

The Book of Isaiah

The Burden of Moab

Chapter 15 & 16

Introduction: The burden of Isaiah is now concerning the land Moab (See 16:14). The Moabites are the decedents of Lot, Abraham's nephew. The Moabites and the Ammonites are the result of the incestuous relationship between Lot and his daughters (Gen. 19:36-38).

The Moabites were usually at war against the Israelite during biblical times. Tracing its lineage to Terah, the Israelites and Moabites being related to each other. Terah was the father of Abraham and Haran. Abraham became the ancestor of the Israelites while Haran became the father of Lot, Moab's father.

The Moabites inhabited the land East of the Dead Sea, eventually settle between Edom & Ammon, the lands which was initially was inhabited by the Emims. The Moabites drove out the Emim, the giants and settled in this area (Deut. 2:8-23) until the arrival of the Amorite nation (Num. 21:25-26).



While the Moabites were mostly polytheists, they worshiped Chemosh as their main god¹. They were practicing human sacrifices just as King Mesha had done, who sacrificed his son and successor to the god Chemosh (2 Kings 3:7). King Solomon erected an altar of Chemosh on a hill just before Jerusalem (I Kings 11:7, 33), which lasted for almost 300 years until the time of Josiah (2 Kings 23:10-12).

God had long promised to deal with the Moabite nation (see also Jer. 48; Ezek. 25; Amos 2:1-2; Zeph. 2:8-9). The Moabites will be dealt with at the Second Advent when our LORD visits the land on His path into His land (Jer. 48:40) for their part in the confederacy of the nations against Israel² (Psalm 83 cf. Jer. 48:2).

Chapter 15

The Utter Destruction of the Land and People (15:1-9): All the cities and locations mentioned in this chapter are in the land of Moab.

The judgment against the Moabites is due to pride at its core (see Isaiah 16:6) and begun when they refused the children of Israel passage through their land in their journey to Canaan (De 23:3-6).

The Cry of Destruction - Look down through these verses and see the suffering from the judgments befalling them by the verbiage being employed: "sackcloth", "howl", "weeping", "cry", "cry out", "grievous", "heart cry out" etc. (see also Isaiah 16:9-11).

"Ar of Moab is laid waste" (vs. 1)- This was the capital of Moab. It was situated on the south of the river Arnon.

"Moab shall howl over Nebo and over Medeba" (vs. 2) - Nebo was one of the mountains on the east of the Jordan. It was distinguished as being the place where Moses died (De 32:49; 34:1). **"And over Medeba"** - This was a city east of the Jordan in

¹ **The Moabite Stone:** The Moabite or Mesha Stone was an inscription of the Moabite King Mesha's reigning era. Built around 850 BC, it honored King Mesha crediting his victory against Israel to their god, Chemosh. It was discovered in Dibon in 1868 by a German missionary named Klein. It described the peacefulness of King Mesha's leadership having added more than a hundred cities to his territory. It also gave details on how he founded Medeba, Beth-diblathen, and Beth-baal-me. Furthermore, Moabite Stone speaks about the female counterpart of the chief god Chemosh, Ashtar-Chemosh (Ashtaroth).

² See Appendix G

the southern part of the territory allotted to Reuben. It was taken from the Reubenites by the Moabites.

“On all their heads shall be baldness” (vs. 2) - To cut off the hair of the head and the beard was expressive of great grief. It is well known that the Orientals regard the beard with great sacredness and veneration, and that they usually dress it with great care. Great grief was usually expressed by striking external acts. Hence, they lifted up the voice in wailing; they hired persons to howl over the dead; they rent their garments; and for the same reason, in times of great calamity or grief, they cut off the hair, and even the beard.

“In their streets” (vs. 3) - Publicly. Everywhere there shall be lamentation and grief. Some shall go into the streets, and some on the tops of the houses.

“They shall gird themselves with sackcloth” (vs. 3) - The common token of mourning; and in times of humiliation and fasting. It was one of the outward acts by which they expressed deep sorrow (Ge 37:34; 2Sa 3:31; 1Ki 21:27; 2Ki 19:1; Job 16:15; the note at Isa 3:24).

“On the tops of the houses” (vs. 3) - The roofs of the houses in the East were, and still are, made flat, and were places of resort for prayer, for promenade, etc. The prophet here says that all the usual places of resort would be filled with weeping and mourning. In the streets, and on the roofs of the houses, they would utter the voice of lamentation.

“Shall howl Weeping abundantly” (vs. 3) - It is known that, in times of calamity in the East, it is common to raise an unnatural and forced howl, or long-continued shriek. Persons are often hired for this purpose (Jer. 9:17).

“My heart shall cry out for Moab (vs. 5) - This is expressive of deep compassion; and is proof that, in the view of the prophet, the calamities which were coming upon it were exceedingly heavy.

“his fugitives shall flee unto Zoar” (vs. 5) - Zoar was a small town in the southern extremity of the Dead Sea, to which Lot fled when Sodom was overthrown (Ge 19:23). The city of Zoar was near to Sodom, to be exposed to the danger of being overthrown in the same manner that Sodom was, Zoar being exempted from destruction by the angel at the plea of Lot (Ge 19:21).

“... for the hay is withered away, the grass faileth, there is no green thing. Therefore, the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.” (vss. 6-7) - They will have no storehouse, no fortress

in which they can lay up the things they flee with; so that they will be compelled to hide them among the willows.

“For the cry is gone round about the borders” (vs. 8) - The cry of distress and calamity has encompassed the whole land of Moab. There is no part of the land which is not filled with lamentation and distress.

“For the waters of Dimon shall be full of blood” (vs. 9) - That is, the number of the slain of Moab shall be so great, that the blood shall color the waters of the river - a very common occurrence in times of great slaughter.

Chapter 16

This chapter is a continuance of the former, giving advice to the Moabites as well as to threaten them with punishment in case they should neglect or refuse to follow it. The advice was (Isaiah 16:1-5), to send the customary tribute to the king of Judah; to seek his protection, and to submit themselves to him. But the prophet foresaw that, through the pride of Moab (Isaiah 16:6), they would refuse to recognize their subjection to Judah, and that, as a consequence, they would be doomed to brutal punishment (Isaiah 16:7-11).

Send a Lamb to the One who sitteth upon the Throne (vss. 1-5): The prophet continues his prophecy against Moab in this chapter, turning his speech to them, giving them counsel what to do, to prevent, if possible, the threatened desolation. In these first words he advised them to pay the tribute of lambs which they obligated themselves to pay unto David, and to his posterity (2Sa 8:2). They were to pay it not unto Israel, as they had done, (2Ki 3:4) but unto the king of Judah, who is the rightful heir of David, and ruler of the land.

The Pride of Moab (vss. 6-8): As the pride of Babylon, the pride of Tyre, the pride of Assyria so the very prideful people of Moab will be judged.

“We have heard of the pride of Moab” (vs. 6) - We Jews; we have "all" heard of it; that is, we "know" that he is proud. The evident design of the prophet here is, to say that Moab was so proud, and was well known to be so haughty, that he would "reject" this counsel. He would neither send the usual tribute to the land of Judea (Isaiah 16:1), thus acknowledging his dependence on them; nor would he give protection to the exiled

Jews as they should wander through his land, and "thus" endeavor to gain their favor, and secure their friendship. Because of this, the prophet proceeds to state that heavy judgments would come upon Moab as a nation.

Joy and Gladness Removed (vss. 9-11): Once judgment comes there is no more "gladness" no more "joy" no more "singing" or "shouting" for the harvest of the fields for war removes all the joys of life. Everyone is making a doleful sound the sound of a harp.

Historical Judgment of 3 years (vss. 12-14): These verses refer to the particular and specific prophecy of Isaiah that destruction should come upon them in three years. Instead of a general prediction of calamity to the Moabites, such as had been uttered by the former prophets, or by Isaiah himself before, it was now specific and definite in regard to the "time" when it should be fulfilled.

"Within three years" (vs. 14) - This prophecy was delivered after the death of Ahaz, and in the reign of Hezekiah, during whose reign the ten tribes were led by Sennacherib, king of the Assyrians, into captivity. And, therefore, after three years, the Assyrians came and destroyed Moab, and very few were left in the land who could inhabit the deserted cities or cultivate the desolate fields.

The Book of Isaiah

The Burden of Damascus

Chapter 17

Al Hughs in his Isaiah commentary says the following, “As in all prophecy, “the burden of Damascus” (and all the ‘burdens’ Isaiah delivers) should be reduced to this bottom line – ‘**righteousness exalteth a nation, but sin is a reproach to any people**’ (Proverbs 14:34). That is the main application of all prophecy – ‘it shall be well with the righteous and it shall be ill to the wicked. He who honors God shall be honored, and he who despises God shall be lightly esteemed.’ This is the central message of prophecy and the prophets.

Introduction: Isaiah chapters 17 describe the judgments against Damascus the capital of Syria. The bulk of the verses dealing with immediate or Historical judgment against Damascus, but there are also parts that are prophetic and will be fulfilled in the tribulation.

Historically the setting of this prophecy happens during the reign of Ahaz when Rezin king of Syria and Pekah king of Israel united against Jerusalem and king Ahaz. To combat the united forces of northern tribes and Syria, Ahaz joined forces with Tiglathpileser, king of Assyria who eventually came to his aid and carried the people of Damascus captive and killed Rezin (See 2 Kings 16:1-9).

Prophetically this will be fulfilled when Damascus (Capital of Syria) is taken away from being a city and it becomes a ruinous heap (vs. 1). The judgment of Damascus is also mentioned in the prophetic judging sections of Jeremiah (see Jere. 49:23-27).

Damascus: Damascus is one of the oldest cities in the world that is in existence today. The Jewish historian says Damascus was founded by Uz, the son of Abram. It is mentioned in Genesis 14:15; 15:2 in connection with Abraham.

The Apostle Paul was saved on the road to Damascus (Acts 9). After his conversion Paul preached in Damascus. When the people of Damascus sought to kill Paul, the disciples rescued him (Acts. 9:23-25).

Today Damascus is a major cultural center in the Middle East.

The Destruction of Damascus (1-5): The destruction of the capital of Syria (Damascus) is not the only city that will suffer judgment for many lands and cities that allied with Syria are in view (Aroer for example vs. 2). Ephraim (vs. 3) had been allied with Syria for some time against Judah and Jerusalem (see Isaiah 7:2).

This chapter is further explanation of Isaiah chapter seven were Syria and Ephraim advance against Judah and Jerusalem with evil intentions. According to **II Kings 16:9** Tiglath-pileser captured it and killed its king Rezin; but he did not make it a heap. This prediction has yet to be completely fulfilled for in Jeremiah's day it was a flourishing city:



The cities surrounding Damascus will be depopulated and abandoned to such an extent that sheep will peacefully graze there (vs. 2). The fortress of Ephraim will cease as well (vs. 3). Fortress is collective name for all the fortified cities and towns. Equally, these allied nations will fare poorly. Ephraim had lowered itself to a mere appendage of pagan Syria. “... **they shall be as the glory of the children of Israel ...**” vs. 3, that is these nations will suffer defeat “as the glory of Israel” has suffered.

“In that day ... Jacob will be made thin... shall wax lean” (vs. 4-5). The bulk of the people will be deported out of the land by the Assyrians; however, a remnant did remain for not all Israel was deported. It was often thought that when Assyria came and

conquered the northern tribes that all the people of those northern tribes were lost. This has led to the false teaching of "British- Israelism" also known as "replacement theology" and other folklore. This however is not biblical even remotely true according to the biblical record³.

"... As he that gathereth ears in the valley of Rephaim." (vs. 5). Israel will be mowed down like standing corn in the day of harvest, which afterwards are gleaned by the poor. Isaiah has seen this many times in the valley Rephaim, southwest of Jerusalem, a valley that was very fertile and where the poor from Jerusalem eagerly gleaned the fat ears of corn.

A Remnant Delivered and Awakened (6-8): The surviving remnant of Israel is likened to the gleanings left from the reapers. Isaiah likens the remnant of Israel to the **"two or three berries in the top of the uttermost bough"** and the **"four and five in the outmost fruitful branches thereof"** (vs. 6).

"At that day" would seem to reference the coming day of the Lord when all of Israel will turn from their idolatry (vs. 8) to their **"Maker"** and their eyes have respect to the **"Holy One of Israel"**. (vs. 7) Read all Isaiah chapter 2 in reference to the Lord coming back as He judges the idolatry of the people:

In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; (Isa 2:20)

The Sin and Deportation of Strangers in God's Land (9-11): The cities of Israel's inheritance will first be **"forsaken"** and made a **"desolation"** (vs. 9). The reason for this destruction is sin. Israel had **"forgotten the God of thy salvation and hast not been mindful of the rock of thy strength"** and the land will be planted with **"strange slips"**, a reference to the Assyrians mode of planting foreigners into the land of conquered nations and deporting the natives (vs. 10). **"slips"** are a part, such as a stem, leaf, or root, removed from a plant to propagate a new plant, as through rooting or grafting. All the cares to make the crop to **"grow"** and to **"flourish"** to have a great **"harvest"** shall only produce a **"heap"** in the day of **"grief and sorrow"** (vs. 11).

³ See Appendix H

The Rebuking of the Invading Armies (12-14): The Assyrians under king Shalmaneser was not content to stop his domination with the destruction of just the northern tribes, for 10 years later the new Assyrian king, Sennacherib moved in and conquered the cities of Judah, even to the very walls of Jerusalem. The conquest of Jerusalem however was never to be, for God destroyed 185,000 of the Assyrian army in one night (**2 Kings 19:35; Isaiah 37:36**). Sennacherib and his remaining army would retreat to his city Nineveh (**2 Kings 19:36**) only to be assassinated by his two sons (He will die by the sword in his own land just as 2 Kings 19:7 declares).

Many very familiar similitudes are mentioned in verses 12-14 and are continually employed to depict a massive army, a **“multitude of many people”**:

Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! (Isa 17:12)

The nations shall rush like the rushing of many waters ... (Isa 17:13)

“... but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.” (vs. 13).

“God shall rebuke them” - It is God that does the overthrowing of Sennacherib and 185,000 of his men in one night by an angel from God (**2Ki 19:35; Isa 37:36**).

“... and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.” - This a reference to the rolling back, the returning of the remaining Assyrian army following their miraculous destruction from God’s angel in one night, for not all the Assyrians were destroyed but returned with Sennacherib (**2 Kings 19:36**).

“And behold at eveningtide trouble; and before the morning he is not.” - This is strikingly descriptive of the destruction of the army of Sennacherib on that fatal night when the angel of the Lord killed 185,000 men:

Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. (Isa 37:36-37)

The prophet ends this chapter with **“This is the portion of them that spoil us, and the lot of them that rob us.”** A very appropriate way to conclude this chapter on the “burden of Damascus” (vs. 1).

The Book of Isaiah

Appendix G

The Prophecies Concerning Moab

Isaiah and Jeremiah Compared

See the resemblance between the two prophets concerning Moab, I insert here a comparison of the corresponding parts, following the order of Isaiah.

Isaiah 15:2 cf. Jeremiah 48:37	"every head bald ..."
Isaiah 15:3 cf. Jeremiah 48:39	"everyone shall howl ..."
Isaiah 15:4 cf. Jeremiah 48:34	"Heshbon shall cry ..."
Isaiah 15:5 cf. Jeremiah 48:34	"from Zoar to Horonaim ..."
Isaiah 15:6 cf. Jeremiah 48:34	"Nimrim shall be desolate."
Isaiah 15:7 cf. Jeremiah 48:36	"the riches ... is perished."
Isaiah 16:6 cf. Jeremiah 48:29-30	"the pride of Moab ..."
Isaiah 16:7 cf. Jeremiah 48:31	"shall howl ... and mourn ..."
Isaiah 16:8-9 cf. Jeremiah 48:32	"the weeping of Sibnah ..."
Isaiah 16:10 cf. Jeremiah 48:33	"gladness is taken away ..."
Isaiah 16:11 cf. Jeremiah 48:36	"my bowels shall sound ..." (concept)

The Book of Isaiah

Appendix H

Refutation to the Lost Tribes of Israel

There are many groups that believe the northern tribes, separated during the rift between Rehoboam and Jeroboam after the death of Solomon (and subsequently taken captive by Assyria in 722 b.c.), later migrated to Europe and elsewhere.

The myth of the "Ten Lost Tribes" is the basis for "British- Israelism" and other colorful legends, but these stories have no real Biblical basis. They are based upon misconceptions derived from the misreading of various Bible passages.

The Faithful Migration South

Before the Assyrian captivity, substantial numbers from the northern tribes had identified themselves with the house of David.

The rebellion of Jeroboam and subsequent crises caused many to repudiate the Northern Kingdom and unite with the Southern Kingdom in a common alliance to the house of David and a desire to worship the Lord in Jerusalem:

For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD: And he ordained him priests for the high places, and for the devils, and for the calves which he had made. And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon. (2Ch 11:14-17)

And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beersheba to mount Ephraim, and brought them back unto the LORD God of their fathers. (2Ch 19:4)

So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them. Nevertheless

divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. (2Ch 30:10-11)

And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem. (2Ch 30:25-26)

And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days. And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem. (2Ch 35:17-18)

In 930 b.c., Jeroboam ruled the Northern Kingdom from his capital in Samaria.⁴ When Jeroboam turned the Northern Kingdom to idolatry, the Levites (and others who desired to remain faithful) migrated south to Rehoboam.

For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD: And he ordained him priests for the high places, and for the devils, and for the calves which he had made. And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon. (2Ch 11:14-17)

Horrified that Jeroboam had set up a rival religion with golden calf worship at Bethel and Dan, many Northerners moved south, knowing that the only place acceptable to God was the Temple on Mt. Moriah. Those who favored idolatry migrated north to Jeroboam.

Later, when Asa reigned as king in the south, another great company came from the north:

And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God was with him. (2Ch 15:9)

Years after the deportation by Assyria, King Hezekiah of Judah issued a call to all Israel to come and worship in Jerusalem and celebrate the Passover:

So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written. So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria. (2Ch 30:5-6)

So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them. Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. (2Ch 30:10-11)

And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, singing with loud instruments unto the LORD. (2Ch 30:21)

Eighty years later King Josiah of Judah also issued a call, and an offering for the Temple was received from "Manasseh and Ephraim and all the remnant of Israel...."

And when they came to Hilkiyah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem. (2Ch 34:9)

Eventually, all 12 tribes were represented in the south. God even addresses the 12 tribes in the south: "Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin...."

Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, (2Ch 11:3)

The Northern Kingdom Falls

In 724 b.c. Shalmaneser besieged Samaria for three years. King Hoshea of Israel attempted to revolt against paying Assyrians annual tribute money--a treaty with

Pharaoh of Egypt did not help and Samaria, Jeroboam's capital, fell in 722 b.c. with Sargon II seizing power in 721 b.c.

The Assyrians implemented their infamous policy of mixing conquered peoples to keep them from organizing a revolt. Israelite captives were mixed with Persians and others, and strangers from far-off lands were resettled in Samaria. The resulting mixed, quasi-Jewish populations became the "Samaritans." (You can read about this "fall" in 2 Kings 17.)

When the Babylonians take over Assyria, the descendants of the "ten tribes" were probably again commingled with the captives of Judah.

The Babylonians Take Over

When the Northern Kingdom went into captivity (722 b.c.), all 12 tribes were also represented in the south. When the Babylonians took the Southern Kingdom into captivity (586 b.c.), members of all 12 tribes of Israel were involved. Isaiah, prophesying to Judah, refers to them as the "House of Jacob, which are called by the name of Israel...":

Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness. (Isa 48:1)

Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together. All ye, assemble yourselves, and hear; which among them hath declared these things? The LORD hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans. (Isa 48:12-14)

Post-Captivity Terminology

After the Babylonian captivity all of Israel are accounted for:

So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities. (Ezr 2:70)

And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid. (Ezr 3:11)

Also the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats for a sin offering: all this was a burnt offering unto the LORD. (Ezr 8:35)

Nehemiah too speaks of "all Israel" being back in the land:

And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they sanctified holy things unto the Levites; and the Levites sanctified them unto the children of Aaron. (Ne 12:47)

The same is true in the New Testament. Our Lord is said to have offered Himself to the nation, "the lost sheep of the house of Israel" (Matthew 10:5-6; 15:24). Tribes other than Judah are mentioned specifically in the New Testament as being represented in the land:

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; (Lu 2:36)

Anna knew her tribal identity was of the tribe of Asher (Luke 2:36). Paul knew he was of the tribe of Benjamin, a "Jew" and an "Israelite" (Romans 11:1).

At the Feast of Pentecost Peter cries, "*Ye men of Judea*" (Acts 2:14), "*ye men of Israel...*" (Acts 2:22), and "*All the house of Israel*" (Acts 2:36).

Regathered as One

Ezekiel 36 and 37, the Dry Bones Vision, declares that Judah (Jews) and Israel (10 tribes) shall be joined as one in the regathering. This is true today. (The total physical descendants were not the people to whom the promises were made [Romans 9:4-7].)

Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join

them one to another into one stick; and they shall become one in thine hand. (Eze 37:16-17)

Anti-Semitism

Accompanying some of the legends of the so-called "Ten Lost Tribes" are aspersions on the present State of Israel and the people being regathered in the Land. These various theories such as "British Israelism" are by their nature anti-Semitic because they deny the Jewish people their proper place in the plan of God. Let's remember that Genesis 12:3 has never been repealed!

Israel is being regathered in the land just as God has announced. There is yet to come an event which will awaken them to realize that the God of Abraham, Isaac, and Jacob once again has His hand upon them (Ezekiel 38, 39).