



# THE COI THEOLOGICAL REVIEW

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## JESUS AND THE FOX "Politically Engaged?"



Doug Krieger  
Chair  
COI

During this political season here in the USA—as well as elsewhere around the globe—we have witnessed a near assassination of the Republican candidate for President; the resignation of the Democrat Party candidate; and general confusion we haven't seen for decades—especially disquieting are the events in the Middle East. Rapid and geo-political changes find us in uncertain waters and wondering: What next, when will the hammer drop? "Wars and rumors of wars" abound—"but the end is not yet!"

We hear that we've got to "tone down the rhetoric" – however, it seems we're addicted to bombastic slurs which only further the animosity between various factions of the population. And, in the midst of it all, what should be the posture of God's people as political leaders continue to pour fuel on this raging inferno? Name-calling has become a distorted art form of sorts; normally, God's people justify such bombast with: "Well, it's the truth . . . we may as well call it what he, she, it is and if the shoe fits, wear it!" Notwithstanding, we sense "*render unto Caesar what belongs to Caesar and unto God what belongs to God*" . . . just might mitigate our categorizations?

Recently, in a local fellowship among about 30 men, we found ourselves in some interesting "political territory" during Jesus' ministry where He set His face as a flint to journey from Galilee to Jerusalem. "Luke's travel narrative" commences in Luke 9:51 and brings Him to Jerusalem in Luke 19:47. Along the way there are scores of parables, healings, exorcisms, and commissions by Jesus to His disciples to preach the gospel. Just prior to the announcement "*when the time had come for Him (Jesus) to be received up*" (His crucifixion and resurrection and ascension—Luke 9:51), Jesus was about healing and casting out of demons around Galilee (Luke 8-9) . . . Jesus had sent out the 12 who "*went through the towns, preaching the gospel and healing everywhere*" (Luke 9:6). Jesus was on His mission . . . His time was almost up!

It is here we find the infamous Herod Antipas or Herod the Tetrarch, son of Herod the Great (the killer of babies), who held political jurisdiction over a "quarter" of the area around Galilee and a small area to the east of the Jordan River below Galilee. Herod Antipas (Antipas meaning "equal to his father") initially appears in Luke 3:1, 19 in reference to John the Baptist's rebuke of Herod Antipas' divorce from his first wife, Phasaelis, and marriage to Herodias, the wife of his brother Herod Phillip I—eventually, the Baptist's head was offered up as a reward when Herodias' daughter, Salome (wife now of Herod Antipas), performed a sensual dance in front of the Herod Antipas (who probably was drunk and promised her anything she wanted—which was the head of the imprisoned John the Baptist).

When the Tetrarch "*heard of all that was done by Him (Jesus) . . . he was perplexed, because it was said by some that John had risen from the dead, and by some that Elijah had appeared, and by others that one of the old prophets had risen again. Herod said, 'John I have beheaded, but who is this of whom I hear such things?' So he sought to see Him*" (Luke 9:7-9).

Well, we finally read in Luke that Herod Antipas finally saw Jesus during a visit in Jerusalem when Pontius Pilate found out that Jesus was under the political jurisdiction of Herod Antipas . . . "*Now when Herod saw Jesus, he was exceedingly glad; for he had desired for a long time to see Him, because he had heard many things about Him, and he hoped to see some miracle done by Him*" . . . the rest of Herod's disappointment and antics against Jesus can be found in Luke 23:6-12.

However, while Jesus was up in Herod's jurisdiction where Jesus was performing all these miracles, some Pharisees warned Jesus to leave the region because *"On that very day some Pharisees came, saying to Him, 'Get out and depart from here, for Herod wants to kill You.'"* (Luke 13:31). Whether these guys were sincerely caring for Jesus' physical wellbeing or not, the reply of Jesus to them was amazing because rarely, if ever, did Jesus address political leaders in such a way:

*"And He said to them, 'Go, tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I shall be perfected ('resurrected')' Nevertheless I must journey today, tomorrow, and the day following; for it cannot be that a prophet should perish outside of Jerusalem.'"* (Luke 13:32).

Then, from this pericope (a segment of Scripture) – and out of nowhere, completely out of chronological order because Jesus was in Galilee when this happened, we hear this:

*"O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her brood under her wings, but you were not willing! See! Your house is left to you desolate; and assuredly, I say to you, you shall not see Me until the time comes when you say, 'Blessed is He who comes in the name of the LORD!'"* (Luke 13:34-35).

Luke places these pericopes side-by-side because they are intrinsically connected. Matthew's gospel places "Jesus' Laments over Jerusalem" after His Triumphal Entry into Jerusalem (Matt. 23:37-39) and just prior to His Olivet Discourse (Matt. 24-25)—but, obviously, this was spoken in Jerusalem just prior to His crucifixion. So what's going on here?

Is this how Jesus handles politicians like Herod Antipas? I mean, these Pharisees, whatever their motive, had plenty of persuasion that Herod had already chopped off John the Baptist's head and could readily be accused of plotting to do the same to Jesus if he could catch him—regardless of Herod's desire to witness some miracles performed by Jesus.

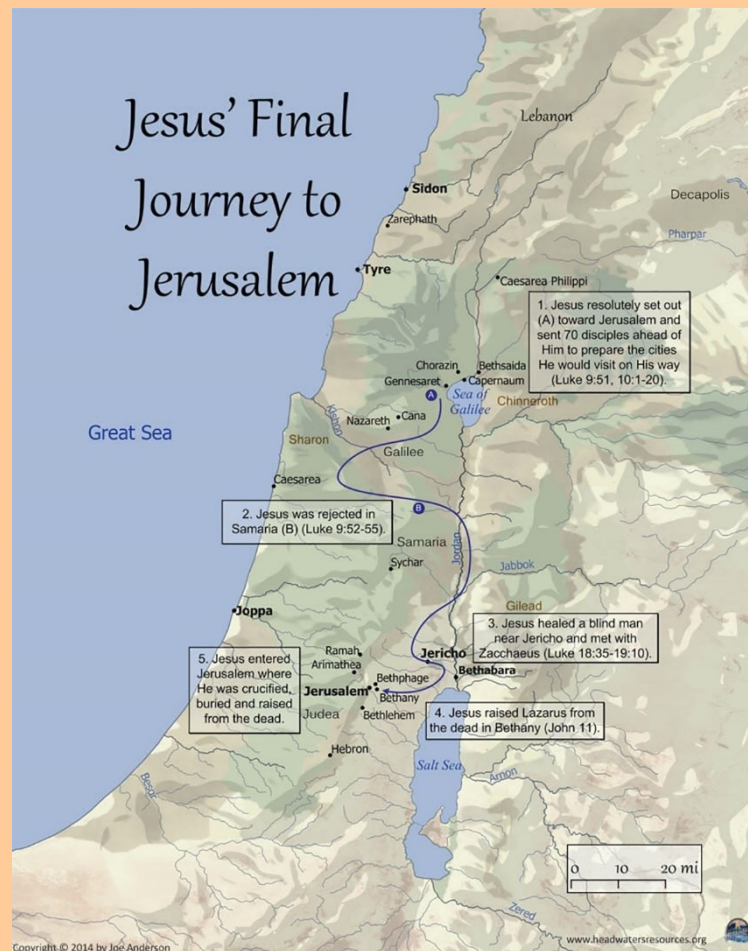
I can imagine the shocked look on the faces of these religious Pharisees. "Jesus just called Herod Antipas a wily fox! He'll have to clear out of Galilee lest that sneaky fox kills Him too."

But look how Jesus takes their lemons and turns them into lemonade by declaring His resurrection *"after three days"* . . . *"Behold, I cast out demons and perform cures today and tomorrow, and the third day I shall be perfected (lit. "arrive at my goal" or "resurrected") . . . Nevertheless I must journey today, tomorrow, and the day following . . . for it cannot be that a prophet should perish outside of Jerusalem"* (Luke 13:32-33).

The ministry of Jesus will NOT be interrupted by "political interference or distraction" – in essence Jesus is saying that whatever the intentions of the politicians may be, I'm focused on casting out demons and performing cures today and tomorrow and (by the way) on the third day I shall be perfected – reach My goal, be resurrected – because I am heading to Jerusalem to die

for the sins of the world and nothing will stop Me, not even that fox, Herod Antipas, because I've set My face as a flint to be received up and that shall be in Jerusalem! (Luke 9:51).

He didn't focus on the politicians – He dismissed the fox



(and there are plenty of them, incidentally) – He focused on His mission, His ministry of defeating the demonic forces of darkness, casting them out and on healing everyone! He centered on His three-days from His crucifixion in fulfillment of Jonah the prophet which He spoke of in Luke 11:29: *"This is an evil generation. It seeks a sign, and no sign will be given to it except the sign of Jonah the prophet."* And again in Matthew 12:40 – *"For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth."*

Let me be brutally frank. Where's OUR FOCUS—is it upon the foxes out there and their intentions either to harm or charm us? Just what did Jesus mean when even at 12 years of age He said: *"I must be about my Father's business"*? And, what is that business? Herod Antipas was never allowed by Jesus to see any of His miracles but we certainly know that Jesus told those Pharisees to tell Herod that He couldn't be bothered by that fox because He had no intention of being killed by him in Galilee but He would offer Himself up in Jerusalem like all the other prophets to be killed and be raised to perfection on the third day!

Immediately, after Jesus' words about His ministry and ultimate resurrection on the third day—and, I might add, the persistence of His ministry being *"I must journey today, tomorrow, and the day following"* (vs. 33)—

Luke then goes to his next pericope where Jesus, prior to His Olivet Discourse, laments over Jerusalem's history and the persecution of scores of prophets sent to this "religious/political" center. Yes, He would gather them under His wings like a hen gathers her chicks—"but you were not willing!" (vs. 34). Then did Jesus prophesy of Jerusalem's demise in 70 A.D. by the Romans. And, yes, both His Triumphal Entry and latter-day Second Coming in glory were a double prophecy where Jerusalem's eyes would be opened and all would declare: *"Blessed is He who comes in the name of the LORD!"* (vs. 35).

The goal of Jesus' ministry is to gather together in one all His children as the Beloved John records in John 11:51-52: *"He (Caiaphas, being high priest that year) did not say this on his own, but as high priest that year he prophesied that Jesus would die for the Jewish nation, and not only for that nation but also for the scattered children of God, to bring them together and make them one"* (NIV).

Allow me, shortly after Herod's account of being perplexed (Luke 9:7-9) and, obviously, after the "fox pericope" of Luke 13:31-33 (i.e., of the use of the "three days") Jesus set His face as a flint to Jerusalem (Luke 9:51-52). So, as He was traveling to Jerusalem from Galilee to fulfill His "three days" via Samaria . . . we read this: *"Now John answered and said, 'Master, we saw someone casting out demons in Your name, and we forbade him because he does not follow with us.' But Jesus said to him, 'Do not forbid him, for he who is not against us is on our side'"* (Luke 9:49-50).

Then we hear of the "Samaritan incident":

*"Now it came to pass, when the time had come for Him to be received up, that He steadfastly set His face to go to Jerusalem, and He sent messengers before His face . . . and as they went, they entered a village of the Samaritans, to prepare for Him. But they did not receive Him, because His face was set for the journey to Jerusalem. And when His disciples James and John saw this, they said, 'Lord, do You want us to command fire to come down from heaven and consume them, just as Elijah did?' But He turned and rebuked them, and said, 'You do not know what manner of spirit you are of. For the Son of Man did not come to destroy men's lives but to save them'"* (Luke 9:51-56).


These two pericopes in Luke's gospel demonstrate Jesus' unifying passion and compassion. Sectarianism and the attitudes which foster it (e.g., calling down fire upon the Samaritans) has no part in the building of the Kingdom of God. Hardly the attitude we see in today's acerbic political-religious climate. How often we would condemn the ministry of so-and-so because they do not acknowledge our ministry! If they are not totally one with our ministry—then they are against us? Imagine that! If these folks—especially this mixed multitude of Samaritans—don't welcome us, then we'll just cut them off . . . we'll even call fire down upon them!

Brethren, the heart of the Savior on His way to the cross was this: *"He died for everyone so that those who receive his new life will no longer live for themselves. Instead, they will live for Christ, who died and was raised for them"* (2 Cor. 5:15—NLT). What is it about "everyone" we don't get? Everyone but those who don't give us credit? Everyone but those Samaritans who reject us? No—HE DIED FOR ALL.

The "Samaritan issue" is all the more complicated in that they may be looked upon as *"Ephraim swallowed up of the nations"* (Hosea 8) – a sort of "half-breed" and most assuredly estranged from Judah (the Jewish nation). Yet, the promise of reconciliation was, is, and shall be His goal – *"today, tomorrow, and the day following"*:

*"And in that day there shall be a Root of Jesse, Who shall stand as a banner to the people; for the Gentiles (Nations) shall seek Him, and His resting place shall be glorious. It shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people who are left, from Assyria and Egypt, from Pathros and Cush, from Elam and Shinar, from Hamath and the islands of the sea. He will set up a banner for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Also the envy of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not harass Ephraim . . . There will be a highway for the remnant of His people who will be left from Assyria"* (Isaiah 11:10-13, 16).

Assyria was the place of deportation for Israel's Ten Northern Tribes (cir. 745-712 BCE). Even during the days of King Solomon there had been this animosity between Judah and the Ten Northern Tribes which eventually erupted in the "Breach of Jeroboam" when the division between Judah and Ephraim became "official" – from thence the hatred, animosity, envy and jealousy intensified. But the days have come and will intensify when no longer shall Ephraim envy Judah and no longer will there be jealousy between Judah and Ephraim.

The age of "us versus them" will be over! The time of calling down fire will be over! Instead the cry will arise: *"Blessed is He Who comes in the Name of the Lord!"* Is not this the Ekklesia Yeshua said He would build! Selah. 



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# Commonwealth Theology in the End-Time Drama

## Historical Background – The Council of Nicaea

The Council of Nicaea was a watershed moment for the Church. It was a collusion of the Congregation of Messiah with Rome. It was her agreement to join with the priests of

sun worship and assume powerful ecclesiastical power to take dominion over the people. The Church was enticed into a powerful co-ruling position with secular kings and princes of the West. This was a BIG DEAL. It was the Nicolaitan arrangement for joint rule from atop a pyramid of ecclesiastical power. This has been going on since 325 A.D. Next year will mark the 1700 year anniversary of that marriage of the Church with the State.

The Council of Nicaea has been called the “Triumph of the Church”. And no doubt it was a victory for ambitious elders, a great political victory. It was also a welcome reprieve for those hard pressed Christians who had just suffered grievously from the wicked persecutions under Caesar Diocletian.

But we must face the facts here. From a spiritual standpoint it was a compromise. And as we view it in the light of Bible prophecy it clearly falls far short of the glorious destiny that has been prophesied for Elect as they come to the consummation of the age.

### POST-NICENE CHURCH HISTORY

As we view these past 1700 years of Church and State, and the shared policing power of politics and religion, we can remember the words of Jesus in his parable telling of the mustard seed, destined to become a large tree with the birds roosting in it, defiling its branches. Also His likening of the Kingdom of God in this age as being like the leaven hidden in three measures of meal. We also even see in Leviticus 23 the two leavened loaves lifted up on Shavuot / the Feast of Pentecost, commemorating two companies that are leavened. Jesus/ Yeshua also had strong words to say about those who engage in the pyramid building practices of the Nicolaitans.

However, we can also see that God has still used this less than perfect leavened arrangement in the initial expansion of the Gospel. So, despite its shortcomings, and in spite of the pagan inroads and the corruption, the established Church has indeed made a great start at sharing the Gospel. But it has but not yet been taken to the ends of the earth. Because as we see, just 3% of tithes and offerings here in America go overseas. There are vast populations in faraway places where the Good News has not been heard.

Way back in the 8th Century B.C. the covenant people of God were commissioned to be “a light to the Gentiles”. But even today, this calling is not being answered in a whole-hearted way. And sadly, in many ministries here in America, and wherever else the WOF Dominion Theology is preached, in Africa and other places, there are ambitious churchmen given over to filthy lucre. As we notice today, many of us are being enclosed by thorns, entangled with the cares of this world.

But, we can be thankful for the good the Church has done. There were the faithful friars who in the Dark Ages who tried to share and explain the Word of God, even to a people kept in poverty and illiteracy. We can also be thankful that there were monasteries that did manage to preserve the Holy Scriptures, protecting them from both the barbarian and Roman incursions. Many good men have tried to counter the evils that went on in the translation committees for the newer versions of the Bible.

Despite the corruption, the Nicolaitan hierarchies, and the vaunting of religious elites over the laity, there has also been a worthy witness going on, but inside the invisible Church. We can remember and honor the many fine saints who died in the persecutions and Inquisitions instigated against them by the visible established Church. We can also give honor to the soldiers in the Western nations who died fighting for a cause they believed was right these past 1700 years. So, all that being understood, it might be wise for us to reserve judgment on the matter. And as for what was established at the Council of Nicaea, instead of “the Triumph of the Church”, we might charitably call it, the “Constantinian Accord”.

Council of Nicaea, Nicaea (325)

### Council of Nicaea, Nicaea (325)

#### General Information

The two councils of Nicaea were ecumenical councils of the Christian church held in 325 and 787, respectively. The First Council of Nicaea, the first ecumenical council held by the church, is best known for its **formulation of the Nicene Creed, the earliest dogmatic statement of Christian orthodoxy**. The council was convened in 325 by the Roman emperor Constantine I in an attempt to settle the controversy raised by Arianism over the nature of the Trinity. Nearly all those who attended came from the eastern Mediterranean region.

It was the decision of the council, formalized in the Nicene Creed, that **God the Father and God the Son were consubstantial and coeternal and that the Arian belief in a Christ created by and thus inferior to the Father was heretical**. Arius himself was excommunicated and banished. The council was also important for its disciplinary decisions concerning the status and jurisdiction of the clergy in the early church and for establishing the date on which Easter is celebrated.

The Second Council of Nicaea, the seventh ecumenical council of the Christian church, was convoked by the Byzantine empress Irene in 787 to rule on the use of saints' images and icons in religious devotion. At that time a strong movement known as Iconoclasm, which opposed the pictorial representation of saints or of the Trinity, existed in the Greek church. At the prompting of Irene, the council declared that whereas the veneration of images was legitimate and the intercession of saints efficacious, their veneration must be carefully distinguished from the worship due God alone.

T Tackett

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### Council of Nicaea (325)

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Council of Nicaea, Nicaea (325)

Ever since that pivotal event the Christian Church has been betwixt and between. She was first defended by the Byzantine Roman power. Then later in the Dark Age, and the medieval era the Church was sheltered under the dynasties of various secular European kings, and Lords of the manor. Then later, in the modern era, the merchants and democratic leaders were in league with the Church. And what can we say of the relationship between the Church and secular powers as we approach the end of this age? Are the artists and storytellers correct? Are we about to witness the quintessential specter of Beauty and the Beast?

But as we view the prophecies in Holy Scripture we can take some encouragement and be assured that something better awaits, even the “greater works” that will become manifest in the end-time drama.

## **The End of the Wars Among the Nations of the West**

All through the centuries the nations of Western Christendom have been warring on each other. The 20th Century saw the warring of nation against nation come to a head, with two terrible World Wars. Then, in 1945, something amazing happened. All those wars between Western nations abruptly stopped!

This was an extremely significant threshold in history. No longer shall we ever see one Western army fighting another Western army over territory. Those wars have ended! So what comes next?

## **The Pax Americana the Decline of Patriotism, and the Rise of the Matriarchy**

The new superpower, the very last one in a series of at least eight, has been the Pax Americana. Its international military dominance was, (and still is), based upon air power. This has far exceeded the global extension of the former English-speaking super-power, the British Empire, based as it was upon sea power. Then too, the new arena for conflict is in places with communist incursions, and also within the nations themselves, based upon political ideologies.

From the 1950's to the collapse of the USSR in 1991, the West was under assault by communism. This came into history as the “Cold War.” The contest now was between the Free World and international Communism. The post-war decades saw the US engaged in nuclear brinkmanship with the USSR. We also saw a number of police action style wars against communist incursions.

But now the assault is more specifically directed at conservative Christendom. A mobbing spirit is coming from within the nations themselves. The raging comes from fear-driven green eco-advocates, touting a doctrine that teaches a supposed global warming apocalypse.

## **The Rise of an Economic Global Multinational Colossus and the Call for “Global Governance”**

The economic dominance of the Pax Americana through their multinational companies has been a powerful yet somewhat hidden reality. The black horse rider has taken part in expanding international merchant monopolies. Supra-national globalist economic rule is being built into nations by international banking powers. International maritime law recognizes citizens of nations as “capital” and in times of “emergency” this lurking legal recourse can, and has, slid nations into martial law.

We are also seeing the contravention of righteous law by unjust judiciaries manipulating the electoral process and threatening the viability of democracies. And still, to this day, corporate mercantilism in the merchant world is facilitating international porn, drug trafficking, and human trafficking of children. Quite obviously the pot of evil in the high places of the West now seems to be coming to the boil. Can the return of Messiah be too far away?

The economic dominance of global unity has been based upon the worthy goal of free trade, allowing goods to cross borders, and safely traverse sea lanes. This had been of great benefit to all nations. But more secretive international operations are now engaging in less worthy endeavors. We have seen the “economic hit men” making loans to corrupt dictators, loans extended from the international banks and BIS. The poor people within those hard strapped nations have no hope of repaying those loans. The scheme is to then force a foreclosure. Then comes the capture of the natural resources of those indebted nations, along with what amounts to the indentured servitude of their citizens. Multi-national wealth monopolies intrude themselves into virtual ownership of poor countries. This corporate socialism has given rise to what have been called “banana republics, with even the Western nations edging towards joining them.

So here we are in the 21st Century. The wars between nations have now given way to the wars within nations. It is against this backdrop that we now become aware of the forked attack on both the Christian Church and the nations of Western Christendom.

We can readily see the accelerating moral declensions within the politics of nations and the crippling sovereign debt spreading throughout the West. We also observe the crisis in the Middle East, and the threat of impending nuclear war. We also see the religious apostasy, as described above.

It seems like the past ethos of “God and Country” is being viewed as passe’. Many citizens seem quite willing to join the mob movement of “woke” and push their own country to the brink. Do they know their history? Are they aware of the danger?

The fact of the matter is now becoming plain to many. The 1700 year old Constantinian Accord, the current combined rule of Church and State, of God and Country, is not up to the task of ensuring world peace, or keeping the peace in the homeland. So, it is UNSUSTAINABLE. In fact, the entire Constantinian Accord seems to be on the verge of total collapse.

## **Religious Apostasy, Dominion theology, Kingdom Now, the New Apostolic Reformation, and the Harlot of Revelation 17**

So now we are beginning to see beyond the politics and get to the true spiritual issue. The established Western Church, is being specifically targeted for attack by the angelic rulers. It is being successfully divided and conquered, without and within, by the prophesied end-time uprising of “the people of the prince who is to come”. (Dan. 9:26)

Is God allowing this? And if so, then what is His ultimate purpose in this seeming debacle.

The mobbing spirit of “woke”, LGBTQ+ and Coexist is definitely on the ascendancy. Aided by Dominion Theology, Kingdom Now, and the New Apostolic Reformation, in dialog with the United Religions Initiative is now the thing. This Coexist movement is positioning itself to be more politically marketable. And in the current culture, which is very definitely anti-the Patriarchy” tilting to the matriarchal spirit now rising up in the culture. The hope of global unification by a peace-making Antichrist, offering the promise of a “kinder gentler” multi-faith matriarchal New World Order is now very evident. Surely the Harlot John saw is in the wings.

The powers have been planning global unification for centuries now. They stand ready to usher in the Daniel 9:27 “covenant with many”. A jubilee on sovereign national debt will sweeten the deal, to shoe-horn in global unification with a New World Order. The nations, just like the 13 original colonies of the USA, will be persuaded to “join or die”.

So, we must face the biblical facts here. John saw the compromised Harlot of Revelation 17 riding that ten horned beast. Those ten horns are powers, present day economic powers, dividing the world up into ten global bio-regions. The New World Order Map in the Library of Congress makes that plain. John saw the Harlot mounted up, rising up to “take dominion”. He saw her riding a red colored ten-horned beast, what looks very much like a socialist global New World Order regime.

Christians with a biblical world view already know this takeover attempt on the Church by the powers of this world will happen. They have known about it for a long time. They are so very aware of it that they have been willing to listen to churchmen who tell them they will not be there to see it, and that they have no responsibility for those final seven years of

this age. In effect, they have been told to “stand down”. They will not be needed to run that final leg of the relay race to the finish line.

This is rather sad. And when we stand back and view the situation as our angels view it, then the real situation becomes plain. Yes, this is yellow eschatology. And it is pitiful. God wants us to “come up higher” than that.

But it is not too late. His high-calling, His call to bridal blood covenant faith is far above the contract law of the concubines. And the book of Life in Christ still remains open before us. Now, in a world of total surveillance we are all truly open books, living epistles, read of men. As long as Breath remains in us, before the silver cord is broken, the story of our life STILL REMAINS an OPEN BOOK. And the recording angel stands ready to write down the next chapter in our lives.

Yes, we must all go into the Valley of Decision. Most of us in Western Christendom will not choose wisely and go with the Harlot. We may soon find ourselves in a persecuted minority, with the defenders of the faith all gone. Jesus/Yeshua said that this would happen.

John 5:43 (KJV)

“I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.”

## **DANIEL 9:27 and the RISE of the HARLOT of REVELATION 17**

At some point an apostate church and politic will become manifest and be given global power. This occasion will be a surprise, a “black swan” event. This is likely the prophesied Daniel 9:27 “covenant with many.” And as we read in the cross-reference, Isaiah 28:15-20, we can clearly see that this “covenant with death” entered into by New Age religion falls short. It will most definitely not be SUSTAINABLE!

God is fair. Harlot rule has a prophetic space cut out for her to make her play. She will rule in that first 3.5 year time slot, before the midpoint of the future 70th Week of Daniel, the first half of the final 7 years of this age. In Revelation 17, John saw the Harlot ruling the NWO beast regime, (or at least trying to rule the thing). This is before those ten crowns are placed upon the horns.

In Revelation 13, John saw a later somewhat different department of the ten-horned beast, complete with the ten crowns. On this occasion it is emerging out of the sea of nations. It has the feet of a bear, teeth of a lion, and body of a leopard.

So, the reign of the Harlot of Revelation 17 would seem to be in a time before the ten horns receive crowns, that is, before the beast regime of the Man of Sin is fully revealed to make his appearance as the tyrannical 666 beast.

## The Affliction of Joseph and Jacob's Trouble

These elements of end-time Bible prophecy are not particularly popular lines of teaching. Nor do we see them preached in the Bible prophecy conventions or on the religious market for the Church such as we have it right now. But the end-time affliction/ruin of Joseph is prophesied to occur. It involves the refining of the Church. Jacob's Trouble will affect both houses of Israel. The called out people of God will experience the persecutions spoken of by Jesus/Yeshua in the Olivet Discourse. This latter day refining was also spoken of by Zechariah in Zechariah 13:9.

In Daniel chapter 12 the guardian Angel Michael is seen getting up from being seated at the dealing table (as it were). Then a huge spiritual fight breaking out in heaven, and a huge contest for us on earth as well. Daniel spoke of the scattering of the power of the Holy People. And yet there is a wonderful promise. The angel Gabriel speaks to Daniel about a massive Gospel salvation outreach, with "those who bring many to righteousness shining like the stars forevermore."

John also saw the flight and exile of the woman of Revelation 12 and her being spiritually nurtured at "her place" out in the Wilderness. This seems to comport with "the Wilderness of the Peoples" spoken of by the prophet Ezekiel.

Ezekiel 20:35 (KJV)

"And I will bring you into the wilderness of the people, and there will I plead with you face to face."

The prophet Isaiah seems to bring an exhortation to the captives of Zion to cast off the bondages of past earthly regimes.

Isaiah 52 (NKJV)

**1** Awake, awake!

Put on your strength, O Zion;

Put on your beautiful garments,

O Jerusalem, the holy city!

**2** Shake yourself from the dust, arise;

Sit down, O Jerusalem!

Loose yourself from the bonds of your neck,

O captive daughter of Zion!"

Here we see a reference to some bogus NWO contract or deal:

**3** For thus says the Lord:

"You have SOLD YOURSELVES,

—FOR NOTHING!"

However Messiah brings the true and faithful deliverance, not by some false promise of freedom. It is not by a NWO monetary or servitude deal that keeps the captives

locked in perpetual servitude, such as we see today in Dubai.

But Messiah says,

". . . you shall be redeemed without money."

In the final gathering the prophet Micah saw the captives of Zion in the sheepfold of Mystery Bozrah, before the awesome last day Bozrah Deliverance. (See Mic. 2:12-13) He saw them "making great noise" in what looks to be an epic revival the promised true and genuine Latter Rain Holy Spirit Outpouring. This looks to be the End-Time Revival spoken of by the prophet Joel (Joel 2:28-32). 666 rejecters, (with the others sifted out or winnowed out), will see the Church truly awakened to the rather stern words of Joseph.

"You are spies!

You are not true men!

Off to prison with you!

Check in with Esau!"

There at Mystery Bozrah we shall embrace again the KINGDOM OF DAVID. We shall return again to embrace our Rightful Sovereign, the One we walked out on nearly three millennia ago, at the Breach of Jeroboam.

The consequences of this returning to the Lion of Judah, Christ our Messiah, will be wonderful beyond telling.. Citizenship on His Kingdom, in the hearts and in the New Jerusalem, the Holy City, is fully ratified in His Elect by His Blood. (See Eph.2:11-15)

The House of Joseph will be established in the Congregation or Church. And as Zechariah reports in Zech. 12, the royal Jewish House of Judah will be saved.

These Two Sticks of divine authority spoken of by Ezekiel (Ezek. 37) will then come together harmoniously in justice and mercy in the Hand of Messiah. This inner work of His Holy Spirit, both His divine enabling empowering Grace as well as His Law of the Spirit, written in the hearts, was spoken of by Jeremiah, (Jer. 31:31).

This promised Dual Anointing is set to energize the Servant of which Isaiah spoke, a "light to the Gentiles", that will take Messiah's great salvation to the ends of the earth. (Isa. 49:6). This will come in the Order of Melchizedek, through Messiah in the hearts, at work "soul by soul and silently" all across this world.

And the energy for this operation? It will come in the externally supplied oil for the lamps, carried with them by the wise virgins spoken of in the parable. Out of this end-time explosion of divine energy will come the promised latter rain Holy Spirit Outpouring, to bring in the promised Harvest from out of all nations. John saw them gathered before the throne of God as the Completed Congregation-Commonwealth of Israel. (Rev. 7).



## Lamps Filled With Oil – Part 1

By Ed Doss

### The Second Exodus

*“Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom. Now five of them were wise, and five were foolish. Those who were foolish took their lamps and took no oil with them, but the wise took oil in their vessels with their lamps. But while the bridegroom was delayed, they all slumbered and slept.*

*“And at midnight a cry was heard: ‘Behold, the bridegroom is coming; go out to meet him!’ Then all those virgins arose and trimmed their lamps. And the foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ But the wise answered, saying, ‘No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.’ And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.*

*“Afterward the other virgins came also, saying, ‘Lord, Lord, open to us!’ But he answered and said, ‘Assuredly, I say to you, I do not know you.’*

*“Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.”*

— Matthew 25:1-13

### Eyes Wide Opened

Isn't it remarkable how we can read passages countless times and believe we understand them well, only to discover new insights when we gain a deeper understanding of the Hebrew Scriptures? Certain words or phrases suddenly reveal meanings we hadn't grasped before.

This is the case with the parable mentioned above. Initially, I understood the parable primarily as a message about being alert. However, questions remained: Alert in what way? How do oil and lamps relate to a first-world Gentile convert like me?

The parable, as you may know, isn't solely about oil and lamps. Recently, I've begun to approach verses like this with renewed vigor, uncovering layers of meaning

previously unnoticed. It wasn't until I understood the Second Exodus that verses like this began to take on different meaning.

Oh wait! You may have never heard of the Second Exodus! Let's start there.

*“Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place” (whoever reads, let him understand), “then let those who are in Judea flee to the mountains. Let him who is on the housetop not go down to take anything out of his house. And let him who is in the field not go back to get his clothes. But woe to those who are pregnant and to those who are nursing babies in those days! And pray that your flight may not be in winter or on the Sabbath. For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh would be saved; but for the elect’s sake those days will be shortened. — Matthew 24:15-22*



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Yeshua gives us a huge clue here as to the beginning of Jacob's Trouble when He tells us what to look for, the abomination of desolation. And then He says "flee to the mountains." Ok. Then what? What do we do there? How long do we stay there? What's going to happen to us there? Will we be going back to the homes and belongings that we left behind? How will we survive there?

No doubt, these are some of the questions that were bouncing around in Lot's head when the angels told him to flee to the mountains at the destruction of Sodom. And, it's more than likely the reason that he asked to flee to the small city of Zoar so that he could have some familiarities there as opposed to the wilderness. He was fearing for his safety even more when he said:

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*"I cannot escape to the mountains, lest some evil overtake me and I die."*

So...what then? If we are alive during this time in human history, we will surely be facing some of these same fears and questions. But we cannot. We must not respond like Lot and we must not be unprepared like the foolish virgins. What you will see in this study is that to find yourself surprised or otherwise unprepared to answer the above questions is to find yourself without oil for your lanterns and searching for answers (oil) after it's too late.

## What Has Been Will Be Again

*That which has been is what will be, That which is done is what will be done, And there is nothing new under the sun. Is there anything of which it may be said, "See, this is new"? It has already been in ancient times before us. — Ecclesiastes 1:9-10*

Solomon is saying here what many in the world of Biblical Academia understand as Typology.

Biblical Typology is a theological concept and hermeneutical approach that interprets certain events, persons, or institutions in the Old Testament as prefiguration or foreshadowing of corresponding events, persons, or institutions in the New Testament. Typology relies on the principle that God's work in history follows a pattern, where earlier occurrences (types) anticipate later, more significant occurrences (antitypes).

Just like Old Testament figures like Moses, Joseph, and Elisha are Types of Christ in which Yeshua is the Antitype or fulfillment of these foreshadowing, so the first Exodus out of Egypt (one nation) is the Type for the Second Exodus (out of every nation) that is to come.

These Types (foreshadowing and omens) are there for a reason and that reason, according to the Apostle Paul, is instruction.

*For whatever things were written before were written for our instruction, that we through the patience and comfort of the Scriptures might have hope. — Romans 15:4*

*Now all these things happened to them (Israel in the desert) as examples, and they were written for our instruction, upon whom the ends of the ages have come. — 1 Corinthians 10:11*

These things did not happen merely for our knowledge, information, or to provide us with quotations for our three-point sermons—they were given for our instruction. And what is instruction but knowledge that can be practically applied, like a field manual? If you and I are alive at the return of Yeshua, these instructions will save our lives and our souls.

## The Second Exodus

*It shall come to pass in that day That the Lord shall set His hand again **the second time** To recover the remnant of His people who are left, From Assyria and Egypt, From Pathros and Cush, From Elam and Shinar, From Hamath and the coastlands of the sea. He will set up a banner for the nations, And will assemble the outcasts of Israel, And gather together the dispersed of Judah From the four corners of the earth. — Isaiah 11:11-12*

*"Therefore behold, the days are coming," says the Lord, "that it shall no more be said, 'The Lord lives who brought up the children of Israel from the land of Egypt,' but 'The Lord lives who brought up the children of Israel from the land of the north and from all the lands where He had driven them.' For I will bring them back into their land which I gave to their fathers. — Jeremiah 16:14-15*

A "second time"? A second what? A second exodus. Solomon's declaration that "*that which has been is what will be*" (Ecclesiastes 1) sets the foundation for understanding this concept. Just as Yehovah called the people of Israel out of captivity from one nation (Egypt), He will again call "*the*" Israel out of captivity from every nation. Jeremiah prophesies that the focus of God's redemptive narrative will shift from His deliverance of Israel from Egypt to His deliverance of His *ekklesia* from the nations. For thousands of years, the Jews have celebrated and honored the great redemption from Egypt, but this second exodus will be global in its scope, bringing redemption to every nation and tongue, for all of those who are Israel.

Will this second exodus be just like the first? Yes, in many aspects it will be almost exactly like the first. That is why the first exodus is a Type, a foreshadowing of what will come. The greatest difference being that God will save each House (*House of Judah and House of Israel*) separately, with Judah coming first.

## The House of Judah's Exodus

*“The Lord will save the tents of Judah first, so that the glory of the house of David and the glory of the inhabitants of Jerusalem shall not become greater than that of Judah. In that day the Lord will defend the inhabitants of Jerusalem; the one who is feeble among them in that day shall be like David, and the house of David shall be like God, like the Angel of the Lord before them. It shall be in that day that I will seek to destroy all the nations that come against Jerusalem. — Zechariah 12:7-9*

*And in that day His feet will stand on the Mount of Olives, Which faces Jerusalem on the east. And the Mount of Olives shall be split in two, From east to west, Making a very large valley; Half of the mountain shall move toward the north And half of it toward the south. Then you shall flee through My mountain valley, For the mountain valley shall reach to Azal. Yes, you shall flee.. — Zechariah 14:4-5*

Like God split the Red Sea before the united tribes of Israel, He will split the Mount of Olives for Judah providing a path of escape from the nations that have surrounded the city. And where will they go? Into **the wilderness** where the Elect will have already fled to in response to the abomination of desolation. Remember the wilderness or the mountains as Yeshua warned? This is the initial destiny of all who call on the name of the Lord and are alive at this time.

Now, what about the House of Israel? Otherwise known as Ephraim and Jacob.

## The House of Israel's Exodus

In the first half of Ezekiel 20, Yehovah explains the reasons why the House of Israel was divorced and cast into the nations, where they were fully absorbed into the ways of the Gentiles. They became the world. But Ezekiel also records a promise that somehow and in some way, Yehovah would once again be their God.

*“As I live,” says the Lord God, “surely with a mighty hand, with an outstretched arm, and with fury poured out, I will rule over you. I will bring you out from the peoples and gather you who are scattered with a mighty*

*hand, with an outstretched arm, and with fury poured out. And I will bring you into the wilderness of the peoples, and there I will plead My case with you face to face. Just as I pleaded My case with your fathers in the wilderness of the land of Egypt, so I will plead My case with you,” says the Lord God. “I will make you pass under the rod, and I will bring you into the bond of the covenant; — Ezekiel 20:33-37*

*“Therefore, behold, I will allure her, I will bring her (House of Israel) into the wilderness” — Hosea 2:14*

Notice here that their destination is also **the wilderness**, where God will plead His case with them face to face! And they will “pass under the rod.” What does this mean? The phrase “passing under the rod” refers to a practice used by shepherds in ancient Israel, where they would count and inspect their sheep as they passed under a rod or staff. The rod was used to guide, protect, and correct the sheep, symbolizing the shepherd’s authority and care. Sound familiar?

God uses this imagery to describe His relationship with Israel. The passage speaks of God bringing His people under His authority and discipline, separating the faithful from the unfaithful. The imagery of “passing under the rod” in this context conveys the idea of divine judgment and the process of sifting or purifying His people as they return to Him.

Why is He sifting, separating, and disciplining? It is because the House of Israel (*Ephraim*), who have fled into the wilderness, will also be a mixed multitude of people just as it was in the days of the first Exodus. Those of us who understand the times and the warnings given by Messiah will no doubt be attempting to take others with us as we flee. Some will be believers, some will be non-believing family members, but if they haven’t repented by then (*come in*), they will be sifted out.

## The Coming In

Way back in Genesis 48 we see a prophetic image of what Ephraim will become in the distant future.

*He also shall become a people, and he also shall be great; but truly his younger brother (Ephraim) shall be greater than he, and his descendants shall become a **multitude of nations.**” — Genesis 48:19*

A multitude of nations. In Hebrew these words are [multitude (*fullness*) of nations (*gentiles*)]. And this sounds more familiar to our Western New Testament ears doesn't it? That's because Paul teaches this in his letter to the Romans.

*For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. And so all Israel will be saved. — Romans 11:25-26*

Has come in? Come into what, you might ask? The answer is Israel. They have come into Israel so that "all" Israel will be saved. But who is this "all Israel"? It is those who were once Gentiles, now grafted into the Olive Tree, joining the Commonwealth of Israel through their faith and obedience to Christ. Paul refers to them as "the Israel of God" in his letter to the Galatians (6:16).

If they had to come in, where were they before? They were among the nations, in the apostate church, believing worthless and unprofitable things (Jeremiah 6:19)—in other words, they were in Babylon. But once confronted with the truth, after the outpouring of the Holy Spirit as Joel foretold, they sprang up like grass.

*Thus says the Lord who made you And formed you from the womb, who will help you: 'Fear not, O Jacob My servant; And you, Jeshurun, whom I have chosen. For I will pour water on him who is thirsty, And floods on the dry ground; I will pour My Spirit on your descendants, And My blessing on your offspring; They will spring up like grass Like willows by the watercourses.' **One will say, 'I am the Lord's'; Another will call himself by the name of Jacob; Another will write with his hand, 'The Lord's,' And name himself by the name of Israel. — Isaiah 44:2-5***

Now that we know who is who in this epic tale, let's explore some of the answers to the above questions about being in the wilderness.

But that will have to wait until part 2.

Stay tuned! 

## A NATION BEARING THE FRUIT OF THE KINGDOM

**Be careful, it's nowhere near replacement theology!**

*"Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it" (Matthew 21:43).*

The chronology of Jesus' last week on earth begins with the triumphal entry into Jerusalem on Nisan 10 (Sunday) as the multitudes acclaim Him to be the promised Son of David, putting their outer garments and branches on the road as symbols of submission and reverence, shouting out lines from Psalm 118: *"Hosannah to the Son of David! Blessed is He who comes in the name of the LORD! Hosannah in the highest!"* (Matthew 21:9). Afterward we read that Jesus removed Himself from where He was and *"left them and went out of the city of Bethany, and He lodged there"* (Matt. 21:17). It is then the very next morning (Nisan 11 - Monday) that Jesus enters the temple in Jerusalem and moved with zeal for God's house, drives out those selling and buying, and overthrows the tables and benches of the moneychangers. Then He is challenged by chief priests and elders. They ask Him to justify his authority to do all these things. Rather than leave the issue alone, Jesus presses it. He tells two parables, each about vineyards to show how the religious leaders have failed. Like Jeremiah's smashing the pot in the temple centuries before (Jeremiah 19), Jesus' demonstration there was a prophetic act inviting repentance and warning of the temple's imminent destruction.

Then the true Messiah tells the chief priests and Pharisees standing in front of Him in the temple that the kingdom of God will be taken from them, and it is precisely in this very context that he issues a direct pronouncement to the leadership of that religious system, saying: *"Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it"* (Matthew 21:43).

Now, anyone who does not approach the Scriptures on its own terms (e.g. context), becomes capable of reading into the text their own preconceived ideas to prove a pre-held point (*eisegesis*) instead of carefully analyzing biblical passages undertaken in order to ascertain what the biblical author meant (*exegesis*). Sadly,



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because of ignorance and false assumptions, people continually twist the teachings of the Bible to their own destruction. For instance, this above-mentioned declaration of Christ is generally used, when taken out of context, to justify that deviant system of theology as proper – *ipso facto* the modern nation of Israel has been rejected by God; furthermore, the Jews are no longer the recipients of any God-given covenant because they have been guilty of deicide, therefore void of any substantial future.

Instead, they teach that the '*nation*' which the Kingdom is going to be given to, is nothing but the church intended as "*the spiritual and new Israel.*"

Regarding this aspect, I am convinced that blindness in part has not happened to Israel alone (Romans 11), as we too, seeing like in a glass, dimly (I Cor. 13:12), can in some cases be subjected to misinterpretation of the Bible. Therefore, there's no worse situation than to have eyesight, but not having vision or perceiving the true intent of Jesus' declaration, "*Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.*"

That's why through this present *Theological Review*, our aim is to help those who approach biblical passages that are the subject of men's speculation and favor the restoration of the proper perspective.

Then what is the *nation* Jesus is referring to here? Well, we do affirm that the pure sense of the words of Jesus, unedited, without prejudice, if you would, as is, pointing to Him as the dividing line between those who are the people of God and those who are not. In simpler terms, Jesus is applying *Psalms 118:22-23* to Himself when He had just previously said: "*The stone which the builders rejected Has become the chief cornerstone.*" He was that very stone rejected by the builders that has become the cornerstone. On that account, the kingdom of God will be taken from those Israelite leaders, and all who reject Jesus will be broken on or crushed by the cornerstone. But from here to say that Jesus introduced replacement theology is pure eisegesis!

Given the context, the point of Matthew 21 is that Jesus was confronting a small minority within the Israelites; namely, the religious system—those that preferred the traditions of men rather than a true relationship with God their Creator. Considering this, we need to realize that Jesus was not talking about replacing Israel *in se*, nor substantiating *replacement theology* or subverting God's greater plan to save the Jewish nation. No, far from that! He was confronting this minority of religious leaders that missed their appointment with

Messiah. So, Yeshua/Jesus comes into the scene with a plumbline in his hand, if you would, wanting to bring alignment and introducing a new order of things which echoed an already existing entity (more on this later). That's why he talked about taking the Kingdom from them and giving it to a *nation* bearing the fruits of it. Again, we don't want to be mistaken or misunderstood.

We want to affirm that most of the people which were involved with the Gospel narrative in Matthew 21 already welcomed Yeshua as Messiah. That is to say that the people of the nation of Judah living at the time of the Second-Temple period were in a good standing before God. This good standing, which was imputed by the Davidic covenant, has nothing to do with dual-covenant theology either. Not at all. What we want to point out here is that these God-fearing Jews constituted most of the people at that time. Simeon, Hannah, John the Baptist, Elizabeth, Mary, just to name a few, among many others, were longing and looking for the salvation of Israel and walking with God in fear. John 9:31 justly states, '*Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, he hears him*'. So, Yeshua didn't have anything against the worshippers and God-fearing people of His time who formed the Nation of Judah at large. On the contrary, He was (in a certain sense) already including them in that '*nation*' which He envisioned, bringing (and that will have brought) fruit to the glory of God and that would bring about His plan on earth.

To elucidate, I'd say that the concept of God forming a nation for Himself is found much earlier in the Bible, precisely in the book of Deuteronomy when Moses retells the story of the children of Israel, saying:

*"Or did God ever try to go and take for Himself a nation from the midst of another nation, by trials, by signs, by wonders, by war, by a mighty hand and an outstretched arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?"* (Deuteronomy 4:34)

*"For what great nation is there that has God so near to it, as the Lord our God is to us, for whatever reason we may call upon Him? 8 And what great nation is there that has such statutes and righteous judgments as are in all this law which I set before you this day?"* (Deuteronomy 4:7)

However, it was to Abraham that initially the Lord gave the promise of a future great nation:

*17 And the Lord said, "Shall I hide from Abraham what I*

am doing, 18 since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" (Genesis 18:17-18).

Now a bit of a lexical explanation can certainly help us to grasp the bigger picture. So, the word 'nation' comes from the Greek ἔθνεϊ (*ethnei*) a derivative of ἔθνος (*ethnos* - Strong's G1484), meaning 'a race, a nation, the nations, Gentiles'. But also 'a multitude of individuals of the same nature' (Thayer).

The reference is to the *multitude of nations*, to the *congregation of Israel*, to the *whole community of Israel*, terminologies which we find several times in the Old Testament, where in all these instances the Hebrew word used is *kahal* (קהל) (Strong's H6950), meaning 'to call together, to assemble people', that is 'community' or 'congregation'.

The term *kahal* appears 112 times in the Hebrew Scriptures and was first used in Scripture in Genesis 28:3 in the description of God's promise to bring the blessing of Abraham upon Jacob: "May God Almighty bless you and make you fruitful and multiply you that you may become a *kahal of peoples*." *Kahal*, however, generally refers to the 'congregation' or, more specifically, to the 'community' of the people of Israel (e.g. לִיְהוָה יִשְׂרָאֵל - kol-kahal Yisrael—the whole congregation of Israel in Deuteronomy 31:30; 2 Chronicles 6:3). Or, *kehal Yhwh*—congregation of Yhwh (קהל יהוה) in Deuteronomy 23:2–3, 8; Micah 2:5; and *kehal Elohim*—congregation of God (קהל הֵאלֹהִים) in Nehemiah 13:1.

Parenthetically, 77 times the Septuagint translators used the Greek word *ekklesia* to translate the Hebrew word *kahal*, which means 'community' or 'congregation'. In fact, The Greek counterpart in the New Testament is *ekklesia*, used most frequently to translate the Hebrew *kahal*.

The famous Scottish theologian William Barclay wrapped it up saying: "A 'congregation' is a company of people 'who have come together'; a *kahal* or an *ekklesia* is a body of people who have been called [summoned] together."

Hence, when Jesus said, "the kingdom of God will be taken from you and given to a nation bearing the fruits of it," we can't say, in principle, that He was establishing the church as a totally new thing, as an entity never existed before. Not at all! He was but confirming what later was well expressed by Stephen in Acts 7 when he referred to the 'congregation in the wilderness,' that is, "This is he who was in the *congregation* (*Ekklesia* or assembly) in the wilderness with the Angel who spoke to him on Mount Sinai,

and with our fathers, the one who received the living oracles to give to us" (Acts 7:38).

So it wasn't a new thing at all. Take for instance Hebrews 2:12 where we find a fulfillment of the prophecy of Psalm 22:22 concerning God's Congregation in Hebrews: "I will declare your name to My brethren: *in the midst of the congregation* (assembly) I will sing praise to you."

**The NATION that Jesus is talking about is made up of people from every language and nation**

Paul is very clear when in Romans he wrote: "... Even us whom he called not of the Jews only, but also of the *Gentiles* (ethnos - multitude or nations)?" Romans 9:24.

The same concept is further explained in the book of Ephesians when he says, "Therefore you are no longer strangers and foreigners but fellow citizens with the saints and members of the household of God" (Eph. 2:19).

It's surprisingly wonderful when someone discovers that he or she has become part of this great nation, yet some are systematically dismantling God's intent for wholeness, going against clear concepts such as this:

"11 Therefore remember that you, once Gentiles in the flesh— who are called Uncircumcision by what is called the Circumcision made in the flesh by hands— 12 that at that time you 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 you who once were far off have been brought near by the blood of Christ". (Eph. 2:11-13)."14 For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, 15 having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, 16 and that He might reconcile them both to God in one body through the cross". (Eph. 2:14-16).

We at the COIF have always promoted peace among the constituents of the Commonwealth of Israel and what's more we do anticipate God's peace plan as Jesus demonstrated in His life by dying the death on the cross to make possible this reconciliation between the two.

So, before blaming Jesus for separation withing His household, of even for anti-Semitism, we strongly suggest that you go through the whole Bible once again with unbiased glasses considering the unity Jesus spoke about (namely one flock of His pasture):

"16 And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd" (John 10.16).

To look at it from another angle, as early as Matthew 8, Jesus had healed a Roman centurion's servant. He then surprised the crowd of Jewish people with the words: *'many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven'* (8:11). It was a common belief that in the day of the Messiah redeemed Israel would be gathered to a great feast, together with the patriarchs and hearers of the Jewish faith.

This notion, which was but a coarsely literal application of such prophetic figures as in Isaiah 25:6 (*"And in this mountain The Lord of hosts will make for all people A feast of choice pieces, A feast of wines on the lees, Of fat things full of marrow, Of well-refined wines on the lees"*) had perhaps yet another and deeper meaning. One thing it was clear, that Gentiles could have no part in that feast. Nonetheless, Matthew 8:11 views the fulfillment of God's promise to make Abraham the father of *many nations* (here four cardinal points were used together to mean everywhere).

The point is more shocking. Gentiles will participate in the kingdom, reclining about the messianic banquet, from which many of the people who expected to be there would be excluded. This echoes what Paul wrote to the Ephesians:

*"Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands— 12 that at that time you 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 you who once were far off have been brought near by the blood of Christ."* (Eph. 2:11-13).

It follows that anyone who is ingrafted into what Abraham, Isaac, and Jacob believed, becomes part of this incredible blessing of the Commonwealth of Israel, of the nation that bearing the fruit of the kingdom of God.

Commonwealth theology, on the other hand, recognizes God's ultimate **Ekklesia** as that **NATION** bearing the fruit of the kingdom of God. The Commonwealth of Israel foundation, moreover, anticipates God's peace plan and strives for the anticipated unity between Christians and Jews. This is the hope among a growing band of like-minded brethren that the future perfect peace between Christians and Jews might be approximated now, not waiting for the eschaton. Some wonder if or when an effective peace between Christians and Jews is possible—thinking that only in the future millennial period can it be achievable.


Nothing could be further from the truth. I am an example of it as the Lord has given me grace to see the practice of peace between Christians and Jews for many years now, being involved with the authorities among the Jewish people in assisting them in projects of Aliyah (returning to the Land of Israel)—believing that God keeps covenant in bringing the Jews to the promised land in anticipation of the unveiling of Yeshua. In other words, by assisting the tribe of Judah in fulfilling their destiny in heretz Israel we do anticipate, in faith, their grafting in again into the one common root which bears both the natural and wild branches, *"For God is able to graft them in again . . . the natural branches, be grafted into their own olive tree!"* (Rom. 11:23-24). The grafting in of the wild branches substantiates the Commonwealth of Israel, the spiritual citizenship of all Israel. Our inclusion or collocation brings us near the universal assembly of the saints (from both Old Testament and New Testament) through the mediator of the New Covenant. Therefore, the image of the TWO having become ONE, the ONE NEW MAN, and the ONE BODY is a way to explain the multi-diversity of the Ekklesia. From whatever side, you arrive at the same expression, view. It follows that having come close to the Household of God, it allows us to widen our circle, enlarge the stakes of our tent and refocuses our vision.

Gentiles who have come to faith in the God of the Hebrew Scriptures (i.e., the *"Prophetic Scriptures"*—Romans 16:26) have been grafted into God's family Tree of Salvation and covenant relationship—together with the Jewish people we have become fellow citizens in the Commonwealth of God's eternal Israel . . . we are no longer aliens. We are now naturalized citizens of this Commonwealth.

We are Abraham's children and heirs according to the promises made by God to Abraham. Christian Scriptures permit believers in Yeshua to join the Jewish people and the Nation of Israel as part of the greater Household of God, sharing both the blessings and the responsibilities of biblical faith so that now, they—those having been shown mercy—have the greater responsibility for establishing the means of coming alongside the Jewish community in true fraternal relationship because the *"elect from among the nations"* have been the greater source of division through its overt persecution of the Jewish people for the past two millennia (e.g. *"Constantinian Christianity"* with edicts separating the *"Christian House from the Jewish House"*). This is to say that prophetic Judah (Jacob, National Israel) is already with us in the Commonwealth

of Israel because even in their current unbelief they have a most peculiar prophetic destiny for which Almighty God is gathering them back into the Land of promise.

Finally, I'd say that it's very difficult to close our eyes to the overwhelming unification found in Revelation 7:9-10 where the reader should marvel when he reads that:

*"After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, 10 and crying out with a loud voice, saying, "Salvation belongs to our God who sits on the throne, and to the Lamb!"* 



**THE COMMONWEALTH OF ISRAEL**  
God's Eternal Purpose Unveiled

Gian Luca Morotti

With Chris W. Steinle



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**THE ANCIENT ORIGINS OF THE NEW WORLD ORDER**



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Excerpts from *THE FORGOTTEN AGE OF JUDAH: The Untold Story of Grace in the Second Temple Period*, By Dr. Douglas Hamp, Chris Winters Steinle  
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**Chapter 7: Collusion and the Judgment of Nations**  
**Part 1**

Over the last 50 years, much attention has been focused on identifying the hidden powers that are expected to emerge as the One-World Government of the antichrist. There is, in fact, abundant evidence that the wealthy men of the world do hold sway over the course of world affairs. This is only to be expected, as asserted by James: "Do not the rich oppress you and drag you into the courts? Do they not blaspheme that noble name by which you are called?" (James 2:6-7). Certainly, the Hapsburgs Dynasty did go underground around the time that democracy was proposed in Europe and America. But if these royal families did go broke, as purported, why do we still find them represented at such high-level meetings as the Bilderberger's gatherings?

Some conspiracy theorists believe the secret elite will become so powerful, so confident, that in the end they will walk brazenly across the world stage in plain view. But what if these secret powers have never been secret at all—but well known and open to view? There was a time, however, when it was easier to expose the Kingdom of Man, in contrast to the Kingdom of God—represented on earth as His Elect, the people of God. Today, many nations around the world "identify" as the people of God. But 2,000 years ago, this was not the case.

At the close of the Second Temple Period, when it was apparent that yet another empire—this time the Roman Empire—was on the verge of taking Israel captive all over again, the Jewish sages were emboldened to identify the Kingdom of Man, once and for all.

**Under the Banner of the Bird**



Figure 1 Two-headed eagle on sphinx located at the right of the Sphinx Gate, Alaca Höyük, Turkey.

Pertinent citations from 4 Ezra Chapter 11 and The Assumption of Moses, Section 10 are presented below without comment. The objects within these visions/analogies will become clear as this chapter develops.

### The Eagle and the Lion—4th Ezra/2 Esdras 2 Esdras 11, Common English Bible (CEB): The Vision of the Eagle

1 On the second night I had a dream. I saw an eagle, with twelve feathered wings and three heads, rising up from the sea. 2 As I looked, it spread its wings over the whole earth, and all the winds of heaven blew toward it, and the clouds gathered around it. 3 Out of its wings grew opposing wings. These became small, tiny wings. 4 Its heads were at rest. The middle head was larger than the other heads, but it was also at rest with them. 5 I kept looking and saw the eagle flying with its wings to rule over the earth and over those who lived on the earth. 6 I saw how everything under heaven was made to submit to it, and no one opposed it, not a single creature that lives on the earth . . .

(Verses 7-32 proceed to depict the interactions of various wings and heads—omitted here because they aren't necessary for understanding the symbology of these "bird" representations).

### The Vision of the Eagle and the Lion

33 After all this, I watched as the middle head, just like the wings, suddenly disappeared. 34 There were two heads left, however, which also ruled over the earth and over those who live on it. 35 I looked and watched as the head on the right side devoured the one on the left. 36 I heard a voice saying to me, "Look in front of you and consider what you see." 37 I looked and saw something like a lion being roused, roaring out of the forest. I heard how he spoke in a

human voice and said to the eagle, 38 "Listen, you, and I will speak to you. The Most High says to you, 39 'Aren't you the last of the four beasts that I made to rule in my world so that I might bring about the end of my times through them? 40 You, the fourth that has come, conquered all the beasts that came before you, ruling over the world with much terror and over the whole world with harsh oppression. You have lived in the world with deceit for so long! 41 You judged the earth, but not in truth, 42 for you have oppressed the meek and injured those who caused no unrest. You hated those who spoke the truth and loved liars. You destroyed the dwellings of those who bore fruit and tore down the walls of those who had done you no harm. 43 Your insolence has ascended to the Most High and your pride to the mighty one. 44 The Most High has reviewed his times. Look! They are finished, and his ages are complete. 45 Therefore, eagle, you must utterly vanish, you and your terrifying wings, your dreadful little wings and your evil heads, and your dreadful talons and all your worthless body. 46 Then the whole earth will be refreshed and restored, set free from your violence, and will hope for the judgment and mercy of him who made it.'"

### The Eagle and Israel—Assumption of Moses The Assumption of Moses, Section 10.

The Church Fathers Clement of Alexandria, Origen, and Didymus believed that Jude 9 was quoted from The Assumption of Moses. The translation below fills in some undecipherable text, rather than skipping the omitted characters in the manner of other translations.<sup>1</sup>

7. For the Most High will arise, the Eternal God alone,

And He will appear to punish the Gentiles,  
And He will destroy all their idols.

8. Then thou, O Israel, wilt be happy,  
And thou wilt mount upon the neck[s and wings]  
of the eagle, And (the days of thy mourning) will  
be ended.

9. And God will exalt thee, and He will cause  
thee to approach to the heaven of the stars, and  
He will establish thy habitation among them.

10. And thou wilt look from on high and wilt see  
thy enemies in Ge(henna), and thou wilt  
recognize them and rejoice, and thou wilt give  
thanks and confess thy Creator.

By taking these two early Jewish writings together, we can easily deduce that the "Lion" in 4 Ezra 11 is

<sup>1</sup> *The Assumption of Moses* translated from the Latin sixth century MS. by R.H. Charles, M.A., Trinity College, Dublin, and Exeter College, Oxford, London, Adam and Charles Black, 1897.

analogous to “Israel” in The Assumption of Moses Sec. 10. However, in both passages the enemy of God’s people is represented with allusions to birds: the headed pairs of wings in Ezra, and the eagle—with necks and wings—in The Assumption. So, who or what do these birds symbolize? This question is not difficult to answer; all the necessary information is provided by studying World History. From the onset of the Age of Man, birds were the primary focus of worship.



Figure 2 The Vulture Stone at Göbekli Tepe.

Göbekli Tepe is a c. 12,000-year-old archaeological site in Anatolia, Turkey. The deepest and oldest Layer III is also the most sophisticated with enclosures characterized by different thematic components and artistic representations. Pillar no. 43, the “Vulture Stone,” is shown in Figure 2 above. On the left-hand side, a vulture is holding an orb or egg in an outstretched wing.<sup>2</sup>

The older parts of the ancient tell may be more reliably dated to circa 9,000 B.C. For those readers who hold to a roughly 6,000-year-old “new earth” creation position, just appreciate that Göbekli Tepe is considered to be the oldest known site of worship on earth. To “secular” scientists, and those who favor the theory of a recently inhabited old earth, this site is placed on the timeline just at the close of the last Ice Age. The important thing to observe within the scope of our study is the display of various birds. Although the vulture is the predominant figure, the Ibis or Crane is easily visible—up and to the right of the vulture and egg. What we behold before our eyes is a real-life example of symbols of worship made like “birds and four-footed

<sup>2</sup> World History Encyclopedia,

<https://www.worldhistory.org/image/13200/vulture-stone-gobekli-tepe>.

animals and creeping things” (Rom. 1:23). And do take notice that Paul begins his list with birds.

Supporting our thesis that the large birds, or birds of prey, were to become the emblems of the Kingdom of Man during this Age, we submit the “prehistoric” archaeological chamber known as the “Cave of the Birds,” located just below the surface of the Giza plateau. This location begs the question: Were the pyramids built at this ceremonial site of worship based on the importance of the Tomb of the Birds?



Figure 3 Collins A2-Gizas Tomb of the Birds



Figure 4 Tomb of the Birds in relation to the Giza Pyramids (underground TOB cave circled).

The explorer and discoverer of the caves was unable to carry out research on the content of the tunnel, being interrupted indefinitely by Egyptian authorities. Below are his initial findings. His expectation, however, regarding the Ibis turned out to be correct.

Identifying what type of birds were interred might well provide some clue as to how the ancient Egyptians viewed the entrance to Giza’s cave world.

My money would be on the birds being either ibises, indicative of the cult of Thoth (the Greek Hermes), or falcons, suggestive of the cult of Horus or more intriguingly that of Sokar, the guardian of the Memphite necropolis in its role as the Fifth Hour of the duat-underworld as portrayed in the Am-duat funerary text. Other bird types might include the vulture, indicative of the cult of Mut; the goose, the totem of the earth-god Geb, the eagle, examples of which were found recently in a new tomb discovered at Saqqara, or even the crane, which might hint at a very archaic cult indeed.<sup>3</sup>

More than 4 million sacred ibis mummies have been found in the catacombs of Tuna el-Gebel and 1.75 million have been discovered in the ancient burial ground of Saqqara. The vast majority were votive offerings to the god Thoth, a practice that had its heyday between 450 BC and 250 BC.<sup>4</sup>

The significance of the Ibis becomes clear when it is understood that the Ibis was central to an Egyptian creation story—a story that wholly contradicts the biblical account. The Ibis, therefore, became a symbol of the Egyptian religion. But the bird symbol was also one of the oldest carvings found on Hittite and Mesopotamian reliefs. Over the course of the next several millennia, the symbol of the bird took on the meaning that is ascribed to it today—the attributes of “kingdom” and “authority.” The winged sun or winged disk was a symbol of worship when it first began to be used; but by the time of Judah’s King Hezekiah, the winged disk had become synonymous with kingship.

## THE WINGED DISC



Figure 5 Benben stone from Pyramid of Amenemhat III, 12th Dynasty. Egyptian Museum, Cairo. Copyright free image enhanced to feature the winged disk at top.

<sup>3</sup> Which Bird Cult? Andrew Collins, <http://www.andrewcollins.com/page/articles/sealed.htm>, retrieved 5/21/2021.

<sup>4</sup> “Experts crack mystery of ancient Egypt’s sacred bird mummies: DNA analysis helps work out origin of nearly 6 million mummified ibises. <https://www.theguardian.com/science/2019/nov/13/experts-crack-mystery-ancient-egypt-sacred-bird-mummies>.

The Benben stone is an object that is found in the mythology of ancient Egypt. Note the winged disk at the top of Figure 15. This mythical stone is thought to have been part of a shrine at the temple dedicated to the deity Atum in Heliopolis. The Benben stone is also an architectural term, and is the name given to the tip of an obelisk or the capstone placed on top of a pyramid. In the mythology of ancient Egypt, there are several accounts of the creation of the world. According to this version of the creation story, the universe was brought into being by Atum. It was believed that in the beginning, there was nothing but darkness and chaos. It was out of the dark waters that the primordial hill, known as the Benben arose, on top of which stood Atum. Because the Benben rose from the primeval waters, it has been suggested that this word is associated with the verb ‘weben’, which is the Egyptian hieroglyph for ‘to rise’.<sup>5</sup>

Next, we observe that the winged disk became a prominent icon throughout the eastern Mediterranean reaching into the Fertile Crescent. In early Egyptian religion, the symbol Behedeti represented Horus of Edfu, later identified with Ra-Harachte. As time passed (according to interpretation) all of the subordinated gods of Egypt were considered to be aspects of the sun god, including Khepri.

From roughly 2000 BC, the symbol also appears in the Levant, Mesopotamia, and Asia Minor. It appears in reliefs with Assyrian rulers and in Hieroglyphic Anatolian as a symbol for royalty, transcribed into Latin as SOL SUUS (literally, “his own self, the Sun”, i.e., “His Majesty”).<sup>6</sup>



Figure 6 Winged-disk, Susa, Mesopotamia

As early as 1900 B.C.E., an Indo-European people began to settle in what is now Turkey. By the 16th century B.C.E., they were powerful enough to invade Babylon. Their might continue to expand until they were a superpower on the level with Egypt and Assyria. The Hittites play a prominent role at key places in the Hebrew Bible: Ephron the Hittite sells Abraham the family

<sup>5</sup> Ancient Origins.net, Mythical Benben Stone: The Landing Site of Egyptian God Atum. <https://www.ancient-origins.net/artifacts-other-artifacts/mythical-benben-stone-landing-site-egyptian-god-atum-006513>, Retrieved 5/21/2021.

<sup>6</sup> [https://en.wikipedia.org/wiki/Winged\\_sun](https://en.wikipedia.org/wiki/Winged_sun)

burial ground (Genesis 23); Esau married Hittite women, and Rebecca despised them (Genesis 26:34); frequently they are listed as one of the inhabitants of Canaan (e.g., Exodus 13:5; Numbers 13:29; Joshua 11:3).<sup>7</sup>



Figure 7 The seal of Tudhaliya IV (1237–1228 B.C.) is stamped on this 4-inch-high fragment of a letter sent to the king of Ugarit. Although the letter is written in cuneiform, the seal is in Hittite hieroglyphics. Credit: Erich Lessing.

## L'MELEKH — BELONGING TO THE KING

From ca. the 8th century BC, the winged solar disk appears on Hebrew seals connected to the royal house of the Kingdom of Judah. Many of these are seals and jar handles from Hezekiah's reign, together with the inscription l'melekh [LMLK] ("belonging to the king").<sup>8</sup>

The bulla (Figure 8), which measures just over a centimeter in diameter, bears a seal impression depicting a two-winged sun disk flanked by ankh symbols and containing a Hebrew inscription that reads "Belonging to Hezekiah, (son of) Ahaz, king of Judah."<sup>9</sup>

<sup>7</sup> *Biblical Archaeology*, "Who Were the Hittites?" Ellen White, May 19, 2021;

<https://www.biblicalarchaeology.org/daily/ancient-cultures/ancient-near-eastern-world/who-were-the-hittites>

<sup>8</sup> Deutsch, Robert (July–August 2002). "Lasting Impressions: New bullae reveal Egyptian-style emblems on Judah's royal seals". *Biblical Archaeology Review*. 28 (4): 42–51. Retrieved 12 October 2014.

<sup>9</sup> King Hezekiah in the Bible: Royal Seal of Hezekiah Comes to Light, <https://www.biblicalarchaeology.org/daily/news/king-hezekiah-in-the-bible-royal-seal-of-hezekiah-comes-to-light>.

[www.commonwealthofisrael.com](http://www.commonwealthofisrael.com) or [commonwealthofisrael.org](http://commonwealthofisrael.org)



Figure 8 HEZEKIAH IN THE BIBLE. The royal seal of Hezekiah, king of Judah, was discovered in the Ophel excavations under the direction of archaeologist Eilat Mazar. Photo: Courtesy of Dr. Eilat Mazar; photo by Ouria Tadmor.



Figure 9 Hezekiah's Seal

"Hezekiah Seal (Figure 9) Proves that Ancient Jerusalem was a Major Judahite Capital." Similar seal impressions had already been found – by thieves. This one uniquely found in situ proves King Hezekiah's connection to the LMLK symbols and the existence of an advanced Judahite administration.<sup>10</sup>

Regrettably, the Hezekiah Seal does not just prove ancient Jerusalem was a major Judahite capital. It also proves that the government of Judah had already been compromised by using the symbology of the Nations – and especially, the bird icon of Egypt and Canaan.



<sup>10</sup> <https://www.haaretz.com/archaeology/what-the-hezekiah-seal-proves-jerusalem-status-1.5385544>.



# Looking Deeper into the True Meaning of "The Church"

## Part 4 of a 4-Part Series

### Covenant: A Look At YHWH's Commitment to Israel

GUEST

Article

Russell Smith

Poteau, OK

Through Jeremiah, God says several times that He will gather His people, the ones whom He dispersed. He scattered, and He will gather.

*"Then I Myself will gather the remnant of My flock out of all the countries where I have driven them and bring them back to their pasture, and they will be fruitful and multiply" (Jeremiah 23:3).*

*"Therefore behold, the days are coming," declares Yahweh, "when they will no longer say, 'As Yahweh lives, who brought up the sons of Israel from the land of Egypt,' but, 'As Yahweh lives, who brought up and led back the seed of the household of Israel from the north land and from all the countries where I had banished them'" (Jeremiah 23:7-8).*

Did you notice that? Jeremiah indicates a future gathering of Israel that will eclipse the deliverance from Egypt! This greater exodus is testified to elsewhere in scripture, as well. We will take a closer look later in the study!

The prophet Ezekiel also forecasts the gathering of YHWH's scattered peoples, and included in these statements are clues regarding the timing of the gathering. Note that "with a mighty hand" and "with wrath poured out", our God will manifest His holiness in the sight of the nations.

*"As I live," declares the Lord Yahweh, "with a mighty hand and outstretched arm and with wrath poured out, I shall be king over you. I will bring you out from the peoples and gather you from the lands where you are scattered" (Ezekiel 20:33-34).*

*"Thus says the Lord Yahweh, "When I gather the house of Israel from the peoples among whom they are scattered, and will manifest My holiness in them in the sight of the nations, then they will live in their land which I gave to My servant Jacob" (Ezekiel 28:25).*

Jeremiah 30 and 31 have become two of my favorite chapters in the Bible. Together, they make up one discourse overflowing with themes of rescue, mercy and hope. You may know that the "new covenant" scripture is in Jeremiah 31, but there is so very much more. In just these three verses, there is so much hope and comfort for God's people, and it nicely ties together much of what we have been discussing. This is our hope, our longing. Read the verses below, see for yourself. Don't rush; savor it!

*"Behold, I am bringing them from the north country, and I will gather them from the remote parts of the earth, among them the blind and the lame, the woman with child and she who is in labor with child, together; A great company, they will return here. With weeping they will come, and by supplication I will lead them; I will make them walk by streams of waters, on a straight path in which they will not stumble; For I am a father to Israel, and Ephraim is My firstborn." "Hear the word of Yahweh, O nations, and declare in the coastlands far away, and say, "He who scattered Israel will gather him and keep him as a shepherd keeps his flock" (Jeremiah 31:8-10).*

You may ask, since this is such a significant event, is this gathering mentioned in the New(er) Testament? Again, I believe it is part of the expectation and hope of all the Apostolic writers. It was woven in with all their thinking and writing. We have not deemed most of the scriptures we have referenced as relevant to us, because they were made by "Old Testament" prophets, and because we've been taught that these scriptures refer to "the Jews". But yes, the gathering of God's chosen people is definitely mentioned, and you've read it numerous times!

*"But immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken. And then the sign of the Son of Man will appear in the sky . . . and they will see the Son of Man coming on the clouds of the sky with power and great glory. And He will send forth His angels with a great trumpet and they will gather together His elect from the four winds, from one end of the sky to the other" (Matthew 24:29-31).*

Possibly, Jesus has the prophet Ezekiel in mind here. Yeshua says He will return "with power"; Ezekiel stated that the gathering would be "with an outstretched arm and wrath poured out." Ezekiel says that YHWH will "manifest His holiness" in the sight of all; Jesus agrees that His return will be in great glory which people will see. Twice Ezekiel says that God will bring His people out and gather them "from all the lands where they are scattered." Jesus concurs, His chosen ones will be gathered from every direction, "from one end of the sky to the other." This is the event that is our hope, the climactic event of the closing of the age, when God gathers those who are His, the ones who by faith are the seed of Abraham, grafted into the one Olive Tree, the nation and people that YHWH calls "My people Israel"!

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## The Gathering Heals The Breach — Israel and Judah Reunited

We have seen that almost 1,000 years before Jesus' birth, the nation that YHWH had chosen was divided into two nations, and that God Himself said that He had done it! These two groups will be reunited, and we are now at the point in the story where that reuniting takes place. But exactly which two groups of people are in view here? As we showed earlier, most Christians incorrectly believe it is "Jews" and "Gentile Christians" that will be in view at the end of days. I believe it is the flawed theological view that the "Church" replaced Israel that keeps us from accurately identifying the groups that God is bringing back together when He restores all things in Messiah. Once again, there is no shortage of scripture to help us show that Judah and Israel will be joined together with Jesus as King! Let's return momentarily to a statement Yeshua made Let's return regarding the bringing together of these two groups.

**This is the way most  
Christians view the  
people God is dealing  
with in the Bible:**

**JEWES**  
Old  
Testament

**Christians**  
New  
Testament

**A more Biblically accurate  
way to view the two  
groups comprising God's  
people:**

**House of  
Judah**

Keep the Torah  
(Many are) Blind to Messiah

**House of  
Israel**

Recognize Messiah  
(Most) Do not obey  
the Torah

**Presently divided, scripture clearly  
states they will again become one.**

Remember that He was dwelling in Judea, among the Yehudim, the "Jews", the remnant of the southern Kingdom of Judah that had returned from Babylonian captivity more than 500 years before. The other 10 tribes, the northern kingdom of Israel, had been scattered and never regathered. And here is what Jesus said to the Jews while among the Jews, about the ministry He came to accomplish:

*"And I have other sheep, which are not from this fold; I must bring them also, and they will hear My voice; and they will become one flock with one shepherd" (John 10:16).*

Yeshua had earlier stated that He had come for the "lost sheep of the House of Israel". Because we haven't understood the division of the kingdom, haven't understood that the "House of Israel" and the "House of Judah" were two separate entities with two separate purposes and histories; we haven't understood that Jesus was telling the Jews that He had come to find and bring their lost brothers of the northern kingdom. He was here to do exactly what numerous prophets had foretold, to begin the regathering of all the tribes of Israel. When He returns, that gathering together will be completed! "From the four corners of the earth", the "sons of Judah and the sons of Israel" will be gathered and they will come together "to the land that I gave your fathers as an inheritance", and Messiah will be King, "one head" over both houses, reunited Israel!

*"At that time they will call Jerusalem 'the throne of Yahweh' and all the nations will be gathered to it . . . In those days the house of Judah will walk with the house of Israel, and they will come together from the land of the north to the land that I gave your fathers as an inheritance" (Jeremiah 3:17-18).*

*"Then it will happen on that day that the Lord will again recover the second time with His hand the remnant of His people, who will remain, from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and from the islands of the sea. He will lift up a standard for the nations and assemble the banished ones of Israel, and will gather the scattered of Judah from the four corners of the earth. Then the jealousy of Ephraim will depart, and those who harass Judah will be cut off; Ephraim will not be jealous of Judah, and Judah will not harass Ephraim" (Isaiah 11:11-13).*

*“Yet the number of the sons of Israel will be like the sand of the sea, which cannot be measured or numbered; And it will be that in the place where it is said to them, ‘You are not My people,’ it will be said to them, ‘You are the sons of the living God.’ And the sons of Judah and the sons of Israel will be gathered together, and they will set for themselves one head, and they will go up from the land, for great will be the day of Jezreel” (Hosea 1:10-11).*

I believe it should be clear that these scriptures are referring to the time of the end, when Messiah comes to establish His rule over the kingdoms of the earth. The frequently-repeated phrases “in that day”, “on that day”, “at that time”, and others, most often refer to “the day of YHWH” or “the day of the Lord”.

Probably the most familiar and possibly the most clear prophetic declaration of this reunification of the tribes and Messiah’s reign over the reunited kingdom is found in Ezekiel 37. It may be a familiar reading, but read it again, with the things we have discussed in mind. You may see truth that you have missed before!

*“The word of Yahweh came again to me saying, ‘Now as for you, son of man, take for yourself one stick and write on it, ‘For Judah and for the sons of Israel, his companions’; then take another stick and write on it, ‘For Joseph, the stick of Ephraim and all the house of Israel, his companions.’ Then draw them together for yourself one to another into one stick, that they may become one in your hand. And when the sons of your people speak to you saying, ‘Will you not declare to us what you mean by these?’”*

*“Say to them, ‘Thus says Lord Yahweh, ‘Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will put them with it, with the stick of Judah, and make them one stick, and they will be one in My hand.’ And the sticks on which you write will be in your hand before their eyes. And speak to them, ‘Thus says Lord Yahweh, ‘Behold, I will take the sons of Israel from among the nations where they have gone, and I will gather them from every side and bring them into their own land; and I will make them one nation in the land, on the mountains of Israel; and one king will be king for all of them; and they will no longer be two nations and no longer be divided into two kingdoms. They also will no longer defile themselves with their idols or with their detestable things or with any of their transgressions; but I will save them from all their places of habitation in which they have sinned, and I will cleanse them. And they will be My people, and I will be their God.’”*

*“And My servant David will be king over them, and they will all have one shepherd; and they will walk in My judgments and keep My statutes and do them. They will inhabit the land that I gave to Jacob My servant, which your fathers inhabited; and they will inhabit it, they, and their sons and their sons’ sons, forever; and David My servant will be their prince forever. And I will cut a covenant of peace with them; it will be an everlasting covenant with them. And I will give them the land and multiply them and will set My sanctuary in their midst forever. My dwelling place also will be with them; and I will be their God, and they will be My people. And the nations will know that I am Yahweh who sanctifies Israel, when My sanctuary is in their midst forever” (Ezekiel 37:15-28).*

Though the common Christian belief is that when Jesus returns, He is taking us all to heaven, that is not what scripture teaches. Yeshua, when He comes again as King, will establish His rule in Jerusalem. And, if you compare the cited Ezekiel 37 passage with other scripture describing the Millennial reign, you will see that this is what Ezekiel 37 is about. The people gathered into this 1,000 year reign of Messiah are Israel — the combined sticks of the House of Judah and the House of Joseph/Ephraim/Israel, now one nation under one king, the Son of David.

So, rather than some mixture of Jews and Christians, we can see that all of scripture shows that YHWH chose Israel “forever”, and His choice stands. Though Israel has for almost 3,000 years been divided, and the groups of that division have been mis-identified, in these days of the closing of the age the correct identification of these groups is becoming more evident. The House of Israel is awakening to her identity as Israel, and the House of Judah is more and more coming to recognize the Crucified One is indeed Messiah. The breach will be healed completely when Messiah Yeshua returns.

### **Unseen Connections Between Israel and the “Church”**

If this premise is true, that the Church is actually the “other” part of Israel, the lost tribes, the lost sheep, then why isn’t it found in the New Testament? If it is true, shouldn’t it be declared there?

Two responses to that: 1) I believe it is in the Apostolic writings, as this part of the study will attempt to show, and 2) as we mentioned earlier, the two houses of Israel was part of the environment, it was the atmosphere that the writers of the New Testament inhabited. Therefore, it wasn’t a fact that they felt the need to describe or support. Since that time, our understanding has been affected by a very real hatred of the Jewish people. In the earlier centuries, when the doctrines of the church were being developed, a rejection of all things “Jewish” worked to diminish or eliminate any continuity between the testaments. The goal was to show that God was now doing a totally new thing with a totally new group of people, the “Gentiles”.

**What one nation on the earth is like Your people Israel . . .  
You have established for Yourself Your people Israel as  
Your own people forever. (2 Samuel 7:23-24)**

## **“My people Israel”**

**House of Judah**

**House of Israel**

**All Recognize Messiah and are Obedient to the Torah**

**“I will take the stick of Joseph, the tribes of Israel, and put them with the stick of Judah and make them one stick; they will be one in My hand.”**

**(Ezek. 37:19)**

**“I have other sheep, not from this fold; I must bring them also, and they will become one flock with one shepherd.”**

**(John 10:16)**

Connection #1 — We have mentioned this statement of Yeshua before, but I think it is appropriate to take another look and see that it is relevant to the point. Jesus was aware that the northern tribes had been scattered and were lost. He, by the Spirit, had inspired Jeremiah to describe Israel as “lost sheep”, so this was a natural reference for Him. He had come to begin the gathering of those lost tribes.

*“My people have become lost sheep; Their shepherds have led them astray. They have made them turn aside on the mountains; They have gone along from mountain to hill and have forgotten their resting place.”*

**(Jeremiah 50:6)**

*But He (Yeshua/Jesus) answered and said, “I was sent only to the lost sheep of the house of Israel”* **(Matthew 15:24).**

Connection #2 — Through Ezekiel, God judged the leaders of Israel because they were serving and feeding themselves rather than their flock. He declared that He Himself would come to be the kind of shepherd the sheep needed, giving them true care. So, as YHWH in the form of a man, Yeshua declared Himself to be that “good shepherd”, Who would unite His “other sheep”, the scattered tribes of Israel, with the flock of Judah.

*“Son of Man, prophesy against the shepherds of Israel. For thus says Lord Yahweh, ‘Behold, I Myself will seek My sheep and care for them. As a shepherd cares for his herd, so I will care for my sheep’”* **(Ezekiel 34:1, 11).**

*“I am the good shepherd; the good shepherd lays down His life for the sheep.”*

*“I am the good shepherd, and I know My own and My own know Me, even as the Father knows Me and I know the Father; and I lay down My life for the sheep.”*

*“And I have other sheep, which are not from this fold; I must bring them also.”* **(John 10:11,14-16)**

**Connection #3** — Moses told all of Israel that they, alone of all peoples on the earth, had been chosen by YHWH, and that

He desired them to be His own possession, a special treasure. He desired their allegiance and obedience, so He could make them to be a kingdom of priests, set apart (holy) to YHWH. God Himself told Moses those words and commanded Moses to speak those words to “the sons of Israel”. When Peter was writing his epistle, he said he was writing “to the exiles”, almost certainly the exiles of the House of Israel in the Diaspora. You can read below what he said to them. He wasn’t making up new terms to describe a new group; he knew was writing to the sons of Israel, and he spoke to them exactly the words YHWH had commanded Moses.

*Yahweh has chosen you to be a people for His treasured possession out of all the peoples on the face of the earth. (Deuteronomy 14:2)*

*“Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession (special treasure) among all the peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a set-apart nation. These are the words that you shall speak to the sons of Israel.” (Exodus 19:5-6)*

*But you are a chosen race, a royal priesthood, a set-apart nation, a people for God’s own possession (His special treasure). (1 Peter 2:9)*

**Connection #4** — We go now to literally the next verse in 1 Peter 2. Peter clearly shows that it is the scattered House of Israel in view, because that is the group that God divorced, the group that became “not My people” and who received “no mercy”. Now, through Messiah, those lost tribes have been reclaimed and mercy has been extended, just as Hosea had prophesied! Peter is telling the lost House of Israel that they are now back home, back in the fold through Yeshua!

*... and it will be that in the place where it is said to them, “You are not My people,” It will be said to them, “You are the sons of the living God.”*

*“I will also have compassion on her who had not obtained compassion, and I will say to those who were not My people, ‘You are My people!’ And they will say, ‘You are my God!’” (Hosea 1:9-10, 2:23)*

*... you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy. (1 Peter 2:10)*

**Connection #5** — When we read that Jesus said He had “other sheep”, we tend to think those sheep are the “Gentiles”, because that is what we have been taught. Scripture does not actually say that, however. And, if you closely compare His statement with the relevant passage in Ezekiel 37, it can be seen that Yeshua is talking to the tribe of Judah, “the Jews”, about the lost sheep of the House of Israel, the ones Jesus will bring and meld into one flock, with Him as Shepherd!

*“Thus says Lord Yahweh, “Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will put them with it, with the stick of Judah, and make them one stick, and they will be one in My hand.”’ Thus says Lord Yahweh, “... I will gather them from every side and bring them into their own land; and I will make them one nation in the land, on the mountains of Israel; and one king will be king for all of them; and they will no longer be two nations and no longer be divided into two kingdoms” (Ezekiel 37:15-17, 21-22).*

*“I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock with one shepherd” (John 10:16).*

**Connection #6** — The kingdom of God will be populated with the people of God, the spiritual seed of Abraham, Isaac and Jacob. But there is a physical reality to this kinship as well. Their descendants were scattered, with a purpose, in every direction, to the ends of the earth. And it is from east, west, north and south that we will be gathered, to recline at table with Abraham, Isaac, and Jacob in the kingdom of YHWH!

*(Speaking to Jacob) “I am Yahweh, the God of your father Abraham and the God of Isaac . . . Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south” (Genesis 28:13-14).*

*“You (will) see Abraham and Isaac and Jacob and all the prophets in the kingdom of God . . . And they will come from east and west and from north and south, and will recline at the table in the kingdom of God” (Luke 13:29).*

**Connection #7** — Jeremiah 31:10 says, “He that scattered Israel will gather him”. And that “He” is also the One that determined that Ephraim, seed of Joseph, would have the birthright blessing of multiplication and be scattered like seed into many nations, filling the nations. That scattered “fullness” is being gathered, and when the fullness has come in, Judah will also be gathered in faith to the Messiah, and so all Israel will be saved. It isn’t two separate, disparate groups that YHWH is gathering. It is the intentionally-separated brothers who will be reunited, with no more jealousy, no more enmity, to live under the rule of our King!

And Joseph said to his father, "Not so, my father, for this one is the firstborn. Place your right hand on his head." But his father refused and said, "I know, my son, I know; he also will become a people, and he also will be great. However, his younger brother (Ephraim) shall be greater than he, and his seed shall become the fullness of nations" (Genesis 48:18-19).

For I do not want you, brothers, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the nations has come in; and so all Israel will be saved. (Romans 11:25-26)

**Connection #8** — No argument or explanation is really needed for this one. All that is required is to read it and believe what it says. Our identity before belief is described in the red text, our identity in Messiah is in blue. Believe what the Word says! It is summarized and compared in the chart following.

"Therefore remember that **formerly you, the Gentiles (ethnos = nations) in the flesh**, who are called "Uncircumcision" by the so-called "Circumcision," which is performed in the flesh by human hands—remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. **But now in Christ Jesus** you who formerly were **far off** have been **brought near** by the blood of Christ. And He came and preached peace to you who were far off, and peace to those who were near; for through Him we both have our access in one Spirit to the Father. So then you are **no longer strangers and aliens** (to the covenant promises), but you are **fellow citizens** (of the commonwealth of Israel) with the saints, and are **of God's household**, having been **built on the foundation of the apostles and prophets**, Christ Jesus Himself being the corner stone, in whom the whole building, being fitted together, is growing into a holy temple in the Lord, in whom you also are being built together into a dwelling of God in the Spirit" (Ephesians 2:11-13, 17-22).

# The Ephesians 2 Transformation

## Who we were: **GENTILES** (Of the Nations)

- Separated from Christ
  - In the flesh, carnal
- Far off • Without hope
  - Without God
  - No household
  - No foundation
- Strangers to the covenants
- Excluded from citizenship

## Who we are: **CITIZENS** (Commonwealth of Israel)

- In Messiah / Christ
- In the Spirit, spiritual
- Brought near • Hope realized
  - Access to the Father
  - God's Own household
- Built on Apostles/Prophets
- Included in eternal covenants
- Citizens, "My people Israel"



This ends the 4-part series presented by Richard Smith

FULL TITLE:

Awakening the House of Israel or Church History You May Have Missed

Looking deeper, to the true beginning of the "Church"

Please See:

[Part 1](#) – [Part 2](#) – [Part 3](#)

# THE EKKLESIA “CHURCH” = “ALL ISRAEL” CONSISTING OF BOTH THE HOUSE OF JUDAH AND THE HOUSE OF ISRAEL by Scott Harwell – Part 2



Scott Harwell practices Personal Injury/Litigation law in the State of Alabama. He holds a Bachelor of Science degree in Business Admin. and Marketing from Auburn University and a Doctor of Law (L.D.) from the University of Oregon School of Law. Scott has a passion for God's Word and is ever-expanding his outreach via podcasts, videos and other electronic means in celebrating our unity in the Commonwealth of Israel.

ALL ISRAEL consisted of, consists AND will ALWAYS consist of BOTH the house of Judah AND the house of Israel/Joseph/Ephraim and the 12 tribes and 14 sons of Jacob as well as all of those FORMERLY of nations that choose to enter into the covenant that YHWH made only to/with Israel.

YHWH HAS ONE NATION ..... ISRAEL

**2 Sam. 7:23** “And who is like **Your people, like Yisra’el**, THE ONE NATION on the earth whom Elohim went to ransom for Himself as a people, to make for Himself a Name, and to do for Your greatness, and awesome deeds for **Your land** before Your people, whom **You** ransomed for Yourself from Mitsrayim, from the nations and their mighty ones?

**Commonwealth of Israel / Grafting Theology**

- Replacement Theology: The church has replaced Israel/Judah
- Dispensationalism - TEMPORARY replacement theology AND identity theology: The church is separate from Israel and ONLY Judah makes up Israel.
- Identity Theology: Based solely on DNA and bloodlines
- Grafting Theology: All followers of Yeshua are Grafted into the Commonwealth of Israel. The blessings to the 12 tribes have been and will be fulfilled based on DNA BUT any of the nations/gentiles can be grafted/immigrated into **ALL Israel** with BOTH full “rights” AND responsibilities
- COI Recognizes the **DISTINCTIONS** in the blessings, prophecies and the dual roles between the house of Judah and the house of Israel/Joseph/Ephraim (also identified as: **Jezreel, Samaria**)

**SUMMARY OF TEACHING**

- YHWH has one nation = Israel
- The Distinct Blessings, Prophecies and Roles of BOTH Judah AND Joseph/Ephraim.
- Israel’s division into the house of Judah AND the house of Israel/Ephraim/Joseph
- This division was part of YHWH’s redemptive plan
- As we approach the end of this age, millions are beginning to have eyes to see that YHWH’s ultimate goal is for these two divided nations to become ONE
- This is accomplished by having BOTH the testimony of Yeshua AND keeping the commandments of God.

**The 70 Nations/Goyim/Ethnos = Gentiles**

- **Gen. 10:32** – “And from these the nations were divided on the earth after the flood.”

**YHWH “calls out” Abram to be His set apart holy nation**

- **Gen. 12:2** “And I shall make you a great nation . . .”

**All in Messiah are the seed of Abraham and heirs**

- **Gal. 3:29** “IF you are of Messiah, **THEN** you are seed of Abraham, and heirs according to promise.”
- **Rom. 9:6-9** “For they are not all Yisra’el who are of Yisra’el, neither are they all children because they are the seed of Abraham, but, ‘In Issac your seed shall be called.’ . . . the children of the promise are reckoned as the seed.
- The ekklesia does NOT “replace” Israel – we actually ARE Israel – with full “rights” as citizens of Israel AND with full responsibilities to obey our King and His commandments and instructions for living a holy life

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## Jacob and Esau / 2 NATIONS

- Gen. 25:23 “Two nations are in your womb, and two peoples shall be separated from your body. And one people (ISRAEL) shall be stronger than the other, and the older will serve the younger.”

## Jacob receives the firstborn blessing

- “. . . and make you (Jacob/Israel) fruitful and increase you, and you shall become an assembly of peoples, and give you the blessing of Abraham, to you and your SEED with you, so that you inherit the LAND of your sojournings, which Elohim gave to Abraham.” Gen. 27:28-29 and Gen. 28:3-4
- “. . . and you (Jacob) shall break forth to the west and to the east, to the north and the south. And all the clans of the earth shall be blessed in you and in your seed.” Gen. 28:14-15
- The seed of Jacob was LITERALLY scattered to the 4 corners of the earth.

## Judah – The ruler and leader of Israel

- Gen. 29:35 “So she called his name Yehudah. And she ceased bearing.”
- Judah means “praise”
- Judah is the 4<sup>th</sup> son of Leah and Israel (Jacob)
- The #4 is significant and represents authority (jurisdiction)

## Joseph

- Gen. 30:24 “So she called his name Joseph, and said, ‘YHWH has added to me another son.’”
- Joseph means “YHWH has added” – to increase.

## The Initial “DIVISION” of the sons of Jacob

- Jacob favored Joseph because he loved Rachel more than Leah.
- Gen. 32:7 “And Yaacob was greatly afraid and distressed. So he divided the people that were with him, and the flocks and herds and camels, into two groups, now I have become two groups.” Gen. 32:10

## Jacob’s name changed to “Israel”

- Gen. 32:28 “And He said, ‘Your name is no longer called Yaacob, but Yisra’el, because you have striven with Elohim and with men, and have overcome.’”
- ALL ISRAEL = all who strive with God, ALL who overcome with God, and ALL who will rule with God in the next age.
- When Scripture refers to Jacob, it generally ALWAYS means BOTH Judah AND Joseph/Ephraim/Israel

## Even AFTER Jacob’s name is changed to Israel, he still DIVIDES up the children

- Gen. 33:1 “And Yaacob . . . divided the children among Lě’ah, and Raḥēl, and the two female servants.”
- Gen. 33:2 “And he put the female servants and their children in front, and Lě’ah and her children behind, and Raḥēl and Joseph last.”

## Further division between Joseph and his brothers –

- Gen. 37:3 “And Yisra’el loved Joseph more than all his children, because he was the son of his old age. And he made him a long robe.”
- Gen. 37:4 “But when his brothers saw that their father loved him more than all his brothers, they hated him and were not able to speak peaceably to him.”

### Judah's plan to sell Joseph into slavery

- Gen. 37:26 "And Yehudah said to his brothers, 'What would we gain if we kill our brother and conceal his blood?'"
- Gen. 37:27 "'Come and let us sell him to the Yishma'elites, and let not our hand be upon him, for he is our brother, our flesh.' And his brothers listened."
- We see Judah's prominent role even in Joseph being sold into Egypt.

### Joseph is not recognized by his brothers

- Gen. 42:7 "And Joseph saw his brothers and recognized them, but he acted as a stranger to them and spoke to them harshly."
- Gen. 42:8 "So Joseph recognized his brothers, but they did not recognize him."
- Joseph looked, dressed, and spoke to his brothers like an Egyptian / from the nations
- The Messiah that Christianity has presented to the house of Judah for the past 1800+ years cannot be recognized by many that are of/in the house of Judah – "they (Judah) know Joseph only in his relationship with the Egyptians/world/nations."

### Joseph reveals his identity

- Gen. 45:1 Joseph made himself known to his brothers.
- Gen. 45:7 "And Elohim sent me before you to preserve for you a remnant in the earth, and to give life to you by a great escape."
- YHWH used the division between Joseph and Judah to save the world at that time
- This division and scattering was/is ALWAYS part of YHWH's redemptive plan for the world

### Jacob's Blessings / PROPHECIES over his 14 (NOT a typo) sons

- Gen. 49:1 "And Yaacob called his sons and said, 'Gather together, so that I declare to you what is to befall you in the last days . . .'"
- The blessings over the sons are PROPHECIES about what will occur to ALL Israel "in the last days"

### Judah receives the Royal Blessing of the Scepter and Kingship over ALL Israel

- Gen. 49:8-10 "You, Yehudah, your brothers praise you; your hand is on the neck of your enemies; your father's children bow down before you. The scepter shall not turn aside from Yehudah, nor an Insciber from between his feet, until Shiloh comes, and to Him is the obedience of peoples."
- The majority of the church understands the blessing/prophecies over Judah based on Yeshua being from the tribe of Judah and the house of David.
- However, the church to this day has not seen Judah's continuing role as the leader of Israel on key issues.
- Judah's role in YHWH's redemptive plan preserved and continues to preserve the Torah, the Sabbath and the feasts of YHWH.

### The blessings / prophecies over Joseph and The First Born Blessing – distinct from Judah's royal blessing

- Joseph is an offshoot of a fruit-bearing TREE . . . his BRANCHES run over a wall. From there is the Shepherd, the Stone of Yisra'el – The blessings of your father have excelled the blessings of my ancestors . . . They (the blessings) are on the head of Joseph, and on the crown of the head of him who was separated from his brothers. Gen. 49:22-26
- The "church," (aka Ekklesia) and especially our dispensational brothers, has been partially blinded to this distinct blessing and prophecy made to Joseph for almost 1900+ years.
- Temporary replacement theology refuses to "see" that Israel never was, is not, and never will be "just" the royal house of Judah.
- As we shall see, ALL Israel has always consisted of BOTH the house of Judah AND the house of Israel.

## Jacob adopts Manasseh and Ephraim as his sons – Hence Jacob’s FOURTEEN (14) sons

- Gen. 48:5 “And now, your two sons, Ephrayim and Menashsheh, who were born to you in the land of Egypt are mine – as Re’uḇēn and Shim’on, they are mine.”
- This adoption by Jacob of Joseph’s sons, who were one-half Egyptian, is typological of how we are BOTH adopted into the family of God and also “immigrated” into His holy nation that is: Israel.

## Ephraim and Manasseh were to increase to a multitude in the earth

- “And he blessed Joseph . . . bless the youths! And let my name be called upon them, and the name of my fathers Abraham and Yitshāq (Isaac). And let them increase to a multitude in the midst of the earth.” Gen. 48:14-16

## The Most Overlooked Prophecy in the Word

- Ephraim means “double ash heap”; “I shall be doubly FRUITFUL.”
- “I know, my son, I know. He also becomes a people, and he also is great. And yet, his younger brother [Ephraim] is greater than he, and his seed is to become the completeness of the nations” OR . . . THE FULLNESS OF THE GENTILES! Gen. 48:19
- “For I do not want you, brothers and sisters, to be uninformed of this mystery – so that you will not be wise in your own estimation – that a partial hardening has happened to [ALL] Israel until the fullness of the Gentiles has come in.” Romans 11:25 (Note: “Partial blindness” NOW afflicts BOTH Judah and Ephraim until . . .)

## NOT Identity or DNA Theology The MIXED MULTITUDE leaves Egypt

- Now the sons of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, aside from children. A mixed multitude also went up with them . . . Exodus 12:37-38.
- Although there is 100% Truth to the DNA prophetic blessings over Judah and Ephraim AND all of the tribes; yet, being a citizen of Israel has NEVER been based on strict DNA!
- Rahab, Ruth and Caleb

## The Initial Covenant – A MARRIAGE CONTRACT – Made to/with ALL Israel which included the mixed multitude that were grafted into Israel

- “‘Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy NATION.’ These are the words that you shall speak to the sons of Israel.” “So Moses came and called the elders of the people, and set before them all these words which the Lord had commanded him. Then all the people answered together and said, ‘All that the Lord has spoken we will do!’” Exodus 19:5-8
- Those from other nations . . . the stranger, alien, sojourner, foreigner, goy/ethnos/GENTILES could choose to enter into covenant with YHWH by also saying “I do.”
- NOTHING (i.e. ALL may enter in) has changed under the New Covenant
- Hebrews is clear Yeshua is THE one time, for all time, sacrifice for sins AND High Priest.

## The two spies/witnesses of Caleb/Judah and Joshua/Ephraim

- Caleb and Joshua reveal the preeminence of Judah and Ephraim
- Caleb is also a PERFECT example that DNA was, is and always will be a NON-ISSUE regarding who makes up ALL Israel and even Judah!
- Caleb was actually a goy/of the nations (he was a Kenizzite) - A FORMER gentile. His name literally means “Dog” . . . the Phoenician woman was called “a dog” by Yeshua.
- “Not one of the men who came up from Mitsrayim, from twenty years old and above, is to see the land of which I swore to Abraham, Yitshāq, and Yaacob, because they did not follow Me completely, except Kalēḇ son of Yephunneh, the Qenizzite (aka Kenizzite), and Yehoshua son of Nun, for they have followed יהוה completely.” Numbers 32:11-12.
- “From the tribe of Yehudaḥ: Kalēḇ, son of Yephunneh.” Num 13:6
- Although Caleb’s father was a Kenizzite and not from the “loins” of Judah, Caleb was also GRAFTED/PLACED/IMMIGRATED INTO and was of/in the tribe of Judah.

## Joshua was of the tribe of Ephraim

- Num 13:8: "From the tribe of Ephrayim: Hoshĕa, son of Nun."
- Num 13:16: "These are the names of the men whom Mosheh sent to spy out the land. And Mosheh called Hoshĕa the son of Nun, Yehoshua."
- Joshua, or Yehowshuwa means "YHWH is salvation."

## Future Israel in the 7<sup>th</sup> "day" or next age / aka the Millennium

- "So you shall divide this land among yourselves according to the tribes of Israel.
- You shall divide it by lot for an inheritance among yourselves AND among the strangers who stay in your midst, who bring forth sons in your midst.
- And they shall be to you as the native-born among the sons of Israel; they shall be allotted an inheritance with you among the tribes of Israel.
- And in the tribe with which the stranger resides, there you shall give him his inheritance,' declares the Lord God."
- Ezekiel 47:21-23

## The CLEAR DISTINCTIONS between Israel and Judah in the history of ALL Israel

- Due to time restraints, we "fast forward" past the period of the Judges to when ALL Israel rejects YHWH in favor of a King.
- NOTE how Scripture reveals the distinctions between Judah and Israel during this 120 year period beginning with Saul and ending with Solomon
- The following disclosures are to "show" how the Word makes numerous distinctions between Judah and Israel – the 2 witnesses/houses that make up ALL Israel.

## Distinctions even when ALL Israel was united under Saul

- 1 Sam. 11:8 "And he mustered them in Bezeq, and the children of Yisra'ĕl were three hundred thousand, and the men of Yehudāh thirty thousand."

## David kills Goliath

- 1 Sam. 17:11 "And Sha'ul and ALL Yisra'ĕl heard these words of the Philistine, and they were broken down and in great fear."
- 1 Sam. 17:52 "And the men of Yisra'ĕl AND Yehudāh arose and shouted, and pursued the Philistines."

## DISTINCTIONS UNDER THE UNITED KINGDOM OF SAUL – BOTH loved David

- 1 Sam 18:16 "But all Yisra'ĕl AND Yehudāh loved David, as he went out and came in before them."

## Distinctions and DIVISIONS after the death of Saul:

### David made King over Judah

- "And the men of Yehudāh came, and anointed David sovereign over the house of Yehudāh there." 2 Sam. 2:4

### Ishbosheth made king over Israel

- "But Aĥnĕr took Ishbosheth the son of Sha'ul and set him up to reign over Gil'ad, and over the Ashĕrites, and over Yizre'el, and over Ephrayim, and over Binyamin, and over all Yisra'ĕl. Ishbosheth, son of Sha'ul, was forty years old when he began to reign over Yisra'ĕl, and he reigned two years." 2 Sam. 2:8-10

### Only the house of Yehudah followed David

- 2 Sam. 2:11 "And the time that David was sovereign in Hebron over the house of Yehudāh was seven years and six new moons."

This is Part 2 – The Next in this Series will be Part 3



# COMMONWEALTH OF ISRAEL SUMMARIES

By Dr. Douglas Hamp

## COIF TAGLINE:

COI Theology teaches the good news that we former Gentiles can be full citizens of the Commonwealth of Israel and that Israel and Judah will be restored into one nation.

## Commonwealth of Israel Theology Brief Intro.

Commonwealth of Israel Theology teaches that God married Israel at Sinai (Old Covenant). Israel was unfaithful, divided into two kingdoms, and then God divorced the northern kingdom (though Judah deserved it too). He then promised to betroth Israel again, but the curse of the law (due to adultery) prevented that. Only through the death of the husband, Jesus, could the curse be removed and could Israel (scattered and assimilated into the nations) come back to God. The good news is they/we can be full members (citizens) of the Commonwealth of Israel; and God will restore the two houses into one.

## Commonwealth of Israel Theology Summary

God elected Israel (Deut. 7:6) and entered into a marriage contract with her at Mt Sinai (Exo. 24:7-8



Jer. 31:31), COMMONLY REFERRED TO AS THE Old Covenant. Sadly, instead of being faithful, Israel repeatedly went after other gods (Jer. 3) which led to the split of the United Kingdom into the southern Kingdom of Judah (house of Judah under Rehoboam) and the northern Kingdom of Israel (House of Israel/Ephraim under Jeroboam) (1 Kings 11:31-32). Finally, after seven hundred years of adultery since Sinai, God gave the northern kingdom a certificate of divorce and sent her away (Jer. 3:8, Hos. 2:2), calling her No-Mercy (*Lo-Ruchama*) and Not-My-People (*Lo-*

*Ammi*) (Hos. 1:8-9) and she (the ten northern tribes) assimilated into pagan gentiles (nations) (Hos. 7:8, Hos. 8:8, 9:17; 2 Kings 17:23-24). Judah likewise deserved divorce but God would not because of his promise to David (Hos. 1:7, 1 Kings 11:32).

God then promised to betroth the house of Israel to Himself in righteousness (Hos. 2:19) and to restore the two kingdoms into one (two sticks per Ezek. 37:16-23). That promise created a divine dilemma because God's instructions (law) did not permit a woman to come back to her first husband after she had been married to others (Deut. 24:1-4) (that was the curse of the law) (Gal. 3:13).

This divine dilemma was resolved by Jesus' (the husband's) death which canceled the Old (Marriage) Covenant and canceled the curse of the law (due to her adultery) (Rom. 7:1-4). Now those who were not his people (Rom. 9:24-26) and who had not obtained mercy (1 Pet. 2:10) could come into the Commonwealth of Israel as full members and citizens (Eph. 2:11-19) which was also in fulfillment of Ephraim becoming the multitude of nations (Gen. 48:19; Rom. 11:25).



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No Longer Aliens from the Commonwealth of Israel - A final Word from our Associate Editor of the COI Theological Review, Chris Winters Steinkle:

It is imperative, if we are to understand the fullness of the message undergirding Commonwealth Theology - simply but profoundly clarified we find the following to be its foundation truths (primarily from the NT book of Paul's Letter to the Ephesians):

1. We all must be adopted into the household and inheritance of God through faith in Jesus—this is true for the Jew as well as the Gentile as expressed by Jesus in John 8.
2. God planned before the foundations of the world to include the Nations—the rest of mankind—in His great salvation (Gen. 12:2; Amos 9:11-12; John 11:51-52; Acts 15:16-18).
3. This plan, which has now been revealed, remained shrouded in mystery until the work of Christ; and Paul was made administrator of this revelation (Eph. 3:6).
4. The Commonwealth of Israel includes those adopted from among the Nations and the "natural branches,"—the Jews, Paul's fellow countrymen, "to whom pertain the adoption..." (Rom. 9:4);
5. Even those of Judah (the Jewish people) who, until the present time, remain disobedient to the gospel, that in the future, they may become obedient: "Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers. For the gifts and the calling of God are irrevocable. For as you were once disobedient to God, yet have now obtained mercy through their disobedience, even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy" (Rom. 11:28-32).
6. Thus, the Commonwealth of Israel requires a distinction between: The irrevocable gift of election, and Unmerited Messianic salvation, which is freely given through faith (as in Abraham was justified by faith, not works) in the finished work of Christ.