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INVESTIGATING THE MYSTERY OF THE OLIVE TREE

...if **the root** *is* holy, so *are* the branches [that feed from the root], and if the branches [which do not feed from the root] be broken off, and you, being a **wild olive tree**, were grafted in among them (the righteous branches), and with them became a fellow partaker of the root and of the fatness of the olive tree do not boast against the branches... for you do not bear the root, but the root bears you. You will say then, the branches were broken off, that I might be grafted in. ...because of unbelief they were broken off, and by faith you stand. Do not be high-minded, but fear: For if God did not spare the natural branches, He may not spare you [the high-minded]. Behold therefore the goodness and severity of God: severity on them which fell, **but goodness toward you, if you continue in his goodness: otherwise you also shall be cut off.** And they also, if they do not continue in unbelief, shall be grafted in: for God is able to graft them in again. For if you were cut out of **the olive tree which is wild by nature**, and were grafted, contrary to nature, into a **good olive tree**: how much more shall these, which be **the natural branches, be grafted into their own olive tree?** 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. **And so** all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As

concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as you, in times past, have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. ***For God hath concluded them all in unbelief, that he might have mercy upon all.*** 33 ¶ O the depth of the riches both of the wisdom and knowledge of God! How un-searchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? 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 11:16c-36, emphasis and comments added)

As I prayed and studied this passage, many questions began to be formulated in my mind. Does the Bible contain *a mystery* about **THE OLIVE TREE** that had been obscured from my view? Paul did say that we “see...darkly” and “we know in part” (I Cor 12:13) and “blindness in part is happened” (Rom. 11:25). I began to search the Scriptures for the identity of **THE OLIVE TREE**.

THE OLIVE TREE, as all trees, has a root. My first clue came when I noticed that Paul said, “**the root is holy.**” What does the Bible say about a **holy root**? In the great Messianic prophecy of Isaiah 53 we read, “He (Yahshua) shall grow up before him as a tender plant, and **as a root** out of dry ground.” St. John shares a similar thought and referred to Jesus Christ (Yahshua) as, “...**the Root** of David (Rev. 5:5) and Jesus Christ himself said, “**I am the Root...**” (Revelation 22:16). In Romans 15:12 Paul quotes Isaiah and states, “There shall be **a root** of Jesse, and He that shall rise to reign over

the gentiles; in Him shall **the gentiles** trust.” Therefore, it became very clear that **Yahshua is the root of this olive tree.**

If Jesus Christ is **the root of the olive tree**, then who or what does the **olive tree** represent? In Psalm 52 David says that, “he is like a green olive tree in the house of God.” But that is only like an olive tree it is not an olive tree. However, Jeremiah records that God, when speaking about the house of Israel (10 tribes of the northern kingdom) and the house of Judah (southern kingdom of Judah) called them (both houses), “**A green olive tree**, fair and of goodly fruit.” (Jeremiah 11:10-11; 16-17). **Therefore, it becomes clear that the olive tree is the 12 tribes of Israel.** The **root** of that **tree** is Jesus Christ. It is from Him that Israel draws nourishment and strength, “partakes of the root” (Romans 11:17b).

An **OLIVE TREE** whose root is Jesus Christ, whose **trunk** is **the patriarchs**; Abraham, Isaac, and Jacob—which has **two branches: the house of Israel and the house of Judah.** Why is it that the olive tree has two branches?

THE IRREVOCABLE COVENANT

The Bible explains that God (Yahweh-Yahshua, the root of the olive tree) made an irrevocable covenant with Abraham (Genesis 12-17; 22:17-18). Yahweh then passed down to and confirmed this covenant with Isaac (Genesis 26:4-5) and eventually to Jacob (Genesis 28:13-15; 32:24-30; 35:10-12), **thus establishing Abraham, Isaac, and Jacob as the trunk of the olive tree.** *But, who did Yahweh and Jacob pass the covenant to?*

We pick the story of Jacob up in Genesis 28:4ff “And Isaac called Jacob and blessed him...And God Almighty bless you, and make you fruitful, and multiply you, that you may be a

company (assembly or congregation, Gen.35:11, 48:4) **of people**; and give the blessing of Abraham, to you; that you may inherit the land wherein you are a stranger, which God gave unto Abraham...**The Lord said...I am Yahweh, God of Abraham your father, and the God of Isaac; the land where-on you lie, to you will I give it and to your seed; And your seed shall be as the dust of the earth, and you shall spread abroad to the west, and to the east, and to the north, and to the south, and in you and in your seed shall all the families of the earth be blessed.**

Now let us move on to 32:24: “Jacob was left alone; and there wrestled with a man” (we think this man to be the Eternal Christ for of Him Jacob said, “I have seen God face to face, and my life is preserved” v.30). A mighty physical (“he touched the hollow of *Jacob’s* thigh and the hollow of *his* thigh was out of joint,” v.25) and spiritual battle took place. Near day break the man said, “Let me go, for the day breaks.” Jacob replied, “I will not let you go, except you bless me.” The man requested a confession from Jacob, “What is your name?” And he replied, “Jacob” (which means supplanter). Hearing this confession of who and what Jacob was the man responded, “Your name shall be called no more Jacob, but Israel: for as a prince hast you power with God and with men, and hast prevailed.” Jacob having now confessed his sins and receiving his new name from God was now in position to receive the covenant. While still in that place: “and he blessed him there.”(vs 29) “God said unto him, your name is Jacob: your name shall not be called any more Jacob, but Israel shall be your name: and he called his name Israel. And God said unto him, I am El Shaddi (God the nourisher): be fruitful and multiply; **a nation** (Judah) and **a company of nations** (the descendents of Joseph, the first clue to the division of the covenant) shall be of you, and kings shall come out of your loins; And the land which I gave Abraham and Isaac, to you I will give it, and to your

seed after you will I give the land.” (Please note here, the trunk of the olive tree is now fully established, nothing more is required of Jacob, the passage of the covenant was unconditional and irrevocable at this point! Yahweh would carry it out!)

A DIVIDED COVENANT: Jacobs two families; the two branches of the olive tree

Perhaps through no fault of his own, Jacob had two wives, two families and thus family jealousies and rivalries (you may read the whole story in Gen.28-36). In his old age Jacob, led of God, “for this thing is done of me.” (II Chronicles 11:4b) **divided the covenant between two of his sons out of his two families, Joseph out of Rachel’s children and Judah out of Leah’s children.** This part of Jacob’s story is told in Genesis 48 & 49.

Joseph, Jacob’s favorite, took the two sons born to him in Egypt and went up to visit his old, sick father (please read this entire story carefully). Jacob claimed (adopted) Joseph’s two sons as his own (48:5) and told Joseph that, “your issue, which you beget after them, shall be yours, and shall be called after the name of their brethren in their inheritance”. Jacob then told Joseph to, “Bring them, I pray you, unto me, and I will bless them.” Here the story takes a very unusual twist. For when Joseph presented his two sons to Jacob, old “Israel (crossing his arms, vs. 13 & 14) stretched out his right hand, and laid it upon Ephraim’s head, who was the younger, and his left hand upon Manasseh’s head,...he blessed Joseph and said, Yahweh,...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. He (Manasseh) also shall be great: **but truly his younger brother (Ephraim) shall be greater than he (Manasseh), and his (Ephraim’s) seed shall become the fullness of Gentiles**” (Strong’s, melo ha goyim - fullness of Gentiles [see

Appendix C], Ephraim, Manasseh and Joseph the company of nations, Gen. 35:11). Thus, “the birthright (i.e. the right to receive [inherit] the covenant) was given unto the sons of Joseph the son of Israel.” (1Chronicles 5:1) Thus, “..the children of Joseph were two tribes, Manasseh and Ephraim...So the children of Joseph, Manasseh and Ephraim took their inheritance’ in the promised land (Joshua 14:4 & 16:4).

And, the story takes another strange turn, for “Judah prevailed above his brethren, and of him came the chief ruler” (Messiah, King Jesus; 1 Chronicles 5:2, Lu.1:30-33). Jacob blessed “Judah, you are he whom your brethren shall praise...The sceptre (the symbol of kings) shall not depart from Judah, nor a lawgiver (keeper of the law) from between his feet, until Shiloh (Messiah) come; and unto him shall the gathering (obedience) of the people be (people = am, Strong’s 5971, a tribe, as those of Israel). Thus, here is a prophecy: Israel is to be gathered to the Messiah. The above blessings to the Children of Joseph and to Judah point us to the means by which the blessing of Genesis 28:3 will be fulfilled: “be fruitful and multiply; a nation (Judah) and a company of nations (Goyim, see also Gen.35:11 & 48:4; the descendents of Joseph [gentile nations], the first clue to the division of the covenant) shall be of you, and kings (esp. the greater David, Jesus Christ) shall come out of your loins”.

The result of **this division of the irrevocable covenant blessing** was visible during the time that Saul was king over Israel (1Sam.17:52a; especially following his death (2Sam.3:10 etc.) and bore terminal fruit after the death of King Solomon, when the nation of Israel was divided into two lesser nations. The northern kingdom - the house of Israel/Joseph-Ephraim and the southern kingdom - the house of Judah which eventually became known as Judahites/Jews during the

Babylonian captivity and thereafter (see Josephus, Antiquities of the Jews, Book XI, ch.V, sec.7; quoted in “the church is Israel”).

Thus because of two wives, two families, two blessings, two nations, rivalries and jealousies, THE OLIVE TREE has two branches; the house of Israel and the house of Judah as God declared, “for this thing is done of me.” (II Chronicles 11:4b)

BECOMING GENTILES

How does an Israelite boy (Ephraim) become “melo ha goyim” the fullness of gentiles (Genesis 48:19, also note Romans 11:25). Someone said, “very carefully”. Actually, it was just the opposite, very carelessly and as the result of much detestable sin.

This long and sordid story can be read in all its gory details in Kings, Chronicles, and others. The Scripture summarizes:

They (house of Israel) rejected His (Yahweh’s) statutes , and His covenant that he made with their fathers, and His testimonies which He testified against them; and they followed vanity, and became vain, and went after the gentiles that were round about them, ...whom Yahweh had charged them, that they should not do like them. They made Jeroboam the son of Nebat king; and Jeroboam drave Israel from following Yahweh, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did: they departed not from them: **Until Yahweh removed Israel out of his sight**, as he had said by all his servants the prophets. **So was Israel carried away out of their own land to Assyria...**Also Judah kept not the commandments of Yahweh their God, but walked in the statutes of Israel which they made. And Yahweh rejected all the seed of Israel (both houses), and afflicted them, and delivered them into the hand of spoilers (Assyria & Babylon), until he had cast them out of his sight. ...the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth

year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. (2 Kings 17:5-6; 15; 19-23). And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them. And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgathpilneser king of Assyria, and **he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh**, and brought them unto Halah, and Habor, and Hara, and to the river Gozan... (1 Chron. 5:25-26)

BROKEN BRANCHES

While living in the Promised Land Joshua stated that Ephraim/Israel and Manasseh had become, “a great people, and hast great power: you shall not have one lot only.” (Joshua 17:17) “God has spoken...Ephraim also is the strength of my head;” But, “they kept not the covenant of God, and refused to walk in his law; and forgot his works, and His wonders that he had showed them. ...Therefore Yahweh heard this, and was angry: so a fire was kindled against Jacob, and anger also came up against Israel: Because they believed not in God, and trusted not his salvation.” (Psalms 78:10-11; 21-22)

Thus, *because of this great sin and unbelief* (see Romans 11:23) *the branch of the house of Israel was broken out of the OLIVE TREE*. Jeremiah tells us, “with the noise of a great tumult he hath kindled fire upon it, **and the branches** (northern kingdom) **of it** (the olive tree) **are broken [off]**.” (Jer. 11:16, emphasis added) The branch of the house of Israel that was broken off thus became a “*wild olive tree*” (Romans 11:17).

ISRAEL SCATTERED

Because of their much sin (harlotry) the branch(es) of the house of Israel (northern kingdom) were broken off and the house of Israel/Ephraim was scattered throughout Assyria and ultimately throughout the nations of the world even as the prophets (Hosea, Amos Isaiah et. al.) foretold. **“Israel [the northern tribes and a large part of the southern nation] is swallowed up: now shall they be among the Gentiles (goyim) as a vessel wherein is no pleasure.”** (Hosea 8:8) **“...they shall be wanderers among the nations (goyim=gentiles).”** (Hosea 9:17b) **“For, lo, I will command, and I will sift the house of Israel among all nations (Goyim=gentiles), like as grain is sifted in a sieve, yet shall not the least kernel fall upon the earth.”** (Amos 9:10) **“And Yahweh said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.”** (Ezekiel 4:13) **“And I will scatter you (Israel) among the heathen (as in all others goyim = gentiles), and disperse you in the countries, and will consume your filthiness out of you, and you shall take your inheritance in yourself in the sight of the heathen (goyim=gentiles), and you shall know that I am Yahweh.”** (Ezekiel 22:15-16; comments added) **“I scattered them with a whirlwind among all nations (goyim=gentiles) whom they knew not.”** (Zechariah 7:14a) Thus, the tribes of the northern kingdom became known as **gentiles** to the Jews.

REMNANT OF ISRAEL PRESERVED AND REGATHERED

At this point a word of explanation is in order. While nearly everyone seems to understand that God had promised a re-

gathering of the house of Judah [Jews] (Joel 3:1 and others), **most seem to have missed the clear scriptural teaching that the house of Israel will also be re-gathered and restored to Yahweh, their God, through the Messiah.** We find a clear statement that both houses will be re-gathered in Isaiah 11:12ff:

And he shall set up an ensign for the nations, and shall assemble the outcasts of (house of) Israel, and gather together the dispersed of (the house of) Judah from the four corners of the earth.

And, the prophets have proclaimed: “And it shall come to pass in that day, that the remnant of Israel...The remnant shall return, even the remnant of Jacob (Israel), unto the mighty God. For though your people Israel be as the sand of the sea, yet a remnant of them shall return:” (Isaiah 10:20-22) To see clearly that this passage is speaking of the house of Israel (the northern kingdom), we need only to look at verse 24: “...be not afraid of the Assyrian: he shall smite you,…” Then in Isaiah 11:11 we find, “the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, **from Assyria**...And there shall be an highway for the remnant of his people, which shall be left, **from Assyria**;”.(vs. 16) “Hearken unto me, O house of Jacob, and **all the remnant of the house of Israel**,...I will carry, and I will deliver you ... I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion (the kingdom of Yahweh) for Israel (redeemed and restored) my glory.” (Isaiah 46:3 & 13)

Speaking to the Mountains of Israel (the gentilized nations (kingdoms) of the tribes of Israel) Ezekiel quotes Yahweh, “Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations (gentiles), when ye shall be scattered through the countries.”

Other prophets addressed this subject, however, we will summarize with some quotes from the prophet Hosea. Of this prophet Dr. C. I. Scofield states (and nearly all commentators agree), “**Israel** in Hosea means **the ten tribes forming the northern kingdom** as distinguished from “Judah” (the tribes of Judah and Benjamin) forming the southern kingdom which adhered to the Davidic family (See 1 Ki. 12.1-21.)”.

This is clearly the scriptural position, for in Hosea, Yahweh makes a clear distinction between the two houses (Hosea 1:7-11). For of the house of Judah He states, “...I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horse, nor by horsemen (Hosea 1:7).” This is, of course, a clear reference to the deliverance of Jerusalem from the Assyrians (2Kings 19:30-36).

Whereas, He states of **the house of Israel**, “...I...will cause to cease the kingdom of the house of Israel...for I will no more have mercy upon the house of Israel; but I will utterly take them away...for ye are not my people, and I will not be your God. **Yet the number of the children of (the house of) Israel shall be as the sand of the sea, which cannot be measured nor numbered;** (a clear statement of this portion of the Abrahamic Covenant given by God and passed down from Isaac to Jacob then to Ephraim/Israel; see Genesis 48, esp. verses 19-20) and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of (the house of) Judah and **the children (of the house of) Israel be gathered together, and they shall come up out of the land: for great shall be the day of Jezreel** [the harvest]. (Hosea 1:4, 6-7, 10-11; comments and emphasis added.)

It becomes very clear from the above quotes that God punished the house of Israel by taking them from their land and scattering them to the far corners of the earth among the gentile nations in effect causing them to become gentiles [“ye

are not my people”]. But, and this is a big and most important BUT, God never forgot them, never lost track of them, promised to preserve a remnant of them, to cause that remnant to grow into an uncountable multitude, and at the proper time and in the proper manner He would call them, re-gather them and make them one people (the ekklesia) with the house of Judah.

To this view Yahweh speaks:

O (house of) Israel, return unto Yahweh your God...I will heal their backsliding. I will love them freely: for mine anger is turned away from him (Israel/Ephraim). I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree (as in the branches of the wild olive tree grafted into the cultivated olive tree—Romans 11:17), and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim (the prodigal son; see Luke 15:11-32) shall say, what have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is your fruit found. Who is wise, and he shall understand these things? Prudent and he shall know them? For the ways of Yahweh are right, and the just shall walk in them...” (Hosea 14:1, & 4-9; emphasis and comments added)

THE ACTS CONNECTION

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 Yahweh made choice among us, that the Gentiles (in light of the forgoing testimony this now clearly reads “scattered Israel” from among the gentiles) by my mouth should hear the word of the gospel, and believe. And Yahweh,

which knows the hearts (at this point the reader should very carefully examine Jeremiah 31:31-37, note especially v.33. and Hebrews 8:8-13), bare them witness, giving them the Holy Ghost, even as he did us (house of Judah): And put no difference between us and them, purifying their hearts by faith. (Acts 15:7-9)

To see clearly that this is the proper understanding of this and the understanding that Paul, Peter (Simeon), James, and others had let us continue: “And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how Yahweh at the first did visit the Gentiles (among them Israel scattered and lost to everyone but Yahweh), to take out of them a people for His name (i.e. to take out of them His people called after His name, Israel; which in truth is a name of Jesus Christ, see Isaiah 49:5 and Appendix A). 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 (remnant) of men (Israel/Ephraim) might seek after the Lord, and all the Gentiles (gentilized northern kingdom), upon whom my name (Israel) is called, said Yahweh, who doeth all these things. Known unto Yahweh are all his works from the beginning of the world.”(James, in this passage from Acts 15:13-18 is quoting selectively from Amos 9:8-15; at this point the reader should study very carefully the full context of Amos 9:8-15 [The only gentiles referred to by Amos are the “gentiles” of Israel scattered to the nations] and Acts 15.)

ROMAN REVELATIONS

There are many passages in Paul’s letters to the ekklesia [the called out congregation; the Israelite/gentiles of the northern kingdom called and united in Jesus Christ with the Judea/Jewish Israelites into one nation where there is neither Jew nor Greek/gentile.] that reveal his understanding of **the olive tree mystery**.

In Romans 9 after a discussion in which Paul explains that to be born a descendant of Abraham was not enough for Ishmael was born of Abraham but he and his children were not children of the promise only Isaac and his children. Even with Jacob and Esau only Jacob was the son of promise “that the **purpose of Yahweh according to election** might stand, not of works, but of Him that calls.” (vs.11, emphasis added)

Paul then declares that Yahweh “will have mercy on whom *He* will have mercy, and *He* will have compassion on whom *He* will have compassion.” [vs.15] Therefore, hath he mercy on whom He will have mercy, and whom He will He hardens.” With this information in mind Paul then reveals much about **the mystery of the olive tree** in vs.21-33:

21 Hath not the **potter**=[Yahweh] power over the **clay**=[mankind], of the same **lump**=[Israel] to make one vessel unto honor, and another unto dishonor? 22 *What* if God, willing to show *his wrath*, and to make his power known, endured with much longsuffering the **vessels of wrath**=[The apostate pharisaical Jews of Paul’s day] fitted to destruction: 23 And that he might make known the riches of his glory on the **vessels of mercy**=[elect of Judah and Israelite gentiles scattered to the nations], **which he had afore prepared unto glory**, 24 Even us=[elect remnant], whom he hath called, not of the Jews only, but also of the Gentiles=[scattered tribes/nations of the northern kingdom]? 25. As he said also in Hosea, I will call them my people [the scattered tribes of the northern kingdom], which *became* not my people [as a result of being divorced (Jer.3:8 & Hosea) and scattered to the nations]; and her beloved=[new bride of Christ], which was not beloved=[divorced wife]. 26 And it shall come to pass, *that* in the place where it was said unto them, *Ye are* not my people; *from* there [promised land] shall they be called the children of the living God. 27 Isaiah also cries concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: 28 For he will finish the work, and cut *it* short=[death of Christ] in righteousness=[resurrection and imputed righteousness of Christ]: because a short work will

the Lord make upon the earth. 29 And as Isaiah said before, Except the Lord of Sabaoth had left us a seed=[portion of Israelites that were protected by God from the Assyrians], we had been as Sodom, and been made like unto Gomorrah. 30. What shall we say then? That the Gentiles=[northern kingdom portion of Israel that became gentiles], which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. 31 But Israel=[the Jewish portion of], which followed after the law of righteousness, hath not attained to the law of righteousness. 32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone=[Jesus Christ]; 33 As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed. (Emphasis and comments added)

As a person first reads though this passage as edited above, it may seem rather strange. However, a very careful and thoughtful examination of Isaiah and Hosea will demonstrate **that this is in fact the correct and accurate analysis of the passage.**

As we study Hosea we can see clearly that the only people that Yahweh declared were “not my people” [Hosea 1:9] were the people of the tribes/nations of the northern kingdom. By the same analysis the only people ever told that they would again be called the “sons of the living Yahweh” [Hosea 1:10] were in fact the very people Yahweh had told would not be His people. His **MERCY** revealed even as He pronounced judgment upon the northern tribes/nations and sent them into the Assyrian captivity to be scattered among the nations until the redemption (purchased gathering) in Jesus Christ; not, as some have erroneously supposed, to come back with the house of Judah after the Babylonian captivity.

Josephus confirms this view when he states, “...**the entire body** of the people of Israel (the northern kingdom) **remained in that country**; wherefore *there are but two tribes* (Judah and

Benjamin) *in Asia and Europe subject to the Romans*, while the ten tribes are beyond Euphrates til now.” (the days in which Josephus wrote the *Antiquities of the Jews*, Book XI, Chapter 5, para. 2, emphasis and comments added)

OTHER SCRIPTURES

Other Scriptures that support this view are:

James...to the twelve tribes scattered abroad... [notice that James does not say to the Jews scattered abroad as most of our modern day preachers interpret this verse. Nor did he address the letter to the twelve (12) Jewish tribes, because James knew full well that eleven (11) of the scattered tribes were not Jews, and that the tribe of Judah and a few others that lived with them were Jews.] (James 1:1)

Peter...to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2. Elect according to the prognosis of Yahweh... (1Peter 1:1)

A careful examination of some good maps of the Assyrian empire and the cradle of Christianity will immediately reveal, to the discerning and knowledgeable Christian, that the locations listed in the above reference were the areas and nearby western territories into which the captive and deported house of Israel was taken into the Diaspora by the Assyrians.

The Jews of Bible times knew where these people were as Josephus mentions them by location and number (*Antiquities of the Jews*, Book XI, ch.V, sec.2). Peter knew exactly who he was writing to.

What prognosis (with Yahweh as the active agent) did Peter know about except that Yahweh had scattered these people as the house of Israel and that he would someday re-gather the scattered of the house of Israel [Ez.37:15ff & many others].

Yahweh “divorced” [Jer.3:8] them and “scattered” [Amos 9 and others] them with the absolute promise that He would someday re-gather [Hosea, Ez. etc.] them and make them and the house of Judah one nation again under Jesus Christ, the greater Son of David. Such action constitutes “prognosis”.

There are no other passages of Scripture that better describe the prognosis of God. The Greek “prognosis” means the supervised progression or development of a situation. This is exactly what Yahweh had done with the gentilized house of Israel.

Paul, unto the churches of Galatia... [Galatians 1:1 & 2, see explanation above]

...in the Jews religion... (Galatians 1:13 & 14, note that Paul did not say in the religion of Israel. See what Jesus Christ had to say about the Jews religion in Matthew 22 & 23, Mark 7; John 8 and several other passages).

...To reveal His son in me that I might preach Him among the gentiles. (Galatians 1:16, Strong’s, and many other lexicons state that the Greek word ethnos translated gentiles in this passage may properly be translated tribes. [i.e. the tribes of the house of Israel], as well as nations and Gentiles).

I preach among the Gentiles... (Galatians 2:2, same as above).

Titus...being a Greek... (Galatians 2:3, the Greek word Hellen translated here refers to an inhabitant of Hellas who were the descendants of a portion of the scattered tribes of Israel now considered to be Greeks or Gentiles by the Jews. These people were often called Danaoi [Danites] by the other non-Israelite Greeks.)

We who are Jews by nature, and not sinners [a law breaker] of the Gentile [tribes]. (Gal 2:15).

Why did Yahweh divorce the house of Israel and scatter them into the nations? Was it not because they broke His law and became an idolatrous wife of whoredom thus

becoming heathen tribes or Gentiles as the Scriptures clearly teach?

And the Scripture, foreseeing that God would justify the gentiles (Galatians 3:8, Gentiles=nations, from Greek ethne) through faith, preached the gospel to Abraham, saying, In you shall the nations (ethne) be blessed.”

In the above passage the words gentiles and nations are various translations of the same Greek root word ethnos (ethne, pl.). The Hebrew equivalent to this Greek word is Goy [pl. Goyim] in the Old Testament this word is usually translated nations but on occasion it is also translated heathen or Gentiles. With this in mind let’s go back and review the passage Paul quotes from the O.T. [Genesis 12, 17]

First God tells Abram “I will make you a great nation” [Goy=tribe or gentile=nation Gen.12:2]. Then God tells Abraham “in you shall all the families of the earth be blessed. [Gen.12:3] As we move on, we see that God tells Abraham that he has [is going to] make of him the “father of many nations” (Gentiles, goyim) [Gen.17:5]. “I will make nations (Gentiles) of you.” As anyone but a blind man can see, the only “nations” mentioned in any of these passages are descendants of Abraham.

In Genesis 22 God again declares to Abraham “And in your seed shall all the nations [goyim, Gentiles] of the earth be blessed”.

Now if you will look at every verse between Genesis 12 and Genesis 23 you will see that the only nations [goyim] mentioned are descendants of Abraham. It should now be apparent that when Paul refers to “all nations being blessed,” he is obviously referring to descendants of Abraham that have become nations (gentiles) that were divorced from God and had become gentiles to the Jews, as well as any other nations that might exist.

Christ hath redeemed us [Christians] from the curse (the curse was being scattered out of the land away from Yahweh, Lev.27:27ff; Deut.31:16ff, & 332:5-6, 16ff) of the law, being made a curse for us:...¹⁴ That the Blessing of Abraham might come on the Gentiles [ethne=tribes=nations=gentiles] through Jesus Christ; that we might receive the promise of the Spirit through faith.” (Galatians 23:13)

Is every one under the curse of the law? No! Everyone is not under the curse of the law. The only people that could be under the curse of the law are people who either are or have been under/within [inside] the law. The only group of people that came under the curse of the law was national Israel, which was given the law at Mt. Sinai. The Bible teaches that “as many as have sinned without [i.e. outside of] law shall also perish without law: and as many as have sinned in the law shall be judged by the law;” [Romans 12:2; see also Rom.3:19; I Cor.9:20-21; Gal.4:4-5]. These passages clearly teach that national Israel was under/inside the law and all other people were without [i.e. outside] the law and not subject to its curse or for that matter its blessing.

This could go on and on throughout the New Testament. I will give one more reference and then move on.

Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; ¹² That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: ¹³ But now in Christ Jesus ye who **sometimes** (not **all** times) were far off are made nigh by the blood of Christ. ¹⁴ For he is our peace, who hath made both (houses of Israel) one, and hath broken down the middle wall of partition *between us*; ¹⁵ Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain (two divisions of Israel) one new man, so making peace; ¹⁶ And that he might reconcile both (houses of Israel)

unto God in one body by the cross, having slain the enmity thereby: 17 And came and preached peace to **you which were afar off** (the scattered house of Israel), and to them that were **nigh** (the, in the land, house of Judah, Jews). 18 For through him we both (houses of Israel) have access by one Spirit unto the Father. 19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; For he is our peace, who hath made both (houses of Israel) one”. Ephesians 2:11-19.

Can anyone show me a passage of Scripture where Yahweh promised to “**make one out of two;**” other than his oft repeated promise through the prophets of Israel that **He would take the house of Israel** (the northern kingdom) **and put it together with the house of Judah and the two parts of the divided family/nation would become one nation** (Ez.37:15-28) and thus “hath broken down the middle wall of partition *between us*”? (Jer.31;13ff; Ez. 37:15ff etc.) “[H]aving abolished in his flesh the enmity...” What was this middle wall of partition? Can anyone produce a passage[s] of scripture that describes the beginning, the continuation, the expansion; and the final rift caused by enmity and jealousy **other than the fissure between the two wives, two families, two houses, two nations of Jacob/Israel?**

The great work of Yahweh is that He promised that a day would come when He would remove this middle wall of partition [i.e. enmity, jealousy, animosity, and hatred] between the two houses; that He would mend the broken brotherhood; that He would provide union between the two houses and in doing this He would provide a means by which the whole world could be saved. Anyone who does not understand this does not understand the full scope of Scripture as it describes His incredibly wondrous, magnificent plan of salvation.

THE VICTORY

Of Acts 15, Dr. C. I. Scofield states, "...this is the most important passage in the N. T." Scofield may well have been right about the importance of this passage. It gives the divine purpose for that first century **end of the law age**. (1) The taking out from among the Gentiles of a people for (of) His name (i.e. named in Him: the redemption of Israel), the distinctive work of those "last days" of the Mosaic age....ekklesia-the "called out assembly." Precisely, this was in progress from the naming of the first Apostle, through Pentecost and on to the sign of the Parousia which was the destruction of Jerusalem in 70 AD... (2) "With this [viz. the outcalling] I will return" (Acts 15:16a)." From this passage it is clear that the Parousia of Jesus Christ was signified by the destruction of Jerusalem at the end ["the last day"] of the Mosaic covenant age. In Matt. 24:13-14 Jesus Christ stated, "...he that shall endure unto the end (of the Mosaic marriage covenant age), the same shall be saved (in the resurrection at the end of that age, Eph. 1:14; 1Pet.1:3-5). **And this gospel of the kingdom shall be preached in all the world (Roman empire) for a witness unto all nations (ethne), and then shall the end (of the mosaic marriage covenant) come**". (Emphasis and comments added)

The Apostle Paul declared on numerous occasions that the preaching of the "Gospel of the kingdom" To the entire "world" had already occurred during his life time. The "power to establish you according to my gospel (the "gospel of the kingdom") **...is...now made known to all nations...**" [Rom.16:25-26, emphasis added, see also Rom.10:17-18; Col.1:5-6 & 23, etc.]

The Scriptures declare time and time again the Yahweh "rent Israel from the house of David" (2Ki.17:21, etc.). And the prophets proclaimed that He would restore the broken brotherhood

between the two houses of Jacob, **the house of Israel** (northern kingdom scattered among the gentiles [goyim] and becoming gentiles in the eyes of the Jews and re-gathered in Christ) and the house of Judah (the southern kingdom, called Jews [Judahite] by their Babylonian captors, scattered and re-gathered in Christ) and make of them one united, victorious people. “And He shall set up an ensign for the nations (gentiles), and **shall assemble the outcasts of Israel**, and gather together the dispersed of Judah from the four corners (winds) of the earth.” (Isaiah 11:12, see also Matt.24:31; et. al.)

Thus said Yahweh; I am returned unto Zion, and will dwell in the midst of Jerusalem:...Behold, I will save my people (Israel; all 12 tribes) from the east country (Babylon), and from the west country (Greece, Rome, et. al. of the northern tribes scattering migrations among the nations); And I will bring them, and they shall dwell in the midst of (new) Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness. And it shall come to pass that as you were a curse among the gentiles (goyim-gentiles), O house of Judah, and house of Israel; so I will save you, and you shall be a blessing:...the eyes...of all the tribes (12) of Israel, shall be toward Yahweh....And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he (Israel, Jesus Christ, see appendix A) shall speak peace unto the gentiles (goyim - gentiles or nations): and his (Israel, Jesus Christ) dominion shall be from sea even to sea, and from the river even to the ends of the earth. When I have bent (house of) Judah for me, filled the bow with Ephraim (house of Israel), and raised up your sons,...and made you as the sword of a mighty man. And Yahweh shall be seen over them (the sons of God, Romans 8:19) and His arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. And Yahweh of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. And Yahweh their God shall save them in that day as the flock (see appendix B) of His people; for they shall be as the stones of a crown, lifted up as an ensign upon His land. And I will strengthen

the house of Judah, and I will save **the house of Joseph** (Ephraim/Israel), and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am Yahweh their God, and will hear them. And they of Ephraim (Christians) shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in Yahweh. ...they shall increase as they have increased. And I will strengthen them in Yahweh; and they shall walk up and down in His name, said Yahweh.” (Zechariah 8:2-3; 7-8; 13a; 9:1b; 10; 13-16; 10:6-8b; & 12)

Surely God has declared, “I *broke* the brotherhood between Judah and Israel” (Zechariah 11:14b). And just as surely He has repaired the breach, for He has also declared:

Behold, I will take the stick of Joseph (Ephraim/Israel), and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah (Jews), and make them one stick, and they shall be one in mine hand. (37:19) Behold, I will take the children of Israel (all 12 tribes) from among the heathen (goyim-gentiles), whither they be gone, and will gather them on every side, and bring them into their own land [2Sam.7:10, see “the whole house of Israel by this author]: 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: (vs 21-22) 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. (Ezekiel 37:19; 21-23b; comments and emphasis added; the reader is urged to study carefully the context of Ezekiel 37.)

EUREKA - THE MYSTERY OF THE OLIVE TREE SOLVED

After having explained in much detail [Rom.11:1-25] the salvation of gentiles [re-gathered northern tribes and others that

would come to Christ] and Jews by the process of being grafted into the olive tree, the Apostle Paul declares,

So [in this manner] all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob (the physical people; the 12 tribes of Israel): **For this is my covenant unto them, when I shall take away their sins.** As concerning the gospel they [Jews] are enemies for your [gentiles] sakes: but as touching the election (Christian Israel) they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye (Israel hidden among the gentiles) in times past have not believed God, yet have now obtained mercy through their (Jews) unbelief: Even so have these (Jews) also now not believed, that through your (redeemed Israel still scattered among the gentiles) mercy they also may obtain mercy. For God hath concluded them all (everyone, but yet specifically the two houses of Jacob) in unbelief, that He might have mercy on all" [everyone who will believes, Romans 10:13]. (Romans 11:26-32, comments added)

With this great and marvelous truth (the gathering and salvation of the wild olive branches [northern kingdom of Israel] and the tame olive branches [Jews] and their reunion into one true nation of Israel in Jesus Christ, the "ekklesia") of the mystery of the olive tree fresh in his mind it would have been impossible for Paul to do less than break out in the great praise statement we find here:

O the depth of the riches both of the wisdom and knowledge of Yahweh! How un-searchable are His judgments, and His ways past finding out! For who hath known the mind of the Yahweh? Or who hath been His counselor? 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)

If this is the proper understanding of the olive tree of Israel (it is), why have we not seen this glorious and marvelous truth before? The answer, as always in things considering

the great works of God, is found in Scripture for Paul states in Romans 11:25:

...blindness in part is happened to Israel (the people, all 12 tribes of Jacob), until the fullness of the Gentiles be come in (meaning the salvation of the remnant of the house of Israel/Ephraim-melo ha goyim-fullness of gentiles). (comments added)

And the Great God Himself declares, “And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to **both the houses of Israel**,” (Isaiah 8:14) And in Isaiah 57:13-15 He states, “**he that puts his trust in me shall possess the land** (of 2Sam.7:10, see Aholah), **and shall inherit my holy mountain** (Sion, the kingdom of God); and shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people.” (Emphasis added) He also declared, “Therefore thus said Yahweh, Behold, I will lay stumbling-blocks before this people,” (Jeremiah 6:21) Thus Peter declared, “And a stone of stumbling,...even to them which stumble at the word,...whereunto also they were appointed.”(I Peter 2:8) In a letter to these very people, the Apostle Paul also stated, “This I say therefore, and testify in the Lord, that you henceforth walk not as *other* Gentiles walk, in the vanity of the mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of the heart.” (Ephesians 4:17-18)

2

YAHWEH'S WIVES

There has been a great deal of unnecessary debate about whom or what is MYSTERY BABYLON, THE GREAT MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH (land). The debate arose and has been sustained because far too many Christians have neither known nor understood the Old Testament. The Old Testament tells us very clearly exactly who the MYSTERY HARLOT is and why she is to be destroyed in the manner given in Revelation. In this chapter we will demonstrate from the Old Testament and confirm from the New Testament that **MYSTERY BABYLON, THE GREAT MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH (land)** is none other than “Aholibah” (Jerusalem, EZ.23:4ff) **the harlot wife of God.**

But, as we shall see in the documentation provided below, **Yahweh had two wives, and they were both harlots**; so He determined that His son **Yahshua, by a new betrothal** (Hosea 2:19-20; 2Cor.11:2) **and marriage** (Rev.19:9), **should have a chaste virgin** (2Cor.11:2) **bride, pure and without spot** (1Tim.6:14; 1Pet.1:19; 2Pet.3:14)!

TWO WIVES

Behold, the days come, said 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 a husband unto them, said Yahweh.*** (Jeremiah 31:31-32, emphasis added here and in all following Scripture quotes)

In the above passage of Scripture, Yahweh states that He was “a husband unto them” and identifies “them” (His wives) as the house of Israel (the northern kingdom) and the house of Judah (the southern kingdom). It is evident from this, that in some sense, Yahweh considered Himself to be **married to two wives**.

We can learn much more about these two wives from Ezekiel. In Ez.23 we read that these two wives were given names and described in more detail.

The word of Yahweh came again unto me, saying, 2 Son of man, there were **two women**, the **daughters of one mother** (Israel): they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity. 4 And **the names** of them **were Aholah** the elder, and **Aholibah** her sister: and they were mine, and they bare (Me) sons and daughters. Thus **were** their names; **Samaria is Aholah**, and **Jerusalem Aholibah**. 5 And **Aholah** played the harlot when she was mine; and she doted on her lovers, on the Assyrians *her* neighbors, 6 *Which were* clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses. 7 Thus she committed her whoredoms with them, with all them *that were* the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself. (Ezekiel 23:1-7)

In the above **passage Yahweh’s wives are identified as two sisters named Aholah and Aholibah** and described as

Samaria (the capital city of the northern kingdom-house of Israel) and Jerusalem (the capital city of the southern kingdom-the house of Judah).

THE FIRST (elder) WIFE -- AHOLAH

It is stated that Aholah (the elder-Samaria) was a harlot (an unclean woman) and that at least one of her lovers was the Assyrians and their idols.

Yahweh's law sets forth two methods of dealing with harlots. We see from Scripture that Yahweh bound Himself, as well as Israel, by the marriage law given at Mt. Sinai. Duet. 24:1-4 states that a husband, whose wife finds "no favor in his eyes, because he hath found some uncleanness in her", may "write her a bill of divorce, and give it in her hand, and send her out of his house." Thus Yahweh could and did give Israel (the northern kingdom) a divorce and put her out of His house (land).

And I saw, when for all the causes whereby backsliding Israel committed adultery **I had** put her away, and **given her a bill of divorce**; yet her treacherous sister Judah feared not, but went and played the harlot also. (Jeremiah 3:8)

Jeremiah, Hosea and other prophets tell us that Yahweh dealt very severely with the harlot wife, Aholah (Samaria-the house of Israel). Because she (His wife) found no favor in His (her husband) eyes because of her uncleanness He (Yahweh) wrote her a bill of divorce (Jer.3:8), put it in her hand by the prophet Hosea, and put her out of His house. This ended their marriage covenant. **Aholah** (the house of Israel) who had sometimes (see Eph.2:11-13) been in the marriage covenant was now dismissed (divorced) and gone from the covenant. She had lost her identity as Israel and her intimate relationship with her husband, Yahweh.

Jeremiah tells us that for all the adultery (harlotry) committed by Aholah, Yahweh gave her (the house of Israel) a bill of divorce and put her away. Note that the passage is stated in the past tense. Yahweh stated through Jeremiah, “I had put her away and (had) given her a bill of divorce”. Thus establishing that Yahweh had divorced Aholah and put her away before Jeremiah had come on the scene and implying that the bill of divorce had been given by another prophet.

Two questions come to mind as a result of this declaration by Yahweh as given by Jeremiah.

1. If Yahweh gave Aholah a bill of divorce, is that bill of divorce recorded by Scripture?
2. If so, does this bill of divorce tell us how, when and where Yahweh put her (the house of Israel) away?

Careful study of this matter reveals that the prophet Hosea records for us the bill of divorce that Yahweh gave to Aholah (the house of Israel). A portion of that bill of divorce is reproduced below.

The word of Yahweh that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. 2 The beginning of the word of Yahweh by Hosea. And Yahweh said to Hosea, Go, take unto you a wife of whoredoms and children of whoredoms: for the land (of the northern kingdom-the house of Israel-Aholah) hath committed great whoredom, *departing* from Yahweh. 3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son. 4 And Yahweh said unto him, Call his name Jezreel; for yet a little *while*, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. 5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel. 6 And she conceived again, and bore a daughter. And *Yahweh* said unto him, call her name Loruhamah: for I will no more have mercy

upon the house of Israel; but I will utterly take them away. 7 But I will have mercy upon the house of Judah, and will save them by Yahweh their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. 8 Now when she had weaned Loruhamah, she conceived, and bore a son. 9 Then said *Yahweh*, Call his name Loammi: for ye *are* not my people and I will not be your *God*. (Hosea 1:1-9)

From the above passage of Scripture we learn that Yahweh aptly illustrated His own divorce by instructing Hosea to “Go, take unto you a wife of whoredoms (harlotry)”. Hosea’s harlot wife and the children she would bare him were to illustrate the details of Yahweh’s divorce and putting away of Aholah (the house of Israel).

The first child, a son, was to be named “Jezreel”. Jezreel in the Hebrew language is an agricultural term that signifies the progression of agriculture from the planting (sowing) to the harvest. Thus the son named Jezreel by Yahweh indicates a planting (sowing) and an eventual harvest. First, comes the planting (sowing).

Through Hosea, Yahweh states:

I...will cause to cease the kingdom of the house of Israel. [1:4] And it shall come to pass at that day, that I will break the bow of Israel (Aholah) in the valley of Jezreel.. **I will utterly take them away...And I will sow (plant) her (Aholah) unto me in the earth;**” [ch.2:23] For the children of Israel shall abide many days without a king, and without a prince, and without an image, and without an ephod, and teraphim: (in other words, without an identity) [ch.3:4] My people are destroyed for lack of knowledge: because you has rejected knowledge, I will also reject you...I will also reject your children. [ch.4:6] Israel (Aholah) is swallowed up (sown): now shall they be among the nations as a vessel wherein is no pleasure. For they are gone up to Assyria, [ch.8:8-9] Ephraim (aka the house of Israel) shall eat unclean things in Assyria. [ch.9:3] Ephraim is smitten...Yahweh will cast them away,...and they shall be

wanderers among the nations [ch.9:17] Samaria...shall be carried unto Assyria... [ch.10:5 & 6] the Assyrian shall be his (Ephraim) king," [ch.11:5] **O Israel (Aholah), you hast destroyed yourself; but in me is your help. I am Yahweh your God...and you shall know no god but me: for there is no savior beside me. I will be your king:** [ch.13:9, 4, & 10]

Thus this declaration of judgment was **not** given without a clear declaration of the future harvest in the Messiah. Let us now take a look at the details of this harvest.

Hosea 1:10 Yet the number of the children of Israel (Aholah) shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, *Ye are* not my people, *there it shall be said unto them, Ye are the sons of the living God.* (see 1Pet.1:1-2 and 2:9-10 for record of fulfillment) 11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: **for great shall be the day of Jezreel** (the harvest in the Messiah-Yahshua). I will have mercy upon her that had not obtained mercy; and I will say to them which became not my people, **You shall become my people;** and they (the descendants of Aholah) shall say, you are My God. [ch.2:14-23] **...the children of Israel (Aholah) shall return, and seek Yahweh, and David their king** (the Messiah); and shall fear Yahweh and His goodness **in the latter days** (New Testament times). [ch.3:5] **He (Yahweh) hath set an harvest for you,...**[ch.6:11] When "He come and rain righteousness (the work of the Messiah) upon you. [ch.10:12] "O Israel (Aholah), in me is thine help. I am Yahweh your God...and you shalt know no god but me: for there is no saviour beside me. I will be your king: [ch.13:9, 4, & 10] 13:14 I will ransom them from the power of the grave; I will redeem them from death: O death, I will be your plagues; O grave, I will be your destruction:... 14:4. I will heal their backsliding, I will love them freely: for mine anger is turned away from him. 5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. 6 His branches shall spread, and his beauty shall be as the olive tree (grafted into the Branch, see Rom.11), and his smell as

Lebanon. 7 They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. 8. Ephraim shall say, What have I to do any more with idols? I have heard *him*, and observed him: I *am* like a green fir tree. From me is your fruit found [Matt 21:43]. 9 Who is wise, and he shall understand these *things*? prudent, and he shall know them? for the ways of Yahweh are right, and the just shall walk in them: but the transgressors shall fall therein.

The record informs us that Gomer bore a second child to Hosea. This second child was a girl and Yahweh dictated that her name should be Loruhamah. In Hebrew Lo means “no” and Ruhamah means “mercy”. Thus Yahweh declares that He would have no mercy upon Aholah (at least until the harvest). He would “utterly take them away...into Assyria” and send them into the nations.

After the second child was weaned, Gomer conceived again and bore a third child for Hosea. This third child was another son and this time Yahweh named him Loammi. Again in Hebrew Lo means “no” and Ammi means my people. The third child born to this union therefore signified that the people and descendants of Aholah would no longer be known as Israel(ites) and Yahweh would “not be (their) God.”

Up until the time of the divorce the people of Aholah (the northern kingdom-Samaria-Ephraim) were known as Yahweh’s people (Israelites). After the divorce and setting aside these people would no longer be known as Yahweh’s people (Israelites)!

By now it should be obvious to any one reading this that if the people of Aholah could no longer be known as Israel(ites) the only other possible Hebrew designation would be “goyim” or Gentiles. Thus from the day of the divorce

and setting aside into Assyria among the goyim (nations) the Israel(ites) of the northern kingdom would be know as “goyim” or “gentiles-nations” in the Scripture.

Although there are many more nuggets of Divine Truth in the writing of the prophet Hosea, we have given the discerning student enough information to establish that Yahweh divorced Aholah and set her aside into Assyria and subsequently to the nations. As the result of the divorce and the setting aside into Assyria and subsequently into the nations [ch.8:8], the descendants of Aholah would lose their identity as Yahweh’s people (Israelites) until the time of the harvest of the descendants of Judah and the descendants of Aholah (then known as gentiles) at which time they would be known again as Yahweh’s people (Ye are the sons of the living God, Ho.1:10b; 2:23; Rom. 8:14 & 19, 9:25-26; Php.2:15; I Jn.3:1-2, 1Pet.2:9-10), and they would become one nation [Ho.1:11; Ez.37:21-22; Gal.3:28], under one King [Ho.1:11; Ez.37:22; Matt.2:2 &27:42; Mr.15:32; Jn.12:13; I Tim.6:15; Rev.15:3, 17; 17:14 & 19:16]; and they would have a new name [Is.62:2; Acts 11:26; Rev. 2:17 & 3:12]. Much of Paul’s (et al.) writing in the New Testament gives us the record of the fulfillment of these prophecies.

Hosea and Jeremiah plainly provide us with the information about the divorce and setting aside of the house of Israel (aka Aholah etc.), **but what about the other house, the house of Judah** (aka Aholibah-Jerusalem)?

THE SECOND WIFE -- THE HOUSE OF JUDAH (aka AHOLIBAH=JERUSALEM)

Hosea, Jeremiah and other prophets give us this information. The prophets make it clear that Judah (aka **Aholibah**-Jerusalem) is also a harlot:

...backsliding Israel...has played the harlot...And **her treacherous sister Judah** saw it...yet her treacherous sister Judah (aka Aholibah-Jerusalem) **feared not, but went and played the harlot also**. And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, said Yahweh. [Jeremiah 3:8 & 10]

And the prophet makes it clear that Yahweh still had a controversy with Judah (aka **Aholibah**-Jerusalem):

Yahweh hath also a controversy with Judah, And because the princes of Judah are culpable...The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water. Yahweh will pour out His wrath upon them and their fenced cities will be taken...Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof. (Hosea 5:10; 8:14; 12:2)

However, because Yahweh has found some good in Judah:

Hosea 6:4 ...O Judah, what shall I do unto you? **For your goodness is** as a morning cloud, and as the early dew it goes away. It is a fleeting and sporadic good that **comes and goes like the morning dew**.

Nevertheless, because of His mercy Yahweh promises to preserve at least a portion of Judah:

But I will have mercy upon the house of Judah, and will save them by Yahweh their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. Judah yet rules with Yahweh, and is faithful with the saints. [Hosea 1:7; 11:12b]

The Apostle Paul describes this long-suffering relationship between Yahweh and the house of Judah as follows:

Yahweh, willing to show His wrath, and to make His power known, endured with much long-suffering the vessels of wrath (the unbelieving portion of the house of Judah, see Ho.5:10) fitted to destruction: (Rom.9:22)

This final destruction of the harlot wife **Aholibah** foreshadowed by Hosea was foretold by Daniel (9:26-27),

repeated in expanded form by Yahshua in the Olivet Discourse (Matt.24 & 25, Mark 13 and Luke 21), mentioned by Paul and described in great detail by John in Revelation.

But the sin of the nation of Judah (southern kingdom) was also punished along with Israel (northern kingdom):

Hosea 5:5 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; ***Judah also shall fall with them.*** 5:12 Therefore *will I be* unto Ephraim as a moth, and to the house of Judah as rottenness. 13 When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound. 14 For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue.

The author of II Kings gives us an excellent summary account of these events: (We provide key portions of those events here. The reader is encouraged to read the full account in II Kings.)

18:9 And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it. 10 And at the end of three years they took it: *even* in the sixth year of Hezekiah, that *is* the ninth year of Hoshea king of Israel, Samaria was taken. 11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: 12 Because they obeyed not the voice of Yahweh their God (He divorced and put Israel away), but transgressed his covenant (their marriage vows), and all that Moses the servant of Yahweh commanded, and would not hear *them*, nor do *them*. 13 Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. 18:17 And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they

came and stood by the conduit of the upper pool, which *is* in the highway of the fuller's field.

19:30 And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. 31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of Yahweh shall do this. 32 Therefore thus said Yahweh concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. 33 By the way that he came, by the same shall he return, and shall not come into this city, said Yahweh. 34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake. 35 And it came to pass that night, that the angel of Yahweh went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses. 36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

REVIEWING THE FACTS

We have now learned from this study that Yahweh Married Israel. His betrothal of Israel is recorded in Exodus 6 as delivered to Israel by Moses from Yahweh:

Exodus 6:6 Wherefore say unto the children of Israel, I *am* Yahweh, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: 7 And I will take you to me for a people, and I will be to you a God (and husband-Jer.31:32): and ye shall know that I *am* Yahweh your God, which brings you out from under the burdens of the Egyptians. 8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* Yahweh.

And the marriage ceremony is recorded in Exodus 19 as delivered by Moses and accepted by the people of Israel:

Exodus 19:3 And Moses went up unto God, and Yahweh called unto him out of the mountain, saying, Thus shall you say to the house of Jacob, and tell the children of Israel; 4 Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself. 5 Now therefore, if ye will obey my voice indeed, and keep my (marriage) covenant, then ye shall be a peculiar treasure unto me above all people (what a wife is to her husband): for all the earth *is* mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which you shall speak unto the children of Israel. 7 And Moses came and called for the elders of the people, and laid before their faces all these words which Yahweh commanded him. 8 And all the people answered together, and said, All that Yahweh hath spoken **we** will **do**. And Moses returned the words of the people unto Yahweh.

The marriage mother (Israel) is in reality two sisters [Ez.23] Aholah-Samaria and Aholibah-Jerusalem. Both sisters were harlots. After a long time Yahweh gave the eldest sister (Aholah) a bill of divorce and set her aside into Assyria and the nations. The descendants of the divorced wife lost their identity as Israel(ites) and thus were then know as goyim-gentiles. But they were promised that the time would come when they would again be known as the people, the sons of God. (Hosea 1:10)

The youngest sister, **Aholibah**, was severely disciplined (Assyria and Babylon) by Yahweh for her on again off again harlotry, **but she remained married to Yahweh** with the promise that Yahweh had set a harvest for her descendants along with the descendants of Aholah. [Hosea 6:11] Many years later Yahshua (Yah=God - Shua=who saves) was born out of this marriage to the virgin Mary of the house of David-Judah.(Luke 1:27ff)

THE DAYS OF HARVEST

In His time, the last days [Heb.1:1-2] of the Mosaic Marriage Covenant, Yahshua declared that the time for the great harvest prophesied by Hosea and Amos and the reunion of descendants of Aholah and Aholibah prophesied by Hosea, Amos and Ezekiel was now to take place:

Then said he unto his disciples, the harvest truly *is* plenteous, but the laborers *are* few; 38 Pray ye therefore Yahweh of the harvest, that he will send forth laborers into his harvest. (Matthew 9:37)

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. 13:39 The enemy that sowed them is the devil; the harvest is the end of the age (of Yahweh's marriage to Aholibah); and the reapers are the messengers. (Matthew 13:30)

But when the fruit is brought forth, immediately he puts in the sickle, because the harvest is come. (Mark 4:29)

Therefore said he unto them, the harvest truly *is* great, but the laborers *are* few: pray ye therefore Yahweh of the harvest, that he would send forth laborers into his harvest. (Luke 10:2)

And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in your sickle, and reap: for the time is come for you to reap; for the harvest of the earth is ripe. (Revelation 14:15)

Earlier in this presentation, we told you that Yahweh's law provides two methods of dealing with a harlot. We have shown you how Yahweh applied the method found in Deut. 24:1-4 to the wife **Aholah**. According to this, we may suspect that He might apply the other lawful method of dealing with an unfaithful wife to His wife **Aholibah** who3was **also a harlot but never divorced**. The prophets

tell us that **Aholibah** was an adulteress. Lev. 20:10 provides (commands) that “**the adulteress shall be put to death.**”

THE DEATH OF THE HARLOT AHOLIBAH aka JERUSALEM

The Olivet Discourse [Matt.24 & 25; Mark 13; & Luke 21] and the Revelation given by Yahshua spell out the details of this death sentence upon the harlot-adulteress, **Aholibah**. The Apostle John apparently did not include a section on the Olivet Discourse in his gospel because Yahshua commanded him to write of these things in much more detail in the Revelation.

The book of Revelation which was written around 66 AD describes in gory and vivid detail the “death” of this younger whore, Jerusalem. The Scripture nowhere states that Yahweh gave this sister (wife) a divorce and by the same token there is no bill of divorcement provided in Scripture by Yahweh. Unfortunately many commentators on Revelation have erroneously stated that Revelation was God’s divorce of Israel. That simply is not true. However, the Scripture certainly provides a vivid description of the “stoning” and “burning” *death* of this particular whore, **Aholibah** aka Jerusalem. (Rev. 17 & 18) 17:1b states, “Come hither; I will show unto you the judgment (according to the law) of the great whore that sits upon many waters.... The woman sitting on the scarlet colored beast (vs3) is Jerusalem and the scarlet colored beast is the Roman Empire. Vs. 5 & 6 describe this woman (whore) Mystery Babylon (Note, Peter also calls Jerusalem “Babylon” in I Peter 5:13) as being “drunk with the blood of the saints, and with the blood of the martyrs of Jesus. Only the Jews of Jerusalem could be so described.

This rebellious whore, **Aholibah** aka Jerusalem, arose and slew her husband with the declaration “we have no God but Caesar”. In doing this she used (“rode”) the scarlet colored beast to do the dastardly deed and thus Roman soldiers actually crucified YAH-shua. Following that terrible deed she (Jews of Jerusalem) persecuted even unto death the followers of Yahshua and continued to “ride the beast” by bringing Roman persecution and even death upon the first century Christians. This “riding of the beast” by the Jews eventually led to them being hated and destroyed by Rome. Vs 16ff states:

....These (the 10 kings of the Roman Empire, vs.12–13) shall hate the whore (Jerusalem), and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. 17 For God (Yahweh) hath put in their hearts to FULFIL HIS WILL...UNTIL THE WORDS (law and prophets) OF GOD (Yahweh) SHALL BE FULFILLED. 18 And the woman (whore) which you saw is that great city” (Jerusalem),...Ch.18:2 continues, “Babylon (Jerusalem)...is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird....4 Come out of her (Jerusalem, the whore), my people (the saints [followers of Yahshua] at Jerusalem), that you be not partakers of her sins, and that ye receive not of her plagues... v. 7 for she (Jerusalem, the whore) said in her heart, I sit a queen, and am no widow and shall see no sorrow. Therefore shall her plagues (the four horsemen of Rev. 6) come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her....21 and a mighty angel took up a STONE like a great millstone,...saying , Thus with violence shall that great city Babylon (Jerusalem) be thrown down,...24 and in her (The whore, Jerusalem) was found the blood of prophets, and of saints, and of all that were slain upon the earth. Ch.19:...Salvation, and glory, and honour, and power, unto the Lord (Yahweh) our God; 2 For true and righteous are His judgments: for He hath judged (according to the law of Yahweh) the great whore (His younger wife, **Aholibah**), which did corrupt the earth with her fornication, AND

HATH AVENGED THE BLOOD OF HIS SERVANTS (Yahshua, the prophets, the saints) AT HER HAND.”

Much more could be said but I think the above adequately makes the point that the destruction of the harlot (mystery Babylon) in Rev.16:18 - 19:2 is Yahweh's final judgment upon His harlot wife, the unrepentant, unbelievers of the house of Judah-Jerusalem-Aholibah.

Peter describes these same events very graphically in 2 Peter 3:4-13. Many have erroneously thought that Peter was describing another event because of the statement concerning a new heaven and a new earth, wherein dwells righteousness” made by Peter (II Peter 3:13).

Without going into great detail at this time, Peter, like John [Rev.21] is not speaking about a physical new heaven and new earth as most have believed. Rather he is using the allegorical apocalyptic language of the Old Testament to describe the destruction of the old (Mosaic) covenant and the completed inauguration of the New Covenant which occurred shortly after Peter's death in the first century with the destruction of the whore as described above. For an example of this language, as used by the Old Testament prophets, see Daniel 8:10ff. There “the host of heaven” is certainly a reference to the temple and the marriage covenant people, especially the priesthood in Jerusalem. Surely no one could think that the “little horn” (Antiochus Epiphanies) could literally reach to “heaven”. The same language is used by Isaiah when he prophesied “the new heaven and the new earth”. (Is.65:17 and 66:22 etc.)

It should be noted that “the old heaven” is the Mosaic marriage covenant with its temple, priesthood, and all that goes with it while the old earth is the land of promise of the old Mosaic Marriage Covenant. The “new heaven” is the bride of Christ (Rev.21ff) and the land of promise of the new

(Christian) Marriage Covenant with the chaste virgin, the bride of Yahshua [Hos.2:19-20; 2Cor 11:2; Rev.21:9 - 22:7].

To see the grand climax of this, the greatest love story ever told, we must turn to the New Covenant in the blood of Jesus Christ as recorded in what we call the New Testament. Unfortunately, it is also the most misunderstood love story ever written.

Because of time and space restraints, we will only refer to one New Testament passage of Scripture:

Romans 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he lives? 2 For the woman which hath an husband is bound by the law to *her* husband so long as he lives; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while *her* husband lives, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. 4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God. 5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. 6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter. 25 ...through Jesus Christ our Lord.

A careful examination of several New Testament commentaries may reveal that this particular passage of Scripture may be one of the most misunderstood passages in the entire New Testament. In the above passage of Scripture the apostle Paul is not simply and inadvertently digressing into a simplistic little discussion of marriage and divorce. He is describing the grand climax of the greatest love story

ever told. Yahweh's love for Israel and the method He used (death of Yah) to provide redemption for the nation Israel.

The reader should understand that Paul is writing to both Jew and Gentile Christians in Rome. Although the passage is applicable to both groups of Christians, our main concern here is its applicability to the Jewish Christians (believing remnant of the house of Judah, to see a discussion of its applicability to the Gentiles see the chapter about Yahweh's Love for the house of Israel.)

Paul begins this portion of his letter to the Christians at Rome with the parenthetical declaration that he is speaking to those "that know the law". It should be understood without discussion that the group of Christians which would know the law are the Jews not the Gentiles. Paul does this to alert the Christians in Rome that they will need a certain minimal understanding of the law of marriage, divorce, and re-marriage in order to follow his explanation of redemption at this point. The Jews that knew the law would understand how this information would apply to them and they could help the house of Israel Gentiles understand how it applied to them.

As we continue let the reader be very alert and remember that Yahweh had divorced the house of Israel [Jer.3:8] and scattered them among the Gentiles [Ho.9:17 et al.], but, even while doing that He had vowed that some day in the future the day would come when He would betroth (within a new marriage covenant) the exiled and dispersed [Jn.7:35] house of Israel unto Himself, i.e. He would marry them again. In so doing Yahweh caused a dilemma that only the death of Yah could remedy!

In the meantime He had remained married to the other "treacherous sister" who was also a "harlot" [Jer.3:8]. This caused a dilemma of another kind. The purpose of the continuation of this marriage was to insure that Yahweh's son Yahshua, Yah en-fleshed in the body of a man, true God

True man, would be born. For it was only through Yah(shua'a) death and resurrection that the two dilemmas could be resolved.

Yah die? Impossible you say! Don't be to sure. All Christians believe that Jesus Christ is God, Yah, en-fleshed in a human body, who died on the cross. Jesus Christ's Hebrew name is Yah(shua), the God who saves. The long awaited day had finally arrived!

Now let us see how Paul applies the law of marriage, divorce and re-marriage to the greatest love story ever told!

Paul states that, "the law has dominion over a man as long as he lives". Paul was not writing about just any man here but the man Yah(shua). Then Paul writes, "...for the woman is bound by the law as long as her husband lives". Once again, Paul is not writing about just any woman here, he is writing about Israel who entered into marriage covenant with Yah(weh) at Sinai. Next Paul states "but if the husband be dead, she is released from the law of her husband", i.e. when Yah(shua) died; Israel, Yah's wife was released from the law of the Mosaic marriage covenant.

Now dear reader be very, very alert for now Paul begins to apply what he has just stated in verses 1 & 2 to the house of Israel scattered among the Gentiles and essentially one with them (i.e. the Gentiles were now possessed by the house of Israel [Amos 9:11-12]. Paul continues, "So then if, while her (house of Israel, now know as Gentiles) husband (Yah[weh]) lives she be married to another man (Assyrian gods) she shall be called and adulteress".

Now here is were Paul expects his readers to have a certain working knowledge of the law of marriage, divorce, and remarriage, i.e. Paul expects his readers to know, as we pointed out above, a man who has divorced his wife because she has committed adultery cannot take that wife back to

become his wife again without becoming an adulterer himself. Therefore, Yah could not take His divorced wife, the house of Israel, back unto Himself without becoming an adulterer Himself. Yah would not, indeed could not, become an adulterer, therefore, if Yah was going to betroth and remarry the house of Israel; He must become a man, Yah(shua) and die in order that Israel could be released from the marriage law that began at Sinai.

The other dilemma was that the still married house of Judah (the Jews) already had a husband, Yah(weh). The solution to this dilemma was exactly the same as that already described above for the divorced house of Israel. Yah, the current husband of the house of Judah, must die. Paul acknowledged the second dilemma when he stated, “the woman (sister Judah) which has a husband (Yah) is bound by the law to her (**Aholibah**) husband (Yah) as long as He lives”. Then Paul described the event that would bring complete resolution to both seeming impossible dilemmas. When “the husband” (Yah[shua]) died, the wife; Aholibah, the house of Judah, would also be released from the marriage law that was consummated at Mt. Sinai.

THE NEW WIFE -- THE BRIDE OF CHRIST

Therefore, Paul continues, “Wherefore my brothers (family in Christ), you are become dead (i.e. been released from) the law by the (dead) body of Christ (Yah[shua]) **THAT YOU SHOULD BE MARRIED TO ANOTHER, TO HIM THAT IS RAISED FROM THE DEAD**, that we should bring forth fruit [Matt. 21: 43 et al.] unto Yahweh. ...now we are released from the law ... wherein we were held; that we should serve in the newness of the spirit...through Jesus Christ (Yahshua) our Lord.” Thus both contentious and adulterous sisters were now released from

the “marriage contract that had originated at Sinai so that they, restored to virginal status, were now free to become the virgin bride, without spot or blemish, of the bridegroom, the resurrected Christ, Yahshua!!!

The balance of the New Testament (covenant) provides us with the remaining details of this incredible love story. Yahweh’s love for His chosen wife (Israel as the ekklesia) and the price (all that He had, Matt.13:44) **He willingly paid for her redemption!!!!**

...the kingdom of heaven is like unto treasure (Israel) hid in a field (the world); the which when a man (Yah) has found, he hides (Israel, scattered into the nations), and for joy thereof goes (the incarnation) and sells (the cross) all that he hath, and buys (redemption) that field (the world, in order to possess the treasure, the whole house of Israel = the Christian church).

3

For the love of Israel -- Aholah

Have you wondered how the idea of heaven got into the Christian view? Genesis 1-2 informs us that in the beginning Elohim (God) created man, woman, and placed them in the Garden of Eden, which seems to be part of earth. Thus it appears that man was created to live on earth not in heaven.

Based on the Biblical record it does appear that man was created to live on the earth. However, Yahweh gave man a choice. Adam (the first man) made the wrong choice. He chose “the knowledge of good and evil” over Yahweh. As a result of that willfully disobedient choice man fell (“died”) from his relationship with Yahweh. In response to this disobedience, Yahweh cursed the woman, the earth and the adversary (lustful Adam as serpent), and put Adam and Eve out of the garden.

Elohim (the God head, 3 in 1) did not want man to continue to live in the garden “**lest he put forth his hand, and take also of the tree of life, and eat, and live forever**” in his fallen state (Gen. 3:22). Contrary to popular opinion, we learn from this verse that man, even in his perfect state in the garden **could not have lived forever** without putting “forth his hand, and take[ing] also of the tree of life, and eat[ing], and live[ing] forever”. Thus Yahweh drove them from the garden and placed a guard at the gate (Gen.3:24) “to keep the way of the tree of life” to prevent man’s access to the tree of

life, thus the physical death process, **without access to the tree of life**, took over and Adam and Eve eventually died physically outside the garden apart from the tree of life because their relationship with God had been broken in the garden at the time of their act of disobedience (Gen.2:17).

At this point we should note that when Yahweh cursed the serpent, He slipped in a hint of a promise of complete destruction of the adversary and redemption (restoration to fellowship with God through new birth and resurrection life) for mankind. We now know that Jesus Christ came to provide that redemption by the sacrifice He made for us on the cross and the complete “regeneration” in His resurrection and ours. The new life (birth from above, Jn.3:16, et al. at our resurrection, 1Cor.15, et al.) as a result of His Parousia.

As time passed, Yahweh developed His plan of redemption. First the “ark of salvation” at the time of Noah’s (actually Yahweh’s) flood (Gen.7-9) **when all were destroyed EXCEPT** for Noah and his family who were saved from the flood (Yahweh’s wrathful judgment, 2Pet.3:6) by taking refuge in the “ark of salvation”. As we now know, these events were a foreshadowing of even greater things to come.

The next big event on Yahweh’s scheduled redemption was the Covenant that Yahweh established (“cut”) with Abram (Gen.12-17). **All other events of redemption were to be developed within the context of this covenant of grace.**

Through Abram, Yahweh would select and build a family that would be His witnesses [Is.43:10-12; 44:8] throughout all ages. Through Abram, who’s name Yahweh changed to Abraham when Yahweh “cut” the covenant, Yahweh promised a physical land (Gen.12:5-7). However, from the New Testament we learn that Abraham understood this promise of a physical land to be just a shadow (Col.2:17; Heb.8:5, 10:1) of a very different spiritual land (city) to come:

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For **he looked for A CITY** which hath foundations, **whose builder and maker is God...** These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. **For they that say such things declare plainly that they seek a country** (land). And truly, if they had been mindful of that *country* (land) from whence they came out (Canaan), they might have had opportunity to have returned. But now they desire **a better country** (land), that is, **AN HEAVENLY** (city-country): wherefore God is not ashamed to be called their God: for he hath prepared for them **A CITY** (the new Jerusalem of the new covenant). (Hebrews 11:8-16, emphasis and comments added here and in all following quotes where such exist)

But you are come (first century Christians) **unto mount Zion, and unto the CITY of the living God, THE HEAVENLY Jerusalem**, and to an innumerable company of angels (human messengers, see next verse), To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of **THE NEW COVENANT**, and to the blood of sprinkling, that speaks better things than *that of* Abel. See that ye refuse not him (Jesus Christ) that speaks. For if they escaped not who refused him (Moses) that spoke on earth, much more *shall not we escape*, if we turn away from him that *speaks* from heaven (at the parousia of Jesus Christ): Whose voice then shook the land: but now he has promised, saying, Yet once more I shake not the land only, but also heaven (the Mosaic temple, etc.). And this shaking, Yet once more, signified the removing of those things that are shaken (all things pertaining to the temple, etc.), as of things that are made (by human hands), that those things which cannot be shaken (made by Yahweh's hands, not shadows but realities) may remain. 28 **Wherefore we RECEIVING a kingdom which cannot be moved**, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

(Hebrews 12:22-28, note **the author of Hebrews states they were receiving [present tense] a kingdom there, then in that first century, not something that would come 2000 + years later**)

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. 13 Let us go forth therefore unto him without the camp, bearing his reproach. 14 For here have we no continuing city, but **WE SEEK ONE TO COME** (which came in the first century with the Parousia of Jesus Christ). (Hebrews 13:12-14)

Many years later (long after Abraham had died) Yahweh, through the prophet Nathan speaking (prophesying) unto King David, made a specific promise of the spiritual land (2 Samuel 7:10) that Abraham was anticipating in his day. Please note the incredibly interesting statement that Yahweh made through the prophet Nathan (2Sam.7:9) to David, King over Israel, after Yahweh had cut “off all your (David’s) enemies...and made you (David) a great name:

Moreover I will appoint a (new) **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... (2Sam.7:10)

What is Nathan talking about here? Remember that Israel is already a great nation in the land of Canaan and David is a great King when Yahweh makes this promise. **Another land (place) for Israel?** Look at the description of this new land that Yahweh is going to provide. Can this be any land but the heavenly land that Abraham anticipated that Israel would occupy after the resurrection at the last day of the Mosaic Marriage Covenant (John 6:39-44, 54; 11:24; 12:48), in the first century?

Very little, if anything is said about this spiritual land until the pre-exilic (Assyrian) and exilic prophets begin to speak. These prophets had considerable to say about this spiritual land that had long been anticipated by Abraham and others, which was specifically identified and promised through the

prophet Nathan unto King David. When these prophets promise the house of Israel that they will occupy “**their own land**” (Ez.37:21, et al.) they are not talking about a restoration into the land of Canaan. They are defining the land promised in 2Sam. 7:10! Look at the one that is going to fulfill this prophecy of the “land”:

And as since the time that I commanded judges *to be* over my people Israel, and have caused you to rest from all your enemies. Also Yahweh tells you that he will make you a house. And when your days be fulfilled, and you shall sleep with your fathers, **I will set up your seed after you**, which shall proceed out of your bowels, **and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever.** I (Yahweh) will be his father, and he (Yahshua) shall be my son. If he commits iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before you. And your house and **your kingdom shall be established for ever before you: your throne shall be established for ever.** According to all these words, and according to all this vision, so did Nathan speak unto David. Then went King David in, and sat before Yahweh, and he said, who *am* I, O Lord GOD? And what *is* my house, that you hast brought me hitherto? And this was yet a small thing in your sight, O Lord GOD; but **you hast spoken also of your servant's house for a great while to come.** And *is* this the manner of man, O Lord GOD? (2 Samuel 7:11-19 AV)

This promise to David, sometimes called the “Davidic Covenant” is not just a prophecy about David’s son Solomon as many erroneously think, **it is a clear and certain promise about the kingdom of the future Messiah that would come from David** (Lu.1:30-33), and David clearly understood it that way for he said unto Yahweh, “**you have spoken also of the servant’s house for a great while to come”**”.

The fulfillment of this incredible prophecy started in the first century when Jesus Christ purchased His “possession”, was consummated with the “redemption of the purchased possession” (Eph.1:14b) which Peter tells us was “ready to be revealed in the last time” (1Pet.1:5) which was “at hand” in that first century (1Pet.4:7) which occurred at the Parousia of Jesus Christ in 70AD (Matt.24:3; 2Pet.3:1-13 [note esp. the use of the word parousia in vs.4]; et al.) and continues in the present age.

Now let us turn to the prophets to see and understand their use of the term “**their own land**”. The first [in Biblical order] of these prophets is Isaiah:

For Yahweh will have mercy on Jacob, and **will yet choose** Israel, and set them in **THEIR OWN LAND**: and the *strangers shall be **joined with them, and they shall ***cleave to the house of Jacob. (Isaiah 14:1)

***strangers**, Strong’s 1616 ger {gare} or (fully) geyr (gare) from 1481; TWOT - 330a; n m

1) sojourner

1a) a temporary inhabitant, a newcomer lacking inherited rights

1b) of foreigners in Israel, though conceded rights

****joined with them**, Strong’s 5596 caphach {saw-fakh’} or saphach (Isaiah 3:17) {saw-fakh’} a primitive root; TWOT - 1532,1534; v

1) to join, attach to, join together 1a) (Qal) to join, attach to

1b) (Niph) to attach oneself 1c) (Piel) joining (participle)

1d) (Pual) to be joined together, hold oneself together

1e) (Hithp) to join oneself

*****cleave unto...**, Strong’s 3867 lavah {law-vaw’} a primitive root; TWOT - 1087,1088; v

1) to join, be joined 1a) (Qal) to join, be joined, attend 1b)

(Niph) to join oneself to, be joined unto

But, Yahweh lives, which brought up and which led **the seed** of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in **THEIR OWN LAND**. (Jeremiah 23:8)

And I will bring them out from the people, and gather them from the countries, and will bring them to **THEIR OWN LAND**, and feed them upon the mountains of Israel (not the land of Canaan, but the land where the house of Israel now lives) by the rivers, and in all the inhabited places of the country. (Ezekiel 34:13)

And say unto them, Thus, said the Lord 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**: (Ezekiel 37:21)

Then shall they know that I *am* Yahweh their God, which caused them to be led into captivity among the Gentiles: but I have gathered them unto **THEIR OWN LAND**, and have left none of them any more there (in their exile brought about by the Assyrian captivity, the fact that Yahweh states that He had “left none of them any more there” is proof that this was not the return from Babylon as some mistakenly think. Possibly a million or more Jews did not return from Babylon, while only about 50,000 returned, Ezekiel 39:28).

These verses cited above **are not references to a return to the promised land of Canaan as most commentators have erroneously assumed.** The house of Israel did not receive a promise that they would be returned to the land of Canaan as did the house of Judah, who was told that they would be given the opportunity to return after 70 years in the Babylonian captivity. **The house of Israel, instead, received the promise that they would be gathered into the Messiah, into a land of their own! They did not return to Canaan** after the Babylonian captivity as nearly all commentators have erroneously asserted because of their mistaken notion that the northern tribes, the house of Israel, also returned to the land of Canaan, as did the Jews, the house of Judah. (This has been well documented by this author in other works)

As we can see from the verses cited above, Isaiah, Jeremiah and Ezekiel each specifically refer to the “**THEIR OWN LAND**” first defined by the prophet Nathan. At this point it should

be noted that this “land” under consideration here is referred to several more times by Isaiah and Ezekiel under the appellations “the land” and “their land” [see Is. 27:13, 28:25, 34:27, 57:13, & 60:21, and Ez. 11:17, 20:38 & 42, 36:10, & 39:26].

However, there are other prophets that speak to the timing of arrival and implications of this “land”. We will now see what some of these prophets said.

As far as the pre-exilic “house of Israel” is concerned Hosea was probably the most important. In Jer. 31:32, **Yahweh** states that He “**was a husband unto**” Israel. The context of this passage clearly defines that in this statement Yahweh was describing His relationship with the house of Judah and the house of Israel (two different entities, see Ez.23) under the Mosaic Marriage Covenant. It is also clear from this context that the Mosaic Marriage Covenant was going to **end** for both houses (Judah & Israel), **each at a different time**; the house of Israel by divorce [Jer.3:8] in the 8th cent. BC (see Hosea, et. al.); and the apostate house of Judah [the Jews] by being put to death by stoning [Le.22:21; Rev.16:21] and fire (burning) [Le.21:9; Rev.18:8] in 70AD, each according to the Lawful methods for dealing with an adulterous woman, and a new marriage covenant was going to be established in Jesus Christ the new bridegroom with the two houses (Judah & Israel) restored to *virginal status* to become the bride of Christ (Rom.7:4, et al.) and be reunited into one permanent house of Israel and given a new name [Is.62:2, 65:15]; the ekklesia [called out assembly named Christians, Acts 11:26, 15:23] and given a new land [2Sam.7:10 et al.]; into which the first century Christians entered at the resurrection of the body in 70AD.

Behold, the days come, said 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

(Yahweh) was **AN HUSBAND** unto them, said Yahweh: 33 But **THIS SHALL BE THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL** (note that within the new covenant the houses of Israel and Judah become a renewed [virginal], united house of Israel); After those days (the days of physical life on earth within the new covenant), said 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. 34 And they shall teach no more every man his neighbor, and every man his brother, saying, Know Yahweh: for they shall all know me, from the least of them unto the greatest of them, said Yahweh: for I will forgive their iniquity, and I will remember their sin no more (this is, resurrection life, the ultimate "REST" of Yahweh described in Heb.4:1-11 and proclaimed "OPENED" and ready for occupancy after the seven plagues were fulfilled during the destruction of Jerusalem in 70 AD [Rev.15:5-8, 16:17c]).

We break in here to call your attention to the fact that in the following verses Jeremiah makes it very, very clear that because Israel has been purchased, restored (virginal) and redeemed; Israel, although she is now called by a new name, will always be a nation, face to face, with Yahweh-Yahshua.

35. Thus said Yahweh, which gives the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divides the sea when the waves thereof roar; Yahweh of hosts *is* his name: 36 If those ordinances depart from before me, said Yahweh, *then* the seed of Israel also shall cease from being a nation before me for ever. 37 Thus said Yahweh; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, said Yahweh. 38 Behold, the days come, said Yahweh, that the city (Abraham's looked for city) shall be built to Yahweh from the tower of Hananeel unto the gate of the corner. 39 And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. 40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, *shall be* holy unto Yahweh; it shall not be plucked up, nor thrown down any more for ever [2Sam.7:10]. (Jeremiah 31:31-40, emphasis and comments added)

In addition to the information in this passage which we have already discussed above, a careful examination of this passage will show us that Jeremiah's declaration is connected with the "city" [vs.38] that Jeremiah identified Ezekiel's valley of dry bones [Ez.37:1-14] by the reference to the "whole valley of the dead bodies" [vs.40a] and Nathan's prophecy [2Sam.7:10] by the reference to Israel in the new covenant "shall be holy unto Yahweh; it (Israel) shall not be plucked up (removed), nor thrown down ("afflicted by their enemies no more") any more for ever [vs.40b].

In Jeremiah 3:8, Yahweh declares that He had given the backsliding house of Israel a "bill of divorce" and had put her (house of Israel) away (i.e. out of the promised and received physical land of Canaan into the Assyrian captivity [Diaspora]). However, the context makes it clear, that Yahweh had not given the house of Judah a bill of divorce even though the house of Israel's "treacherous sister Judah feared not, but went and played the harlot also" [Jer.3:7-11].

There is a great deal more pertinent information in Jeremiah; however, present time and space constraint require that we only examine the following items:

And it shall come to pass, when ye be multiplied and increased in the land (Assyrian), in those days, said Yahweh, they shall say no more, The ark of the covenant of Yahweh: neither shall it come to mind: neither shall they remember it; neither shall they visit [it]; neither shall [that] be done any more. 17 At that time they shall call Jerusalem the throne of Yahweh; and all the nations shall be gathered unto it (clearly Messianic), to the name of Yahweh, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. 18 In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land (the spiritual land promised in 2Sam.7:10) that I have given for an inheritance unto your fathers. 19 But I said, how shall I put you among the children, and give you a pleasant land, a goodly heritage of the hosts of nations? And I said, you

shall call me, My father [Hosea 2:16]; and shall not turn away from me. (Jeremiah 3:16)

In the above passage of Scripture, Jeremiah makes some very interesting statements for Yahweh.

- In reference to the Assyrian exile, he states that the house of Israel will multiply and increase [vs.16a, see also Hosea 1:10] in the land (of the Assyrian relocation, Halah, Habor, Hara, along the river Gozan, and in cities of the Medes 2Ki.17:6, 18:11; 2Chr.5:26).
- Jeremiah states that during that time of exile (divorced from Yahweh) the house of Israel will forget all about the Ark of the Covenant and will no longer think about it or visit it [vs.16b]. However, the time will come when the house of Israel “shall call Jerusalem the throne of Yahweh; and all the nations (Gentiles) will be gathered into it (this is a clear reference to the new Jerusalem) ...neither shall they walk any more after the imagination of their evil heart (this is a definite reference to life within the new covenant in the blood of Christ).
- Jeremiah states that within the new covenant (not after the Babylonian captivity as some think) the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers [vs.18]. “The land” that Jeremiah refers to here **is not** the land of Canaan (as many have mistakenly assumed) but it is **the “new land”** of 2Sam. 7:10 et al.

It should also be noted here that Jeremiah is prophesying these things about the house of Israel that was taken into the Assyrian exile (Diaspora) nearly a 100 years before he spoke and wrote these words. At the time of this prophecy the house of Judah (the Jews) were still in Jerusalem, but as Jeremiah has already stated in Jer.1:13-16 this is about to undergo drastic change.

Finally, Jeremiah reveals a conundrum that Yahweh described to him [vs.19] and then declares that these events will take place when [vs.19] Israel “shall call me (Yahweh-Yahshua) my father; and shall not turn away from me” (see Rom.8:15 and Gal.4:6 to see how Paul declares that this had been fulfilled). “Truly in Yahweh-Yahshua is the salvation of Israel” [Jer.3:23b].

As we continue our study of this spiritual “**land**” we now turn to the prophet Hosea. Hosea was one of the first and probably the most important of the pre-exilic (Assyrian exile by divorce) prophets because he is the prophet that Yahweh chose to preserve the “bill of divorce” [Jer.3:8] that Yahweh had given to the house of Israel but not to the house of Judah.

Yahweh’s law sets forth two methods of dealing with harlots (we will only discuss one here, see Aholibah for the other one). We see from Scripture that Yahweh binds Himself by His law. Duet. 24: 1-4 states that a husband, whose wife finds “no favor in his eyes, because he hath found some uncleanness in her”, may (A) “**write her a bill of divorce, and (B) give it in her hand, and (C) send her out of his house.**”

Hosea, Amos, Isaiah, Jeremiah, Ezekiel and the other prophets tell us that Yahweh dealt very severely with the harlot wife, Aholah (Samaria-the house of Israel, Ez.23). Because she (the house of Israel, His wife) found no favor in His (Yahweh, her husband) eyes because of her uncleanness **He** (Yahweh) **wrote her a bill of divorce, put it in her hand by the prophet Hosea, and put her out of His house** (the home that Yahweh brought Israel to after their marriage, the promised physical land of Canaan). This ended the relationship they (Yahweh and the house of Israel) had in the Mosaic Marriage Covenant, **BUT NOT THE PROMISES CONTAINED IN THE IRREVOCABLE ABRAHAMIC COVENANT. Aholah who had sometimes** (see Eph.2:11-13) **been in the marriage covenant was now dismissed** (divorced) **and gone** (put out) **from the Mosaic Marriage Covenant. She had lost her former husband’s identity and the intimate**

relationship with Yahweh which had been consummated in the Mosaic Marriage Covenant; (the betrothal, Ex.6:1-8, esp vss.7-8; the marriage, 19:1-11, esp. vs. 4-5 & 8).

Moving beyond the “marriage” and “divorce,” **Yahweh gave some very interesting and eternally important promises to the house of Israel through the prophet Hosea.** *It should also be noted here that these promises were not made to the house of Judah!* But only to the Israel of the Assyrian exile, (Diaspora) which included the 10 tribed northern kingdom and many of Benjamin and Judah. By the time the Assyrians had finished with Israel only Jerusalem (the capitol city of the house of Judah) was left [2Kings 17:18, 18:13 & 17, 19:30-31, 20:6]. With limited exception, most notably in Ezekiel, from this point on until the coming of the Messiah the Biblical narrative deals almost exclusively with the remnant of Judah in Jerusalem [2Kings 19:30-31]. Please remember that 2 Kings was most likely written by Ezra after the house of Judah (Jews, see Josephus, The Antiquities of the Jews, Book XI, Ch.1; 3, esp. par.10; 4, esp. par.3; 5, esp. par.2 and the end of par.7) returned from Babylon.

Then (with the coming of the Messiah, Gen.49:10) shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head (Jesus Christ, remember the first century Christian chant was “we have no King but Jesus”), and they shall come up out of the land (the Roman Empire): for great *shall be* the day of Jezreel (In this application Jezreel means the harvest, to occur in the latter days of the Mosaic Marriage Covenant, see harvest below). (Hosea 1:11)

For the children of Israel shall abide many days (actually about 750 yrs.) without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without teraphim*:(a description of the days beginning in c. 721 BC unto c. 30 AD) 5 Afterward (after the many days) shall the children of Israel return unto (not to the land of Canaan but to Yahweh through Yahshua), and seek Yahweh their God, and David their king; and shall fear Yahweh and his goodness in THE LATTER DAYS (of the Mosaic Marriage Covenant which was still intact with the house of Judah; 30 - 70AD). (Hosea 3:4-5)

My people are destroyed for lack of knowledge: because you hast rejected knowledge, I will also reject you, that you shall be no priest to me: seeing you hast forgotten the law of your God, I will also forget your children. (Hosea 4:6)

Come, and let us return unto YAHWEH (notice, the return here is clearly stated "unto Yahweh" not to the land of Canaan): for He hath torn, and He will heal us; He hath smitten, and He will bind us up. 2 **After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.** 3 Then shall we know *if* we follow on to know Yahweh: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth (a cryptic reference to Pentecost). 10 I have seen a horrible thing in the house of Israel: there *is* the whoredom of Ephraim, **Israel is defiled.** 11 Also, O Judah, he has set a harvest for you, when I returned the captivity of my people. (Hosea 6:1-11)

There is an incredible statement recorded in verse 11 above that we need to stop and take a very careful look at. Yahweh, here speaking through Hosea, tells us exactly when the house of Israel, exiled by divorce [Jer.3:8] from the Mosaic Marriage Covenant [Ex.6:2-8; 19:3d-8] and cast out [Ho.9:17] of the land of Canaan by the wrath of Yahweh [Hosea 13:11b] will be released [Ho.2:19-23; 13:14; 14:1-2 & 4-9; Rom.7:1-5] from that captivity and be permitted to return [Ho.2:4-5] unto Yahweh. Yahweh tells them that when the harvest occurs in Judah [see verses below] they will be released from captivity among the Gentiles [Ho.8:8; Acts 15:14-19] and be permitted to return (as Gentiles) unto Yahweh (through Yahshua).

Then said he unto his disciples, **The HARVEST** truly *is* plenteous, but the laborers *are* few; 38 Pray ye therefore **the Lord of the HARVEST**, that He will send forth laborers (fishers of men Jer.16:16; Ez.47:10; Matt.4:19; Mk.1:17) into **His HARVEST**. (Matthew 9:37)

Therefore said he unto them, **The HARVEST** truly *is* great, but the laborers *are* few: pray ye therefore **the Lord of the HARVEST**, that He would send forth laborers (fishers of men Jer.16:16; ez.47:10; Matt.4:19; Mk.1:17) into **His HARVEST**. (Luke 10:2)

Let both grow together until the **HARVEST**: and in the time of **HARVEST** I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. 39 The enemy that sowed them is the devil; the **HARVEST** is the end of the age (Mosaic Marriage Covenant age); and the reapers are the messengers. (Matthew 13:30)

But when the fruit is brought forth, immediately he puts in the sickle, because the **HARVEST** is come. (Mark 4:29)

Say not ye, There are yet four months, and *then* cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields (of the land); for they are white already to **HARVEST**. (John 4:35)

And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in your sickle, and **reap: for the time is come for you to reap; for the HARVEST of the land is ripe.** (Revelation 14:15)

After having deviated briefly to see the reality of the **HARVEST**, now, we shall return to our study of Hosea.

Israel is swallowed up (taken into exilic captivity): **now shall they be among the Gentiles** as a vessel wherein *is* no pleasure. 9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers. 14 For Israel has forgotten his Maker, and builds temples... (Hosea 8:8-9, & 14)

They shall not dwell in Yahweh's land (the promised Canaan land); but Ephraim shall return to Egypt (symbol of captivity), and they shall eat unclean in Assyria (place of exilic captivity). 15 All their wickedness in Gilgal: for there I hated them: for the wickedness of their doings I **will drive them out of mine house** (the promised Canaan land), I will love them no more: all their princes *are* revolvers. 17 My **God will cast them away, because they did not hearken unto him: and**

they shall be wanderers among the nations (as “not His people,” therefore, as **Gentiles**). (Hosea 9:3, & 15-17)

And Ephraim *is* as an heifer *that is* taught, *and* loves to tread out *the grain*; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, *and* Jacob shall break his clods. 12 Sow to yourselves in righteousness (found only in Jesus Christ), reap in *the* mercy (of Yahweh); break up your fallow ground: for **it is time to seek Yahweh, until he come** (as Jesus Christ the Messiah) **and rain righteousness** (only found in Christ) **upon you** (the work of Jesus Christ from the cross to the parousia in 70AD and on into the present and future, Hosea 10:11).

How shall I give you up, Ephraim? *How* shall I deliver you, Israel? How shall I make you as Admah? *How* shall I set you as Zeboim? Mine heart is turned within Me, My repentings are kindled together. (All pronouns here refer to Yahweh, Hosea 11:8)

Yet I *am* Yahweh your God from the land of Egypt, and you shalt know no god but me: **for there is no savior beside me**. 9 O Israel, you hast destroyed yourself; but **in me is your help**. 10 I **will be your king**: where is any other that may save you in all your cities? And your judges of whom you said, Give me a king and princes? 14 I **will ransom** (the work of the Messiah, Matt.13:46, 20:28; Mr.10:45; Acts 20:28; Eph.1:14; 1Cor. 6:20, 7:23; 1Tim.2:6; 2Pet.2:1) **them from the power of the grave** [resurrection]; I **will redeem** [Lu.1:68; Ga.3:13; Col.1:4; Ti.2:14; Rev.5:9, 14:3-4] **them from death** (salvation through resurrection [Lu.21:28; Rom.8:23; 1Cor.1:30; Eph.1:7-14, 4:30; Heb.9:12 & 15] into the “land” (that Nathan and other prophets promised the redeemed): O death, I will be your plagues; O grave, I will be your destruction (victory over death, 1Cor.15): repentance shall be hid from mine eyes. (Hosea 13:4)

O (house of) **Israel** (Yahweh's divorced former wife), **return unto Yahweh your God** (husband); for you hast fallen by your iniquity (sin of adultery-harlotry). 2 Take with you **words** [Jesus, John 1:1], and **turn to Yahweh: say unto Him, take away all iniquity** (which He did on the cross), **and receive us graciously** (grace): so will we (house of Israel) render the calves (sacrifice of praise, Heb.13:15) of our lips. 4. I (Yahweh) will heal their backsliding, I (Yahweh) will love them (house of Israel) freely: for mine (Yahweh) anger is turned away from them (house of Israel, an

incredibly vivid description of GRACE). 5 I (Yahweh) will be as the dew unto (house of) Israel (Israel with her new husband within the new marriage covenant): she shall grow as the lily, and cast forth her roots as Lebanon. 6 Her branches shall spread, and her beauty shall be as **the olive tree**, and her smell as Lebanon. 7 **They** that dwell under her shadow (the descendants of the house of Israel) **shall return**; they shall revive as the corn, and grow as the vine (John:1-8): the scent thereof *shall be* as the wine of Lebanon. 8 Ephraim (gentile Christians) *shall say*, What have I to do any more with idols? I have heard *him*, and observed him: I *am* like a green fir tree. **From me is your fruit found** [Matt. 21:43]. 9 Who *is* wise, and he shall understand these *things* [Dan.12:10]? Prudent and he shall know them? For the ways of Yahweh *are* right, and the just shall walk in them: but the transgressors shall fall therein. (Hosea 14:1-9)

For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim: 5 **Afterward shall the children of Israel return, and seek Yahweh their God, and David their king; and shall fear Yahweh and his goodness** (grace in Yahshua) **in the latter days** (of the Mosaic Marriage Covenant). (Hosea 3:4)

In that day will I raise up the tabernacle of David that is fallen (restoration of Israel by reuniting the house of Israel [N.T. "Gentiles"] with the house of Judah [Jews] in the Messiah, Ez.37:15-28), and close up the breaches (end the breach between Judah and Israel) thereof; and I will raise up his ruins, and **I will build it** (a united kingdom) as in the days of old: 12 That they (Israel) may **POSSESS** the remnant of Edom, and of **ALL THE GENTILES**, which are called by my name, said **Yahweh that doeth this**. 13 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. 14 **And I will bring again the captivity of my people of Israel, and they shall build** the waste (empty i.e. new) 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. 15 **And I will plant them upon their (own) land, and they shall no**

more be pulled up out of their (own) land [see 2Sam.7:10] **which I have given them**, said Yahweh your God. (Amos 9:11-15)

I will surely assemble, O Jacob, all of you; **I will surely gather the remnant of** (the house of) **Israel**; **I will put them together** 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*. 13 The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and **their king** (Jesus Christ) shall pass before them and Yahweh on the head of them. (Micah 2:12)

But **in the last days** (of the Mosaic Marriage Covenant) **it shall come to pass, that the mountain** (kingdom) **of the house of Yahweh** (N.T. kingdom of God) **shall be established in the top of** (above, over) **the mountains** (great kingdoms)[Is.2:2; Dan.2:44-45; 7:27-28], and it shall be exalted above the hills (lesser kingdoms); **and people shall flow unto it.** 2 **And many Gentiles shall come**, and say, Come, and let us go up to the mountain (kingdom) of Yahweh, and to the house of the God of Jacob; and He will teach us [Jn.6:45, 14:26] of his ways, and we will walk in his paths: for the law shall go forth of Zion (mountain/kingdom of Yahweh/heaven, Matt.3:22' 6:33 et.al.), and the word of Yahweh from (new) Jerusalem (heavenly Jerusalem, Heb.12:22; Rev.3:12, 21:2). 3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. 4 But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of Yahweh of hosts hath spoken *it*. 5 *For all people will walk every one in the name of his god*, and **we will walk in the name of Yahweh our God for ever and ever** (Yahweh's plan, our goal for life in the earthy division of the kingdom). 6 **In that day, said Yahweh, will I assemble her that halted** (house of Judah), **and I will gather her that is driven out, and her that I have afflicted** (house of Israel); 7 **And I will make her that halted** (house of Judah) **a remnant** [see Matt.21:43 & Rom.10:5], and **her that was cast far off** (the house of Israel) **a strong nation** [see Matt.21:43]: **and Yahweh shall reign over them** (Christian Israel, Gal.6:16) **in mount Zion** (the mountain/kingdom of Yahweh) from

henceforth, even for ever. 8. And you, O tower of the flock (Judah), the strong hold of the daughter of Zion, unto you shall it (the kingdom) come, even the first dominion; the kingdom (N.C. of God-heaven) shall come to the daughter of Jerusalem (house of Judah-Jews, and then go to the Gentiles). (Micah 4:1, Acts, et. al.)

We have omitted one portion of Hosea until this time because we think that Hosea provided a cryptic summary of all the things demonstrated above relative to the re-gathering of the house of Israel in the passage we are now going to examine:

Therefore, behold, I will allure her (house of Israel), and bring her into the wilderness (the long exile from the 8th cent. BC until the 1st cent. AD), and speak comfortably unto her. 15 And I will give her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. 16 And it shall be at that day (the day of return to Yahweh through Yahshua), said Yahweh, *that* you shall call me Ishi (Human, Yahweh in human flesh, i.e. Jesus Christ, the son of man; the son of Yahweh); and shall call me no more Baali (husband). 17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. 18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. 19 And I will **BETROTH** (2Cor.11:2; Jn.3:29; Rev.21:2, 9 22:17) you unto me for ever; yea, I will **BETROTH** you unto me in righteousness (Acts 17:13; Rom.1:16-17,3:21-26, 5:21, 9:30), and in judgment (Jn.5:22 & 27, 9:39, 16:8;2Cor.5:10 1Pet. 4:7), and in loving-kindness (Eph.2:7; Ti.1:4), and in mercies (Lu.1:50, 72, 78; Acts 13:34; Ro.9:15, 11:30; Eph.2:4; Ti.3:5; 1Pet.1:3, 2:10). 20 I will even **BETROTH** you unto me in faithfulness (1Cor.1:9, 10:13, 7:25; 1Th.5:24; 2Th.3:3; Eph.1:1; Col.1:2; 2Tim.2:2): and you shall know Yahweh. 21 And it shall come to pass in that day (day of salvation, Is.49:8; 2Cor.6:2), I will hear, said Yahweh, I will hear the heavens, and they shall hear the earth; 22 and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel (the harvest call). 23 And I will **SOW HER UNTO ME** in the earth; and I will have mercy upon her

that had not obtained mercy; and I will say to *them which had become* not my people, You are my people; and they shall say, *You are my God* (Ro.9:25-26; 1Pet. 2:10). (Hosea 2:14-19)

In the above passage, Yahweh instructed the house of Israel, in exile, that the day would come when He would again betroth the house of Israel unto Himself. Now this promise created an incredible dilemma for Yahweh (of course He knew what He was going to do to overcome that dilemma before He ever gave that promise to the house of Israel, for additional information about this see the chapter about “Aholibah”).

The law, to which Yahweh bound Himself in the Mosaic Marriage Covenant, is very specific about forbidding a husband to remarry a wife who has been divorced as a harlot lest he become an adulterer.

When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him **write her a bill of divorcement**, and **give it in her hand**, and **send her out of his house**. 2 And when she is departed out of his house, she may go and be another man's *wife*. 3 And *if* the latter husband hate her, and write her a bill of divorcement, and gives *it* in her hand, and sends her out of his house; or if the latter husband die, which took her *to be* his wife; 4 **Her former husband**, which sent her away, **may not take her again to be his wife**, after that she is defiled; for that *is* abomination before Yahweh: and you shall not cause the land to sin, which Yahweh your God gives you *for* an inheritance. (Deuteronomy 24:1-3)

Dear ones do you now see the conundrum? In Hosea 2:19-20 **Yahweh has promised the house of Israel**, not the house of Judah as they were still “married”, **that He would betroth them unto Him again**. But, according to the law that bound Yahweh and Israel within the marriage covenant entered into at Sinai; *Yahweh the “former husband” could not take His divorced wife, the house of Israel* [Jer.3:8], *back because she had become “defiled” by the Assyrians et al.* **Yahweh had a**

incredible plan in mind to bring about the “buying back” [Ho.3:2a, 1Cor.6:20, 7:23, also see the reference list “redeem” above], **“restoration” and “salvation” of His beloved** [Ho.11:1 & 8, et al.] **Israel.**

To see the grand climax of this, the greatest love story ever told, we must turn to the New Covenant in the blood of Jesus Christ as recorded in what we call the New Testament. Unfortunately, it is also the most misunderstood love story ever written. The New Testament, therefore, is a complete description the fulfillment of the eschatology of Israel.

Because of time and space restraints, we will only refer to one New Testament passage of Scripture:

Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man (Yahshua) as long as he lives? 2 For **the woman (Aholibah) which hath an husband (Yahweh) is bound by the law to her husband (Yahweh) so long as he lives; but if the husband (Yahweh) be dead, she is released from the law of her husband (Yahweh).** 3 **So then if, while her (Aholah) husband (Yahweh) lives, she (Aholah is divorced and) be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law;** so that she is no adulteress, though she be married to another man. 4 Wherefore, my brethren, you also are become dead to the law by the (dead) body of Christ; that ye should be married to another, even to him (Jesus Christ) who is raised from the dead, that we should bring forth fruit unto God [Matt.21:43]. 5 For when we were in the flesh, the pathologies of sins, which were by the law, did work in our members to bring forth fruit unto death. 6 But **now we are delivered from the law,** that (the marriage covenant law) being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter. 25 ...through Jesus Christ our Lord. (Romans 7:1)

A careful examination of several New Testament commentaries my reveal that this particular passage of Scripture may be one of the most misunderstood passages in

the entire New Testament. In the above passage of Scripture the apostle Paul is not simply and inadvertently digressing into a simplistic little discussion of physical human marriage and divorce. He is describing the grand climax of the greatest love story ever told. Yahweh's love for Israel and the method He used (death of Yahweh) to provide redemption for the nation Israel.

The reader should understand that Paul is writing to both Jew and Gentile Christians in Rome. Although the passage is applicable to both groups of Christians, we will only discuss its applicability to the Gentile Christians here (to see a discussion of its applicability to the Jews, see the chapter about "Aholibah").

Paul begins this portion of his letter to the Christians at Rome with the parenthetical declaration that he is speaking to those "that know the law". It should be understood, without discussion, that the group of Christians which would know the law are the Jews not the Gentiles. Paul does this to alert the Christians in Rome that they will need a certain minimal understanding of the law of marriage, divorce, and re-marriage (Lev. 20:2,10; & Deut. 24:1-4) in order to follow his explanation of redemption at this point. The Jews that knew the law would understand how this information would apply to them and they could help the house of Israel Gentiles understand how it applied to them.

As we continue let the reader be very alert and remember that Yahweh had divorced the house of Israel [Jer.3:8] and scattered them among the Gentiles [Ho.9:17 et al.], but, even while doing that He had vowed that some day in the future the day would come when He would betroth, within a new marriage covenant, the exiled and dispersed [Jn.7:35] house of Israel unto Himself, i.e. He would marry them again. In so doing

Yahweh caused a dilemma that only the death of Yahweh could remedy!

Yahweh die? Impossible you say! Don't be to sure. All Christians believe that Jesus Christ is God, Yahweh, en-fleshed in a human body, who died on the cross. Jesus Christ's Hebrew name is Yah(shua), the God who saves. The long awaited day had finally arrived!

Now let us see how Paul applies the law of marriage, divorce and re-marriage to the greatest love story ever told!

Paul states that, "the law has dominion over a man as long as he lives". Paul was not writing about just any man here but the man Yah(shua). Then Paul writes, "for the woman is bound by the law as long as her husband lives". Once again, Paul is not writing about just any woman here, he is writing about Israel who entered into marriage covenant with Yah(weh) at Sinai. Next Paul states "but if the husband be dead, she is released from the law of her husband", i.e. when Yah(shua) died; Israel, Yahweh's wife was released from the law of the Mosaic Marriage Covenant.

Now dear reader be very, very alert for now Paul begins to apply what he has just stated in verses 1 & 2 to the house of Israel scattered among the Gentiles and essentially one with them (i.e. the Gentiles were now possessed within the house of Israel [Amos 9:11-12, et. al.]. Paul continues, "So then if, while her (house of Israel, now know as Gentiles) husband (Yah[weh]) lives she be married to another man (Assyrians) she shall be called and adulteress".

Now here is were Paul expects his readers to have a certain working knowledge of the law of marriage, divorce, and remarriage, i.e. Paul expects his readers to know, as we pointed out above, a man who has divorced his wife because she has committed adultery cannot take that wife back to become his wife again without becoming an adulterer

himself. Therefore, Yahweh could not take His divorced wife, the house of Israel, back unto Himself without becoming an adulterer Himself. Yahweh would not, indeed could not, become an adulterer, therefore, if Yahweh was going to betroth and re-marry the house of Israel; He must become a man, Yah(shua) and die in order that Israel could be released from the marriage law that began at Sinai.

Paul continues, “Wherefore my brothers (family in Christ), you are become dead (i.e. been released from) the law by the (dead) body of Christ (Yah[shua]) **THAT YOU SHOULD BE MARRIED TO ANOTHER, TO HIM THAT IS RAISED FROM THE DEAD**, that we should bring forth fruit [Matt. 21:43 et al.] unto Yahweh. ...now we are released from the law ... wherein we were held; that we should serve in the newness of the spirit...through Jesus Christ (Yahshua) our Lord.”

The balance of the New Testament (covenant) provides us with the remaining details of this incredible love story. Yahweh’s love for His chosen wife and the price He willingly paid for her redemption!!!!

...the kingdom of heaven is like unto treasure (Israel) hid in a field (Egypt=the world); the which when a man (Yahweh) has found *it* (the treasure in Egypt), he hides *it* (in the nations), and for joy thereof goes and sells all that he hath (gives His life), and buys (redeems) that field (the world, *in order to possess the treasure - the whole house of Israel, i. e. the church!*) (Matthew 13:44)

4

AHOLIBAH:

A HARLOT WIFE DESTINED TO DESTRUCTION

There has been a great deal of unnecessary debate about whom or what is MYSTERY BABYLON, THE GREAT MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH (land). The debate arose and has been sustained because far too many Christians have neither known nor understood the Old Testament. The Old Testament tells us very clearly exactly who the MYSTERY HARLOT is and why she is to be destroyed in the manner given in Revelation. In this section we will demonstrate from the Old Testament and confirm from the New Testament that **MYSTERY BABYLON, THE GREAT MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH (land) is none other than “Aholibah”** (Jerusalem, EZ.23:4ff) **the harlot wife of God.**

TWO WIVES

Behold, the days come, said 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, said Yahweh.*** (Jeremiah 31:31-32, emphasis added here and in all following Scripture quotes)

In the above passage of Scripture Yahweh states that He was “an husband unto them” and identifies “them” (His wives) as the house of Israel (the northern kingdom) and the house of Judah (the southern kingdom). It is evident from this, that in some sense, Yahweh considered Himself to be **married to two wives**.

We can learn much more about these two wives from Ezekiel. In Ez.23 we read that these two wives were given names and described in more detail.

...**The word of Yahweh came** again unto me (Ezekiel), **saying**, Son of man, **there were two women, the daughters of one mother**. ...And the names of them *were* **Aholah** the elder, and **Aholibah** her sister: and **they were mine** (Yahweh's); ...Samaria is Aholah, and **Jerusalem Aholibah**,... (Ezekiel 1:1-4)

In the above passage of Scripture Yahweh has recorded the fact that He had two women and He “was a husband to them” (Jer.31:32c). These two wives were “the daughters of one mother,” i. e. Israel whom **Yahweh betrothed to Himself** while she was in Egypt:

And I (Yahweh) have also heard the groaning of **the children of Israel**, whom the Egyptians keep in bondage; and I have remembered my covenant (with Abraham, Isaac, and Jacob). Wherefore say unto the children of Israel, I *am* the LORD, and I **will bring you out** from under the burdens of the Egyptians, and I will rid you out of their bondage, and I **will redeem you with a stretched out arm, and with great judgments**: And I **will take you to me for a people, and I will be to you a God**: and ye shall know that I *am* the LORD your God, which brings you out from under the burdens of the Egyptians. And I **will bring you in unto the land, concerning which I did swear to give it to Abraham, to Isaac, and to Jacob**; and I will give it you for an heritage: I *am* Yahweh. (Exodus 6:5-8 AV)

And **who became Yahweh's wife** at Mt. Sinai, with Moses as the mediator of that marriage covenant.

And Moses went up unto God, and Yahweh called unto him out of the mountain, saying, Thus shall you say to the house of Jacob, and **tell the children of Israel**; Ye have seen what I did unto the Egyptians, and **how I bare you on eagles' wings, and brought you unto myself**. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which you shall speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And **all the people answered** together, and said, All that the LORD hath spoken **we will do**. And Moses returned the words of the people unto the LORD. (Exodus 19:3-8 AV)

Many other Scriptures confirm that the “mother” referenced in Ezekiel 23:2 was “mother” Israel before she became the two “daughters,” Aholah and Aholibah, ***when the kingdom of Israel was rent from Solomon's heritage and became two kingdoms, Israel (Aholah), the northern kingdom and Judah (Aholibah), the southern kingdom.***

And **Yahweh was angry with Solomon**, because his heart was turned from Yahweh God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which Yahweh commanded. Wherefore Yahweh said unto Solomon, Forasmuch as this is done of you, and you hast not kept my covenant and my statutes, which I have commanded you, **I will surely forcibly take the kingdom (Israel) from you, and will give it to your servant**. Notwithstanding in your days I will not do it for David your father's sake: **but I will forcibly take it out of the hand of your son**. Howbeit I will not forcibly take away all the kingdom;

but will give one tribe (Benjamin) to your son for David my servant's sake, and for Jerusalem's sake which I have chosen. (1 Kings 11:9-13)

The identification that Yahweh gives to these two women in Ezekiel also confirms these facts. Samaria (Aholah) was the capital city of the northern kingdom of the house of Israel, and Jerusalem (Aholibah) was the capital city of the southern kingdom of the house of Judah (Jews).

Both Jeremiah and Ezekiel confirm the fact that both of the daughters who were His wives were harlots.

And **they** committed whoredoms in Egypt; **they** committed whoredoms in **their** youth: there were **their** breasts pressed, and there **they** bruised the teats of their virginity. (Ezekiel 1:3; see also Jer. 3 below)

After supplying a brief review of the information presented above, Ezekiel briefly turns his attention to Aholah.

And Aholah played the harlot when she was mine... Wherefore I have delivered her (Aholah) into the hand of her lovers, into the hand of the Assyrians, (Ezekiel 1:5; see also vss.6-10)

Yahweh here instructs that He had delivered Aholah (Samaria, c. 721 BC) into the hand of her lovers the Assyrians. The prophet Jeremiah, a contemporary of Ezekiel, describes that “deliverance” of Aholah in these words.

Yahweh said also unto me in the days of Josiah the king, have you seen *that* which **backsliding Israel** has done? She is gone up upon every high mountain and under every green tree, and there **hath played the harlot**. And I said after she had done all these *things*, Turn you unto me. But she returned not. ...And I saw, when for all the causes whereby **backsliding Israel committed adultery I had put her away, and given her a bill of divorce;**(Jer.3:6-8a)

From this passage, we learn that because of the uncleanness (harlotry) that her Husband Yahweh had found in His wife Aholah, Yahweh had given her **a bill of divorce** and had **put her away out of His land**. However, He kept His marriage relationship with Aholibah in spite of her harlotry.

And her treacherous sister Judah saw *it*...yet her treacherous sister **Judah** feared not, but went and **played the harlot also**. And it came to pass through the lightness of **her whoredom**, that she defiled the land, and **committed adultery** with stones and with stocks. And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, said the LORD. And the LORD said unto me, the backsliding Israel hath justified herself more than **treacherous Judah**. (Jeremiah 3:6-11 AV, emphasis added)

This continued marriage relationship with Aholibah becomes a very important factor in properly understanding the New Testament (the new marriage covenant, the record of the fulfillment of the eschatology of Israel).

Ezekiel expands upon Aholibah's adulterous affairs:

*And when her (Aholah's) **sister Aholibah** saw this, she **was more corrupt in her inordinate love than she (Aholah), and in her (Aholibah's) whoredoms more than her sister (Aholah) in her whoredoms***. She (Aholibah) doted upon the Assyrians *her* neighbors, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men. Then I saw that she was defiled, *that they took both one way*, And *that* she increased her whoredoms: for when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion, Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity: And as soon as she saw them with her eyes, she doted

upon them, and sent messengers unto them into Chaldea. **And the Babylonians came to her** (Aholibah) **into the bed of love, and they defiled her with their whoredom, and she was polluted with them**, and her mind was alienated from them. So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister (Aholah). Yet she (Aholibah) multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she (Aholibah) had played the harlot in the land of Egypt. For she (Aholibah) doted upon their paramours, whose flesh *is* as the flesh of asses, and whose issue *is like* the issue of horses. Thus you (Aholibah) called to remembrance the lewdness of your youth, in bruising your teats by the Egyptians for the paps of your youth. (Ezekiel 23:11-21)

Because of all this harlotry, Yahweh stated that He would “set my jealousy against” Aholibah and punish her very severely.

Therefore, O Aholibah, thus said the Lord GOD; Behold, I will raise up your lovers against you, from whom your mind is alienated, and **I will bring them against you on every side; The Babylonians, and all the Chaldeans**, Pekod, and Shoa, and Koa, *and* all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses. And they shall come against you with chariots, wagons, and wheels, and with an assembly of people, *which* shall set against you buckler and shield and helmet round about: and I will set judgment before them, and they shall judge you according to their judgments. And I will set my jealousy against you (Aholibah), and they shall deal furiously with you (Aholibah): they shall take away your nose and your ears; and your remnant shall fall by the sword: they shall take your sons and your daughters; and your residue (remnant) shall be devoured by the fire. They shall also strip you out of your clothes, and take away your fair jewels. Thus will I make your lewdness to cease from you, and your whoredom *brought* from the land of Egypt: so that you shall not lift up your eyes unto them, nor remember Egypt any

more. For thus said the Lord GOD; Behold, I will deliver you into the hand of *them* whom you hate, into the hand of *them* from whom your mind is alienated: And they shall deal with you hatefully, and shall take away all your labor, and shall leave you naked and bare: and the nakedness of your whoredoms shall be discovered, both your lewdness and your whoredoms. I will do these *things* unto you, because you hast gone a whoring after the heathen, *and* because you art polluted with their idols. You hast walked in the way of your sister; therefore will I give her cup into your hand. Thus said the Lord GOD; you shall drink of your sister's cup deep and large: you shall be laughed to scorn and had in derision; it contains much. You shall be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of your sister Samaria. You shall even drink it and suck *it* out, and you shall break the sherds thereof, and pluck off your own breasts: for I have spoken *it*, said the Lord GOD. Therefore thus said the Lord GOD; Because you hast forgotten me, and cast me behind your back, therefore bear you also your lewdness and your whoredoms. The LORD said moreover unto me; Son of man, wilt you judge Aholah and Aholibah? yea, declare unto them their abominations; That they have committed adultery, and blood *is* in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through *the fire*, to devour *them*. Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house. And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom you did wash yourself, painted your eyes, and decked yourself with ornaments, And sat upon a stately bed, and a table prepared before it, whereupon you hast set mine incense and mine oil. And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabean from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads. Then said I unto *her that was old* in

adulteries, Will they now commit whoredoms with her, and she *with them*? Yet they went in unto her, as they go in unto a woman that played the harlot: **so went they in unto Aholah and unto Aholibah, the lewd women.** (Ezekiel 23:22-45)

In the immediate context of this prophecy, it was fulfilled when the Babylonians sieged, sacked, and burned Jerusalem, destroyed the temple, and carried Jerusalem into the Babylonian captivity. In the greatest and fullest context it would be fulfilled in 70 AD. For after pronouncing this incredible punishment upon Aholibah, Ezekiel looks far into the future and declares another judgment to befall Aholibah.

For thus said the Lord GOD; I **will bring up a company (the Roman army)** upon them, and will give them to be removed and spoiled. **And the company** (the Roman army, especially the tenth legion) **shall stone them with stones,** (Rev.16:17-21) and dispatch them with their swords; (Rom.13:4) they shall slay their sons and their daughters, and burn up their houses **with fire** (Rev.17:16, 18:8). **Thus will I cause lewdness to cease out of the land that all women may be taught not to do after your lewdness.** And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I *am* the Lord GOD. (Ezekiel 23:46-49 AV)

The prophet Isaiah confirms that this is the correct understanding of this prophecy. Isaiah declares:

The vision of Isaiah the son of Amoz, which he saw **concerning Judah and Jerusalem** in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. (Isaiah 1:1 AV)

How is the faithful city (Jerusalem-Aholibah) become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. Your silver is become dross, your wine mixed with water: Your princes *are* rebellious, and companions of thieves: every one loves gifts, and follows after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

Therefore said the Lord, Yahweh of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies: And I will turn my hand upon you, and purely purge away your dross, and take away all your tin: **...And the destruction of the transgressors and of the sinners shall be together, and they that forsake Yahweh shall be consumed.** For they shall be ashamed of the oaks which you have desired and you shall be confounded for the gardens that ye have chosen (in Babylon). For you shall be as an oak whose leaf fades and as a garden that has no water. And the strong shall be as tow, and the maker of it as a spark, **and they shall both burn together, and none shall quench them.** (Isaiah 1:21-31 AV)

A careful and understanding student of Scripture will understand that Isaiah has looked far ahead into the future and is here making a prophecy about the final, 70 AD destruction and desolation of Jerusalem and the temple because in verses 26-27 Yahweh declares through Isaiah a great prophecy of redemption that could only occur in the Messiah:

And I will restore your judges as at the first, and your counselors as at the beginning: **afterward you shall be called, the city of righteousness, the faithful city. Zion shall be redeemed with judgment and her converts with righteousness.** (Isa.1:26-27)

In the light of the New Testament, this is surely a great prophecy of the city of righteousness sought by Abraham and described in Hebrews:

By faith Abraham...looked for **a city which hath foundations, whose builder and maker is God.**

...that is, a heavenly (city): wherefore God is not ashamed to be called their God: **for he hath prepared for them a city.** (Hebrews 11:9-10 & 16 AV)

The city whose builder and maker is God is the city of righteousness of Isaiah's prophecy for righteousness can come only through Jesus Christ, the author and provider of Righteousness. It is the heavenly city, the New Jerusalem which the author of Hebrews tells those first century Hebrew Christians that they had come to:

But you are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant,... (Hebrews 12:22-24 AV)

In the passage above from Hebrews, "mount Sion" is the author of Hebrews appellation for the kingdom of God (heaven), exactly the same as Isaiah's Zion is his appellation for the kingdom of God (heaven). Hebrews "the city of God...the heavenly Jerusalem" is exactly the same as Isaiah's "city of righteousness, the faithful city."

Isaiah calls the city of God, "the city of righteousness, and the faithful city." The author of Hebrews calls the city of God, "the heavenly Jerusalem, and the apostle John calls this "holy city" the "new Jerusalem" and declares that this city is "the bride of Christ." (Rev.21:2 & 9-10) These three all witness to the same fact.

Isaiah declares that the kingdom of God (Zion) "will be redeemed with judgment and her converts with righteousness." He also declares that at the same time the kingdom comes "the destruction of the transgressors of the marriage law and ...the sinners... that forsake Yahweh shall be consumed by fire." This is exactly what the New Testament declares was to happen at the time of the destruction of Jerusalem, the temple, and when the power of

the Jews was broken i.e. bound. History clearly and unequivocally declares that this did happen in 70 AD, just as prophesied.

The apostate house of Judah, (Jerusalem-Aholibah) was the great mystery Harlot of Revelation 17-19, this harlot rejected and killed her Messiah (husband) and was punished lawfully for her harlotry.

However, Isaiah declared the “Zion” would be redeemed and the apostle John tells us that this “redeemed Zion” would be the virgin bride of Christ, but Yahweh was already married to Aholibah, and she was tightly bound by that marriage law. How were the faithful of Jerusalem to become free from that marriage law so that they could become the bride of Christ?

In an incredible passage of Scripture in Romans 7, the apostle gives us the answer to our question:

Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he lives? For **the woman which has a husband** is bound by the law to *her* husband so long as he lives; **but if the husband be dead**, she is loosed from the law of *her* husband. So then if, while *her* husband lives, she be married to another man, she shall be called an adulteress: ***but if her husband be dead, she is free from that law***; so that she is no adulteress, though she be married to another man.

Wherefore, my brethren, ***you also are become dead to the law by the body of Christ; that you should be married to another, even to him who is raised from the dead***, that we should bring forth fruit unto God. For when we were in the flesh, the pathologies of sins, which were by the law, did work in our members to bring forth fruit unto death.

But now we are delivered from the law, that (the law) being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter. (Romans 7:1-6 AV)

What are the implications in this passage for the house of Judah, i. e. the first century Jews?

So now let's examine how it applied to the Jews of the first century to whom Paul wrote, "for I speak to them that know the law." The "brethren" in the Roman ekklesia who knew the law were undoubtedly Jewish believers in the Messiah. The "law" that He refers to in this passage is, of course, the law that was given to Israel by Yahweh through Moses, the Law by which Yahweh bound both Israel and Himself.

Paul addressed them in this manner in order to alert the "ekklesia" at Rome that the readers of this epistle would need a certain knowledge of that law in order to clearly understand what he was about to write to them.

Paul begins this portion of his epistle to the ekklesia at Rome with the statement brethren you know "how that the law has dominion over a man as long as he lives?" What man is Paul referring to in this statement? He is referring to the husband of verses 2-3.

It is clear from Exodus 19 that Yahweh and Israel were the principal players in the events that took place there at Sinai and that Moses was the mediator of that law (Gal.3:19). In Exodus 6:4-8, we see that Yahweh betrothed Israel to Himself while she was yet in Egypt. Exodus 19:3-8 then, is the record of the marriage ceremony whereby Yahweh and Israel became "one" in that marriage covenant mediated by Moses, for Yahweh has clearly stated to Israel that "your maker is your husband" (Isa.54:5), and "I was a husband to them" (Jer.31:32). Thus Yahweh and Israel were both bound by that "law."

Paul states, "that the law has dominion over a man as long as he lives." Therefore, the "man" in Paul's illustration is the husband of that Mosaic Marriage Covenant, i. e. Yahweh.

Thus Paul has effectually stated the Yahweh “is bound by the law as long as He lives.”

Dear readers, please do not reject this, but read on very carefully to see that surely it is true.

To those believers, Paul wrote, “For the woman which hath a husband.” The woman that Paul is referring to here is **the house of Judah** (the Jews) which **had remained married to Yahweh until the first century, when she had her husband killed on a Roman cross and she became a widow.** (Remember that the main body of Israel had been divorced by Yahweh in the 8th century BC [Jer.3:8])

The husband is, of course, Yahweh. With that in mind Paul continues, “the woman is bound by the law to *her* husband so long as he lives; **but if the husband be dead, she is loosed from the law of her husband.**” With the above identities in mind let us restate this: The house of Judah (the Jews) was bound by the law as long as Yahweh lived; but if Yahweh “be dead,” the house of Judah is **released** from the law, i. e. the former marriage covenant (the Mosaic law) of her husband, Yahweh.

Yahweh the God (husband) of Judah dead? How is this possible you demand? God can not die can He, you wonder? Well dear brothers and sisters ponder this. Yahshua (Jesus Christ) is God, right?

For in Him (Christ, vs.8) dwells all the fullness of the Godhead
(Father, Son, & Holy Spirit) in a (human) body. (Colossians 2:9)

All Christians **should** understand that Yahshua was the Word of Yahweh incarnate, the long awaited eschatological phenomena of all twelve tribes of Israel. In that sense, Yahweh died when Yahshua died on the cross. Please note that Paul stated, that when Yahweh-Yahshua (the husband) died

on that Roman cross the house of Judah (the wife who still had a husband) was “released from the law.” Then Paul continued, “Wherefore, my (Jewish) **brethren**, you (Jewish Christians) also **are become dead to the law by the** (dead) **body of Christ**; that you should be married to another, **even to him who is raised from the dead, that we should bring forth fruit unto God.**” In this portion of Scripture Paul clearly tells the Jewish brethren in the ekklesia at Rome that they were released from the Mosaic law by the dead “body of Christ,” and that this release from the Mosaic law thus enabled them “**to be married to another, even to him who is raised from the dead,**” i. e. **the risen Christ**. Thus it is very, very clear that the Jews are saved “married to another” in the same manner that anyone else (the house of Israel) is; by faith (trust) in the resurrected Christ. These Jews of faith are “the children of Israel with the house of Judah” who are put together with “the tribes of Israel his fellows” (Ez.37:19) which become one nation (Ez.37:22) under the greater son of David, the Shepherd king (Ez.37:24).

Thus Paul concludes, “But now we **are delivered from the law**...That we should serve in newness of spirit.” The “we,” in this verse, are the Christians of the new covenant house of Israel. The New covenant house of Israel is, of course, the one nation of prophecy (Ez.37:22; Matt. 21:34; 1Pet.2:9; et. al.) above. The “one body” of the New Testament (Gal.3:28; Rom.12:4-5; 1Cor.10:17, 12:12-13 &20; Eph.2:16, 4:4; Col.3:15, et. al.).

The Jews of the first century **that rejected their Messiah** also refused to believe that the Mosaic Law was completely fulfilled in the Messiah. They also failed to recognize that they had killed their true Messiah. That is why the great harlot of Revelation 17 is seen as a woman:

sit(ting) upon a scarlet colored beast,... was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls , having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead a name

written, MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE LAND...drunken with the blood of the saints, and with the blood of the martyrs of Jesus:...and the woman which you saw is that great city (Jerusalem)...and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird...for her sins have reached unto heaven, and Yahweh has remembered her iniquities...How much she has glorified herself, and lived deliciously,...for **she says** in her heart, *I sit a queen, and I am no widow, and shall see no sorrow.* (Rev.17:3-6 & 18; 18:5 & 7)

Which woman **had been** the harlot wife of Yahweh before she killed Him, says “that she is no widow.” She had rebelled and killed her husband (Yahweh-Yahshua) and refused to recognize it, continued to serve the law, refused to accept her release from the law, and claimed that she was not a widow. However, this “widow” was a horrible harlot and this “**whore was about to be stoned into desolation and made naked, her flesh eaten and burned with fire**” (Rev. 17:16).

Thus it is true, that *there was no salvation* for this whore but there was **no divorce either.** **The Revelation is not a divorce decree from Yahweh to the house of Judah. There is no need to divorce a harlot who is truly a widow,** even though she refused to recognize it, **and is about to be put to death according to the law of Leviticus 20:10.** The mode of death was stoning (Lev.20:1) for a common adulteress and burning by fire for a priest’s daughter (Lev. 21:9) who had become an adulteress (harlot). **As the apostate portion** of the house of Judah was both, she was stoned (Rev.16:21) and burned (Rev. 17:16, 18:8) according to prophecy by the Roman army who was Yahweh’s “minister...” that bore “the sword...an avenger to execute *His* wrath upon *those* that do (this great) evil. (Rom.13:4, see our book, The Last days Re-Visited, for a discussion of Romans 13 as an eschatological passage) The faithful remnant of Judah were united with the believing remnant from the house of Israel (Gentiles) in Yahshua within the new marriage covenant. Paul clearly

confirms that this is the correct understanding of this matter in his letter to the Galatians:

*Is the law then against the promises of God? God forbid: **for if there had been a law given which could have given life, verily righteousness should have been by the law.** But the scripture hath concluded all under sin, **that the promise by faith of Jesus Christ might be given to them that believe.** But before faith came, we (the Jews) were kept under the law, shut up unto the faith which should afterwards be revealed. **Wherefore the law was our (the Jews) schoolmaster to bring us unto Christ, that we might be justified by faith.** But after that faith is come, we (the Jews) are no longer under a schoolmaster. **For you (the Gentiles) are all the children of God by faith in Christ Jesus.** For as many of you as have been baptized into Christ have put on Christ. **There is neither Jew nor Greek,** there is neither bond nor free, there is neither male nor female: **for you are all one in Christ Jesus.** (Galatians 3:21-28 AV)*