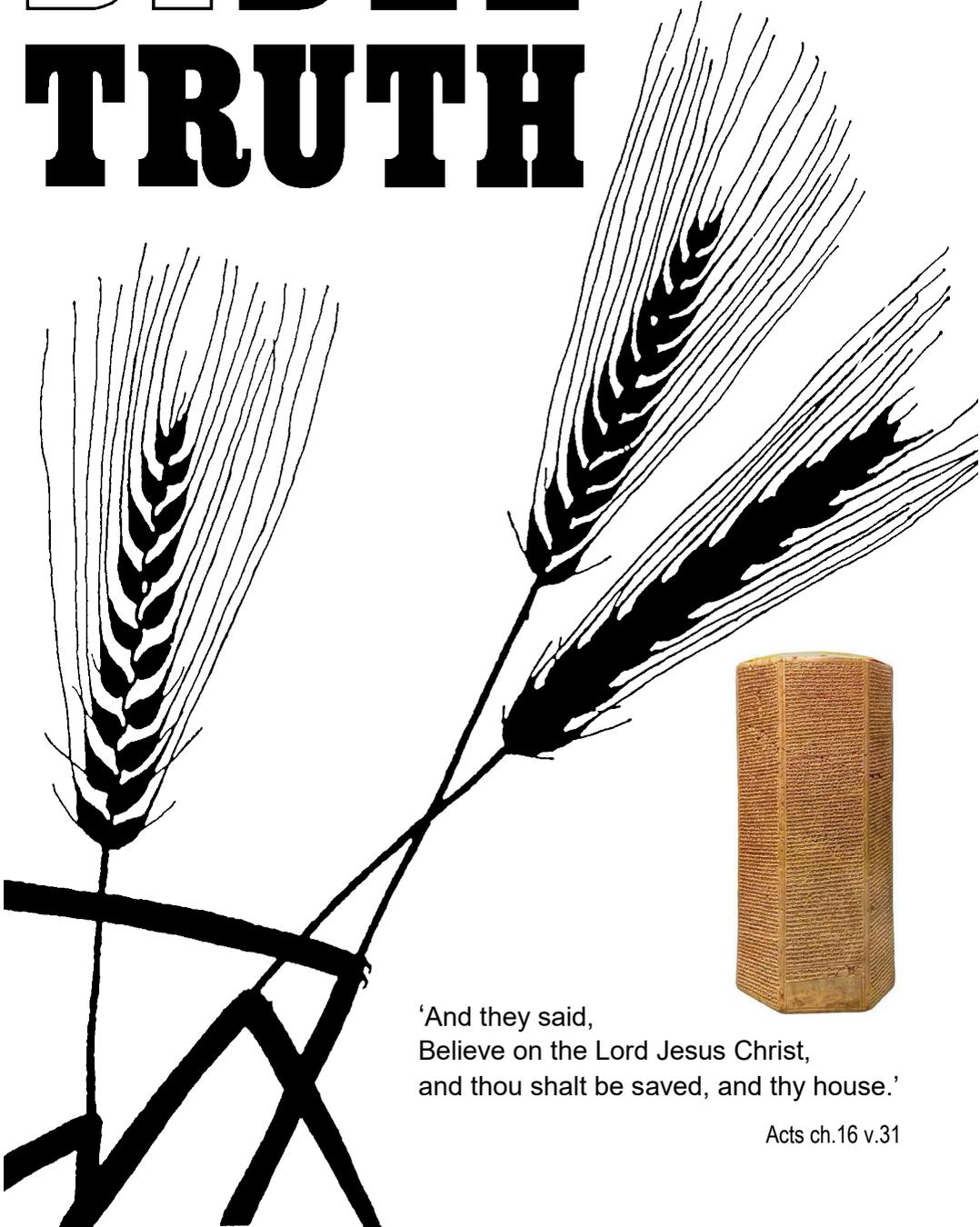


BIBLE TRUTH

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'And they said,
Believe on the Lord Jesus Christ,
and thou shalt be saved, and thy house.'

Acts ch.16 v.31

BRITISH-ISRAEL IDENTITY FOUNDATION TRUTHS - TELL ME, PLEASE !

by the late Reverend D. Seekins

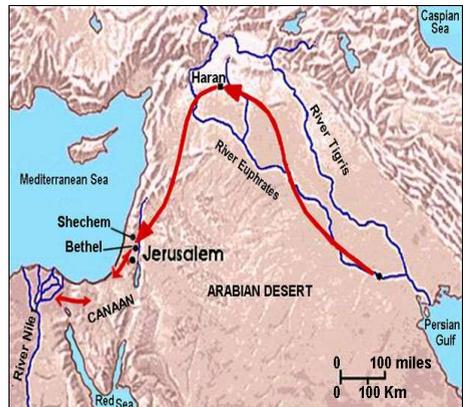
Part 1

Here is a question for you. What would you think of a person who professes to know a certain family very well indeed, but nevertheless usually calls the two sons of that family by the same name, the same First name? To add still more confusion, they often call both sons by some other different name altogether! Surely, you would feel like advising that person to sort out their facts! Most amazingly, many Christians do exactly that same thing, when in the Bible, they read, of Israel, the House of Israel, the House of Judah, and the Jews; in their thinking, speaking and writing, they mix them all up together and refer to all of them alike as 'Jews'. No wonder there is so much misunderstanding regarding this vital subject. In order to clarify the matter somewhat, let us do a simple basic Bible study, beginning in the first book of the Bible, Genesis.

Abram

In Genesis ch.11 v.26 we read of Abram (the name means 'Father of height' or 'High father'). Abram was a descendant of Eber (see Genesis ch.10 v.24 & Luke ch.3 v.35) and was thus known as a 'Hebrew' (see Genesis ch.14 v.13).

In the same chapter we learn that Abram and his family went from Ur of the Chaldees to Haran and then, after the death of Terah, Abram's father, they moved to Canaan (see Genesis ch.12 v.5). It was at this time, that the LORD made a number of specific promises to Abram. They became known throughout Scripture as 'the Abrahamic Covenant'. In this great covenant with His servant Abraham God promised,



‘ ... Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.’

Genesis ch.15 v.18

‘And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.’

Genesis ch.13 v.16



‘And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.’

Genesis ch.17 v.6

‘As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.’

Genesis ch.17 v.4

‘... and thy seed shall possess the gate of his enemies;’

Genesis ch.22 v.17

The LORD also changed His servant's name from Abram to Abraham meaning 'Father of a great multitude' (see Genesis ch.17 v.5), the new name being a prophetic sign to express the planned purpose of God for oncoming ages when His people Israel, descended from Abraham, would be multiplied in the earth. It is vital to note that the promises were **Everlasting Promises**, made by the initiative of God alone and with no restriction. God said to Abraham, 'I will', not 'if you will'. Further on in our study we will compare the two different types of covenant that are found in the Scriptures, but for now let us look again at the family tree of Abraham with particular reference to the subsequent Israel line of descent. Abraham, the Hebrew, and his wife Sarah were promised a son by the Lord, the child eventually being born when both parents were well past the age when procreation was humanly possible. But God had promised them a son and as always His word came to pass at His appointed time. The baby's name, Isaac being given to them in advance by the Lord. Of course Isaac too, being descended from Abraham, was a Hebrew. In his turn Isaac grew to mature years, married Rebekah, and they too had a family, two sons whose names were Esau and Jacob.

Jacob

Our 'Bible study' in the main will now particularly concern Jacob and his descendants and of course does not include all possible material, as simplicity is our aim. However, it should be mentioned that the promises of the covenant that God made to Abraham had now, in the will of God, come down to Jacob, as the purposes of the Lord moved forward, step by step, stage after stage. Arising out of conflict with Esau, Jacob left home with a view to seeking a wife from amongst his relatives at Padan-aram in the vicinity of Haran. Whilst on his journey he had a momentous encounter with God at Luz (see Genesis chapter 28), in which the Lord reaffirmed to him the promises of the Abrahamic covenant. It was at Luz (renamed Bethel by Jacob), that Jacob set up the stone that he had used as a pillow, and anointed it. This stone was to become of immense significance in the future history of the Israel peoples, and indeed became a symbol of the Lord Jesus Christ himself, and is to this day, often referred to as 'The Stone of Destiny'.

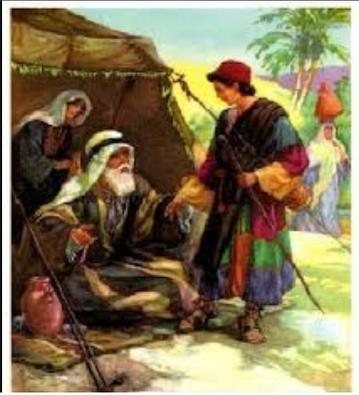
Jacob was led by the Lord in his travels and settled down as intended amongst his relatives, eventually taking to wife, Leah, Rachel, Bilhah and Zilpah (see Genesis chapters 29 and 30) and by them having twelve sons as well as one daughter, Dinah. The names of the sons were Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Joseph, Benjamin, Dan, Naphtali, Gad and Asher (see Genesis ch.35 vv 22-26), they of course too were Hebrews. As time went on, the Lord instructed Jacob to return to Canaan (see Genesis ch.31 v.11 onwards) and at the river Jabbok changed Jacob's name to Israel, meaning 'A prince of God' or 'Ruling with God' (see Genesis ch.32 v.28). Henceforth, the children of Jacob were known as 'the children of Israel', although, naturally still Hebrews. Some time after the family had settled in Canaan, God sent them to dwell at Bethel (see Genesis ch.35), where Jacob/Israel had some years previously anointed the pillar/stone and here at Bethel the Lord reaffirmed the change of name to Israel and again confirmed the Abrahamic covenant. Of particular importance is the following statement we find in Genesis.

'And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;'

Genesis ch.35 v.11

Joseph

Note, that this Scripture has never found its fulfilment in the people commonly known as 'Jews' which is not surprising, for God never intended that it should. However, it has been shown to be fulfilled in the British Commonwealth of Nations, the Anglo-Saxon-Celtic



Joseph's coat of many colours by
LC Woodruff

peoples being the lineal descendants of the vast majority of the original Israelites. Genesis ch.37 tells of the dreams of Joseph, one of Jacob's children by Rachel, indeed her firstborn. Rachel was Jacob's best-loved wife, and Joseph was his favourite son (see Genesis ch.29 v.30 & ch.37 v.3). In the overall plan of the Lord, many of the covenant promises were destined to be fulfilled in the ultimate descendants of Joseph, and it is significant that Genesis ch.37 tells of Jacob/Israel giving his son Joseph a special coat, the famous so-called 'coat of many

colours'. In actual fact there is an old Eastern custom where the Bedouin sheikh or chief wears a long Kamiso, a shirt with long sleeves, and the heir is also distinguished by a similar garment. It was this shirt, not a coloured coat, that Jacob gave to Joseph, hence the jealousy of his brethren. They knew that the birthright promises were to be continued through Joseph, all that is, except the promise of 'kings', which would be fulfilled through the son Judah (see 1 Chronicles ch.5 vv 1-2).

It happened that, Joseph was sold by his brothers to Midianite traders, and in turn they sold him in Egypt to Potiphar, an officer in the court of Pharaoh. Here he went through many troubles, having been unjustly accused but in the providence and will of God he was eventually raised to great prominence, becoming second only to Pharaoh. He married Asenath and had two sons, Ephraim and Manasseh (see Genesis ch.41 vv 45-52). Then came the famine that God had earlier revealed to him when he was called to interpret the dreams of Pharaoh (see Genesis ch.41). This famine was so widespread that it caused Joseph's brothers to go to Egypt to buy corn (Genesis ch.42) and ultimately resulted in the move of the family to that country, where they and Joseph became reunited (see Genesis ch.46).

Ephraim and Manasseh

Seventeen years later, knowing that his time had almost come to die (see Genesis ch.47 vv 28-31), Jacob/Israel told Joseph of God's promises to himself and at the same time prophesying by the Holy Spirit that the descendants of Joseph's two sons Ephraim and Manasseh, would have great but separate distinct destinies (see



Jacob blessing Ephraim & Manasseh by Benjamin West

Genesis ch.48). Manasseh was to become a great people, but Ephraim even greater, indeed a multitude (fullness) of nations, 'a nation and a company of nations' (cf. Genesis ch.35 v.11). At the time of prophesying, Jacob also 'promoted' Ephraim and Manasseh from their position as his grandsons to a higher status, that of

sons, equal to Reuben and Simeon (see Genesis ch.48 v.5). Jacob's first two children, by his marriage to Leah. Soon afterwards, Jacob called together all his sons (see Genesis ch.49) and again prophesied, this time regarding the future of their separate tribes, especially during the Last Days, the period of this Christian dispensation.

We particularly note the prophecies regarding Judah (vv 8-12) and Joseph (vv 22-26). The future Royal House (sceptre) was to be of Judah, whose 'family tree' would rule 'until Shiloh come'. Shiloh being a symbolic term for the Lord Jesus Christ, who will take the Throne of David when He returns soon to govern the nations upon earth. As for Joseph, his branches (Bible margin 'daughters') would 'run over the wall'; a word-picture of the future expansion and development of Joseph's sons, Ephraim and Manasseh, into the great people and nation and company of nations, that God had promised. So, Jacob/Israel died as in due time did Joseph and all his brethren and that generation. The children of Israel were fruitful, and increased abundantly and multiplied and waxed exceeding mighty; and the land, was filled with them (see Exodus ch.1 vv 6-7).

Israel in Egypt

In Exodus chapter 1 comes the gradual enslavement of the twelve tribes of Israel by the Egyptians, exactly as God had foretold many years previously to Abraham (see Genesis ch.15 v.13). However, the time for their deliverance ultimately arrived by the Lord sending Moses and Aaron to Pharaoh and all the Egyptians with a ministry of miracles, signs with wonders to confirm His Word, 'Let my people go'. At first Pharaoh refused and the Lord multiplied His judgments, increasing the pressure on the Egyptians until the final two judgments, namely death of all the Egyptian firstborn, followed by the destruction of their army in the Red Sea. So Israel, having left Egypt in great haste, were now on their way to inherit the land that God had promised to the descendants of Abraham, Isaac and Jacob, i.e. themselves. This 'Exodus' is very briefly summed up in the following verses.

'Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.'

Exodus ch.12 vv 40-41

Repeatedly throughout scripture the LORD makes mention of His basic reason for delivering His people Israel and causing them to experience His blessings, despite their oft-repeated sins and backsliding. One such typical Scripture is Exodus ch.6 v.5 with its surrounding context, the dominant feature being these words of our Ever-Faithful God:

'AND I HAVE REMEMBERED MY COVENANT.'

Indeed, He HAS always done so, and He always will.

The Exodus and Mosaic Covenant

And so, around 1480 BC, Israel left Egypt and began their journey towards the Promised Land of Canaan, reaching Sinai in 'the third month' as can be read in Exodus ch.19 v.1. It was here, at Sinai, that another covenant was initiated, this one to be known ever afterwards as the 'Mosaic Covenant', by virtue of Moses being the 'go-between' God and Israel. Note particularly the following.

'Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a

kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.'

Exodus ch.19 vv 5-8

Take especial note of the next major point, which is most relevant to our Bible study. We saw very early on that when God made His covenant with Abraham it was unconditional. God said to Abraham, 'I WILL' ... not 'If YOU will, I will'. There are a number of covenants throughout the Scriptures, but only two categories, Conditional and Unconditional. The Conditional covenants between God and mankind were dependent for their continuity and fulfilment upon the obedience and faithfulness of the persons with whom God made them, for it naturally follows that God Himself would never break His Own promises. Disobedience and unfaithfulness meant a loss of all the blessings contained in the particular covenant in question, also (as in the covenant in Deuteronomy ch.26, made as Israel were about to enter the land of Canaan) that the penalties of the broken covenant/agreement would be incurred. Compare Deuteronomy ch.28 vv 2-13 (the blessings of the covenant) with Deuteronomy ch.28 v.15 onwards (the curses/penalties of the covenant). Numerous scriptures could be used to amplify and illustrate the issue, but for purposes of simplicity the above one will suffice. God says to Israel 'If YE will ... keep My covenant, [I will bless you, etc.], and all the people answered together. All that the LORD hath spoken we will do' (see Exodus ch.19 vv 5-8). History records, sadly, that they repeatedly failed to keep their side of the covenant, generation after generation, and therefore came under its penalties.

The Unconditional Covenants

What now of the unconditional covenants of Scripture? Thankfully, all such covenants are always dependent for their fulfilment and continuity upon the faithfulness and character of God alone, those same covenants expressing His declared will, His intention, His purpose, regardless of human fickleness, disobedience, unfaithfulness and sin. All Unconditional covenants are notable for just two words, 'I WILL'. Not, 'If YE will, I will'. And again history records that the LORD has always kept His promises and watched

over His Word to bring it to pass. Examples of God's unconditional covenants can be found in Genesis ch.12 vv 2-3, ch.13 vv 16-17, ch.17 vv 6-8, 2 Samuel ch.7 vv 11-16 & Psalm 89 vv 3-4 & 28-37. Namely, the Abrahamic and Davidic covenants, the last two having fulfilment by our day in our own British throne. For as has been shown, our own queen's ancestry is traceable back through the centuries to King David. This of course will not in any way surprise Christians who believe that when the LORD makes a promise, and His covenant with David was a promise, of course He keeps His Word. Our God is faithful.

Israel enters the Promised Land

The children of Israel had to wander in the wilderness of the Sinai peninsula for some forty years because of their unbelief and disobedience. Because of his own act of disobedience in striking the rock instead of speaking to it that it give forth life giving water (see Numbers ch.20), Moses died in the land of Moab (see Deuteronomy ch.34) and Joshua was then appointed by God to lead the nation into the land of Canaan. Apart from one or two individuals who had been faithful to God, this was now a new generation that had grown up in the wilderness. So the twelve tribes of Israel entered the Promised Land, the LORD giving to them victory after victory as they obeyed Him and chastising them when necessary. Incidentally, careful Bible students will have noted that the nation was at all times named either 'Israel' or 'Hebrews', it is truly amazing how many times we read in Christian literature of the 'Jews' entering Canaan after their Exodus from Egypt. There were, of course, no such people as the 'Jews' until many centuries later, in the days of the Babylonian Captivity, circa 600 BC and even then, they were only a small fraction of the original 'All-Israel', being a section of the House of Judah only. In Canaan, the land was divided amongst the twelve tribes (see Joshua ch.13 onwards) each distinct tribe occupying its own area, although in actual fact Israel did not completely obey the Lord in driving out and destroying all the previous idolatrous inhabitants, hence there were many problems as is recorded in Judges chapter one.

Following the death of Joshua, the LORD raised up Judges to oversee the twelve tribes until the time of Samuel, the last of the Judges, at which time Israel demanded a king from amongst themselves, wishing to be like all the other nations around them. Until that time, God Himself had been their KING (see I Samuel ch.12 v.12). Now, in the permissive will of the LORD, first Saul and then David

were anointed/appointed to rule (see I Samuel chs.10 & 16) and after David, Solomon. It is significant that the throne upon which they ruled over Israel is described as being 'the Throne of the LORD' (see 1 Chronicles ch.29 v.23). Men and women were to be merely 'stewards' as it were, filling in the time until the Lord Jesus Christ takes that Throne at his second Advent, as the Scriptures repeatedly promise (see Isaiah ch.9 vv 6-7 & Luke ch.1 vv 31-33).

The Division of Israel and Judah

Towards the latter part of the reign of Solomon there was some considerable unrest within the twelve tribes of Israel and at this time the LORD sent his servant Ahijah the prophet to a man named Jeroboam to tell him that He was about to divide the nation into two separate parts; he (Jeroboam) would rule as king over ten of the tribes and Solomon's son (Rehoboam) would rule as king over the remaining two tribes (see I Kings ch.11 vv 26-39). Rehoboam, after Solomon's death attempted to have his own way and continue ruling over all twelve tribes but the LORD intended otherwise as He had already shown and once again God spoke through one of His servants, Shemaiah by name (see I Kings ch.12 vv 22-24). God now told Rehoboam and the two tribes over which he ruled (Judah and Benjamin) that the division of the tribes into two separate units was His doing ('for this thing is from Me'). 'They hearkened therefore to the word of the LORD and returned to depart, according to the word of the LORD'. This item in our Bible study must not be missed.

From this time (circa 975 BC) onwards, there were now two nations in the Promised Land, instead of only one. Ten tribes occupied the north, with their capital at Samaria. These ten tribes now being named the 'House of Israel'. The remaining two tribes (Judah and Benjamin) occupied the south and had as their capital Jerusalem, these two tribes now known as the 'House of Judah'. The tribe of Levi, the priestly tribe, was divided between the two Houses. This 'new thing' of two separate Houses or Kingdoms in the land continued for about a further two hundred and fifty years, with rulers (some of them good and many of them bad) over both kingdoms until around 721 BC. Then, because of repeated wicked conduct and defiance of God, the Northern Kingdom (the House of Israel) was overthrown as a result of several invasions by the Assyrian power and the people were driven into exile in northern Assyria (see 2 Kings ch.17 vv 6-23).

To be Continued
