

WHAT'S IN A NAME?

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Module 1 (Private Learning) 6hrs non-accredited

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This is a study explaining that the names below are not synonymous, but belong to entirely separate entities and are not to be confused with one another if one is to truly understand the prophetic Word and Plan of our God and His Redeemer, Jesus Christ.

JUDAH



The Lion, the symbol of the ancient Tribe of Judah, which was the chief tribe of the southern Kingdom of Judah. (Genesis 49:9).

JEW



The Magen (Shield) or what is commonly referred to as the Star of David, which is the symbol of Modern day Jewry.

ISRAEL



The Unicorn or stylized Bull, the symbol of the Tribe of Ephraim, which was the chief tribe of the northern Kingdom of Israel. (Deuteronomy 33:17).

Introduction,

It is commonly held that the terms Israel and Jew are practically synonymous. Abraham, Isaac, Jacob and the Patriarchs in general are frequently called Jews, as also are all the people of Israel. Yet, strictly speaking, Abraham, Isaac and Jacob were not even Israelites, let alone Jews, but were Hebrews descended from Heber. It was only the descendants from Jacob's twelve sons that were termed Israelites. Labelling them all under the heading of Jews is as fallacious as saying that because all Aborigines are Australians, therefore all Australians are Aborigines. This practice of calling all Israelites Jews is highly erroneous, and has caused great confusion and misinterpretation of the history of Israel, which is not the same as that of the Jews. This has in turn grossly distorted our understanding of the ultimate plan of God, as laid out in the Bible. We must also be able to distinguish between:—

1. Israel the person whose previous name was Jacob.
2. Israel as the nation that was descended from his twelve sons who are Israelites.
3. Israel, the northern kingdom that was formed from the dividing of the nation after Solomon's reign which was comprised of ten of the twelve tribes. This is sometimes called Ephraim (the tribe holding the main birthright) and sometimes Samaria, which was its capital.
4. Judah the person who was one of the sons of Israel.
5. Judah the tribe which was descended from him.
6. Judah, the southern kingdom that was formed after the division. This was comprised of the tribes of Judah, Benjamin and many of the Levites.

The purpose of this study is to demonstrate from the Bible and reputable secular sources that:

1. Israel and Judah had separate destinies as kingdoms.

2. The people of kingdom of Judah and the post-exilic nation of the Jews for it is only in the latter that the Bible uses the term Jews.

Any Bible student would find it most useful, to greatly facilitate their reading and understanding of Scripture, if they would underline in blue ink all parts of the Bible having a direct reference to Israel only, and to underline in red ink those parts referring to Judah alone, and also, in green ink, those parts that refer directly to the other nations, apart from Israel or Judah.

By doing this they would arrive at the readiest method of ascertaining the positive fact, that seven-eighths of the entire Bible have reference only to the literal, social, and historical affairs of Israel and Judah, that only about one-eighth of the whole Bible has any real bearing upon other nations — the so called ‘Gentiles’ — and that those parts marked blue, as referring to Israel, largely predominate.

It follows that, not to understand the distinction of Israel from Judah, is positively to misunderstand seven-eighths of the Bible, and yet, it is an undeniable fact, that 99 per cent, of Christians do not recognise any difference as existing between Israel and Judah, and that, when you speak to them about Israel, they immediately think you are referring to the Jews, and read their Bible with this same false impression. Bible Colleges are also at fault here; how, then, can we be surprised at the amount of erroneous statements issuing from our pulpits, or wonder at the fact, that our pulpit ministrations do not gain the respect of the masses, so that, while the thousands regard the Church as a venerable Institution, the millions are really outside its influence?

Is it not a lamentable assertion to make that seven-eighths of the Bible is misunderstood? Yet it is, too truly, a fact. By not distinguishing Israel from Judah, we set all the prophetic books at variance with each other; we make one prophet give the direct falsehood to another; we make Isaiah call into question the prophecies of Jeremiah; and Jeremiah impugn the statements of

Hosea. We set Joel against Amos, Zephaniah against Zechariah, and make Ezekiel contradict them all.

Hundreds of proofs are at hand to substantiate these statements, but a few must suffice.

ISRAEL	JUDAH
Isaiah, Hosea, and Christ declare Israel to be Lost. Isaiah 7:8; Hosea 1:10; 6:2; Matt. 15:24.	Jeremiah and Ezekiel declare Judah to be Known. Jer. 24:9; Ezek. 22:4.
Hosea declares Israel to be as the sand for Multitude. Hos. 1:10.	Jeremiah declares Judah to be few in number. Jer. 15:7.
Isaiah, David, and Micah declare Israel to be the Strongest War Power upon earth. Isa. 41:11; Psa. 105:24, Micah 7:16.	Whereas Jeremiah declares Judah to be Without Might. Jer. 19:7.
God Almighty, Samuel, David, Isaiah, and Jeremiah declare Israel to be a Monarchy. 2 Sam. 7:12, 13; Psa. 89:4; Isa. 37:31; 49:23; Jer. 33:26.	Jeremiah states Judah to be without Government, 17:4.
Isaiah and Obadiah state Israel to be an Island Nation with large Colonies, Isa. 49:1, 8; Obad. 17.	Jeremiah and Ezekiel state Judah to be strangers in all countries, without geographical inheritance. Jer. 24:9; Ezek. 22:16.
Isaiah, Hosea, Micah, Habakkuk, and Paul declare Israel to be a Christian People. Isa. 44:23; Hos. 2:19; Micah 5:7; Hab. 3:13; Rom. 6:14.	Whereas Ezekiel, Nahum, Zechariah, Christ, and Peter declare Judah to be under the Mosaic Law. Ezek. 43:18-27; Nahum 1:15; Zech. 9:11; Mark 7:9; Luke 13:35; 1 Peter 2:8.

Many scores of such illustrations might be given. These statements are, in reality, perfectly harmonious.

It is only when we read Scripture in our blindness, under the impression that each statement refers to one and the same people, that it becomes contradictory; then it is that the whole Bible seems one mass of confusion, defying the genius of man to bring forth a shadow of reconciliation, without doing material damage to other parts of the Book.

Thomas Paine (1737-1809), born into a Quaker household, who was a very influential English author and successful propagandist, fell into the common error of looking at the Jews as the House of Israel, and states boldly in his writings that he was led into infidelity because he saw that the Jews could never verify the promises given to Israel; he therefore gave the Bible up as a myth.

Who can blame the man; for he did but exercise an acute judgement; and I frankly avow, that if our eyes had not been opened, and our mind instructed, to see that Israel and Judah are not the same people, we could have come to no other conclusion. We can never be too thankful to the Almighty that we have seen the difference between the two Houses. The very understanding of this difference is *the key* by which almost the entire Bible becomes intelligible, and I cannot state too strongly, that the man who has not yet seen that the Israel of the Scriptures are 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 fully seven-eighths of the Bible is completely shut out to his understanding.

I close this chapter by a short and powerful description of the difference between Israel and Judah, given forth by God Himself:

Therefore, thus saith the Lord God, “Behold, my servants [Israel] shall eat, but ye [Judah] shall be hungry; behold, my servants [Israel] shall drink, but ye [Judah]”

shall be thirsty; behold, my servants [Israel] shall rejoice, but ye [Judah] shall be ashamed; behold, my servants [Israel] shall sing for joy of heart, but ye [Judah] shall cry for sorrow of heart, and shall howl for vexation of spirit, and ye [Judah] shall leave your name for a curse unto my chosen [Israel]; for the Lord God shall slay thee [Judah], and call His servants [Israel] by another name” (Isa. 65:13, 14, 15).

As an aside, note that last phrase I have double underlined where Israel is no longer to be known by that name. Neither are they to be known by the name of Jew! We see this alluded to in Jer. 50:17,

Israel is a scattered sheep [i.e. both the nations of Judah and Israel have been taken into captivity]; **the lions have driven him away: first the king of Assyria hath devoured him** [i.e. the northern kingdom of Israel being swallowed up has disappeared from the sight of the world along with their name]; **and last this Nebuchadnezzar king of Babylon hath broken his bones** [i.e. though the southern kingdom of Judah is wounded he is still around and visible to the world as Cyrus encouraged the Jews to go back to Jerusalem and rebuild the Temple].

There are hundreds of verses like those above, which in part refer to Israel, and in part to Judah, and by this method of employing different colours to distinguish the parts makes it easy to get the full picture of what is being said to whom. If we go to Jeremiah, we get a better understanding of why these contrasting things are said to Israel and Judah in the above passages.

Jeremiah gives a more detailed account of the very different dealings God would have with Israel and Judah using the example of two clay pots. In chapter 18, God tells Jeremiah of His dealings with Israel’s future destiny.

THE CLAY POT OF ISRAEL

¹ This is the word that came to Jeremiah from the LORD: ² “Go down to the potter’s house, and there I will give you my message.” ³ So I went down to the potter’s house, and I saw him working at the wheel. ⁴ But the pot he was shaping from the clay was marred in his hands; so the potter formed it into another pot, shaping it as seemed best to him. ⁵ Then the word of the LORD came to me: ⁶ “O house of Israel, can I not do with you as this potter does?” declares the LORD. “Like clay in the hand of the potter, so are you in my hand, O house of Israel. ⁷ If at any time I announce that a nation or kingdom is to be uprooted, torn down and destroyed, ⁸ and if that nation I warned repents of its evil, then I will relent and not inflict on it the disaster I had planned. ⁹ And if at another time I announce that a nation or kingdom is to be built up and planted, ¹⁰ and if it does evil in my sight and does not obey me, then I will reconsider the good I had intended to do for it.”

It is interesting to note verse 10 and how 2 Esdras 14 answers whether or not the northern kingdom of Israel did decide to return to the ways of God.

⁴⁰ Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them into another land. ⁴¹ But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, ⁴² That they might there keep their statutes, which they never kept in their own land. ⁴³ And they entered into the Euphrates by the narrow passages of the river. ⁴⁴ For the most high then showed signs for them, and held still the flood, till they were passed over. ⁴⁵ For

through that country there was a great way to go, namely, of a year and a half: and that same region is called Arsareth.

Although the northern kingdom of Israel was “marred” through their idolatry, vomited out of the land of Palestine along with a “bill of divorce” from Jehovah their husband, and in captivity to the Assyrians, God says He will not destroy or forsake them, but “remould” them again into another or “different” nation. I say “different” for the LXX uses not the Greek word *allos*, meaning ‘another of the same kind’, but *heteros*, meaning ‘another of a different kind’. Hence my note above that being a different nation she has a different name. Hosea deals allegorically about the northern kingdom of Israel being a “whoring” wife being “not My people” but eventually Jehovah will woo her back to Himself where they will again be His people (chapters 2 and 3, and also Isaiah chapter 41 onwards).

We see a very important statement in verse 9 where God will **build and plant the nation of Israel**. This was Jeremiah’s commission, as we read in chapter 1,

⁹ Then the LORD reached out his hand and touched my mouth and said to me, “Now, I have put my words in your mouth. ¹⁰ See, today I appoint you over nations and kingdoms to uproot and tear down, to destroy and overthrow, to build and to plant.” ¹¹ The word of the LORD came to me: “What do you see, Jeremiah?” “I see the branch of an almond tree,” I replied. ¹² The LORD said to me, “You have seen correctly, for I am watching to see that my word is fulfilled.”

So important was this commission that Jeremiah was chosen for this task before he was born and in v. 12 we see that God will make sure that it is accomplished. Also note that the words nations and kingdoms are plural; i.e., he is overseeing the **tearing down** of the nation or kingdom of Judah and conversely

we shall see that he is also overseeing the **planting and building** of the nation or kingdom of Israel.

4 I will build you up again and you will be rebuilt, O Virgin [a young marriageable maiden] of Israel. . . .⁹
Ephraim is My first born.¹⁰ **“Hear the word of the LORD, O nations; proclaim it in distant coastlands [in the isles afar off, KJV]: He who scattered Israel will gather them and will watch over his flock like a shepherd.**¹¹ **For the Lord will ransom Jacob and redeem them from the hand of those stronger than they.”**

²⁷ “The days are coming,” declares the LORD, “when I will plant the house of Israel and the house of Judah with the offspring of men and of animals.²⁸ **Just as I watched over them to uproot and tear down, and to overthrow, destroy and bring disaster, so I will watch over them to build and to plant,” declares the LORD.**

It is both Israel and Judah in this section as this refers to the latter days at the time of His return when the stick of Judah will be joined back to the stick of Israel as declared in Ezekiel 37:15-28.

³¹ “The time is coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah.³² **It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them,” declares the LORD.**³³ **“This is the covenant I will make with the house of Israel after that time,” declares the LORD. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.**³⁴ **No longer will a man teach his neighbour, or a man his brother, saying, ‘Know the LORD,’ because they will all know me, from the least of them to the greatest,” declares**

the LORD. “For I will forgive their wickedness and will remember their sins no more.”

³⁵ This is what the LORD says, he who appoints the sun to shine by day, who decrees the moon and stars to shine by night, who stirs up the sea so that its waves roar— the LORD Almighty is his name: ³⁶ **“Only if these decrees vanish from my sight,” declares the LORD, “will the descendants of Israel ever cease to be a nation before me.”** ³⁷ This is what the LORD says: **“Only if the heavens above can be measured and the foundations of the earth below be searched out will I reject all the descendants of Israel because of all they have done,”** declares the LORD.

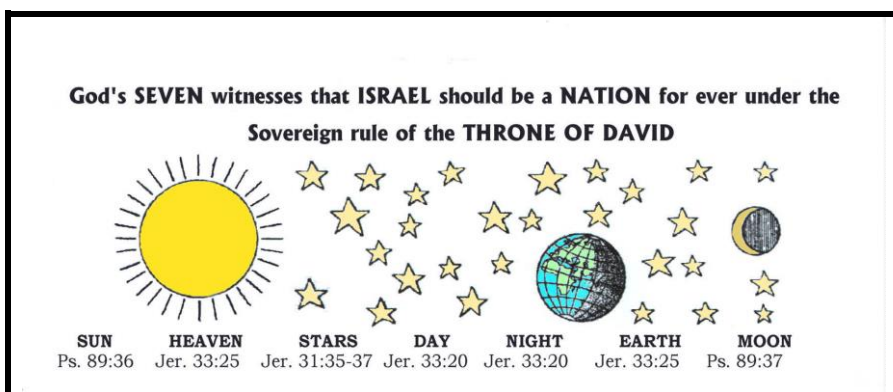
However, Jeremiah’s accomplishment falls outside of the Bible records and had to do with the daughters of king Zedekiah who were left in his care and the only living heirs to David’s throne and the sworn Davidic Covenant found in 2 Samuel 7. Here are a couple of verses.

¹⁰ **And I will provide a place for my people Israel and will plant them so that they can have a home of their own and no longer be disturbed. Wicked people will not oppress them anymore, as they did at the beginning.**

Or as the King James Version puts it,

¹⁰ **Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, ¹¹ and have done ever since the time I appointed leaders over my people Israel. I will also give you rest from all your enemies. “The LORD declares to you that the LORD himself will establish a house for you: ¹² When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come**

from your own body, and I will establish his kingdom. ¹³ He [Solomon] is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. ¹⁴ I will be his father, and he will be my son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men. ¹⁵ But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. ¹⁶ Your house and your kingdom will endure forever before me; your throne will be established forever.”



Jeremiah’s task was to unite the separated houses of Pharez-Judah to that of Zarah-Judah so that the “breach” at the birth of these twins would be healed and David’s line would continue as promised until Shiloh (Jesus) comes to take the throne as in Luke 1:32-33.

³² **He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, ³³ and he will reign over the house of Jacob forever; his kingdom will never end.**

However, all this is another story which is out of the scope of this study. Now let’s see what God told Jeremiah of the southern kingdom of Judah’s future.

THE CLAY POT OF JUDAH

From Jeremiah 18:11 on into chapter 19, God speaks of Judah.

¹ This is what the LORD says: “Go and buy a clay jar from a potter. Take along some of the elders of the people and of the priests ² and go out to the Valley of Ben Hinnom, near the entrance of the Potsherd Gate. There proclaim the words I tell you, ³ and say, ‘Hear the word of the LORD, O kings of Judah and people of Jerusalem. This is what the LORD Almighty, the God of Israel, says: Listen! I am going to bring a disaster on this place that will make the ears of everyone who hears of it tingle.’”

¹⁰ “Then break the jar while those who go with you are watching, ¹¹ and say to them, ‘This is what the LORD Almighty says: I will smash this nation and this city just as this potter’s jar is smashed and cannot be repaired. They will bury the dead in Topheth until there is no more room.’”

That is very plain language. The northern kingdom of Israel was to be remoulded into another kingdom, the southern kingdom of Judah was to be smashed and be no more. This was prophetically fulfilled by Titus in 70 AD.

Now let us consider a couple of New Testament “Kingdom parables” where Jesus confirmed all this. The first one is that of “the rich man and Lazarus” in Luke 16:19-31, it being the fifth of a series of parables, the last two starting with “there was a certain rich man.” Much nonsense has been taught that this parable is a picture of Heaven and Hell, which is quite illogical if one sits down and thinks about it. When it is seen that Jesus is comparing the rich, proud Pharisees of Judah with the lost and outcast House of Israel, the story becomes clear and the mystery is solved.

The rich man clothed in purple and fine linen stands for the House of Judah, in which the purple represents the royal tribe of

Judah and fine linen the priestly tribe of Levi, both of whom lived in Judea at that time. These fared sumptuously every day. They had the Scriptures, the synagogue worship, the temple sacrifices, and all that survived of the Hebrew religion was in their hands.

Lazarus — which is the Latinized form of the Hebrew name Eleazar meaning “God is my help” — is the House of Israel, who was reduced to beggary and had nothing. He lay in a sorry state at the border of the Judea, at the rich man’s gate, and his only companions were the dogs, or the heathen, who aggravated his miserable condition, which is referred to in the statement, they *‘licked his sores’*.

He was *‘full of sores’*; he was marred by idolatry and heathen practices and was longing for some help and comfort to reach him from across the border. In other words, *‘he desired to be fed with the crumbs which fell from the rich man’s table’*, but the dogs only ministered unto him their heathen and wicked doctrines.

Then *‘it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom’*. It was the northern kingdom of Israel that was taken into captivity first, never returning to Palestine. In due course the House of Israel entirely lost its identity and became as the other nations. Ezekiel (chapter 37) uses the same imagery in his vision of the dry bones when he sees them buried in their graves.

And then we have the significant reference to Lazarus, or the House of Israel, “carried by the angels”; to Abraham’s side or “bosom” as in the KJV. The “bosom” represented the most favoured place with that person and Abraham represents the Abrahamic Covenant. By the death of Christ, the Redeemer of Israel, the lost nation is restored to the Abrahamic Covenant, and again becomes the Kingdom of God with all its wonderful provisions being realized and coming to fulfilment. (This is the subject of the next parable.) In the Christian age the House of Israel, still dead to the world, is enjoying the blessings promised to Abraham, and in that sense the beggar is in Abraham’s bosom.

Lazarus *'was carried by the angels'*. It was surely the work of heaven to restore Israel to the Covenant. Christ and the angels came together: the angels rejoice over a sinner, or sinful nation, which repents, and the statement clearly indicates that the restoration and exaltation of Lazarus is a work planned and sanctioned in heaven. Hence he was given the meaningful name of Lazarus or Eleazar, "God helps." This was the fulfilment of the unfired clay pot of Jeremiah 18 being remoulded into another vessel.

'The rich man [Judah] also died, and was buried.' After the destruction of Jerusalem the Jewish nation was broken up forever; those who escaped were buried amongst all nations and we doubt if anyone today can trace the actual descendants of those Jews who lived in Jerusalem in our Lord's day. They are truly broken like the fired clay pot of Jeremiah 19 and are "buried", signifying finality of their kingdom. In *'hell'* (*hades* his 'grave' state) he was in *'torment'* (Gk. *basanos*, touchstone, the ancient lapis Lydius for testing metals on which when gold is rubbed it leaves a peculiar mark; hence, examination or trial) and was *'in agony in this fire'*. The word for 'agony' is *odunaomai* meaning distressed or sorrowing, not being tortured. For example Acts 20:37-38,

³⁷ Then they all wept freely, and fell on Paul's neck and kissed him, ³⁸ sorrowing [*odunaomai*] most of all for the words which he spoke, that they would see his face no more. And they accompanied him to the ship

Remember that Jeremiah broke the Judah pot in the valley of Hinnom which was the rubbish tip of Jerusalem where the "fires never went out". The 'fire' symbolised that they were being judged by the *'fiery law'* of the Mosaic Covenant, as they would not accept Christ and His New Covenant of "grace" but rather tried to work out their salvation.

¹ And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. ² And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. ³ Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.

In the next parable we will see how they decided their own judgment. After the Jerusalem disaster they suffered persecution, murder and untold privations at the hands of many nations; they certainly went through hell and have been tormented for centuries.

During their agonizing experiences they have seen Lazarus, in the full enjoyment of the Abrahamic blessings, and have looked to us for help and pity.

If they could but understand our Lord's words they would know:

1. That because they rejected the Messiah their '*good things*' came to an end, and now they are under judgment. As they will not have Christ they have nothing, and their persecution and calamity are the direct result of their rejection of Him.

2. That because the House of Israel has accepted the redemption his time of beggary is over, and he is now comforted by the assurance of God's forgiveness. Moreover, he is now in plenty and is rich with blessing because the covenant promises are being realized by him to the full.

Our Lord then states, '*there is a great gulf fixed*'. This is the gulf caused by the acceptance or rejection of the Messiah. The gulf undoubtedly exists today. Every Jewish community is separate in a very real sense from the Christian. Although we mix

with them in politics, in trade, in society, and in the general walks of life, the gulf divides us and is known to all.

Lazarus, cannot truly help the rich man in his judgment because of the religious gulf; we are separated and the Jew will not receive from us any spiritual help whatever because of his inherent opposition, if not hatred, to Christianity. That gulf can only be bridged by the Redemption and Atonement of our Lord, and only by that means can we go to them or they come to us.

The subsequent conversation shows the rich man to be Judah, for he had **five brethren**, their mother being Leah, and his six other brothers were only half-brothers having Abraham for their father but three other different mothers. The five brethren were somewhere with the House of Israel in their wandering or lost condition.

The rich man is told that they must listen to the teachings and warnings of Moses and the prophets. It must be remembered that this advice concerns the House of Israel in the Christian age: we are to observe and hear Moses that our Lord especially recommends to us, and the brethren of Judah, or five of the lost tribes of Israel, will do well to mark the importance of Christ's words.

The rich man believed that if one went unto them from the dead they would repent, but our Lord enforces the importance of Moses and the prophets and says that if men will not hear them they would not be convinced if one rose from the dead.

This is a wonderful statement. In fact, Lazarus, or the House of Israel, is truly raised from the dead and men will not believe it because they refuse Moses and the prophets.

Unless men come to see the truth of the covenants, prophecies, promises of restoration and redemption of Israel given in the Old Testament, they will not believe the Israel nation is restored to Life although it stands before their very eyes.

Scholarship is disposed to lay aside the Old Testament as of no value and men do not realize the importance of our Lord's warning.

We are thankful, however, that many are coming to see the value of Moses and the prophets, and their relationship to our own age and nation.

The Lazarus of the parable has been raised from the dead, and his presence in the world will compel men to see that Moses and the prophets are true and that our Lord's teaching was a confirmation of the Kingdom prophecies contained therein.

THE PARABLE OF THE WICKED HUSBANDMEN

Matthew 21:33-46

AFTER REMINDING the Jews in the parable of the two sons of their neglect to do the work they professed, our Lord proceeds to describe the wickedness of their fathers in persecuting the prophets, and leads up to their own rejection of Himself.

As before, He speaks of the Kingdom under the symbol of a vineyard. This symbolism is taken from Isaiah 5:2. The householder was Jehovah, the Lord of the Vineyard. The Kingdom is His, and is rightly termed 'the kingdom of God'. He planted the vineyard of the Kingdom in the earth; He hedged it round about with His Own wonderful covenant promises and Divine protection; He digged a winepress in it, symbolizing the perfect system of sacrifices and atonement for sin which were established in ancient Israel. (Later it is stated in Scripture that Christ, the great Sacrifice, trod *'the winepress alone'*, thus confirming the above interpretation.)

He built a tower in it for its defence, representing the Throne of David, which was the earthly throne of Jehovah, and placed it in charge of the House of Judah.

We are told in Genesis 49:10, *'The sceptre shall not depart from Judah'*, and when in 975 B.C. the House of Israel broke away, the throne and the organized worship — the tower and the winepress — were in the charge of the House of Judah, containing the royal tribe of Judah to guard the tower, and Levi to

attend to the duties of the winepress. When, later, Judah and Levi returned from Babylon to Judea they were still the stewards of the Kingdom, and so they remained until our Lord's day, when the honour was taken from them.

The parable then deals with the attitude of Judah and Levi towards Jehovah and His prophets during the Mosaic dispensation for a long period prior to the captivity. It must be remembered that the priestly tribe of Levi resented the bold and fearless action of the prophets, who came with '*Thus saith the LORD*' upon their lips, and who frequently denounced the empty formalities and hypocrisies into which the priestly House of Levi had fallen. In chapter 23 of this Gospel our Lord charges the Jews (who were largely Judah and Levi) with the guilt of the persecutors. He shows that the prophets of the Lord, naming Zacharias, were put to death by their fathers, and that the same spirit was in them. When He says, '*Fill ye up then the measure of your fathers*', He is challenging them to do their worst to Himself, as their fathers had done with God's prophets of former days. This they afterwards carried out to the bitter end, and to our Lord's disciples also, as Christ intimated they would in the same scathing denunciation.

This statement of our Lord Himself is sufficient interpretation of the first part of the parable, which describes the action of the husbandmen in cruelly treating the servants sent to them by the owner of the vineyard. Most striking of all are the verses dealing with their treatment of the son and heir, whom they slew, that they might '*seize on his inheritance*'. What does the Master refer to here? Does He mean that the Jews not only demanded the crucifixion of Christ in order to get rid of Him and His teaching, but also that they might take full charge of His Kingdom and prevent Him from reigning on earth?

In what way were they trying to seize the inheritance? Did they want to control the world and to restore a Judaistic Kingdom therein? Did they intend to overthrow the Roman power and to seize the Promised Land for themselves, to the exclusion of the House of Israel? Whatever the statement may mean, they slew the

Son and brought upon themselves the wrath of the Lord of the Vineyard, and the sentence which He pronounced against them. In reply to His question, they said unto Him: *‘He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.’*

We know that, at the fall of Jerusalem in A.D. 70, the first part of this sentence was literally carried out, and the horrors attending this event fully justify the word ‘miserably’ in the verdict of those who spoke. What surprises us is that the Jews had not seen the meaning of the parable up to this point, and that they were so easily caught in our Lord’s trap for they pronounced their own judgment upon themselves. Truly they had ‘eyes and could not see, and ears and could not hear’ up to this point.

And now we come to a most important part of the parable. When they said the lord would *‘let out his vineyard to other husbandmen, which shall render him the fruits in their season,’*

41 Jesus saith unto them: “Did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes. ⁴³ therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. ⁴⁴ And whomsoever shall fall on this stone shall be broken; and on whomsoever it shall fall, it will grind him to powder.”

It is evident, therefore, that the ‘stone’ in this sentence represents the new husbandmen; someone, or some people, who have been set aside, rejected, for a time, but who are now to be brought forth and entrusted with responsibility.

The people to be restored are symbolized by the ‘stone’ which is to become the head of the corner, and in verse 43 our Lord clearly states that the new husbandmen, who will supersede the wicked men who were to be destroyed, are a nation. The NIV is very wishy-washy here using the word ‘people’, which could

mean anybody from all different nations. However, the Greek is more specific, not using the word *laos* = people in general, but *ethnos* from *ethos* = custom, therefore a group of people held together by customs or institutions, a clan or nation and from where we get our word 'ethnic'.

So there is no difficulty in understanding the symbolism of the parable. It can be summarized thus:

1. The Jews had failed as stewards of the Kingdom.
2. They slew the son and heir with the intention of seizing the Kingdom for themselves.
3. They were miserably destroyed in A.D. 70, and their city burnt with fire.
4. A new steward is to be appointed.
5. The new steward is a nation.
6. The nation is one which has for a time had been set aside and rejected.
7. It is now to become prominent, in charge of the Kingdom, and the leading or head nation in it.
8. It is symbolized by a stone which has been rejected for a time by the builders, but is now used by them in an important key position.

This is plainly the teaching of our Lord, and it is folly to evade it. With further reference to the 'stone nation' our Lord says: *'Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.'*

We are confident that the nation to which Jesus referred was the House of Israel, which had for a long time been set aside and rejected because of their idolatry, but to whom our Lord was especially sent for their national redemption and restoration. Jesus said to the Canaanite women in Matthew 15:24,

"I was sent only to the lost sheep of Israel."

And again in Matthew 10:6, He told His disciples,

“Go rather to the lost sheep of Israel.”

He came to redeem Israel, and to work out a mighty salvation for her. He knew that the lost House of Israel would come home to the Father, and would take up the work of the Kingdom and the Church in earnest. He knew that they would become invincible under Divine protection; that any nation which tried to break them would themselves be broken, and that if they sought to break any oppressor, any power opposed to their righteous policy, they would be able to win mighty victories for God and for humanity. He saw the forces which would come against them as they defended the principles of the Kingdom of God; He was aware of the enmity which would rise against them in their defence of pure religion, national righteousness, human freedom, missionary enterprise and world influence, and knew that all attempts to break their growing power would miserably fail. They were to be the key-stone of the building of the Kingdom in the earth, and would stand every shock which came against them.

This invisible, powerful nation, placed in charge of the Kingdom of God in succession to the Jews, was to be a nation brought out of obscurity, restored from a condition of rejection to one of prominence; in other words, the lost nation of Israel brought out of its hiding, out of its captivity, to be a powerful, Christian, nation of today, bearing witness to the things of God, even though they were blind and deaf (Isaiah 42, and 43).

¹⁸ Hear, you deaf; look, you blind, and see! ¹⁹ Who is blind but my servant, and deaf like the messenger I send? Who is blind like the one committed to me, blind like the servant of the LORD? ²⁰ You have seen many things, but have paid no attention; your ears are open, but you hear nothing.

¹ But now, this is what the LORD says—he who created you, O Jacob, he who formed you, O Israel: "Fear not, for I have redeemed you; I have summoned you by name;

you are mine. . . . ⁸ Lead out those who have eyes but are blind, who have ears but are deaf. . . . ¹⁰ “You are my witnesses,” declares the LORD, “and my servant whom I have chosen, so that you may know and believe me and understand that I am he. Before me no god was formed, nor will there be one after me. ¹¹ I, even I, am the LORD, and apart from me there is no saviour. ¹² I have revealed and saved and proclaimed—I, and not some foreign god among you. You are my witnesses,” declares the LORD, “that I am God.”

And why should our Lord use a ‘stone’ or ‘rock’ as the symbol of that restored nation? Spiritually, Jehovah of the Old Testament is referred to often as a ‘rock’ and hence Jesus in the New Testament. We are also reminded of Genesis 28 where God repeats the Abrahamic Covenant to Jacob in a dream and he anoints the rock as a *matstsebah* or “pillar of witness” to what the God had promised his descendants.

¹⁸ Early the next morning Jacob took the stone he had placed under his head and set it up as a pillar and poured oil on top of it.... ²² and this stone that I have set up as a pillar will be God’s house

We see this stone or **pillar** again featured in the coronation of Joash (2 Kings 11:14 and 2 Chron. 23:13) where he was ‘*standing beside the **pillar** as the custom was*’. And again when the book of the Law was found in 2 Kings 23 and Josiah reads it to the people.

³ The king stood by the pillar and renewed the covenant in the presence of the LORD; to follow the LORD and keep his commands, regulations and decrees with all his heart and all his soul, thus confirming the words of the covenant written in this book. Then all the people pledged themselves to the covenant.

So we can see this ‘stone’ was a very important symbol, representing God’s promise of nationhood.

Jesus uses the language of that which Daniel had under Divine inspiration in chapter two, where he saw the stone ‘*cut without human hands*’ which smashed the image to powder. Then this stone ‘*became a great mountain [nation] and filled the whole earth.*’ Jesus was using the image of Israel as portrayed in Isaiah 51,

¹ Listen to me, you who pursue righteousness and who seek the LORD: Look to the rock from which you were cut and to the quarry from which you were hewn; ² look to Abraham, your father, and to Sarah, who gave you birth. When I called him he was but one, and I blessed him and made him many.

The quarry from which this ‘stone’ came was Sarah’s womb and because she was no longer fertile this ‘stone’ (the child Isaac) was fashioned there by the hand of God, not man. As it says in the second verse, God has turned one into many or a great multitude of ‘stones’, the kingdom pictured as being built up into the shape of a pyramid with Christ as the top or cap stone as per the Apostles Paul’s and Peter’s description.

Jesus was speaking in parabolic language because He knew the Pharisees would understand what He was saying, which they did (v.45-46), but the rest of the people would not.

Some have said that Christ was speaking of Himself as the stone which the builders rejected, and which would become the head of the corner. If this were so the logic of the argument is broken, for He was the son and heir whom the husbandmen slew, and the stone is brought in to stand for the new husbandmen.

One well-known divine published a book to show that the nation placed in charge of the Kingdom is the Christian Church, so determined are modern teachers to evade the plain fulfilment of prophecy and of our Lord’s teaching with this Replacement Theology which was initiated by the Church of Rome.

It is much easier to accept the truth than to disprove it; it is much wiser to believe prophecy and to wait for its fulfilment than to refuse it; it is much safer to receive our Lord's Word than to oppose it; and we therefore rest content in the assurance that He Who inspired the sacred Scriptures will prove them to be true in His own good time.

From the forgoing we can now see that Jesus confirmed with His kingdom parables what God had told Jeremiah about the two separate destinies of Israel and Judah. It then behoves us to be very careful with our terminology so that we can '*rightly divide the word of truth*' (2 Tim. 2:15).

THE GOOD AND THE BAD FIGS OF JUDAH

In Part One, we saw how Israel and Judah had two separate and very different destinies:

Israel as the unfired clay pot that was brought up another vessel;

Judah as the fired clay pot was smashed to pieces indicating that they were eventually to lose the kingdom and never regain it.

This did not mean that those of the kingdom of Judah would be destroyed as a people for we read in Ezekiel that they were to be joined to Israel and become one in God's hand (Eze. 37:15-28). It was to Israel that the kingdom was promised.

There is another emblem used of Israel and Judah in the Scriptures, that of the *vineyard*' for Israel (Is. 5:7),

“For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant: . . .”;

whereas the emblem used of the portion of the House of Judah, '*His pleasant plant*', is the 'fig tree'. A study of the 24th chapter of

the prophet Jeremiah reveals something that very few students of God's Word ever seem to realise. And that is that the southern House of Judah, following the captivities and deportations of the northern House of Israel and the major section of the southern House of Judah, was itself divided in God's plan into two separate sections. This is what God had to say about these people.

¹ THE Lord showed me, and behold, two baskets of figs were set before the temple of the Lord, after that Nebuchadnezzar King of Babylon had carried away captive Jeconiah the son of Jehoiakim King of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and brought them to Babylon. ² One basket had very good figs, even like the figs that are first ripe. And the other basket had very naughty [*ra*, bad] figs, which could not be eaten, they were so bad. ³ Then said the Lord unto me, "What seest thou Jeremiah?" And I said, "Figs, the good figs very good; and the evil, very evil, that they cannot be eaten they are so evil."

Clearly, God has here identified the section of Judah subsequently called Jews with '*figs*'. But He declares some of these are '*good figs*', and some of them are '*bad*' or '*evil figs*'. God then proceeds to shew Jeremiah what will happen to the '*good figs*':

⁴ And the Word of the Lord came unto me saying, ⁵ "Thus saith the Lord, the God of Israel. Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the lands of the Chaldeans for their good. ⁶ For I will set My eyes upon them for good, and I will again bring them to this land. And I will build them, and not pull them down. And I will plant them. And not pluck them up. And I will give them an heart to know Me, that I am the Lord. ⁷ And they shall be My people, and I will be their

God. For they shall return unto Me with their whole heart.”

These are the *'figs'* that shall take part in returning to Palestine for the rebuilding of Jerusalem and the Temple in preparation for the first coming of the Messiah. It was these that were waiting for the New Covenant that was promised in Jeremiah 31:31 that was to be made through the shed blood of the Lord Jesus Christ and it was these that would accept the Lord as Messiah and King. It was these that shall be *'builded'* and *'planted'* as they were finally joined to Israel as in Ezekiel. Now compare what God has to say about the *'bad'* or *'evil figs'*:

⁸ And as the evil figs, which cannot be eaten, they are so evil. “Surely”, thus saith the Lord, “So will I give Zedekiah the King of Judah, and his princes and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: ⁹ And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. ¹⁰ And I will send the sword, the famine, and the pestilence, among them, until they be consumed from off the land that I gave unto them and their fathers.”

The question must be asked, “Why were they termed ‘bad figs’?” The answer is, “They refused to obey God’s word which was delivered to them by His spokesman, the prophet Jeremiah.” After 70 years of captivity, the call of God came during the reign of Cyrus the Persian for the people of the kingdom of Judah to return to their ‘promised land’ and rebuild Jerusalem and the Temple. Yet only approximately 50,000 obeyed this call. The rest were so enamoured with the way of life in Babylon and the possessions they had collected that they refused to go. Could we not also class them as ‘bad figs’?

To get this in its correct perspective, we will firstly look at the ‘word Jew’ and then its ‘first usage’.

JEW (THE WORD)

The Hebrew: *yehudi* (singular), *yehudim* (plural), is an adjective used 71 times substantively (i.e. as a noun) meaning “men of Judah”. (Theological Words of the Old Testament, Vol.1, p.369.)

That can be ambiguous as Judah is both the name of a clan of people and the land they occupied being in the Greek language of the New Testament Judaea = land of Judah. Therefore anybody residing in this land, no matter what their ethnic background, could be termed a *yehudi*.

This is confirmed in my New Bible Dictionary under the heading of Jew. The last paragraph states;

“In the N.T., ‘Jews’ is used of members of the Jewish faith or their representative leaders (especially the Gospel of John), but in modern times, and especially the state of Israel, this is sometimes extended to denote ethnic birth but not necessarily religion. Its precise connotation is now a matter of debate.”

The English: When the original King James Bible was published in 1611, the word “Jew” did not appear in it until the revised edition of 1775.

The history of the origin of the word “Jew” in the English language leaves no doubt that it is contracted and corrupted from the Latin “Iudaes” found in St Jeromes Vulgate Edition of the N.T. translated in the 4th century. The available original manuscripts from the 4th to the 18th century accurately trace the many English equivalents of the Latin, including “Iuw” and “Iewe” which Shakespeare used, pronounced ‘you’ or ‘hew’.

From the 1620's, some printers began to use 'J' instead of 'I' and the word appeared as "Jew" in some books. However, the pronunciation of the word continued in the old form until the 18th century or even later. Thus it would be more accurate to say that the appearance of the word "Jew" took place over a period of time, but in terms of defining a point in history which marked its general acceptance, its inclusion for the first time in the (Revised) King James Bible of 1775 is the date from which we can say the word "Jew" was stabilised and for the first time existed in our language.

The Jewish Encyclopaedia says that all the Old English forms of the word "Jew" were derived from the Old French "Giu" which itself was derived from the Latin accusative "Judaeum" with the elision of the letter 'd'.

It then goes on to say, "In the O.T. the term 'Jew' appears to be applied to adherents of the worship of YHWH as conducted at Jerusalem after the Exile; it is thus used in the late Book of Esther." (Jewish Enc., 1925 Edition).

This is confirmed by Josephus in history of the Jews.

Flavius Josephus, 37 - 100 AD, a Jewish historian, was born of a priestly family, was well educated, and followed the Pharisaic form of Judaism. In 64 AD he visited Rome as a member of a Jewish embassy. Josephus became a close friend of the Emperors Vespasian and Titus, and took their family name, Flavius. His writings have become the most significant extra-Biblical writings of the first century. His works are most helpful in determining the historical setting of the New Testament.

Josephus' Antiquities, Book xi, v.7 (Speaking of those that went with Ezra to Jerusalem for the rebuilding).

"So the Jews prepared for the work; that is the name they are called by from the day that they came up from Babylon, which is taken from the tribe of Judah, which came first to these places, and thence both they and the country gained that appellation."

Thus in the days of the **kingdom** during the rule of the Davidic line of kings, the land and the people had been known by the name of Judah. In the post-exilic days of the **nation** under the high priesthood, the land became known as Judea and the people as the Judeans or as we now say, Jews.

It is very important to bear in mind the fact that the Ten Tribes did not return to Palestine and unite with the Jewish nation. (I will deal with this more fully in the chapter concerning the captivities.)

Josephus informs us of Cyrus' express permission granted to the Israelites (for they were of Jacob-Israel) to return to their own land, and states that,

“. . . the rulers of the two tribes of Judah and Benjamin, with the Levites and priests, went in haste to Jerusalem, yet did many of them stay at Babylon, as not willing to leave their possessions.” (Antiquities XI. i, 3.)

He then speaks of Ten Tribed Israel as a separate entity.

“. . . and when these Jews had understood what piety the king had towards God, and what kindness he had towards Esdras, they were all greatly pleased; nay many of them took their effects with them, and came to Babylon, as very desirous of going down to Jerusalem; **but then the entire body of the people of Israel remained in that country; wherefore there are but two tribes in Asia and Europe subject to the Romans**, while the ten tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers.” (Antiquities XI. v. 2.)

Here we have the express witness of the Jewish historian Josephus telling us that only a small remnant of the kingdom of Judah returned to Palestine, the rest remaining in Babylonia, and that the kingdom of Israel was an entirely separate entity, not joining up with Judah.

FIRST USAGE

It is now appropriate to examine the **first usage** of the word Jew in the Old Testament. This occurs on only three occasions before the time of the Book of Esther and the return of the remnant to Jerusalem. The earliest use (circa 630 BC) is found in 2 Kings 16:6, starting at verse 5,

⁵ Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him. ⁶ At that time Rezin king of Syria recovered Elath to Syria, and drave the JEWS from Elath: and the Syrians [the word here is אֲדוֹמִים *adomim*, ‘the Edomites’] came to Elath and dwelt there unto this day.

We are not specifically told if Israel helped the Syrians in driving out the Jews, but if this was so, then it would have been Israelite fighting Jew.

The question is why was this particular form of the word used here instead of “*men of Judah*” or “*children (sons) of Judah*”? To fully comprehend the meaning and application of any subject in the Bible, we must adhere to the “Principle of First Mention”. This will give us the context in which the statement is used, and will reveal the initial meaning and intent of what God was saying. The context in which the word *yehudim* (Jews) is used is that they are dwelling in the land of Edom, the land of Esau's progeny. Since very early times of Israel being a kingdom, Edom had raided southern parts of Judah. We read in 2 Samuel 8:14, after King David's victory over the Edomites,

And he put garrisons in Edom, throughout all Edom put he garrisons, and all Edom became David's servants.

Elath (Ezion-geber) served as the terminal port for Solomon's Red Sea trading fleet to Ophir and Arabia.

(1 Kings 9:26), And King Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red sea, in the land of Edom.

About 80 years later Judah in the reign of king Jehoram lost control of Edom's territory.

(2 Kings 8:20), In Jehoram's days Edom revolted from under the hand of Judah, and made a king over themselves.

Some 60 years later king Uzziah of Judah regained control of Edom.

(2 Kings 14:22), Uzziah built Elath, and restored it to Judah.

It remained in Judah's hands for around another 100 years until Rezin the Syrian drove out the JEWS from Elath. (As Elath is the most southern point in the land of Edom, I presume that Rezin drove all the Jews out of Edomite territory.) The thought occurred to me that as Edom was occupied so long by Judah that the Edomites might have put the "*doctrine of Balaam*" into practice.

Remember the story in Numbers, (chapters 22 - 24) about Balaam and his ass and how he could not curse Israel at the behest of Balak, the Moabite king, but could only bless Israel as Jehovah gave him utterance. However, before he departed, he did tell Balak how to weaken the nation and that was to not oppose Israel by war, but send in the daughters of Moab, who were prostitutes in the service of Baal-peor, to lure away the men to their houses and seduce them in their licentious idolatrous feasts. What Balaam said to Balak is missing in the Bible but the result of it is in chapter 25 where 24,000 Israelite men were slain by a plague (v.9).

(25:18) For they vex you with their wives [seductions], wherewith they have beguiled you in the matter of Peor.

(31:16) Behold, these caused the children of Israel, through the counsel of Balaam [word or doctrine as in Rev.

2:14], to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord.

Josephus fills in the details of this event in Antiquities, Book IV, chapter VI, 6,

“. . . ‘So that if you have a mind to gain a victory over them for a short space of time, you will obtain it by following my instructions:- Do thou therefore set out the handsomest of such as your daughters as are most eminent for beauty, and proper to force and conquer the modesty of those that behold them, and these decked out and trimmed to the highest degree you are able. Then do you send them to be near the Israelites’ camp, and give them in charge, that when the young men of the Hebrews desire their company, they allow it them; and when they see that they are enamoured of them, let them take their leaves; and if they entreat them to stay, let them not give their consent till they have persuaded them to leave off their obedience to their own laws and the worship of that God who established them, and to worship the gods of the Midianites and the Moabites; for by this means God will be angry with them.’ Accordingly, when Balaam had suggested this counsel to them, he went his way.”

It was easy for these women to get near the young fighting men because they camped on the outer perimeter of the whole camp forming the famous hollow square fighting formation in order to protect the inner camp. Josephus goes on to tell us in the next paragraph;

“. . . : then it was that these men became greatly disconsolate at the women’s departure, and they were urgent with them not to leave them, but begged that they would continue there, **and become their wives**; . . . This they said with an oath, and called God for the arbitrator of what they had promised.”

Josephus next describes that the women refused because they had houses and goods of their own, but if the men of Israel would forsake the worship of their God and join them in their licentious worship of their god's, then they would agree. Many of the Israelite men did agree and hence the plague.

The question is did the Edomites use this same ploy of the “doctrine of Balaam” on Judah’s troops of occupation? If so, by the time of king Rezin’s invasion, there would have been many of Judah who would have had an admixture of Edomite blood in their veins. Perhaps this is why they were called **Jews** at this particular point in time.

I must also point out that the patriarch Judah also had a predilection for foreign women as we see in Genesis 38:2, that he married a Canaanite woman named Shuah. This was expressly against the will of God (Genesis 24:3; 26:35; 27:46; 28:1), for the Canaanite nations were tainted with the seed of the **giants**, the Hebrew word being *nephilim* which means **fallen ones** (from *naphal* = **to fall**). God sent the flood of Noah to eradicate them because of their wickedness that was corrupting the seed of Adamites.

(Genesis 6:4), There were giants [*nephilim*] in the earth in those days; and also after that [after the destruction by the Flood, as well as before it], when the sons of God came unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

We read of this eruption of the *nephilim* after the Flood in Numbers 13:33, (the spies report to Joshua),

And there we saw the giants [*nephilim*], the sons of Anak, which come of the giants [*nephilim*]: and we were in our own sight as grasshoppers, and so we were in their sight.

In Deuteronomy 7:1-2 the Israelites are told by God that they must destroy completely the seven Canaanite nations.

Yet it was into this people that Judah married fathering three sons, Er, Onan and Shelah. The first two sons were slain by God because of their wickedness, but Shelah lived thereby contaminating some of the bloodline of Judah. (As an aside, Jesus was born of the lineage of David down through the line of Pharez, as described in the rest of chapter 38.)

Again in Joshua 15:63, we see Judah failed to destroy the Jebusites, one of the seven Canaanite nations.

As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

No doubt this caused more infusion of Canaanite blood in Judah. We know assuredly that Judah did intermarry while they were in captivity in Babylon.

(Ezra 9:1-2), Now when these things were done, the princes came to me saying, “The People of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites . . . ² For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass.”

Note that it was not just the common people only but also the princes and priesthood who had violated God’s specific commandment of keeping themselves separate from other nations around them. We find this in Deuteronomy 7:6, when they were about to cross the Jordan into the Promised Land.

For thou art an holy [*kodesh* = separate] People unto the Lord thy God: the Lord thy God hath chosen thee to be a

special People unto Himself, above all the people of the earth.

(Exodus 19:5-6), Now therefore, if you will obey My voice indeed, and keep My covenant, then you shall be a peculiar treasure [*segullah* = a treasure reserved for one's self] unto Me above all people: for all the earth is Mine.

And you shall be unto Me a kingdom of priests, and a holy nation.

In Ezra chapter 10, there was a reformation in the remnant that returned to Judah when they decided to put away their foreign wives and their resultant offspring.

2 . . . We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel [i.e., the Judah section] concerning this thing.³ Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my Lord.

Thirty years later we read this report from Nehemiah (13: 23-24),

23 In those days also saw I the Jews that had married wives of Ashdod, of Ammon, and of Moab: ²⁴ and their children spake half in the speech of Ashdod, and could not speak in the Jew's language, but according to the language of each people.

If they intermarried while in Babylonia, is it not reasonable to suggest they did this while occupying the land of Edom?

In the book of Esther we also learn that,

. . . many of the people of the land became Jews, for the fear of the Jews fell upon them.

The background to this is the story of Haman the Agagite's jealous hatred of Mordecai the Jew. How Haman tricked the

Babylonian king into passing a law which would mean the slaughter of all Jews in his land. How Queen Esther the Jew, exposed this trickery to the king so that the reverse was put into action where the Jews could slay all the Agagites. Now an Agagite was of the princely line of Esau's descendants through his grandson Amalek. By supposition, surely those that "*the fear of the Jews fell upon*" would have been those of Esau's descendants. Was this another infusion of the seed of Esau into that of Judah? If so, one wonders how much influence they would have had in the writings of the Babylonian Talmud, that book of religious traditions that our Lord condemned.

During the inter-testamental period, it is a matter of well documented history that the Edomites (i.e., Idumeans or Esau's descendants) were conquered by John Hyrcanus in 126 BC and forced to become Jews. This can be found in any encyclopaedia, including the Jewish Encyclopaedia. The story is told in great detail in Josephus' "Antiquities of the Jews," XII, 9, I, where we read:

"Hyrcanus took also Dora and Marissa, cities of Idumea, and subdued all the Idumeans; and permitted them to stay in that country, if they would be circumcised, and make use of the laws of the Jews; and they were so desirous of living in the country of their forefathers, that they submitted to the use of circumcision and the rest of the Jew's ways of living; at which time therefore, this befell them, that **they were hereafter no other than Jews.**"

In the eighth century there was a very warlike kingdom in the area of the Black Sea known as the Khazars who practised Judaism. The Russian Chronicles called them the "Red Jews". One can then link these people to the Edomites for the Hebrew word 'Edom' means "RED". We see this today in the RED doctrines of Communism which was formed by the Russian Karl Marx and the chief Jewish banking house called Rothschild which is German for RED Shield.

Then we find this in the Jewish Encyclopaedia, 1925 edition, Vol.5, p. 41, which says, “*Edom is in modern Jewry.*”

The following are some comments by well known authorities as to whom and what modern Jewry is today.

(1) ENCYCLOPAEDIA BRITANNICA: JEWS.

The following quote is taken from the 1973 Edition, Vol. 12, page 1054. This article was written by Raphael Patai, Director of Research, Theodor Herzl Institute, New York. (Theodor Herzl, 1860 - 1904, was the founder of modern day Zionism and the push for Palestine as the Jews' homeland.

(1) Jews as a Race. (First and last paragraph under this sub-heading.)

“The findings of physical anthropology show that, contrary to popular view, **there is no Jewish race.** Anthropometric measurements of Jewish groups in many parts of the world indicate that they differ greatly from one another with respect to all important physical characteristics — stature, weight, skin colour, hair colour and texture, eye colour, cephalic index, facial index, blood groups, etc.

In no country is the great racial variety of the Jews so clearly evident as in modern Israel, with it's over 2,500,000 Jews from more than 70 countries. Among them are represented, by groups of various sizes, all the Caucasian races as well as good samplings of the other human races. These, more clearly than in any other place on earth, it is demonstrated that **the factor that has kept the Jews alive as Jews is not a racial or genetic identity but a set of values comprising historical, traditional, religious and national elements.** A discussion in 1959 between opposing

political groups in Israel as who is to be regarded as a Jew indicated that, in the view of most Israelis, any child whose parents declare him to be Jewish is a Jew, and consequently, any person who declares himself as Jewish must also be regarded as a Jew. This interpretation was further strengthened in January 1970 when the Supreme Court of Israel that a child could be registered as a Jew, even if his mother was a non-Jew.” [Emphasis mine.]

This Jewish expert on Jewry has candidly admitted that “there is no Jewish race, but a set of values comprising historical, traditional, religious and national elements.” I am not sure what he meant by “national elements”, but I will show that this element are the descendants of Esau which were known by various other names through the millennia.

Beside the white Caucasian type Jews, we have today;

Falashas of Abyssinia who are very black Negroid types.

Chinese Jews of Kai-Feng who look very Oriental.

Synagogues were established there in 1123 AD.

Yemenite Jews with very dark olive complexions.

Berber Jews of the Sahara who look like Tauregs.

(2) ABBA EBAN

Now, with regards to **the traditional and religious elements**, I will quote from a book on Jewish history titled “*Heritage, Civilisation and the Jews*”. This book written by Abba Eban was made into a 9 part television documentary. As far as I can remember, it was made compulsory viewing for Canadian schools and in some states of in the USA. It was shown in Brisbane many years ago on Channel 2. Ababa Eban is a statesman, diplomat, scholar and writer. He was a member of the Israeli’s Parliament, to which he was first elected in 1959, and

during his long career as such he held many cabinet level positions, including Ambassador to the United States and Ambassador to the United Nations. From 1959 to 1966 he served as the President of the Weizmann Institute of Science in Israel. He was educated at Queen's College, Cambridge, where he distinguished himself for academic excellence.

As the back cover of his book says;

“The Jewish people constitute only a fraction of the human family, yet we cannot recount the history of civilisation without coming face to face with what the Jews have thought and felt and written and done. This is the story of a small people with a large place in the destiny of mankind”

Quoting from his book, chapter 4, The Shaping of Traditions.
(First paragraph)

“The first 500 years after the birth of Jesus are notable for growth, change, and adoption, both in Judaism and in Christianity. The Jews of Galilee and **especially of Babylon** created a monumental source of Jewish culture, the Talmud. They wrote commentaries on the Bible, then commentaries on the commentaries and then they wrote commentaries on all of that. Thus they produced a rich copious, voluble, chaotic, but vivid body of writing, of literature, legend and law. A page of the Talmud in Hebrew and Aramaic goes on and on, without any periods or commas or other punctuation. The Talmud cannot be read. It must be learned or studied - and ‘study’ or ‘learning’ is just what the Hebrew word Talmud means. **The Talmud became a complete culture in itself**, the primary theme of life and devotion for traditional Jews all over the world. It is also an intellectual instrument, sharpening the critical faculty and analytical power of its devotees. In the course of time, the study of the Talmud

became consecrated as an act of virtue, **as a symbol of devotion to God.**” [Emphasis mine.]

Abba then talks about the destruction of Jerusalem (70 AD) and the scattering of the Jews and how they survived as a distinct group.

“But if their resettlement in other lands enabled the Jews to survive physically as a people, there was something deeper that permitted them to survive creatively, interacting with other civilisations while **developing and fashioning their own traditions.** What lifted the Jews from obscurity into a central and permanent place in history has sometimes been called a passion for meaning. As we shall see, underlying this passion for meaning was the **invisible power** of the body of law and tradition called the Talmud.” [Emphasis mine.]

The part I have emphasised on their developing traditions was truly in progress at the time of Jesus. The old Talmudic writers showed the value that they set on their traditions:

“The words of the Scribes are lovely, above the words of the law; for the words of the law are weighty and light, but the words of the law are light.”

“The words of the elders are weightier than the words of the prophets.”

It was the religious traditions of the Talmudic teachings, not the law of the Old Testament Scriptures, which became their way of life. From the above quotes, they put more emphasis on their Talmudic writings than the “law”; i.e., the Torah, the Word of God in the Old Testament. These Talmudic writings and traditions separated them from all the other nations and held them together as a close knit people wherever they dwelt in their Diaspora or scattering. Jesus expressed in very strong terms what He thought of their traditions in Matthew 15:1-9, Mark 7:1-13 and the whole

of Matthew 23, where He called them serpents and vipers, religious men who give a showy lip service, but their hearts are far from God. He told them that “*they transgressed the commandments of God by their traditions*” (Matthew 15:3) and that “*they made the word of God of none effect (negated or nullified it) through their tradition*” (Mark 7:13). In Mark 7:3, Jesus said that they “**hold to the tradition of the elders.**” The word hold is ‘*krateo*’ = to be strong or powerful; from the word ‘*kratos*’ = to rule. I see the implication here is a determined adherence, an obsession that rules their lives. I believe this obsession is demon driven, stemming from Satan himself. In Matthew 23:25, Jesus makes the statement that they have shed the blood of the righteous from Abel to Zacharias (2 Chronicles 24:20-22, this book being the last one in the Hebrew canon.) This shows that they are the seed of the Serpent and are carrying out the conflict of Genesis 3:15. This is again confirmed by Jesus in John 8:44,

You are of your father the devil [*diablos*], and the lusts of your father you will do. He was a murderer from the beginning, and abode not in the truth, because there was no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

This verse is worth pulling apart and commenting on further. The word ‘devil’ (*diablos*) is used 2 other time in this Gospel, both of these concerning Judas Iscariot and the Lord’s betrayal.

(6:70-71), Jesus answered them, “Have not I chosen you twelve, and one of you is a devil [*diablos*]?”

He spake of Judas Iscariot the son of Simon; for it was he that should betray Him, being one of the twelve.

(13:2), And supper is ended, the devil [*diablos*] having now put into the heart of Judas Iscariot, Simon’s son, to betray Him:

It is interesting to note that Judas was the only Jew among the twelve disciples, the rest were Galileans, i.e. of the Tribe of Benjamin, and so was the Apostle Paul.

“a murderer”: (*anthropoktonos* = man slayer from *anthropos*, a man and *kteino*, to slay.) This word occurs only twice in the New Testament. To me, its second occurrence is very significant.

(1John 3:15), Whosoever hateth his brother is a murderer.

This exactly describes Esau in Genesis 27:41,

And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, “The days of mourning for my father are at hand; then will I slay my brother Jacob.”

Esau’s is a perpetual hatred for Jacob’s descendants from generation to generation.

Ezekiel 35:5, the chapter of judgement on Esau’s house.

Because thou has had a perpetual hatred, and had shed the blood of the children of Israel by the force of the sword in the time of their calamity, . . .

(Amos 1:11), Thus saith the Lord, “For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity and his anger did tear perpetually, and he kept his wrath for ever.”

“from the beginning”, (*ap arches*). This expression occurs often and the dependent noun must be supplied to define when this beginning was. I can see two inferences of “beginnings” here, the first being Satan in the Garden of Eden when he lied to Eve and death was initiated because of this deception.

(Hebrews 2:14), Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is the devil [*diablos*].

The second “beginning” I can see is with the conception of the twins Esau and Jacob who the Scriptures say were even in conflict in the womb (Genesis 25:22-23),

22 And the children struggled together [the Hebrew word used here intimates that they dashed one another, not the usual movement in the womb] **within her; and she said, “If it be so, why am I thus?” And she went and enquired of the Lord. 23 And the Lord said unto her, “Two nations are in the womb, and two manner of people shall be separated from thy bowels; and one people shall be stronger than the other people: and the elder shall serve the younger.”**

Here we have two opposing people that have affected all history, God’s chosen people Israel and Satan’s chosen people Edom and the many other names they are known by.

If we examine very carefully the discourse Jesus has with the Pharisees and Scribes in John chapter 8, we can detect an underlying theme that they are of Abraham, not through the line of Jacob-Israel but through the line of Esau. In verses 30 and 31 we have the distinction between “the many who believed on Him” and “the Jews who believed on Him.”

In verse 33 they answered,

“We be of Abraham’s seed, and were never in bondage to any man: . . .”

This is a dead give away that they were not of Israel, for Israel was in bondage to Egypt, where Edom was not. Also Judah had been in bondage to Babylon where again Edom was not. Even

in this time of Roman domination they were not in bondage for Rome was very tolerant of Judaism, not interfering with their form of worship and letting them govern themselves.

Note Jesus' reply in verses 37 and 43.

“I know that you are Abraham’s seed; but ye seek to kill Me, because My word hath no place in you.”

“Why do you not understand My speech? even because ye cannot understand My word.”

In Matthew 15:25, we see to whom Jesus came.

But He answered and said, “I am not sent but to the lost sheep of the house of Israel.”

In John Chapter 10 we read of the *sheep* and the good shepherd. In verse 14 *He knows His sheep and His sheep know Him*. And in verse 16 **“they shall hear My voice.”** In verses 26 and 27 Jesus categorically states that these Jews who wish to slay Him are *not of His sheep*, i.e. Israel.

“But ye believe not, because you are not of My sheep, as I said unto you, My sheep hear My voice, and I know them, and they follow Me.”

Those Jews who could not hear (understand) the words of truth from our Lord, which would have set them free from the shackles of their religious traditions, were not Israelites. Surely the same goes for the Jews of today who are motivated by this **invisible power** of the body of law and tradition called the Talmud. (Satan has no quarrel with overtly religious people.)

Some quote from Romans 9:4 about the election belonging to Israel. He did not mention verses 6 and 7, which again clearly state;

*For they are **not all Israel**, which are of Israel. (i.e. Jacob-Israel)*

This is of course referring to the seed of Esau who is mentioned in verse 13 as being “*hated of God*”; verse 21, “**vessels of dishonour**”; and verse 22, “**vessels of wrath fitted for destruction.**”

(Verse 7,) Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called.

Remember that Abraham had a son, Ishmael, by Hagar; and Keturah who bore him 6 sons. Their descendants did not inherit the Covenant of Election. That last phrase, “*in Isaac shall thy seed be called*”, is of extreme significance, but that is another story.

And finally, the last comment on John 8:44,

“for he is a liar”

Once again I will quote Revelation 3:9,

“Behold, I will make them of the synagogue of Satan which say they are Jews, and are not, but do lie; . . .”

According to the American Heritage Dictionary of the American Language, “The **Kol Nidre**, is the opening prayer recited on the eve of Yom Kippur, containing a declaration of annulment for all personal vows and oaths.” It is based on the following declaration from the **Talmud**:

He who wishes that his vows and oaths shall have no value, shall stand up at the beginning of the year and say: ‘all vows which I shall make during the year shall be of no value.’

These are agreements made with non-Jews which can be broken with impunity according to their Talmud a form of half-truths. It is therefore important to study the Old Testament and be conversant with its historical aspects so as to detect the mendacity’s that are foisted in theology as factual. So many

Christians are New Testament oriented only and when they look at the Old Testament they treat it too subjectively. However the Old and New form one complete harmonious picture with Israel at the centre of both. I agree with Bruce when he said that the church had not displaced Israel in the plan of God because the covenants still pertain to them. We see this in Hebrews 8:8 where the Mosaic Covenant was superseded by the New Covenant which was made both to “*the house of Israel and to the house of Judah.*” It would certainly need a great stretch of imagination to read church into this plain statement. Also note that they are referred here as two distinct entities, therefore they had at this stage not become as “*one stick in His hand*” as prophesied in Ezekiel 37:15-22.

I believe that the designation of today’s Jews as God’s *chosen people* is the greatest **deception** (or **lie**) that has ever been perpetrated on Christianity. The roots of this are found in the 27th chapter of Genesis. This relates to the passing on of the Abrahamic birthright by the ageing blind Isaac to his eldest son Esau, except that Jacob, by a clever piece of impersonation, became the recipient. His name, Jacob, means ‘supplanter’, one who schemes. Jacob’s **deception** was to masquerade in Esau’s clothes and glove his hands and neck in goat skin so that he would smell and feel hairy to the touch as was his brother. Three times Isaac asked him if he was Esau, for he recognised his voice as being that of Jacob, and three times Jacob lied to his father. **Blind** Isaac was fooled and conferred the birthright on Jacob. The blessing, once past his lips, could not be retracted and given to another.

When Esau found out, he was furious and plotted his revenge on Jacob. Esau’s descendants saw their opportunity at the final demise of the Israel nation when they were taken captive and removed from the land that was given to them for an inheritance. When a remnant of Judah returned from Babylon they were already in the land and infiltrated them. They appear to have regained Israel’s birthright blessing for themselves. I say *appear*, because like Isaac, we are too **blind** to discern the **deception**, but

according to the Word of God it was never to be Esau's in the first place.

Much propaganda was implemented in the early 20th century by subverting the King James Version Bible with the Scofield Bible.

From all the foregoing, we see that Judah as a kingdom had been destroyed from within by the infusion of those who are not the children of Israel. God caused the "fired pot" of the nation of Judah to be shattered in 70 AD when the Romans under Titus destroyed Jerusalem and scattered the Jews. This was just as the Word of God had foretold. The "good figs" had accepted Jesus as the Messiah and when the siege of Jerusalem was temporarily lifted due to the death of the Caesar back in Rome, they were able to flee the slaughter and eventually join up with the northern house of Israel. The "bad figs" have been scattered throughout the world and have been persecuted in the many countries they have dwelt as they are not for Christ but against.

Melchizedek podcast at link attached aolradio.online