises being carried out in our history: the separate thrones that existed in Ireland, Scotland and England, can all be traced back, through one branch or another, to David's line.

2Sa 7 and Jer 33 are linked by Eze 17 and Eze 21.

The parable of Eze 17 is specifically addressed to the ten-tribed House of Israel (verse 2), to inform Israel of what was about to happen to them as a consequence of the impending fall of Judah. The "high cedar" (verse 22) is the Royal dynasty of Solomon's House and the "highest branch" is the reigning king Zedekiah. The "tender twig" is feminine gender and hence refers to the king's **daughter** who is to

be **transplanted**, (part of the planting of 2Sa 7:10), into a stronghold (mountain) of Israel where it would establish a new cedar tree or Royal dynasty. At this time in history, there was a distinct lack of any strongholds of Israel anywhere within the Middle East. So where could an Israelite stronghold be found?

David's ancestral tree (Figure 1) shows that Judah had two sons by Tamar – Pharez and Zarah. David is of the Pharez line. The Bible does not mention Zarah (Zerah in some verses of the AV) other than he had 5 sons and that one of his descendants was Achan (Jos 7:1). Similarly, although the Bible lists two of Pharez's sons going to Egypt, there is no mention of Zarah's sons. Chronicles lists the descendants of three of those sons, but of the other two, Calcol and Dara (or Darda, 1Ki 4:31), nothing is stated. Given that:

- archaeological finds in Gaza include Irish gold that is dated from 2000 BC (Jacob went to Egypt circa 1700 BC) ^(C);
- Egyptian glazed beads, made only by the 18th and 19th dynasties, 1829-1477 BC, (and no where else) have been found at Stonehenge ^(D);
- God had promised David that He would appoint a place and plant His people where they should move no more and
- from circa 742 BC, Isaiah was addressing the *Isles of the Sea, O Islands, the Isles* etc, as if they were Israel,

it is reasonable to assume that Israelite colonies were already in Britain by the time the **two-tribed** House of Judah fell. We also know that the line of early Irish kings goes back well before the captivity of Judah. So the Isles of the Sea could be classed as a stronghold.

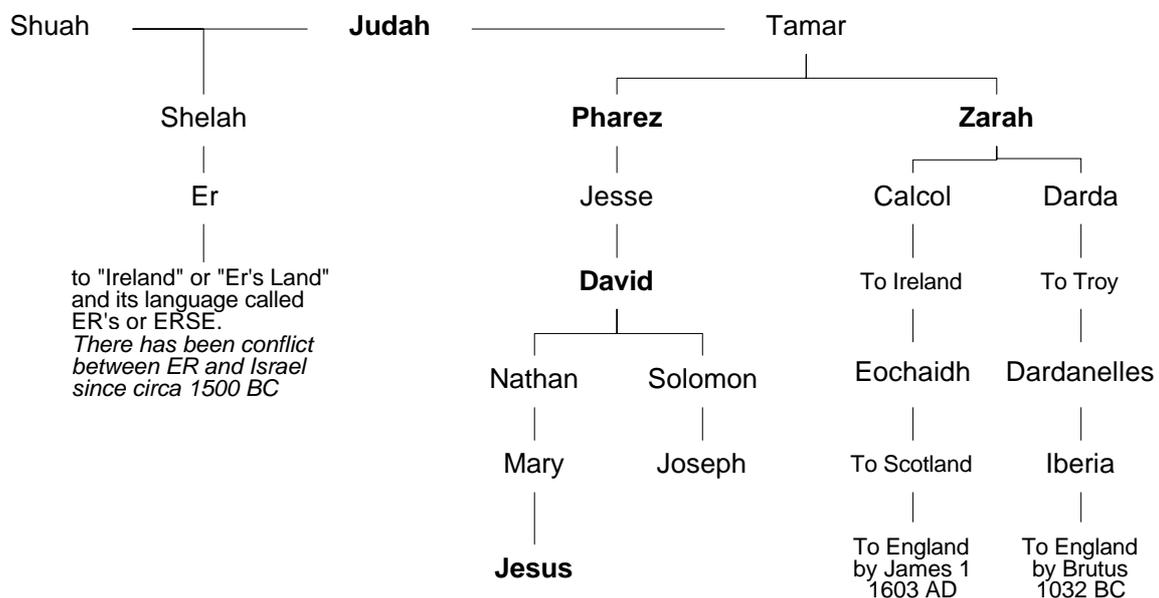


Figure 1 – Genealogical Chart of Judah in Brief

At the time of Ezekiel's parable, (Chapter 17), the ten-tribed House of Israel was already free from its Assyrian captivity. We know from the statements of Josephus ^(E), Esdras (2Esd 13:40-45) and the Pharisees (John 7:35) that the bulk of the 10 tribes had not yet moved further west from Assyria than the Rivers Danube and Arzareth (beyond the **Zareth** River). But as the land was not their own, it would be inappropriate to describe it as a "stronghold".

God told Jer 1:10) that he had been “set over **the** nations and over **the** kingdoms to root out and to pull down and to destroy and to throw down, to build and to plant”. At the time of Ezekiel’s Chapter 17 prophetic parable, Jeremiah was still in Jerusalem. So after the cedar of the two-tribed Kingdom of Judah was **felled** (leaving the stump in place), Jeremiah took the eldest daughter of the King and transplanted her to a stronghold in the Isles of the Sea. According to the local Irish legends from that time, she married Eochaidh and hence God’s new cedar started to bring forth boughs. The descendants of this union would continue to be the descendants of David, thus fulfilling the prophecy of Jer 33:25,26.

In Jer 31:36 God did NOT say that Israel would never cease from being a nation before Him, forever. God said that the seed of Israel would never cease from being a nation. That is, the nation would continue forever, but it would not necessarily bear the name of Israel during the whole of that time. But God did say they would be a great nation. It is interesting that there is only one nation in the world in these last days with “Great” as part of its official, internationally recognized name.

1.2.3. Eze 21:25-27

Eze 21:18-27 is addressed to the two-tribed House of Judah in Jerusalem concerning the same impending attack of the King of Babylon, of which Jeremiah spoke. Ezekiel told them that Solomon’s dynasty over the two-tribed House of Judah would end with the fall of the Kingdom. Verse 26 says the throne of Judah will not endure (compare Eze 17:22-24). History reveals what verse 27 meant: the throne was overturned (to Ireland with Jeremiah) and overturned (to Scotland) and overturned (to England). David’s throne will not return to Palestine until Jesus comes (as David’s greater Son) to claim that throne over all Israel.

The fallen cedar tree represents Solomon’s line of kings down to Zedekiah. The stump that remained in the ground represents the House of David with its roots in Jesse. Isa 11:1 and 11:10 speak of a *shoot* (masculine gender) coming *from the stem of Jesse*, a *shoot* (masculine gender) *shall grow from* (Jesse’s) *roots* and Isa 53:2 tells of a *tender plant*, a sapling (masculine gender), coming from dry ground. All these refer to Jesus and because they are masculine gender, should not be confused with the feminine “tender twig” from the top-most branch of the fallen trunk in Ezekiel’s parable. The “dry ground” refers to David’s royal line which was politically inactive in that area at the time of the First Advent. Furthermore, Jesus is not a blood descendant of Solomon or Zedekiah (or Joseph! – see Figure 1) and the “tender twig” had to be transplanted while the “tender twig” and Jeremiah were still alive (that could hardly have occurred 600 years later, at the First Advent).

1.3. Jesus’ Claim to the Throne

We should not make the mistake of thinking that Jesus will take the throne simply because He has the power. He has the perfect legal right to that throne. In order to follow the thread of this claim it is necessary to study the genealogical chart of Judah (Figure 1).

Although the legal, regal right to David’s throne comes down through Joseph to Jesus, Joseph himself could not wear the crown because he was a descendant of Jeconiah (Jer 22:24-30). But he had every right and legal obligation to pass the crown on to any other descendant of David who had a sound legal right to it. (Note: the very existence of Mary and Joseph is another example of God’s promise to establish David’s House, 2Sa 7).

David was a descendant of Pharez, the eldest son of Judah. But this ‘cedar’ was to be pulled down in accordance with God’s instructions to Jeremiah and the dynasty of Zarah was now to be exalted (but in another place). This change is in keeping with Gen 49:10 which states that the Sceptre shall not depart from Judah nor a lawgiver from between his feet (descendants). In other words, David’s throne was transferred to the junior branch of Judah’s descendants.

When Jesus returns at the Second Advent to take up the Throne of David, His right to that throne is clearly established. Mary's genealogy in Luke 3 goes back to Nathan, the elder son of David by Bathsheba (1Ch 3:1-9)². Therefore Jesus' claim to the throne of David outranks that of Solomon and all his descendants. It also outranks that of all the Zarah line, because David is the descendant of Pharez, the elder son of Judah. The Bible never misses a trick! Dynasties rise and fall and the throne continues forever, but Jesus' right to that throne is maintained intact until the time comes for Him to take it – by legal, regal right through Joseph and Solomon, and by legal, natural birthright through Mary and Nathan (Luke 3).

It was Jeremiah whom God appointed to the task of transferring the throne to the Zarah line. And his authority to pull down, and transplant, and set up the Throne of the House of Israel is spelt out in detail in Jer 1:10. Furthermore, when Jeremiah took Zedekiah's two daughters to Ireland, he also took with him Jacob's Stone on which the kings of Judah sat for their anointing as king. This action made the Zarah throne in the Isles of the Sea the anointed throne over Israel. The Stone moved from Ireland to Scotland and is now built into the Coronation Chair in Westminster Abbey (overturned, overturned, overturned). (The name "Great Britain" was coined in 1707-93 years before the end of the 2520 years of punishment for the House of Israel.)

1.4. The Nations of Israel

The period of time covered by Jer 33:23-25 includes the time after 30 AD, when Paul told the Judeans (Acts 28:28) that the Salvation of God was being taken from them and sent to the nations of Israel –not to the so-called 'Gentiles'³. It was being sent to those nations of the ten-tribed House of Israel which were, even then, building up that kingdom in the Isles of the Sea. That Kingdom established by Jeremiah in the Appointed Place – with a king of Zarah's line (crowned on the Anointed Stone of Israel) and a Queen of David's line ruling over them. There the people would bring forth the 'fruits of the Kingdom'. And all those who believed would know that the one sacrifice paid by Jesus had made all the Old Covenant type offerings and sacrifices for the remission of sin redundant. Henceforth they would "*offer up spiritual sacrifices acceptable to God through Jesus the Anointed One*" (1Pe 2:5). Not in 'A Temple' nor in 'The Temple' but in Assemblies, **each** one of which *is a temple of The Holy Spirit* (1Co 6:19). Paul is not referring to one's personal body but to every collective 'body' or Assembly because the Greek pronouns *ye* and *your* are plural (see also Rom 12:4,5).

1.4.1. The Ten-Tribed House of Israel

So if, as is claimed by some Christians, the lost sheep of the ten-tribed House of Israel were all in Palestine when Jesus came, then why was an Idumean King (Herod) ruling over them? Herod was hardly a ruler of David's seed! And where has this nation been for the last 1900 odd years (since 70 AD) with a monarch of Zarah's line ruling over it? And on what throne has that monarch been sitting? (Note: under God's Laws to Israel, a woman can inherit the throne and rule in her own right.)

2 The Books of Chronicles provide the chronological record of the births, birthrights and genealogies of the key figures in Israel's History. This is why it is the last book in the correct sequence of books. The events recorded in 1 Chron 20:1-4 also appear in 2 Sam 11, but Bathsheba's history is inserted in the middle of the account in Samuel. Such inserts are common in Scripture and are used to provide quite different and often vital information. It is a common mistake to confuse Nathan, the prophet, with Bathsheba's elder son. It is also common to miss the fact that Solomon is the youngest of Bathsheba's four sons. Chronicles gives the genealogies of David's family. 2 Sam 11 and 12 relate an important episode in David's life and the selection of Israel's Kings.

3 There is no word 'gentile' in the Bible. It is the Anglicised form of the Latin word 'gentilis' (nations) which is used in the Latin Vulgate. But we are supposed to be reading English in our Bibles, so it should read 'nations' in our English versions - not its Latin transliteration. In almost every occurrence in Scripture the word refers to Israel.

So, does God make promises and not keep them? Certainly not! The Sun, Moon, Stars, Day and Night still continue in their courses at this moment. Therefore, true Israel must be in existence in the World today with both a monarchial and a national history going back for more than 2000 years. Not only must she still be a monarchy but by now she must also be, or comprise, a Nation and a full hand of sister nations. For this is what Jacob said that Ephraim would become in the Last Days not a 'multitude' of nations as stated in the AV (Gen 48:19).

There are few monarchies still left in the world today. Strange, isn't it, that one of them is Great Britain? How very odd that she should be the only one at any time in the history of the last 2500 years to have developed into a Nation and a Company of sovereign sister Nations (Gen 35:10-11)! Is it so peculiar to find that they are also all Christian Nations? Is it just coincidence that their Common Law comes straight out of the Old Covenant and differs from that of all of the World? That Common Law was there in King Alfred's day! Are all these merely accidents and co-incidences in the on-going history of Britain?

The Emblems of Ephraim in the Old Covenant were the Bull and the Unicorn. How surprising to find a Unicorn just 'happened' to be used as one of the two supporters of the British Royal Arms? And that the Lion of Judah (representing the Davidic Throne) is the other? Is it not surprising to find more than 30 of Israel's emblems appear in the heraldry of Britain? Is it just a quirk of fate that no weapon formed against Britain or its Dominion Nations ever prospered? (Isa 54:17 states that this would only apply to Israel!)

Paul quotes Gen 48:19 in Rom 11:25 and the Greek text states:

For I wish you not to be ignorant, brethren, of this secret...that a hardening (of heart) in part has happened to (official) Israel until the fullness (full complement) of the Nations (of dispersed Israel) is achieved and thus all Israel will be saved.

Paul makes no mention of anyone else but Israel being saved! No wonder God said (Isa 42:19) *who is blind but My Servant?* – My Servant Israel of Isa 43:10, 44:1, 45:4, etc.

Incidentally, Chapters 9,10, and 11 of Romans are exclusively directed to Ten-tribed Israel, for Paul quotes incidents of their own history recorded by Isaiah, Hosea, and Elijah, which would have no significance to any other people.

1.5. Israel and the First Advent

Many sincere students of the Bible believe that most of the House of Israel and the House of Judah were in the Middle East at the time of Jesus' First Advent. This is not true. Students of the Bible must understand that Israel always has two parts. The Dominion and the Sanctuary (Ps 114:2). Thus 1 & 2 Kings is the history of the Israel Nation or Dominion from the sovereign or political aspect, while 1 & 2 Chronicles records the *same* history from the Sanctuary, Temple, or spiritual aspect. From the time of the division into two Kingdoms, the ten-tribed northern kingdom is spoken of by God as 'Israel' (even though cast-off for a time) while the southern kingdom is called Judah – not Israel. 2Ki 17:13-23 states that the nation of Northern Israel (v21) was rent from the House of David and taken captive to Assyria 'unto this day' (circa 650 BC – v23) and verse 18 states that none but the tribe of Judah was left – as a nation.

The Hebrew text of 1Ch 9:1 states:

So all Israel was reckoned by genealogies; and, behold, they are written in the book of the Kings of Israel; and Judah was carried away captive to Babylon because of their (Judah's) transgressions.

Babylon was 500 miles south of Assyria where, 130 years earlier, Northern Israel had been taken in captivity. 1Ch 9 and Neh 11 carefully list the numbers of the children of Judah, of the priests, of the Levites and of Benjamin, but no figures are given for any of the other tribes of Israel, for they did not return to Palestine. God allowed some of Benjamin to return to provide the Dominion aspect of Judea – the new State being set up by Ezra and Nehemiah. But at the time of Jesus many of the Benjamites lived outside the province of Judea, in the region of Lake Galilee.

Bible students should also be aware that when a person or nation is driven out of God's presence (out of His sight), no further mention is made in the Bible of what happens to that man or in that nation. We are told nothing of what happened to Northern Israel in Assyria or afterwards, nor to Judah in Babylon. Prophecies were made of future developments, but the record of their unfolding history ceased from the moment of dismissal and we can only pick it up from the fulfilment of prophecies and from secular sources.

For example Josephus, the famous Jewish general, wrote in his book "The Antiquities of the Jews" (Book 11, Chapter 5, para 2) published about 90 AD, that:

There are but two Tribes in Asia and Europe subject to the Romans, while the 10 Tribes are beyond the Euphrates until now, and are an immense multitude not to be estimated by numbers. (Thus already fulfilling the prophecy of Jer 33:22-26)

2Esd 13:40-45 states that the 10 Tribes left Assyria and travelled for 1.5 years and settled in a country Esdras calls Arzareth, (which means "beyond the Zareth" [river] which flows into the Danube near its mouth in the Black Sea.) The Jewish Encyclopedia for 1925 states that modern Jewry contains descendants of Benjamin, Judah and Levi but not any of the other 10 Tribes.

These sources show that Ten-Tribed Israel was not in Palestine when Jesus was there and was not even within the borders of the Roman Empire. Esdras knew where they were. The 12 Apostles whom Jesus sent to the Lost Sheep of the House of Israel (Matt 10) knew where they were. Josephus knew where they were. So did the Scribes and the Pharisees – see John 7:35 which reads in the Greek text:

...is He going to The Dispersion amongst the Greeks to teach the Greeks?

The Northern Israelites were called 'Greeks' by the Judeans (the people of Judea) simply because they had been living in a province of Greece near the mouth of the Danube river for the past 500-600 years. It was these same Israelite 'Greeks' that Paul was comparing with Judeans (Gal 3:28). Paul was not saying that there was no difference between Judeans and Greeks, but that there was no difference between Judean Israelites (who now believed in Jesus) and those cast-off Northern Israelites (living in Greece) who believed in Jesus. For the Greek text of verse 30 states that only *Israelites* could be 'Abraham's seed'.

Jesus said (Matt 15:24) that He was not sent **if not** to these Lost Sheep of the (ten-tribed) House of Israel. They were not lost geographically, but they **were** lost to the Covenants – they were cut off – "**not My People**" – as stated in Hos 1:9,10. Jesus' task was to redeem them by His death and bring them back into Covenant relationship with God – preparatory to fulfilling the prophecy of Jer 33:17,18.

As soon as Jesus commenced His ministry, He called His Twelve Disciples (which means followers) and gave them the power and status of Apostles (which means His representatives) and sent them off on this 1300 mile journey. Careful research work will reveal that the 12 Apostles attended the Feast of Pentecost with Jesus (John 5:1) which is held on the 50th day after the 2nd day of the Passover. Mark 6:32,33 and John 6:1,2 both refer to the trip to Galilee which occurred immediately after that Feast. They were not with Him at the Feast of Tabernacles in October (John 7:1-10), but they were evidently with Him again by or about the Feast of Dedication on 25 December (John 10:22-11:16). Thus the twelve Apostles disappear out of the Bible records for 6 months during the only time of the year when the weather would be favourable for such a trip. Their departure is recorded in Luke 9:6 and their return is mentioned in verse 10, when they told Jesus all that they had done.

As stated previously nothing that happened to or in the House of Israel – during the captivity or in the dispersion – can be recorded in the Bible. Therefore Luke 9 and Mark 6 simply record the departure of the Apostles and their return, but nothing of what they did there or what they said to Jesus when they came back. None of the Apostles (as far as is known) went to the Israelites in Britain until after the crucifixion.

In Matt 13, Jesus spoke 8 parables, only one of which is explained in detail. The Disciples all said that they understood quite well what the others meant. But no religious translator, or commentator, has yet written a sensible explanation of the parables because they do not understand them. The parables concern Israel and Jesus in the Appointed Place (spoken of by Nathan, the Prophet, 2Sa 7:10). And they indicate (when correctly translated) that Jesus went to England and lived there for many years until the time of His Ministry (Adams ^(F)).

Students of the Bible should note that Jesus did not possess the (spirit) power to perform miracles until after He returned to the Holy Land. It was not until He was baptised by John, that the Holy Spirit from Heaven descended upon Him (Luke 3:22). It was only then that He began to do ‘signs’ and wonders. But who were to recognise those signs and what they meant? The signs were to identify Him as the promised Messiah for they fulfilled what had been spoken by the prophets. Only Israelites who knew their own Scriptures were capable of recognising them, no other peoples!

1.6. Britain – a Gentile Nation?

It is claimed by some that Britain must be a ‘Gentile nation’ because she was one of the powers dominating Palestine during ‘The Treading Down of Jerusalem’. This is not true. Palestine, after World War 1, became a mandated territory under the control of The League of Nations. Britain was asked to administer it on behalf of the League and she provided a policing force of 20,000 men for that purpose. Britain did not ‘own’ it or ‘possess’ it or even govern it. She protected it from aggression and supervised its internal administration. Britain relinquished that task in May 1948.

The treading down of Jerusalem by the ‘Gentiles’ did not come to an end until 1985/86. In the coming battles for that city, most of the combatants will be slaughtered for Mal 1:1-5 states they are Edomites – not Israelites. After the Great Earthquake of Zec 14:4,5 occurs, then the prophecy of Jer 3:18 will begin to be fulfilled. Those who are the true Israelites will then return (as stated in v14) – one of a city and two of a family (of cities) to occupy that whole region promised to Abraham in Gen 15:18.

1.7. Peter and the ‘Men Of Israel’

In Acts 2:36 Peter did not address ‘All the House of Israel’ as some people seem to think. He addressed those travellers mentioned in verses 5 to 11 from every nation ‘under heaven’. And he addressed them (v22) as ‘Men of Israel’ – not of Judah! Then Peter said (v36) “*assuredly, therefore, let all the ten-tribed House of Israel know...*” That is, all those members of the House of Israel still in the countries from which those Israelite travellers had come.

No doubt students of the Bible might be puzzled as to why Jesus sent His 12 Apostles to the Lost Sheep instead of going Himself. The answer is very simple. Jesus came to redeem the Lost Sheep. For that purpose it was necessary for Him to be killed. If Jesus had gone to the Lost Sheep Himself and they had accepted Him as we know they accepted the Apostles, then they would not have killed Jesus and He could not have redeemed them. If they had killed Him, then those 10 Tribes would have been slaughtered as were the Judeans in 70 AD and as their descendants will also be slaughtered in the warfare now presaged by current events in the Middle East.

1.8. Israel and the Second Advent

If modern Jewry are the descendants of all the 12 Tribes of Israel then why does Simeon state in Luke 2:32 that Jesus ‘would be a light (bearer) for **revealing** – unveiling – (Greek ‘apocalupsin’) the **nations** and glory of **Thy People Israel**’? Does Jewry need revealing? Were they ever a nation and a full hand of sister nations in the Latter Days? Were they, or the World, ever blind to their identity? If the answer is No! to all three questions then Simeon was NOT referring to the Jews.

Simeon was quoting the prophecy of Isa 25:7-8 which states that at Mt Zion ‘He (Jesus) will destroy both the mask (wrapping) over all the Peoples (of Israel) and the veil woven over all the (other) Nations, and (verse 8):

...remove the taunt of His People from all the Earth.

That taunt was made by their captors when the Kingdom of Judah finally ceased to be a nation and its people were taken into captivity (604-589 BC). God Himself told Jeremiah (Jer 33:23,24) to note what those captors said and how they despised God’s people for no longer being a nation on the Earth. Jeremiah then declared God’s ‘Definitive Will’ to ensure the continuity of the seed of Jacob and of David saying, in effect (verses 25,26) that so long as Day, Night, the Arch of Heaven and the Foundations of the Earth continue to exist, so also would David’s seed be ruling over the seed of Abraham, Isaac and Jacob.

For God went on to say that He would bring them out of captivity and have mercy on them. Thus God’s promise is that His People, with David’s Greater Son, Jesus as their King, will rule the whole Earth (Dan 7:27) including – whether they like it or not – the descendants of those who taunted them (Zec 14:16-19).

This continuity and restoration of God’s People is precisely what Jesus said that He came to do (Mat 15:24). He took the first step when He started His Ministry (Mat 10:5,6) by sending His 12 Apostles to them. And He completed the first stage of their restoration by His act of redemption on the stake. Isa 25 shows that we, (Israelites), because of our almost total neglect of God’s Word, will not be aware of our own identity until Jesus – at the Second Advent – reveals it. This is confirmed by Simeon in Luke 2:32, by Eze 34:23-31, and by Paul in Rom 8:18,19 where he states in the Greek:

that the (Israel) Order is eagerly watching (or longing) for the revelation (Greek = 'apocalupsis') of the Sons of God.

1.8.1. Salvation and The Judeans

Salvation is not of the Judeans in the sense that many students of the Bible believe from reading John 4:22. The woman to whom Jesus was speaking was one of the Samaritan Israelites; they would not accept any of the Old Covenant other than the Pentateuch. These 5 books make no mention of Jerusalem as a place of worship, hence those Samaritans regarded Mt Gerizim as the true place of worship. She identified Jesus as one who worshipped at Jerusalem. Jesus answered and said, in the Greek text,

...for the Salvation (foretold by the Prophets Isa 62:11, Zec 9:9) is out of the Judeans.

In those days, the Judean nation had an advantage over the Samaritans, even though it was not fully appreciated. The Judeans were guardians of the Oracles of God – the spiritual knowledge contained in the wider teaching of all the prophetic writings. The woman on the other hand, limited only to the Pentateuch, did not know what she was really worshipping.

Once the Messiah had come and fulfilled the prophets' writing about His first Advent and the Judean nation was destroyed, 'The Salvation' no longer remained with them nor could it come 'out of' them at any later date. Christianity does not owe its origin to Judean Jewry – Jesus rejected and condemned their teaching trenchantly on several occasions. True Christianity springs straight from the Law and the Prophets – not from the Judean teachings and traditions.

1.9. Israel's Promised Land

It is sometimes claimed (quoting Jos 21:43) that the Israelites were given all the land and possessions (promised to Abraham) when they came into the Holy Land from Egypt. Once again there is no truth in the claim.

Genesis 15:18 states that God promised to give Abram's seed all the land from 'the River of Egypt' (the 'Wadi-el-Arish' on some maps) to the River Euphrates. Eze 47 and 48 show that, in the **Latter Days**, the 12 Tribes will inherit the land from the Mediterranean coast near Hamath to the Euphrates river and down to the head of the Persian Gulf. The land will be divided into parallel strips with each strip being approximately 28 miles from North to South. Joseph will have two strips as his birthright (his sons, Ephraim and Manasseh, having one strip each).

When the Israelites came up out of Egypt there were not enough of them to occupy all this land. Therefore God told Moses (Num 34:2) that '*when they came to the land of Canaan*' then all the land that would fall to them as an inheritance (at that time) would be the area within the borders specified in verses 3-12. Hence, in Joshua's day, they had accomplished the immediate objectives and occupied all the land specified by Moses and that is what Joshua was referring to in Chap 21:43.

Note: Isa 11:15 states that the Great Earthquake which ends WWII will break the River Euphrates into 7 new streams which will water some of this land that is so arid at present. Zec 14:8 states that the river which flows eastward from the Mount of Olives (after the Great Earthquake) will flow to the 'Former Sea.' – not to the Dead Sea. In the maps of those days this 'Former Sea' was called the 'East Sea' and the 'Lower Sea'. It is now the Persian Gulf. (In Scripture the 'Dead Sea' is **always** called the 'Salt Sea'.)

1.10. Conclusion

It is evident that these attacks against British Israel claims are based on passages of Scripture which do not support what the critics say. If we claim to be quoting ‘God’s Word’, then the responsibility is ours to ensure that they are God’s words we are quoting and that we know what the words mean. For it is only what God has said that matters – not the beliefs of any person or the doctrines of any sect or church. When one examines exactly what God has caused to be written – in the Hebrew and Greek texts – then the bias, prejudice and false teachings contained in much of the trendy beliefs and doctrines of charismatic Christianity are fully exposed.

Such research is not entirely beyond the interested reader with no knowledge of Hebrew and Greek. The simplest approach is to use a concordance to make a list of all the verses that support the issue and another list of all the verses that appear to contradict the issue. This step alone will show the weight of the Bible’s evidence on the matter. Books such as Vine^(G), Ellicott^(H), Englishman’s^(I) and Bullinger^(J) will usually help to refine the lists a little more. In the end there may be some verses which do need to be properly translated but that will be more for completeness than for necessity.

From what has been revealed in the foregoing pages, it should be self-evident why no human agency – by itself – is now able to off-set the sheer volume of false teachings, misrepresentation and mistranslations of Scripture in the ‘bibles’ put out by ‘christian’ organizations. It will take the return of Jesus Himself to stop the rot and to reveal the true identity of the Nations of God’s People and their glory, both to themselves and to all the rest of the World – to the consternation and dismay of the World and to many in Israel also (because of their own ignorance).

Appendix A – The Burnt Offering and Sacrifice

From the time of the giving of the Law at Mount Sinai, Aaron and his sons had been appointed as priests to stand before God and to offer propitiatory sacrifice on behalf of the people. Everyone knew that the sacrifices were a ritual and that of themselves were insufficient in terms of achieving permanent restoration. The people of the ten-tribed Kingdom of the House of Israel and the two-tribed Kingdom of Judah would soon realise their captivity was due to their national sins. They would also know from the promises made to Eve and the writings of the Prophets and the Psalms, that a Redeemer of some kind was to come and restore all things. How he would redeem them was not obvious in the existing Scriptures, but clearly some kind of sacrifice would be involved.

The most solemn of Israel's annual sacrifices was the Day of Atonement. The High Priest made a burnt offering, took coals from the fire to make an incense offering and entered behind the veil. In Jer 33:18, the phrase "kindle meat offerings" should be translated "making an incense offering".

Jeremiah concludes his prophecy concerning the future, restored Kingdom by saying that the Levitical Priest's function would be fulfilled. Fulfilled by a 'man of David' who makes one complete atonement sacrifice that stands for all time. The one ultimate "burnt offering" and the ultimate "incense offering" that allows all Israel to personally enter into the Holy of Holies. Furthermore, we know from Hebrews that the Aaronic priesthood ended with the First Advent of Jesus because His perfect sacrifice rendered the Aaronic ritual redundant.

To complete the study of the background to Jer 33, the following notes are relevant to the expressions "the priests the Levites" (verses 18 and 21) and "the Levites the priests" (verse 22). The change in the sequence of the words should be sufficient to tell us that there is a difference in meaning in the phrases.

The phrase "the priests the Levites" occurs 13 times in the Bible, including these two occurrences in Jer 33. Its usage shows that it stands for the Aaronic priests. It is common to treat the terms "Levite" and "priest" as synonymous, but this is incorrect. In the days before Aaron, the head of the house performed the priestly functions. After Aaron had been chosen, some of the priestly functions were his exclusive domain – such as offering incense before God (Num 16:40). All the rest of the Tribe of Levi were dedicated to serving God by assisting Aaron. Aaron was a Levite and hence the priests were also Levites. The phrase "the priest the Levites" should be translated as Levitical Priests.

The Levitical Priesthood was effectively at an end with Judah's captivity. Zadok's family provided the priesthood on the return to Jerusalem but were deposed by the Seleucid king Antiochus IV Epiphanes who appointed a non-Zadokite priest in 171 BC. By 6 AD the priests were being appointed from the wealthy Sadducee families – it had become a political office and had no connection with Aaron. The term Levitical Priest had no application once Aaron's line had ended.

In the Messianic kingdom, Isa 66:21 states that God will take all the Israelites in that Kingdom *as if they were Levitical Priests* – not just the Tribe of Levi but from all Israel. Isaiah's statement confirms the promise of Ex 19:5,6 that Israel was to become a Royal Priesthood to serve God. 1Pe 2:9 confirms that the process has already begun. Furthermore, Jesus selected His disciples from the Tribe of Benjamin, not from the Tribe of Levi.

It follows therefore that the phrase "the Levites the priests", which is unique to Jer 33:22 does not refer to the Aaronic priests. The phrase should be translated "the priestly Levites". In the absence of any other pointers from the usage in the text, we must draw the meaning from the role of the Levites or their history. The Levites were chosen by God because when the people made the golden calf at Mt. Sinai, it was the Levites that voluntarily sided with Moses and slew the offenders. Jeremiah seems to be saying that despite the approaching captivity, over the interval between the fall of Judah and the restoration of Israel, God will multiply the seed of those who voluntarily serve Him.



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