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The church is Israel,  
chosen, scattered, preserved, redeemed, restored, resurrected  
"The Pearl of Great Price"

There is a great deal of discussion within the church as to exactly what the church is.

The Roman Catholic Church maintains that the Church is a replacement for Israel. Thus they have an old cast off people (Israel) and a different new people of God (Roman Catholics) which replaced Israel, i.e. two separate and distinct people of God.

Dispensationalists teach that the church is an a-Biblical parenthesis and that after the church is raptured off the earth God will continue His work with Israel. Thus they also have two separate and distinct people of God.

Although there seems to be much diversity within the ranks of the reformed, it appears that a majority seem to think and thus teach that the church is "the Israel of God" with considerable ambivalence as to how the church became the people of God, i.e. "by some partial replacement process" according to some and "with more continuity than that, but we are not sure just how" according to others.

However, **the Bible**, properly understood, **teaches that the church was and is Israel**; scattered among the gentiles [Hosea 8:8], preserved [Is.49:6], chosen [Is. 43:10, 44:1-2, 1Pet.1:2, & 2:9], set

apart [1Cor.1:2; Heb.2:1, 10:10], bought [1Cor.6:20,7:23; 2Pet.2:1], gathered out from among the Gentiles [Ez.28:25, 39:27; Acts 15:14-19], reunited with the believing portion of the house of Judah into one nation [Ez.37:15-28; Rom.11; 1Pet.1:1-2,2:9-10, 25, & 5:13] and fully restored to God through Jesus Christ [Is.49:6] through the redemption of the purchased possession i.e. resurrection [Eph.1:11-14, 1Pet.1:5].

Many teach that all the tribes of Israel returned to Jerusalem in Judaea after the Babylonian captivity. One man told us that there is a list of those tribes in 2Chronicles. We have read and reread the last chapters of 2Chronicles, and we can find no reference to a list of tribes that returned from Babylon. We also checked Ezra, Nehemiah and the rest of the Bible. **We have been totally unable to find a statement that any tribes returned from Babylon other than Judah, Benjamin, and Levi.**

Ezra states:

...then rose up the chief elders of the fathers of **Judah and Benjamin and the priests and the Levities**...[ch.1 v.5] **Now these are the children of the province that went up out of the captivity**, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, **and came again unto Jerusalem and Judah**, every one unto his own city" [ch.2:1, see also Neh.7:6]

And Nehemiah states:

And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found **a register of the genealogy of them which came up at the first, and found written therein**, "These are the children of the province, that went up out of the captivity, **of those that had been carried away, whom Nebuchadnezzar the king of Babylon had**

**carried away, and came again to Jerusalem and to Judah, every one unto his city;**" (Nehemiah 7:5-6, see the rest of the chapter for the list of those that returned)

Ezra, clearly and without ambiguity, states that the people that returned with him were "the children ...of **those which Nebuchadnezzar the king of Babylon carried away into Babylon**. If the King of Babylon carried these people away to Babylon then it should be clearly understood by all that these were people that had gone into the Babylonian captivity not the children that had been carried away in the Assyrian captivity. No mention of the names of any northern tribes is given by Ezra.

Nehemiah also clearly and without ambiguity, declares that the people that returned were of those that had been taken captive by Nebuchadnezzar the king of Babylon and carried away unto Babylon which came again unto Jerusalem and Judah. These statements clearly eliminate anyone that had been taken captive by Assyria and dispersed to the nations more than 200 years earlier.

Josephus concurs with this: (note that Josephus carefully avoids referring to any of the 10 northern tribes as Jews. He refers only to the returnees from Babylon as Jews and gives the reason for this in item # 4 below.)

**...and such was the end of the nation of the Hebrews,** as it hath been delivered down to us,...**for the people of the ten tribes** (not Jews) **were carried out of Samaria by the Assyrians in the days of king Hoshea;**...Now as to Shalmanezzer, **he removed the Israelites** (not Jews) out of their country (Samaria), and placed therein the nation of the Cutheans, who had formerly belonged to the inner parts of Persia and Media (not half Jew, half gentile mixed bloods as so many modern day preachers are wont to say), but were then called Samaritians, by taking the name of the country (Samaria) to

which they were removed (Antiquities of the Jews, Book X, ch.9, sec.7: emphasis and comments added here and below)

...the Cutheans, whom **Shalmanezar, king of Assyria**, had brought out of Persia and Media, and had planted in Samaria, when he **carried THE PEOPLE OF ISRAEL** (the ten tribes, not Jews) **captive**.. (Antiquities of the Jews, Book XI, ch.II, sec.1)

...but then (after the proclamation by Cyrus) **the entire body of the people of Israel** (the ten tribes) **remained in that country** (i. e. the country which Cyrus controlled); **wherefore there are but two tribes in Asia and Europe subject to the Romans**, while the ten tribes are beyond Euphrates till now (Josephus' day), and are an immense multitude , and not to be estimated by numbers. (Antiquities of the Jews, Book XI, ch.V, sec.2:)

So **the Jews** (the people that returned from the Babylonian captivity) prepared for the work (of rebuilding Jerusalem and the temple): **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 first came to these places (Judaea), and thence both they (the tribe of Judah) and the country (Judaea) gained that appellation. (Antiquities of the Jews, Book XI, ch.V, sec.7)

The Apocrypha book 2 Esdras, while not considered canonical, is nevertheless an ancient Jewish document which has certain historical value. Esdras records a vision which he saw and Yahweh (“LORD that bearest rule”, II Esdras 13:51), while explaining the vision, which is clearly a prophecy about the coming of the Messiah (The one that explained the vision called Him “my Son, vs.32, 52”), states:

And whereas you saw that He gathered another peaceable multitude unto Him; those are the **ten tribes, which were carried away prisoners out of their own land in the time of Osea (Hoshea) the king**, whom

Shalmanezar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the most High then showed signs for them, and held still the flood, until they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth. **Then dwelt they there until the latter time;** and now when they shall begin to come (to the Messiah), The Highest shall stay the springs of the stream again, that they may go through: therefore you saw the multitude with peace. (II Esdras 13:39-47)

Ezra, Nehemiah, all post Babylon prophets, Josephus and Esdras all concur that only a portion of the people (and their descendants) **that had been taken into the Babylonian captivity returned to Jerusalem and Judaea after the decree of Cyrus permitted them to do so.** There is absolutely no ancient Biblical or extra-Biblical source that we have been able to find that states that any descendant of any person (remember that this was 200 years later) that was taken into the Assyrian Diaspora returned to Jerusalem and Judaea after the decree of Cyrus.

We are at a complete loss to explain how something that is so incredibly clear in Scripture and in history can have been so muddled by Christian scholarship of the past 1930 years.

We recognize, as does Ezra in 2:2 and Nehemiah at 7:7, that these were "men of the people of Israel". The tribes of

Judah, Benjamin and Levy were certainly "people of Israel", however, this does not establish (quite the contrary) that these "people of Israel" were descendants of the northern 10 tribes that were taken captive and dispersed into the nations (among the Gentiles) by the Assyrians more than 200 years earlier. We also recognize that there were some refugees from the northern tribes (2Chron.35:17-18) living among the tribes of Judah and Benjamin during Josiah's reign a few years before the fall of Jerusalem to the Babylonian army and it is perhaps possible that some of these may have been taken into the Babylon Captivity and may have returned from Babylon.

However, this does not change the fact that Yahweh had told the northern kingdom (HOUSE OF ISRAEL) that He would "cause to cease **the kingdom of THE HOUSE OF ISRAEL** [Hosea 1:4] for I will no more have mercy upon **THE HOUSE OF ISRAEL**; but will utterly take them away [Ho.1:6] for you are not my people, and I will not be your God [Ho.1:9] **but in the place** where it was said unto them (the HOUSE OF ISRAEL, not the house of Judah), **YOU** are not my people, **THERE IT SHALL BE SAID UNTO THEM, YOU ARE THE SONS OF THE LIVING GOD** [Ho.1:10, Ho.2:23, see 1Peter 2:10 & Rom.9:25-26 for statements declaring the fulfillment of this prophecy).

The author of 2Kings confirms that Yahweh did in fact make a complete end to the kingdom of the **HOUSE OF ISRAEL** for he states of the **HOUSE OF ISRAEL** in 2Kings 17:18:

Therefore, Yahweh was very angry with (the house of) ISRAEL, and removed them out of His sight: there was none left but the tribe of Judah...For He rent (the house of) ISRAEL from the house of David [vs.21];...So was ISRAEL carried away out of their own land to Assyria unto this day (the day of Ezra) [vs.23]... ..And the king of Assyria did carry away ISRAEL unto Assyria and put them in Halah and in Habor by the rivers Gozan and Chebar, (Ez.1:1 et al.), and in the cities of the Medes

[2Kings 18:11, see also 17:6]. However, the fact that Yahweh made a complete end to the kingdom of the house of Israel does not in any way imply or establish that He made an end to the **PEOPLE OF THE HOUSE OF ISRAEL!** The fact is that He told the people that He would preserve them and bring them back to Himself in redemption and salvation (resurrection, Eph.1:12-14; 1Peter 1:5) through the Messiah. (Hosea 1:10-11, 2:14-23, and many others)

If Yahweh, who considered Himself married to Israel (both houses, Jer.31:32, Is.54:5, Ez.23, et al.), divorced the **HOUSE OF ISRAEL** [Jer.3:8, Is.50:1] but not the house of Judah [Is.54:1], and put the divorced **HOUSE OF ISRAEL** out of His “house”(land, the promised land of Canaan) without His mercy [Ho. 1:6] and without being His people (Israel) and He not being there God [Ho.1:9], **then what did this divorced, exiled, scattered to the nations people become if not Gentiles?** Did Yahweh not promise Abraham that he would be the father of many Goyim (gentiles, nations, Gen.17:4-5)? At the very least this promise does not say one nation of Jews, but it does say many nations. Did the Jews ever become many nations? If not how was this promise fulfilled? And what about the prophecy made to Ephraim before Joseph and Manasseh by Jacob/Israel in Genesis 48:19?

Israel stated that Ephraim would become a "melo ha goyim." According to some modern Jews, and others, this is properly translated a "fulness of gentiles"?) The Rabbi's that translated the Hebrew Scriptures into the Greek Septuagint translated the phrase "melo ha goyim" into a Greek phrase very similar to the one Paul uses in Roman 11:25 which is translated "the fullness of the Gentiles" in most English Bibles. Is it totally impossible that Paul was referring to the same concept (same people) that Jacob/Israel referred to?

Peter (as does Paul also, Rom.9:25-26) demonstrates the fulfillment of Hosea's prophecy [Ho.1:10, & 2:23] when he writes to the resident aliens scattered abroad "throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, chosen according to the prognosis of God the Father,...[1Peter 1:1-2a] A careful look at a good set of maps will readily demonstrate that the places these "pilgrims" were living in during the first century were the former provinces of Assyria known as Halah, Habor, Hara, by the river Gozan, along the river Chebar [Ez.1:1 et al.], the cities of the Medes [2Kings 18:11, see also 17:6] and adjacent areas.

Peter continues, "you are a chosen offspring (stock or kind, Gk. genos, not generation, see Acts 13:26; 17:28-29, et al.), a kingly priesthood [Rev.1:6], an holy nation [Ex.19:6], a peculiar (of only one country, Webster's) people that you should show forth the virtue (not praise, Gk. arete, as in Php.4:8; 2Pet.1:3, 5) of Him...[1Peter 2:9]. Having your lifestyle honest **AMONG THE (other) Gentiles** [vs.12]...For you were as sheep going astray (see Is.53:6 & Jer.50:4-6); **but ARE NOW RETURNED UNTO the Shepherd and Bishop of your lives** [vs.25]. The church that is at Babylon (apocalyptic code name for Jerusalem, as also in Revelation 16, 17, 18, & 19), **CHOSEN TOGETHER WITH YOU...**[5:13]

It appears to us that, Peter here knowingly addresses the descendants of the ten northern tribes that were promised that they would be betrothed unto Yahweh in righteousness [Hosea 2:19-20] which he calls pilgrims (non resident aliens) chosen according to the prognosis of God the Father, through sanctification of the Spirit. Peter also refers to these non resident aliens as a chosen stock, **a people from one country** (peculiar, as defined by Webster's dictionary) which in time past had become "not a People" [Hosea 1:9] by having not obtained the mercy of God [Ho.1:6] are now a people which had obtained the mercy of God [Ho.2:23] and that they are chosen together with the people of Judah (Jews) to form one re-united nation under

one head [Hosea 1:11] the Shepherd King of Israel [Ez.37:21-24; 1Pet.2:25].

It also seems to us that the continuity and unity of this is to clear and precise to be ignored and this reference is only one of many in the New Testament that correlates in this fashion with the prophecies to the **HOUSE OF ISRAEL** (not the house of Judah) in the Old Testament. Thus it seems clear and certain to us that **the Christian Church is the whole HOUSE OF ISRAEL which has been redeemed and restored to Yahweh through Jesus Christ** (Yahshua) and given a new name [Is.62:2] which is Christian [Acts 11:26]. Therefore it seems to us that the New Testament in general and certain passages like those cited above from Acts 15:14-19, Hebrews 8:8-13, 1Peter and Romans 9-11 in particular are describing the fulfillment of Ezekiel 37:15-28, Jeremiah 31:31-40 and similar prophecies of the Old Testament. If this is not true then how, when, and where are these prophecies fulfilled?

# 6

## THE WHOLE HOUSE OF ISRAEL

In Ezekiel we find the phrase "the whole house of Israel" (Ez.37:11)! What does Ezekiel mean by this phrase? Tradition within the church has assumed that by this phrase, Ezekiel was referring to All 12 tribes of Israel and that the passage in general refers to the return of all 12 tribes of Israel to the promised Canaan land in the 5th century BC. For a good many reasons, we do not think that this is the proper understanding of this passage.

What then, is the proper understanding of this phrase? Did Ezekiel have something different in mind than a restoration of the 12 tribes to the promised land of Canaan?

The purpose of this Scripture study is to determine what the prophet Ezekiel meant by the phrase as well as to try to understand how his hearers or readers were expected to understand that phrase as he used it and thus to determine how we should understand the phrase "**THE WHOLE HOUSE OF ISRAEL**".

The first and only time that this phrase is used in the Biblical record prior to the writings of the prophets is found in Leviticus 10:6:

And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your

clothes; lest ye die, and lest wrath come upon all the people:  
but let your brethren, **THE WHOLE HOUSE OF ISRAEL**, bewail  
the burning which Yahweh hath kindled.

The location and the context ("all the people") would seem to indicate that in this reference the phrase "the whole house of Israel" refers to all the people (all 12 tribes) of Israel.

The next reference to the whole house of Israel is found in Jeremiah 13:11:

For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me **THE WHOLE HOUSE OF ISRAEL** and the whole house of Judah, saith Yahweh; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

Within the context of this verse we find that the phrase "the whole house of Israel" is found in juxtaposition to the phrase "the whole house of Judah" thus it is clear that in this passage of Jeremiah the phrase "the whole house of Israel" is a clear and definite reference to just the one house of the descendants of Jacob/ Israel, the people of the 10 tribes of the northern kingdom that were divorced [Jer.3:8, & Hosea] by Yahweh and sent into exile among the Gentiles [Hosea 8:8] through the Assyrian captivity [exile, Hosea 8:9]. At this point we have a tie. One writer of Scripture used the phrase "the whole house of Israel" in reference to all 12 tribes of Jacob/Israel and one used that phrase to describe the people of the 10 tribes of the northern kingdom only.

After a great deal of study within the Holy Writ, it is the conclusion of this writer that Jeremiah sets the pattern for all the prophets that use the phrase "the whole house of Israel", however not in Jer.13:11, but in Jeremiah 31:31ff. As we

will discover as we continue, there is ample evidence that supports our conclusion.

Ezekiel is the only other prophet that uses the exact phrase "the whole house of Israel". Within the context of the entire book it appears certain that his usage of the phrase "the whole house of Israel" is identical with that of Jeremiah 31:31ff. In Jeremiah 31, Jeremiah is making a declaration of the new covenant that will be made with the house of Israel and the house of Judah.

Behold, the days come, saith Yahweh, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith Yahweh: 33 But this *shall be* the covenant that I will make with **THE HOUSE OF ISRAEL**; After those days, saith Yahweh, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. (Jeremiah 31:31-33)

Before we go any further let us summarize the information we have accumulated so far. The first reference to the phrase "the whole house of Israel" is found in Leviticus 10:6. This third book of Moses is the book of the teachings (law) of Yahweh to His new wife [Ex.6 & 17]. In the marriage covenant that was consummated at Sinai, Yahweh became the husband [Jer.31:32] of His chosen people the family of Jacob/Israel, and Israel became his wife. However, we should remember that Jacob/Israel had two wives [Gen. 29] which gave him two families [Gen.29:32-30:24] and thus Yahweh effectively married two wives [Ez.23; Jer.31:31, et al.].

From the very beginning there were rivalries and jealousies between the two wives. These showed up in the two families that came from them as well. During one of these visible expressions of the jealousies and rivalries, the eldest son of Rachel was sold into slavery in Egypt. Many years later the two families were united in Egypt and for a time it seemed that the jealousies and rivalries were held in check.

Just before his death Jacob/Israel divided the birthright blessings (of the Abrahamic covenant) between his two families. Judah was given the right to the scepter (royal family) and the responsibility of being the keeper of the law [Gen.49:10] however, Joseph, and his two sons received the birthright [Gen.48:15-22; 1Chron.5:1-2].

It is a sad fact that in the 2nd century and thereafter the gentile church has passed over and completely missed the radical impact of this fact of the division of the birthright (of the Abrahamic covenant) blessing between the two families of Jacob/Israel.

In Gen.48:16 "the messenger which redeemed me (Jacob/Israel) is Jesus Christ and in verse 16 Jacob/Israel asks Him to "bless the lads; and let my name (Israel) be named on them,...and let them grow into a multitude in the midst of the earth" [numerous as the stars of the heavens and the sand of the seashore, Gen.22:17, 32:12; Isa 10:22; Ho.1:10], Manasseh shall also "become a people, and he also shall be great; **BUT TRULY HIS YOUNGER BROTHER SHALL BE GREATER THAN HE, AND HIS SEED** (descendants) **SHALL BECOME THE FULNESS OF GENTILES** (see Rom.11:25). And he (Jacob/Israel) blessed them (the birthright blessing [Gen.27:28-30]) that day, saying, in thee shall Israel bless saying, Yah make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. And Israel said unto Joseph,...Yah shall bring you again into the land of your fathers."

Eventually, just as Israel had prophesied the children of Israel returned to the promised land of Canaan. On the way, at Sinai, they entered into a marriage covenant [Ex.6 & 19] with Yahweh. This marriage covenant was binding on Yahweh as well as the children of Israel.

For many years, in the land, the animosities between the two families (houses) of Israel were held in abeyance, however, upon the death of king Saul a great rift occurred between the family of Judah and the other 11 tribes [2Sam.1-3] of Israel. True to the prophetic blessing of Jacob/Israel his name, Israel [Gen. 48:16] was carried by the portion of the ten tribes that contained the descendants of Ephraim and Manasseh. The tribe of Judah was known as the house of Judah and the other 11 tribes were known as the house of Israel.

Eventually, after 7 1/2 years of tribal warfare, David, king of Judah, managed to reunite the 11 other tribes with the house of Judah and he became the king of the reunited 12 tribes, the great nation Israel. The prophet Amos referred to this great accomplishment by David as the building up of the tabernacles of David [Amos 9:11].

Israel remained a united kingdom until the death of king Solomon, David's son. Then Yahweh rent the nation [1Ki.11:11-13, 12:24] in twain again, however this time He left one tribe, Benjamin, with Judah [1Ki.11ff, et al.]. The once great united kingdom had now become two fractious kingdoms; the house of Judah and the house of Israel and once again the name Israel remained upon that subdivision of tribes that contained Ephraim and Manasseh. Jeroboam, the new king of the house of Israel was a descendant of Ephraim, of Joseph, of Rachel. While Rehoboam, son of Solomon, was a descendant of Leah.

This time, Yahweh had cause a breach between the two families that would remain, as a festering sore, until the two houses of Israel should once again **be reunited under the reign of the greater son of David, Yahshua, Jesus Christ the Messiah of Israel.**

Through this historical summary of the nation Israel, we have seen that when Leviticus was written, the 12 tribes were an ostensibly united assembly of the 12 tribes of Israel.

However, when Jeremiah was written the rebellious house of Israel had already "vanished" (almost a hundred years earlier) into the Assyrian captivity, thus Jeremiah 13, written during the time of the great rift described above reflects that rift and identifies the two houses of Israel, however, in Jeremiah 31, he is writing about the restoration "of all the families of Israel" which Yahweh had scattered and He would gather them "as a shepherd does His flock". For Yahweh has redeemed and ransomed the descendants of Jacob unto mount Zion [see Heb.12:22; Rev.21:1-3; Is.18:7; Ez.37:15-28, et al., the Holy City, the New Jerusalem].

In Jeremiah 31:31, Jeremiah states that the new covenant will be made with "the house of Israel (by the 1st century known simply as Gentiles, which then possessed the gentiles [Amos 11:9]), and the house of Judah". They shall come within this messianic marriage covenant, thus "all the families of Israel (now including the Gentiles) will once again **be united into the house of Israel** [Jer.31:33] under Yahweh-Yahshua and they shall be His people [Jer.31:1; Ez.34:11-31, 36:22-38, 37:15-28, et al.].

Therefore, Jeremiah establishes for us that the phrase "**the whole house of Israel**" is a clear and certain reference to **the two houses of Israel**, Judah (Jews) and Israel (known only as Gentiles by the time of the Messiah) **reunited within the new**

**marriage covenant.** They had now been purchased back, restored to Yahweh, saved from the wrath of Yahweh with the certain promise of resurrection into the land of rest [Heb.4:9-10], the permanent (continuing city) land of Yahweh's Israel [Heb.13:14] at the Parousia of Jesus Christ, which Jesus unalterably connected to the destruction of Jerusalem in 70AD [Matt.24].

A careful examination of the context of each of the Ezekiel passages quoted below will demonstrate that each of them was written within the context of the Messianic redemption of Israel.

Then he said unto me, Son of man, these bones are **THE WHOLE HOUSE OF ISRAEL**: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. (Ezekiel 37:11)

Therefore thus said the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon **THE WHOLE HOUSE OF ISRAEL**, and will be jealous for my holy name; (Ezekiel 39:25)

And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy [portion]: it shall be for **THE WHOLE HOUSE OF ISRAEL**. (Ezekiel 45:6)

Therefore, those that properly receive Ezekiel's message will surely know that the phrase "**THE WHOLE HOUSE OF ISRAEL**" is a reference to **the elect of Israel in mount Zion!!!!!! That is, Jesus Christ and His followers!** The purchased possession [Eph.1:14c] which are fully redeemed by the resurrection of the body [Eph.1:14b] unto the salvation ready to be revealed in the last time [1Pet.1:5] at the appearing

of Jesus Christ [1Pet.1:7c] where they received the end of their faith, the salvation of their soul life [1Pet.1:9].

Prior to that first century work of Christ described above, "no man was able to enter into the temple" [Jn.3:13; Rev.15:8], however, after the seven plagues were poured out upon Jerusalem in 70AD Christ declared that "It is done" [Rev.10:7, 16:17], the temple was opened [Rev.11:19, 15:5], and those in Christ at His parousia entered into the land of rest [1Cor.15:23; 1Thess.4:16], then it was declared that "blessed are the dead which die in the Lord from henceforth (us) [Rev.14: 13]. Because of these events, we that are in Christ shall also have the great joy of entering that land of rest when our time comes [1Cor. 15:23]. And so the blessed hope of resurrection becomes a reality for each of us in our time!

We hope it is apparent now that in the context of Scripture, particularly the context of Ezekiel, that the phrase "the whole house of Israel" is used by Ezekiel to designate the two houses of Jacob **ONLY** in the context of **restoration unto Yahweh through the Messiah** and **NOT** in reference to any return to the promised land of Canaan.

# 7

## THE TABERNACLE OF DAVID

In that day will I **raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:** That they may possess the remnant of Edom, and of all the gentiles, which are called by my name, said Yahweh that does this. Behold, the days come, said Yahweh, that the plowman shall overtake the reaper, and the treader of grapes him that sows seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring froth the captivity of my people of Israel, and they shall build the waste cities, and inhabit [them]; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, said the LORD thy God. (Amos 9:11-15, emphasis added)

Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men [and] brethren, hearken unto me: Simeon (Peter) hath declared how **God at the first did visit the Gentiles, to take out of them a people for his**

**name.** And to this agree the words of the prophets; as it is written, with this **I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:** That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, said Yahweh, who does all these things. Known unto God are all his works from the beginning of the age. (Acts 15:12-18, emphasis added)

As we can see from the references reproduced above James and the others at this meeting in Jerusalem in the first century AD applied this great prophecy of Amos to the events that were taking place through the conversion of Gentiles in the first century.

Amos prophesied that Yahweh would:

...raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. [Amos 9:11]

Peter declared to the men assembled at Jerusalem that they knew “that a good while ago Yahweh made a choice among *them*, that the Gentiles by *his* mouth should hear the word of the gospel, and believe.” Sometime later in that meeting, James told the gathering in Jerusalem that Simeon (Peter) had “declared how Yahweh at the first did visit the Gentiles, to take out of them a people for His name.” James then added that these events were in agreement with “the words of the prophets;” then James quoted the prophet Amos, “After this I will return, and will build again the tabernacle of David, which is fallen down...”

It has occurred to this writer that it might be prudent to ask:

- What was the tabernacle (tent) of David?
- When did Yahweh enable David to construct his “tent”?
- How did he accomplish that?
- What effect did that have?
- When did the “tent” “fall down”?
- How did that happen? What was Yahweh doing in the first century that was going to “build again the tabernacle of David”?
- What must He do to “build again the ruins of that “tent”? What would that “tent” look like when it had been reconstructed?
- What effect did that reconstructed “tent” have the first century human population?

It is probably safe to assume that Amos was not writing about a literal tent and that the men in attendance at this great conference in Jerusalem understood that Amos and James were not referring to a literal tent. So the question, *what were the literal events pictured by that building of, the falling down of, and the building again of that “tent”?*

A literal tent is an enclosure or covering. Certain events in David’s life vividly flesh out the idea presented by Amos and point us to a clearer understanding of the great work that was being accomplished by the salvation of these Gentiles in the first century.

Turning the pages of history back over three thousand years to c. 1100 BC we learn that Jacob/Israel’s family has grown into a great multitude of people. Samuel the last viable judge of the nation has grown old and made his sons judges over Israel. However, his sons “walked not in His ways” (1Samuel 8:3). They had corrupted and perverted the theocracy of Israel. As a result of this corruption the elders of Israel rebelled and rejected Yahweh as their ruler and began to demand a king to rule over Israel (1Sam.8:5-7).

Following Yahweh's instructions (1Sam.9:15-16) Samuel anointed (1Sam.10:1) a Benjaminite (Rachel's descendant) named Saul (1Sam.9:1-2) as the first king over the nation. Several days later, Samuel gathered all the children of Israel together and presented Saul to them (1Sam. 10:17-25).

After a great victory at Jabesh-gilead (11:1-11) "All the people went to Gilgal and made Saul King" (11:15) which Yahweh confirmed (12:13) and warned them that if they again rebelled against Him, His hand would turn against them (12:15). The years passed and Saul proved to be a sinful and disobedient king over a rebellious people and Yahweh's chastisement came upon them as He had said it would.

Saul died an ignominious death, after trying to kill himself (1Sam.31:4), he was slain by an Amalekite (2Sam.1:1-10). With Saul and his sons dead (1Sam.31:6) The Kingdom broke into two factions. The men of Judah anointed David king over the house of Judah. The men of Israel (the other eleven tribes) led by Abner made Saul's son Ishbosheth the king over Israel (2Sam. 2:8-10) and for the second time in the history of the nation war broke out between the tribes of Israel (2Sam.3:1, The account of the first war is given in Judges 20-21).

After Saul's death had been properly mourned, David went up to the "cities of Judah" [2Sam.2:1] and "the men of Judah came, and there they anointed David king over **the house of Judah**". [vs.4] Thus David became king over the **house of Judah** seven and one half (7 1/2) years before he became king over *the house of Israel*. [vs.11] Because the house of Judah and the house of Israel had separate leaders at this time a "long war between the house of Saul (Israel) and the house of David (Judah)".[vs.3:1, 6] ensued. However, it was Yahweh's plan to "set up the throne of David over Israel and over Judah" [vs.10]. During this long war Abner, a general in the army of the house of Judah, worked and planned "to

translate the kingdom (of Israel) from the house of Saul, and to set up the throne of David over Israel and over Judah (the united kingdom of the house of Judah and the house of Israel, David's 'big tent').[vss.8-10, 12ff] Finally this long civil war was brought to its proper end and "all the tribes of Israel came to David at Hebron...and their they anointed David king over (the house of) Israel" [5:1-3]. David was now the king over the united kingdom of Israel. **Yahweh had constructed David's 'big tent' just as he said he would!!!**

This 'big tent,' the united kingdom of Israel continued for c. eighty (80) years under David and his son Solomon. However, because of the sin in Solomon's later life, following his death Yahweh "rent Israel from the house of David (Judah) and they (the house of Israel) made Jeroboam...king." [2Ki.17:21, see also 1Ki.11-12 & 1Ch.12] Thus David's 'big tent,' the united kingdom of Israel, had been **broken apart** at the seams by Yahweh and has "**fallen...into ruins**", a great "**breach**" had occurred between the house of Judah-David and the house of Israel. [see also Zec.11:14, however one should read the entire chapter].

Chapters 1 - 9:8a are Amos' prophetic description of this ruin and the scattering of Israel. Chapter 9:8b - 15 is the prophetic promise of redemption and restoration of the 'big tent', i. e. the re-uniting of the house of Judah and the house of Israel in the **GREAT SALVATION OF YAHSHUA** when the house of Judah (Jews) became one with the Gentiles (the house of Israel ingathered out of the nations [Acts 15:12-18; Gal.3:28, etc.]

This great restoration of the fullness of the kingdom of Israel (the tabernacle of David) was also prophesied by Ezekiel:

The word of Yahweh came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, **For**

**Judah, and for the children of Israel his companions:** then take another stick, and write upon it. For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and **they shall become one** in your hand. And when the children of your people shall speak unto you, saying, Will you not show us what you *mean* by these? Say unto them, Thus said Yahweh GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon you write shall be in your hand before their eyes. And say unto them, Thus said Yahweh GOD; Behold, I will take the children of Israel from among the gentiles, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore. (Ezekiel 37:15-28 AV)

That the fulfillment of this great prophecy was accomplished in Jesus Christ and that it was the **restoration of the tabernacle of David** is certain because:

“the angel Gabriel was sent from Yahweh...to a virgin...name(d) Mary...and the angel said unto her...you shall conceive...and bring forth a son, and shall call His name Jesus. He shall be great, and shall be called the Son of the Highest: and **Yahweh God shall give unto Him the throne of his father David: and He shall reign over the house of Jacob (Israel) for ever**; and of His kingdom there shall be no end. (Luke 1:26-33)

**Yahweh restored the tabernacle of David just as He said he would!!!** Is it any wonder that after describing this great restoration in his analogy of the “olive tree” in Romans 9 - 11 that Paul should exclaim in great admiration?

*O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. (Romans 11:33-36 AV)*

# 8

## AND THERE SHALL BE One FLOCK WITH ONE SHEPHERD

But now **Jesus Christ** has obtained a more excellent ministry, ...**he is the mediator** of a better<sup>(the new)</sup> **covenant**, which **was established** upon better promises. For if **that first covenant** (the Mosaic marriage covenant consummated at Sinai) had been faultless, then should no place have been sought for **the second**. For finding fault with them (the Israelites), Yahweh said, Behold, the days come when **I will make a new covenant** (the second) with the house of Israel and with the house of Judah: *Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, said the Lord.* For this *is* the covenant that I will make **with the house of Israel** after those days, said the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: (Hebrews 8:7-10a, emphasis and comments added)

The author of the first century (c. 64 AD) letter to the Hebrew Christians stated in the above passage that Yahweh had found fault (Deut. 24) with the Israelites which He had entered into a marriage covenant with at Mt. Sinai, with Moses as the mediator. Because the Israelites had not “continued in” that first marriage covenant made at Sinai, Yahweh declared, through the prophet Jeremiah, that He “had” divorced “the house of Israel” and “put her away” (Jer.3:8) in Assyria among the Gentiles (Hosea 8:8-9) but He had remained married to the house of Judah (Jer.3:8).

Yahweh further declared that He would “make a new covenant with the house of Israel and the house of Judah” (Jer.31:31ff) and that the recipients of that new covenant, with Jesus Christ as its “mediator,” would be called “the house of Israel.”

In complete accord with this, Jesus Christ stated that He was:

...sent unto the lost sheep of **the house of Israel**. (Matthew 15:24)

And that this “house of Israel” was composed of two flocks:

And I **have other sheep**, which are not of **this fold** (the Jews): **them also I must bring**, and they shall hear my voice; and (when I bring them) **there shall be one fold, and one shepherd**. (John 10:16, emphasis and comments added)

Jeremiah and the author of the letter to the first century Hebrew Christians stated that the new covenant was made with “the house of Judah” (Jews of the first century) “and the house of Israel” (Gentiles of the first century, Amos 9:8ff & Acts 15:13-19)

Therefore, with all these details in mind Jesus Christ told His disciples that they were to:

But go rather to the lost sheep of **the house of Israel**. (Matthew 10:6, the reader should read verses 5-23 to get the complete picture)

However, when He first sent out the disciples He restricted their preaching (vs.7) to the land of Judaea to fulfill the Scriptures:

The LORD shall **save the tents of** (the house of) **Judah** (first century Jews) **first**, that the glory of the house of David (Jesus

Christ the King on the throne of David) and the glory of the inhabitants of (the new) Jerusalem (first century Christians which have been grafted into the olive tree, Rom.11:18-22) do not magnify *themselves* against Judah. (Zechariah 12:7, emphasis and comments added)

...we know what we worship: for **salvation is of the Jews**. (John 4:22 AV)

And that **repentance and remission of sins should be preached in his name** among all nations, **beginning at Jerusalem**. (Luke 24:47 AV)

After His resurrection Jesus Christ sent His disciples out again, however, this time he sent them to all parts of their world:

And Jesus came and spoke unto them, saying, All power is given unto me in heaven and in earth. **Go ye therefore, and teach all Gentiles**, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, **even unto the end of the age**. Amen. (Matthew 28:18-20)

But ye shall receive power, after that the Holy Ghost is come upon you: and **ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth**. (Acts 1:8 AV)

It was necessary that Jesus Christ send His Disciples out among the Gentiles after the Gospel had been preached unto the Jews and thousands of them had accepted their Messiah and had become Christians in order to fulfill His promise that He would bring His “other sheep, not of ” that first “fold.” Acts 15:7-9 & 13-19:

And when there had been much disputing, **Peter** rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, **that the Gentiles by my mouth should hear the word of the gospel, and believe.** And God, which knows the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us; and put no difference between us and them, purifying their hearts by faith. But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought **among the Gentiles** by them. And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me: Simeon (Peter) hath declared how God at the first did **visit the Gentiles, to take out of them a people for his name.** And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and **all the Gentiles, upon whom my name is called,** said the Lord, who does all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not **them, which from among the Gentiles are turned to God:** (Acts 15:7-19, emphasis and comments added)

The apostle Paul explained and confirmed this great truth through his olive tree metaphor in Romans 11. The Olive tree is the whole house of Israel (Jeremiah 11:16-17) which was originally composed of the house of Israel and the house of Judah (vs.17). According to Ezra, Isaiah, Jeremiah, and Hosea the branches of the house of Israel and some of the branches of the house of Judah were broken out of the olive tree when

the house of Israel and part of the house Judah (2Kings 17-19, et. al.) went into the Diaspora of the Assyrian captivity. According to Paul (Rom.11:16) other branches of the house of Judah (Jews) were broken out of the olive tree when they refused to believe in Jesus Christ. All members of both flocks were to be grafted back into the Olive tree when they believed.

**For if the first-fruit** (the believing Jews) **be holy, the lump** (the whole flock, the ekklesia) **is also holy: and if the root** (Jesus Christ, Rom.15:12 et. al.) **be holy, so are the branches.** **And if some of the branches** (of the olive tree) **be broken off** (the unbelieving Jews), **and you** (the Israelites scattered among the Gentiles that had believed), **being a wild olive tree,** were grafted in among them, and with them **partake of the root and fatness of the olive tree** (the fullness of the life in Jesus Christ); (Romans 11:16-17 AV)

And they (the unbelieving Jews) also, if they abide not still in unbelief, shall be grafted in (to the olive tree): for God is able to graft them in again. (Romans 11:23 AV)

Therefore, Paul's new covenant olive tree is "the house of Israel" of Jeremiah 31:33 and Hebrews 8:10. It is the mount Zion, the city of the living God, the heavenly Jerusalem, the innumerable company, the general assembly and ekklesia (church) of the first born, Jesus Christ the mediator of that new covenant. (Heb.12:22-24) It is the new heaven and the new earth, the holy city, New Jerusalem, from God, a bride adorned for her husband, the bridegroom, Jesus Christ. (Rev.21:1-3)

Jesus Christ proclaimed that He was the long awaited Shepherd:

...But he that enters in by the door **is the shepherd of the sheep**. To him the porter opens; and the sheep hear his voice: and he calls his own sheep by name, and leads them out. And when he puts forth his own sheep, he goes before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. **I am the door**: by me if any man enters in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly. **I am the good shepherd: the good shepherd gives his life for the sheep**. But he that is an hireling, and not the shepherd, whose own the sheep are not, sees the wolf coming, and leaves the sheep, and flees: and the wolf catches them, and scatters the sheep. The hireling flees because he is a hireling, and cares not for the sheep. **I am the good shepherd, and know my sheep, and am known of mine**. As the Father knows me, even so I know the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and **there shall be one fold, and one shepherd**. (John 10:1-16 AV, emphasis and comments added)

Paul also confirmed the fact of the “one fold” when he stated:

There is neither **Jew nor Greek** (Gentiles), there is neither bond nor free, there is neither male nor female: **for ye are all one (fold) in Christ Jesus** (the Shepherd). (Galatians 3:28 AV)

All of the events and circumstances above where prophesied by the prophet Ezekiel c. 600 years before they actually took place:

The word of the LORD came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions: And join them one to another into one stick; and they shall become one in your hand. And when the children of your people shall speak unto you, saying, Will you not show us what thou *mean* by these? Say unto them, Thus said Yahweh GOD; Behold, I will take **the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.** And the sticks whereon you write shall be in your hand before their eyes. And say unto them, **Thus said Yahweh GOD; Behold, I will take the children of Israel from among the gentiles, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:** Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And **David my servant *shall be king over them; and they all shall have one shepherd:*** they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land

that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever. **Moreover I will make a covenant of peace** (Lu.2:13; Jn.14:27, et. al.) **with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary** (the body of believers, 1Pet.2:4a-5; Eph.2:20-21); **in the midst of them for evermore. My tabernacle** (Yahweh embodied in Jesus Christ in the flesh, 2Cor.5:1 & 4; Jn.2:20-21) **also shall be with them:** yea, I will be their God, and they shall be my people. And the gentiles shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore. (Ezekiel 37:15-28 AV, emphasis and comments added)

### *Summary*

In the first century, Jesus Christ the long awaited son of David, the promised heir to the Davidic throne, established His heavenly kingdom and restored the tabernacle of David (Amos 9:11) by first bringing salvation to the Jews, the first flock, and then reaching out to those scattered among the Gentiles who should bear His name, the "other flock." (Acts 15:14, 16-17) Thus He put them together as one new "nation" ("the house of Israel") which would "bring forth the fruits" of the kingdom of Yahweh-Yahshua (Matt.21:43) under Himself, the great Shepherd King of Israel. Yes, Jesus Christ reigns (from AD 70, present, and future) over **His Kingdom which has no end.** (Dan. 2:44, 7:27)

Can any serious student of Scripture doubt that the ekklesia (the called out assembly, the church) is Yahweh's promised preservation, redemption, and restoration of "the house of Israel" (Jer.31:33; Heb.8:10) through resurrection salvation?

# APPENDIX A

## NAMES OF THE FIRST BORN

The Bible reveals that three names are given to the first born of God. In Exodus 4:22, God, in explaining to Moses what to tell Pharaoh, declares that, "Israel is my son, even my firstborn:". In Jeremiah 31:9, God declares, "I am a father to Israel and Ephraim is my firstborn." Finally, in Colossians 1:13-15, Scripture declares that Yahshua Meshiach (Jesus Christ) is, "...the image of the invisible God, the firstborn of every creature:" Therefore, it seems clear to this writer that in the greater sense Israel and Ephraim are other names for Yahshua Meshiach (Jesus Christ). It is clear from Scripture that, He is also identified by many titles such as Immanuel, Bright and Morning Star, the Son of David, the Lion of Judah, Shiloh, and others.

### **Yahshua (Jesus) is Israel**

In the Holy Scriptures, both Jacob and Yahshua are called Israel. This is revealed clearly in Isaiah 49: Let's begin at verse one. "Listen, O isles, unto Me; and hearken, ye people, from afar;

YHWH hath called Me (Yahshua) from the womb; from the depth of My mother hath He (YHWH) made mention of My name (Yahshua)." Verse 5 continues; And now, saith YHWH, that formed Me (Yahshua) from the womb to be His servant, to bring Jacob again to Him, though Israel be not gathered, yet shall I (Yahshua) be glorious in the eyes of YHWH, and YHWH shall be My (Yahshua) strength. And He (YHWH) said, it is a light thing that Thou (Yahshua) should be My (YHWH's) servant to raise up the tribes of Jacob (Israel), and

to restore the preserved of Israel: I (YHWH) will also give Thee (Yahshua) for a light to the Gentiles (especially the House of Israel [10 northern tribes who are scattered among all peoples]), that Thou (Yahshua) may be My (YHWH's) salvation unto the end of the earth.”

Yahshua is the fulfillment of Isaiah's prophecy in every way. YHWH named Yahshua (Hebrew word meaning salvation) before He was born (Matthew 1:21). In Revelation 2:16, Yahshua warns of the sword that is in His mouth. In Matthew 12:18 YHWH calls this One “My Servant Whom I have chosen”. This Servant named Israel is not Jacob or his descendants. This Servant will restore the tribes of Jacob. He will gather the people of Jacob unto Himself, and they to will be called Israel. Isaiah said this Israel is the One in Whom YHWH will show His glory. When Yahshua was presented in the Temple as a firstborn son, Simeon said Yahshua was: “A light to lighten (illuminate) the Gentiles and the glory of Thy people Israel (the restored remnant of Jacob, Luke 2:32).

Yahshua is truly a light to the nations. As such, He is causing YHWH's salvation to reach to the ends of the earth.

Also, YHWH speaking of His love for Israel, says I: “...called my son out of Egypt” (Hosea 11:1). Matthew, speaking of Yahshua's flight from Egypt, tells us; “...that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son (Matthew 2:15).”

Surely Yahshua is Israel -the greater son of David- the Israel through whom the people of Israel will be gathered unto YHWH.

## **Yahshua is the Firstborn**

YHWH promised David: "...your house and your kingdom shall be established for ever before thee: your throne shall be established for ever." (II Samuel 7:16) "Your seed will I establish for ever, and build up thy throne to all generations. His seed shall endure for ever, and His throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven." (Ps 89:4 & 36-37)

David knew that these promises would be fulfilled in the distant future (vs19) after he died, because YHWH explained to him, "...when your days are fulfilled, and you shall sleep with your fathers, I will set up your seed after you, which shall proceed out of you, and I will establish His kingdom. He shall build a house (ultimately being fulfilled in Yahshua and His people) for My name, and I will establish the throne of His kingdom for ever. I will be His father, and He shall be My Son." (II Samuel 7:12-14a)

YHWH also declared this promised Son of David to be His Firstborn. He said of Him, "He shall cry unto me, Thou art my father, my God, and the rock of my salvation....I will make Him my firstborn, higher than the kings of the earth. My mercy I will keep for Him for evermore, and my covenant shall stand fast with Him. His seed (believers) also will I make to endure for ever, and His throne as the days of heaven. My covenant will I not break nor alter the thing that is gone out of my lips." (Psalms 89:26-29 & 34) "For the gifts and calling of God are without repentance." (Romans 11:29)

Yahshua has fulfilled this firstborn prophecy. As the Son of God, he cried to His Father from the cross. He was then resurrected, as the Firstborn from the dead, the Highest of the Kings of the earth. Through Him, Israel's New Covenant and David's eternal throne were established.

## ***Yahshua is Ephraim***

The Scriptures identify both YHWH and Ephraim as the maowz. Maowz, a masculine noun which means a place/means of safety, strength, a fortress. And thus, it is usually translated strength or fortress in the AV. David declared, “God is my maowz (strength, fortress, II Samuel 22:33; Psalms 31:4 & 46:1). YHWH also declares in Psalms 60:7 & 108:8 that “Ephraim is the maowz (strength) of my head...”

YHWH and Ephraim both are the maowz. Together, they are the ever present strength, the fortress refugee who offers salvation. The blessing of Ephraim—that of becoming the melo ha goyim (fullness of gentiles)--is truly fulfilled only through Yahshua Meshiach because it “pleased the Father that in Him should all fullness dwell.”

## **APPENDIX B**

### ***MY PEOPLE, THE SHEEP OF MY PASTURE***

The Bible has a great deal to say about sheep. Most of the time, when the Bible mentions sheep, it is referring to the four footed variety. However, on a surprising number of occasions, the Bible is using the term sheep allegorically, that is, it is using that term to refer to the two legged variety otherwise know as man.

The first such occasion which we have found is in Numbers 27:16-17, “Let the LORD, the God of the spirits of all flesh, set a man over the congregation (Israel), Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord (Israel) be not as sheep which have no shepherd.”

After identifying Israel as the sheep of God with need for a shepherd the second reference identifies Israel as two flocks!

And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country. 1Ki 20:27

In II Samuel 24:17 and II Chronicles 18:16, we see that David, then king over Israel, in speaking unto God referred to his subjects, the people of Israel, as “these sheep”. Also the prophet has declared, “I saw Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, these have no master.” (1Kings 22:17)

## TESTIMONY FROM THE PSALMS

And a Psalmist proclaims:

Thou hast given us like sheep appointed for meat; and hast scattered us among the heathen (goyim==gentiles) (Psalms 44:11, comment added).

Then another questioned:

“O God, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture?” (Psalms 74:1)

And then stated:

Ps. 77:20 Thou leddest thy people like a flock by the hand of Moses and Aaron.

Ps. 78:52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

Asaph stated:

So we thy people and **sheep of thy pasture** will give thee thanks for ever: (Psalms 79:13);

And other Psalmists of Israel stated:

To the chief Musician upon Shoshannimeduth, A Psalm of Asaph. **Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock;** thou that dwellest [between] the cherubims, shine forth. (Ps. 80:1)

For he is our God; and **we are the people of his pasture, and the sheep of his hand.** (Psalm 95:7)

Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people , and the sheep of his pasture. (Psalms 100:3)

I have gone astray like a lost sheep; seek thy servant; (119:176a, emphasis added)

## ***PROPHECY DECLARES***

Speaking of the house of Judah the prophet said:

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry [them] in his bosom, [and] shall gently lead those that are with young. (Isa. 40:11)

Then speaking of the House of Israel (the Northern Kingdom) the prophet said:

Then he remembered the days of old, Moses, [and] his people, [saying], Where [is] he that brought them up out of the sea with the shepherd of his flock? where [is] he that put his holy Spirit within him? (Isa. 63:11)

In a like manner the prophet Jermiah proclaimed:

For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered. (Jer. 10:21)

But if ye will not hear it, my soul shall weep in secret places for [your] pride; and mine eye shall weep sore, and run down with tears, because the LORD'S flock is carried away captive. (Jer. 13:17)

Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD. (Jer. 23:2)

And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. (Jer. 23:3)

Howl, ye shepherds, and cry; and wallow yourselves [in the ashes], ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. (Jer. 25:34)

And the shepherds shall have no way to flee, nor the principal of the flock to escape. (Jer. 25:35)

A voice of the cry of the shepherds, and an howling of the principal of the flock, [shall be heard]: for the LORD hath spoiled their pasture. (Jer. 25:36)

Jer. 31:10 Hear the word of the LORD, O ye nations, and declare [it] in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd [doth] his flock. 11 For the LORD hath redeemed Jacob, and ransomed him from the hand of [him that was] stronger than he. 12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. 13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. 14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD. 15 Thus saith the LORD; A voice was heard in Ramah, lamentation, [and] bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they [were] not. 16 Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy. 17 And there is hope in thine end, saith the LORD, that thy children shall come again to their own border. 18 I have surely heard Ephraim bemoaning himself [thus]; Thou hast chastised me, and I was chastised, as a bullock unaccustomed [to

the yoke]: turn thou me, and I shall be turned; for thou [art] the LORD my God. “Woe be unto the pastors that destroy and scatter the sheep of my pasture! Saith the LORD. My people (the people of Israel) hath been lost sheep: their shepherds have caused them to go astray, they have turned them away...Israel is a scattered sheep;...first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones.” (Jeremiah 23:1; 50:6, 17)

My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. (Ezekiel 34:6)

Thus, having clearly established in the Holy Scriptures the fact that Israel was His flock of sheep and that both parts of the flock had been “scattered upon the face of all the earth” and that there was no one to “search or seek them” out, the God of Israel announced, “For thus saith the Lord God; Behold, I, even I, will both search (for) my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered...I will surely assemble, O Jacob, all of thee (12 tribes): I will surely gather the remnant of Israel (the northern kingdom); I will put them together (both flocks, Jeremiah 50:17; both houses, Ezekiel 37) as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. (emphasis and comments added)

## **THE SHEPHERD AND THE FLOCK**

It was therefore, an absolute certainty that Yahshua Meshiach, the shepherd king of Israel would one day appear on the pages of history [His-story] proclaiming, “I am sent but unto the lost sheep of the house of Israel.” By this statement we know that he meant all 12 tribes of Jacob for when He was among the Jews (house of Judah), He declared, “And other sheep (gentilized house of Israel) I have, which are not of this fold (house of Judah): them (house of Joseph/Ephraim, i.e. the gentilized house of Israel) also I must bring, and they shall hear my voice; and their shall be one fold, and one shepherd.” (John 10:16, emphasis and comments added)) Thus he also announced, “I am the good shepherd, and know my sheep, and am known of mine.” (John 10:14) “and I lay my life down for the sheep.” (John 10:15b) “My sheep hear my voice, and I know them, and they follow me:” (John 10:27) [Note: please see John 10:1-18]

The author to the Hebrews stated that, “the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,” (Hebrews 13:20)

We have seen that the Scriptures clearly reveals that there are two houses of Jacob (i.e. the house of Judah and the house of Ephraim/Israel). Two houses, to become one nation with one King (Ezekiel 37:19; 21-22), and Two flocks, to become one flock with one shepherd, are we to believe that His statements quoted above are to have no relationship to each other? If that be true (as most of us seem to have thought), then what are we to do with Ezekiel 37:23b-24, “***I will save them*** out of all dwelling places, wherein they have sinned, and ***will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over***

*them; and they all shall have one shepherd:...*” (emphasis added)

## **CONCLUSION**

It has been established that God called Israel the sheep of His pastures, that He scattered these sheep to the four winds, but He promised to preserve a remnant (house of Israel and house of Judah) of them and to gather them together again, thus, to make of them one united flock. It has also been established that Jesus Christ Is the Great Shepherd that was promised and since the first century and into the present He is gathering to Himself the scattered sheep (“my people”, Jeremiah 50:6); the nation of Israel; the new heavens and the new earth prophesied by Isaiah and revealed by Jesus Christ to John (i.e., WE, the people called Christians in the New Testament).

“All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. For (we) were as sheep going astray; but are now returned unto the Shepherd and Bishop of (our) souls.” (Isaiah 53:6 & 1Pe.2:25)

## APPENDIX C

### MELO HA GOYIM: **Multitude of Nations** **OR** **Fullness of Gentiles?**

And his father refused, and said, I know [it], my son, I know [it]: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude [melo-04393] of nations (goyim). (Ge. 48:19)

Should this have been translated “**fullness of Gentiles**”?

#### **OLD TESTAMENT**

**FULNESS:** 4393 m@lo' {mel-o'} rarely m@low' {mel-o'} or m@low

(Ezekiel 41:8), {mel-o'} from 4390; TWOT - 1195b; n m

- 1) fullness, that which fills
  - 1a) fullness, handful
  - 1b) fullness, that which fills, entire contents
  - 1c) full length, full line

And [this] your heave offering shall be reckoned unto you, as though [it were] the corn of the threshing floor, and as the fullness of the winepress. Numbers 18:27

And for the precious things of the earth and fullness thereof, and [for] the good will of him that dwelt in the bush: let [the blessing] come upon the head of Joseph, and upon the top of the head of him [that was] separated from his brethren. Deuteronomy 33:16

Let the sea roar, and the fullness thereof: let the fields rejoice, and all that [is] therein. 1 Chronicles 16:32

In the fullness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him. Job 20:22

Thou wilt show me the path of life: in thy presence [is] fullness of joy; at thy right hand [there are] pleasures for evermore. Psalms 16:11

A Psalm of David. The earth [is] the LORD'S, and the fullness thereof; the world, and they that dwell therein. Psalms 24:1

If I were hungry, I would not tell thee: for the world [is] mine, and the fullness thereof. Psalms 50:12

The heavens [are] thine, the earth also [is] thine: [as for] the world and the fullness thereof, thou hast founded them. Psalms 89:11

Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Psalms 96:11

Let the sea roar, and the fullness thereof; the world, and they that dwell therein. Psalms 98:7

Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. Ezekiel 16:49

And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fullness thereof, by the noise of his roaring. Ezekiel 19:7

And one cried unto another, and said, Holy, holy, holy, [is] the LORD of hosts: the whole earth [is] **full** of his glory. Isaiah 6:3

And he shall pass through Judah; he shall overflow and go over, he shall reach [even] to the neck; and the stretching out of his wings shall **fill** the breadth of thy land, O Immanuel. Isaiah 8:8

Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and **all** that is therein; the world, and all things that come forth of it. Isaiah 34:1

Sing unto the LORD a new song, [and] his praise from the end of the earth, ye that go down to the sea, and **all** that is therein; the isles, and the inhabitants thereof. Isaiah 42:10

The snorting of his horses was heard from Dan: the **whole** land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein. Jeremiah 8:16

Thus saith the LORD; Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and **all** that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl. Jer. 47:2

And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, [and] of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of **all** them that dwell therein. Eze. 12:19

And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and **all** that is therein, by the hand of strangers: I the LORD have spoken [it]. Eze. 30:12

The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor the excellency of Jacob, and

hate his palaces: therefore will I deliver up the city with **all** that is therein. Am. 6:8

Hear, all ye people; hearken, O earth, and **all** that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple. Micah 1:2

When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite **all** them that dwell therein, then shall they know that I [am] the LORD. Ezekiel 32:15

## **NEW TESTAMENT**

*John 1:16 And of his fullness have all we received, and grace for grace.*

**FULNESS:** 4138 pleroma {play'-ro-mah} from 4137; TDNT - 6:283,867; n n

AV - fullness (13)

- full (1)
  - fulfilling (1)
  - which is put in to fill up (1)
  - pierce that filled up (1) [17]
- 1) that which is (has been) filled: a ship inasmuch as it is filled (i.e. manned) with sailors, rowers, and soldiers; in the NT, the body of believers, as that which is filled with the presence, power, agency, riches of God and of Christ
  - 2) that which fills or with which a thing is filled: of those things which a ship is filled, freight and merchandise, sailors, oarsmen, soldiers; completeness or fullness of time
  - 3) fulness, abundance
  - 4) a fulfilling, keeping

Now if the fall of them [be] the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their **fullness**? Romans 11:12

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the **fullness** of the Gentiles be come in. Romans 11:25

And I am sure that, when I come unto you, I shall come in the **fullness** of the blessing of the gospel of Christ. Romans 15:29

For the earth [is] the Lord's, and the **fullness** thereof. 1 Corinthians 10:26

But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience sake: for the earth [is] the Lord's, and the **fullness** thereof: 1 Corinthians 10:28

But when the **fullness** of the time was come, God sent forth his Son, made of a woman, made under the law, Galatians 4:4

That in the dispensation of the **fullness** of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; [even] in him: Ephesians 1:10

Which is his body, the **fullness** of him that fills all in all. Ephesians 1:23

And to know the love of Christ, which passes knowledge, that ye might be filled with all the **fullness** of God. Ephesians 3:19

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the **fullness** of Christ: Ephesians 4:13

For it pleased [the Father] that in him should all **fullness** dwell; Colossians 1:19

For in him dwells all the **fullness** of the Godhead  
bodily. Colossians 2:9

No man puts a piece of new cloth unto an old garment,  
for that which is put in to **fill** it up takes from the  
garment, and the rent is made worse. Matthew 9:16

No man also seweth a piece of new cloth on an old  
garment: else the new piece that **filled** it up takes away  
from the old, and the rent is made worse. Mark 2:21

And when the seven among four thousand, how many  
baskets **full** of fragments took ye up? And they said,  
Seven. Mark 8:20

Love works no ill to his neighbor: therefore love [is]  
the **fulfilling** of the law. Romans 13:10

When the Seventy Rabbis translated the Hebrew Scriptures  
into Greek (the Septuagint), the Greek phrase they used to  
translate **Melo ha goyim** was *play-thos ethnon*. This Greek  
phrase is very similar to the Greek phrase that Paul used in  
Romans 11:15 *play-romah ethnon* which is translated in  
most of our English Bibles as fullness of Gentiles. Is this  
similarity coincidental or part of Yahweh's marvelous plan  
of salvation?

Whatever the case, it seems obvious to this student that  
whether the writer of Genesis meant "multitude of nations"  
or "fullness of Gentiles" it is certain that he is saying that  
Ephraim's descendant's would be known as **some people**  
(nations=Gentiles) **other than Jews!!!**

That truth may prevail.

For additional information about the history and/or  
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