

# A Brief History of Israel

By Lloyd Dale

In the following paragraphs we will endeavor to give the reader a brief, but accurate, history of Israel; beginning with the Exodus from Egypt.

After leaving Egypt [Ex.1-12] the Israelites (not Jews) wandered until they eventually came to Mt. Sinai [Ex.13-19:1]. At Mt. Sinai Yahweh added the Mosaic Marriage Covenant [Ex.19:2-8] to the Abrahamic Covenant [Gen.15, see also Gal.3:17]. The Marriage Law Covenant [Ex. 20 - Leviticus] was given by Yahweh and the people accepted their Marriage Covenant responsibilities [Ex.19:8, et al.].

Because of the first generation Israelites' (not Jews) rebellion, they were required to wander in the wilderness for 40 years [Nu.14:33, Numbers and Deuteronomy] before Yahweh permitted their descendants to enter the promised land of Canaan.

Upon entering the promised land they lived in a theocracy governed by the judges until during the days of Samuel, the last judge, they rebelled from King/Husband Yahweh and demanded a human king [1Sam.8:7]. Yahweh gave them a human king and warned them how life would be under their human king [1Sam.8:11-18].

Thus Saul became the first human king of Israel. He was a very unsatisfactory, self willed king and Yahweh told him he would be removed and replaced [1Sam. 13:13-14]. After several more years of Saul's disobedience, Samuel was instructed to anoint David as the future King of Israel [1Sam.16]. This was followed by several more years of Saul's insolent reign and several attempts on David's life.

Eventually Saul, seriously wounded in a battle with the Philistines, attempted suicide by falling on his own sword and was then finally killed by an Amalekite [1Sam.31; 2Sam. 1:10].

After mourning Saul's and Jonathan's deaths, David entreated Yahweh about going up to any of the cities of Judah [2Sam.2:2] and upon Yahweh's declaration, he went up to Hebron and the men of Hebron anointed him king over the tribe of Judah [2Sam.2:2-4, *those that were eventually to become know as the Jews*]. But Abner, captain of Saul's army, took Ishbosheth, Saul's son and made him king over Israel (the other 11 tribes, 2Sam.2:8-9). Whereupon, a great civil war, between Israel (the house of Saul) and Judah (the house of David) [2Sam.3:1] which lasted for seven and one half years [7 1/2 years, 2Sam.2:11] before David subjugated the other 11 tribes and brought them under his reign when the men of Israel (the other 11 tribes) anointed David king over Israel [11 tribes, 2Sam.5:3].

David then reigned for 33 more years over “**all Israel** (11 tribes) and (the tribe of) Judah” [2Sam.5:5; 1Ki.2:11]. Thus after 7 1/2 years of violence the two families or houses of Jacob/Israel were once again reunited into a great nation under their great king, David. After a glorious reign and a short time before his death, David chose his son Solomon to succeed him as king over Israel [1Kings 1:32-40].

Solomon reigned for 40 years over all Israel [12 tribes, 1Ki.11:42]. During most of this time his kingdom was well established [1Ki.2:12; 3:46] and his reign filled with glory including the building of the temple in Jerusalem. However, near the end of his reign, Solomon greatly displeased Yahweh by allowing his heart to be turned from Yahweh by his many pagan wives [1Ki.1-10]. Whereupon, Yahweh told Solomon that "He would surely rend (tear away) the kingdom of Israel from him and give it to his servant" [1Ki.11:11]. However, Yahweh also told Solomon that He "would not take all the kingdom from him" and that He would not complete that action during Solomon's lifetime because of Yahweh's commitment to David, but that He would leave one tribe (Benjamin) with his tribe (the tribe of Judah) [1Ki.11:12-13, 35].

After Solomon's death, his son Rehoboam, already king of Judah, went to Shechem expecting the other eleven (11) tribes of Israel to make him King [1Ki.12:1]. However, Rehoboam's taxing policies drove the 10 tribes away from him in a great tax revolt. Thus the nation of Israel was once again divided in a great civil strife which was destined to last for hundreds of years [1Ki.12:2-16]. Shortly after the ten tribes (the house of Israel) departed, Rehoboam sent a tax collector to Israel, but they killed him and made Jeroboam king over Israel [1Ki.12:18-20a]. Rehoboam, king of Judah, then established an army of 180,000 warriors to fight against the house of Israel and return the kingdom of Israel (11 tribes) to himself [1Ki.12:21]. However, Yahweh sent the prophet Shemaiah to Rehoboam to tell him that he could not go up and fight against Israel because **Yahweh had caused the division to occur** [1Ki.12:22-24].

At this point the reader should note that the 12 tribes of the **two families** of Jacob/Israel had divided along family lines into **two kingdoms**. Leah's descendant Rehoboam, of Judah's tribe, became the leader of the kingdom which Bible scholars call the southern kingdom and Jeroboam, a descendant of Rachel through Joseph and Ephraim, became the leader of what is commonly called the northern kingdom. However, it should be understood that the Bible does not so designate these two kingdoms. From this point on, until the tribes of Judah and Benjamin go into the Babylonian captivity and beyond, the Bible refers to the two kingdoms as the house of Judah (a.k.a. David, Jerusalem) and the house of Israel (a.k.a. Israel, **Ephraim**, Rachel, Joseph).

**A proper understanding of this great division is of great importance to the proper understanding of the Bible, especially Bible prophecy, from this point on.**

During his reign over Israel, Jeroboam caused the house of Israel to commit great idolatry [1Ki.12:25-14:16] and Israel continued in great rebellion against the house of Judah (i.e. the house of David); even during Israel's Diaspora until after the house of Judah returned from their captivity in Babylon [1Ki.12:19] and beyond. Circa 265 years after this great rift, just as He had promised [1Ki.14:15-16; cf. Lev.26:14-43; Deut.31:16-30], Yahweh made a "complete end to the kingdom of the house of Israel" [Hosea 1:4; 2Ki.17:6, 18, & 21-23; 2Ki.18:10-12] and that great nation including many persons from the tribes of Judah and Benjamin [2Ki.18:13] were taken into Assyria and dispersed (Diaspora, cf. John 7:35; 2Cor 9:9) and scattered among the Gentiles (Hosea 8:8; et al.).

However, making a “complete end to the kingdom of the house of Israel” does not mean that Yahweh made a complete end to the **people** of the house of Israel or that they were “assimilated into or with the Assyrians” as many erroneously teach. This is made very clear by Hosea 1. There Yahweh is speaking to the house of Israel [10 tribes, v. 4] about their soon coming Diaspora [v 5] through the prophet Hosea and He tells them that even in that utter Diaspora “...the number of the children of (the house of) Israel (10 tribes) shall be as the sand of the sea, which cannot be measured nor numbered”. In other words, Yahweh told them that even during their Diaspora they would prosper and multiple into a great multitude of people in fulfillment of Yahweh’s promise to Abraham [Gen.13:15-16] and Sarah [Gen.16:10]. The Jewish historian, Josephus, confirms that this is exactly what happened to the 10 tribes of the house of Israel by the time of the first century AD:

(...**for so many** are the tribes of Israelites [not Jews];)...[brackets in original, Antiquities of the Jews, Book XI, ch.IV, sec.7]

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

Essentially, only the tribe of Judah (which actually included some refugees from the other tribes, especially the tribes of Benjamin and Levi) remained in Jerusalem [2Ki.17:18, & 18:14-19:37]. The tribe of Judah (and the men of Israel with them) remained in the land of Judaea and in Jerusalem in a greatly fluctuating spiritual condition for ca. 128 years until they were eventually taken captive, because of their harlotry, and transported to Babylon in ca. 605-593 BC.

In ca. 536 BC, upon the decree of Cyrus, king of Persia, Zerubbabel led a relatively small group of the tribe of Judah (now called Jews, “an appellation given to them by their Babylonian captors” [Antiquities of the Jews, Book XI, ch.V, sec.7] back to Jerusalem and laid the foundation for the temple [Ezra 1-6]. Another, even smaller, group returned with Ezra ca. 458 BC and a still smaller group returned with Nehemiah ca. 444 BC. In all about 50,000 Jews, out of an estimated population of 1.5-2 million, returned to Jerusalem and Judaea and rebuilt the temple and the city "in troublous times" [Daniel 9:25].

Those Jews continued in Jerusalem, Judaea and surrounding areas and those of the tribe of Benjamin eventually expanded into Galilee as their population increased. Sometime during the ca. 440 years between the return from Babylon until the first century AD these Jews may have begun calling themselves “Israel” because they were all that remained of the total nation (12 tribes) of Israel in the Promise Land at that time. By the time of Jesus Christ they had grown in population to an estimated 3-4 million Jews while the 10 tribes (not Jews) that remained out of the land had grown to a number too great to count. (Antiquities of the Jews, Book XI, ch.V, sec.2).

Amos, like Hosea and Ezekiel, was a prophet to the house of Israel. He prophesied ca. 776-763 BC. He prophesied of the taking of the house of Israel into the Assyria captivity and their subsequent dispersion (scattering, Diaspora) among the Gentiles [Amos 9:8-9]. This prophesied Diaspora became a reality in c. 745-721 BC and is recorded in some detail in 2Kings 17-18, et al. as we have mentioned above. When Yahweh divorced [Jer.3:8; Is.50:1] the house of Israel and put them out of His land [2Ki.17:18; Ho.1:6, 8:8, et al.], He remained married to the house of Judah [Jer.3:8c-11; Is.54:1c] and the house of Judah remained (they were out for about 70 years during the Babylonian captivity) in the promised land of Canaan until Jesus Christ, their Messiah came, then the apostate Jews had Him crucified, and persecuted and killed his followers. As a result of those actions, the Jewish apostates were eventually destroyed along with their temple and their city in 70 AD. Those first century unbelieving Jews that were not destroyed were scattered and **were never given any promise of a return to the promised land of Canaan after that.**

Again, Amos prophesied that the kingdom of the house of Israel would be destroyed [Amos 9:8, see also Ho.1:4], the people taken from the land, dispersed and scattered among the Gentiles (into the nations, Diaspora) [Amos 9:9], **and that someday in the distant future** (c. 750 years later in the first century AD we now know according to Acts 15:13-19 and many other New Testament passages, see N. T. Wright, What Saint Paul really said, p 43, et al. for additional documentation) Yahweh would bring them out of the Diaspora among the Gentiles unto Himself through the Messiah, Yahshua.

Amos 9:14 is preceded by verses 9:11-13:

11. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: 12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this. 13 Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. (Amos 9:11-13)

Note that Amos states, "in that day". What day is Amos referring to? He is, of course, referring to the day of the salvation of Israel as James clearly explains to the men gathered at Jerusalem as recorded in Acts 15:13-18. Thus Amos is stating that in the day of the salvation of Israel Yahweh will "raise up the tabernacle of David that is fallen".

Now all careful and honest Bible students need to ask themselves the following questions:

1. What is the tabernacle (big tent) of David?
2. How is the tabernacle of David "fallen down"?
3. How does Yahweh "raise up" that tabernacle ("raise up David's ruins") and "close up the breaches thereof" ("build it as in the old days").
4. How did Yahweh "build it in the old days"?

Having asked these questions we must now answer them. According to the Biblical record, in ancient times as we have learned above, Yahweh built the "big tent of David"

by designating David as king of Israel and placing David on the throne and enabling him to bring the entire nation (all the tribes) of Israel under his rule. It took David 7 1/2 years to accomplish that [2Sam.5:5] but he did get it done and became the king of the total nation of Israel. Thus the total kingdom of Israel under his authority was David's "big tent" (tabernacle)!

David's "big tent" was "fallen down" and "ruined" when the nation of Israel was again divided into two nations after the death of David's son Solomon. However, the Bible teaches us that Yahweh said to David that he would have a son that would reign forever over Israel:

And David assembled all...Israel,... 2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: I *had* in mine heart to build an house of rest for the ark of the covenant of Yahweh, and for the footstool of our God, and had made ready for the building: 3 But God said unto me, Thou shalt not build an house for my name, because thou *have been* a man of war, and have shed blood. 4 Howbeit **Yahweh, God of Israel, chose me before all the house of my father to be king over Israel for ever**: for he hath chosen Judah [to be] the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make [me] king over all Israel: 5 And of all my sons,...He hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel. 6 And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him [to be] my son, and I will be his father. (1Chronicles 28:1)

Huram said moreover, Blessed [be] Yahweh, God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom. 13:4 And Abijah stood up upon mount Zemaraim, which [is] in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel; 5 Ought ye not to know that **Yahweh, God of Israel, gave the kingdom over Israel to David for ever**, [even] to him and to his sons by a covenant of salt? 21:7 Howbeit Yahweh would not destroy the house of David, because of the covenant that he had made with David, and as He promised to give a light to him and to his sons for ever. (2Chronicles 2:12, 13:4-5, 21:7)

As we can see from the Scriptures quoted above Yahweh did in fact tell David that He had given David "the kingdom over Israel forever". But as we have learned above, Israel had gone into captivity and dispersion among the Gentiles (the nations) by 721 BC. Just before Israel was taken into Assyria, Yahweh told her that "Israel shall abide many days without a king..."[Hosea 3:4a]. However, many years after they had been exiled from the promised land of Canaan, Yahweh told them, by the prophets, that He would make a new covenant with them [Jer.31:31-40], that covenant would be everlasting and would include the "sure mercies of David" [Is.55:3; Acts 13:34]. In other words it would be the fulfillment of His promise to David that He would reign forever over the house of Israel:

Incline your ear, and come unto me: hear, and your soul shall live; and I will make **an everlasting covenant** with you, [even] the sure mercies of David. (Isaiah 55:3, emphasis here and below)

Behold, the days come, saith Yahweh, that I will make **a new covenant** with the house of Israel, and with the house of Judah: (Jeremiah 31:31)

As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply **the seed of David** my servant,.... (Jeremiah 33:22)

There I will save my flock...and I will set up **one Shepherd** over them, and He shall feed them, *even my servant David*; He shall feed them, and He shall be **their Shepherd**. And I, Yahweh, will be their God and my servant David a prince among them; I Yahweh have spoken *it*. And I will make with them **a covenant of peace**,...Thus shall they know that I, Yahweh, *am* with them, and *that* they, *even the house of Israel*, *are* my people, saith Yahweh. And ye **my flock**, the flock of my pasture, are men, *and I am* your God, saith Yahweh. (Ezekiel 34:22-31, selected)

How did Yahweh plan to accomplish all that He had promised, indeed, how could He accomplish it after Israel had been dispersed and had been without a king for so long? By the prophets, He told Israel that He was going to accomplish it by bringing forth another son of David, a new branch of Israel that would experience the fulfillment of all these promises and through this new BRANCH the house of David would be greatly multiplied (expanded to all “families of the earth” Gen 12:2b-3).

Behold, the days come, saith the LORD, that **I will raise unto David a righteous Branch**, and a **King shall reign** and prosper, and shall execute judgment and justice in the earth. (Jeremiah 23:5)

In those days, and at that time, will **I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness** in the land. 16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this [is the name] wherewith she shall be called, **The LORD our righteousness (Jesus Christ)**. 17. For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel; Jeremiah 33:22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me. (Jeremiah 33:15)

Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they [are] men wondered at: for, behold, **I WILL BRING FORTH MY SERVANT THE BRANCH**. 6:12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold **the man (Jesus Christ) whose name [is] The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:** (Zechariah 3:8, cf. John 15:1-8; see also 1Peter 2:4a & 5; Eph.2:20-21)

The prophet Isaiah instructs us that the BRANCH will exist because:

unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of *his* government and peace *there shall be* no end, **upon the throne of David**, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. (Isaiah 9:6-7)

The New Testament informs us that that the new BRANCH OF ISRAEL was Jesus Christ:

The book of the generation of Jesus Christ, **the son of David**, the son of **Abraham**. (Matthew 1:1, emphasis added)

Now to **Abraham** and **his seed** were the promises made. He said not, and to seeds, as of many; but as of one, and to thy seed, **which is Christ**. (Galatians 3:16, emphasis added)

And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS. 32 He shall be great, and shall be called the Son of the Highest: and **the Lord God shall give unto him the throne of his father David: 33 and he shall reign over the house of Jacob for ever**; and of his kingdom there shall be no end. (Luke 1:30-33, emphasis added)

Thus Jesus Christ instructs us that He is the "vine" of Israel and everyone that abides and bears fruit in Him is a "branch of Israel".

I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every *branch* that bears fruit, he purgeth it, that it may bring forth more fruit. (John 15:1-2)

The prophet Isaiah described it this way:

Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. (Isaiah 60:21)

**The righteous people that Isaiah is speaking of are the Christians, it is they that will inherit the land that Yahweh promised to our fathers, Abraham, Isaac, Jacob/Israel, and David (2Sam 7:10). They are the "branch of His planting, the work of His hands, that He may be glorified" in us.**

**Of this righteous branch of Christians Paul wrote, "Now we (not the apostate Jews)...are the children of promise" (Gal 4:28, comment added, cf. 1Peter 2:9-10)**

Thus, the apostate Jew has been disinherited; now **Christ** and **all those Gentiles and Jews** that abide in Him, are the fulfillment of all these prophecies. As the reader should now see, the prophecy in Amos 9:14 has absolutely nothing to do with modern "Zionist Jews" that are making a totally false claim on Jerusalem and Judaea.

If the reader cares as much about Biblical truth as we hope you do, you will verify what we have written in this document by looking up all the references we have given you.

If you would like further verification and documentation of these matters please read our book The Olive Tree Mystery or our papers: "Yahweh's wives", "For the love of Israel", and the others. New material, as it comes available, may be ordered from the author.