

THE SONS OF JOSEPH

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In the last chapter, it was shown how the name "Israel" was named upon the two sons of Joseph, Ephraim and Manasseh and how they were given the birthright as sons, alongside the other sons of Jacob. Although they were actually grandchildren, they are spoken of as being sons, tribes, or half tribes of Israel, many times in Scripture. The birthright double-blessing was given to Joseph, to be passed on to his sons (Ex 48:22, 1 Chron 5:2), with Ephraim having the leadership position. In prophecy, the name Ephraim may also be found in association with the ten tribes of the House of Israel, because of this leadership. Neither Judah nor the House of Judah, have this place of honour as a right because Reuben's *birthright was given unto the sons of Joseph* [1 Chron 5:1].

Once again, it is necessary to understand and note that our sovereign Lord does not treat all people the same. He even makes differences between each Tribe of the Children of Israel and then between the House of Israel and the House of Judah. Today the churches make *election* a matter of a person's choice entirely in their push for universalism. The Apostle Paul makes the differences clear when he records:

Rom 9:6-11 ... For they are not Israel, which are of Israel: neither, because they are the seed of Abraham, are they children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed ... (For the children being not yet born, neither having done good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.)

Although the context of this verse is Jacob and Esau, it is quoted to establish that God does select [or elect] to establish His purposes. Christians are not taught about the election in this way. As has been pointed out before, we cannot have universalism and election at the same time for all races. Why should we any more *reply against God* [Rom 9:20].

When we come down to the 24th and 25th verses of Romans 9 we read:

Rom 9:24,25 Even us, hath he called, not of the Jews [Judeans] only, but also of the Gentiles [Greeks]? As he saith also in Hosea, I will call them my people, which were not my people; and her beloved, which was not beloved.

This perhaps, is a "crunch" verse in popular doctrinal teachings. The question is, *Who are the Gentiles in this verse?* Hosea wrote about Ephraim; he mentions the name "Ephraim" 37 times! This must be recorded deeply into the mind.

[Some find a difficulty with Hosea 5:5 where there is mention of Israel, Ephraim and Judah all within this one verse. In verse 3, Ephraim's whoredom defiles the rest of the House of Israel and this is the context of verse 5].

Peter quotes from Hosea; to whom did Peter address his epistles? [see the chapter entitled *Pilgrims, Strangers and Israel*]. Peter wrote to the dispersed [scattered] of Israel. In Rom 9:24,25, Paul is referring to the House of Israel and their relationship with Judah. Paul is saying that God has called both the House of Israel as well as the House of Judah. Thus Hosea says not one word about non-Israel races being included within Israel and nor do the other prophets. The ten tribes may have the appearance of being non-Israel, but what God says is, *I will sift the House of Israel among all nations, like corn is sifted in a sieve, yet shall not the least grain fall upon the earth* [Amos 9:9]. Among these sifted people somewhere are the sons of Joseph.

Romans 9 must be read with election in mind. Part of Israel, namely the House of Judah, was following *after the law of righteousness* but the House of Israel followed *not after the law of righteousness*. Then Paul goes on to say, *brethren, my heart's desire, and my prayer to God FOR ISRAEL, [that is, all of Israel] is that they might be saved*. He never suggests any other races being saved. He says, *has God cast away his people, God forbid. God has not cast away his people who he foreknew [all Israel, whom He 'knew' in the Old Testament] and then Paul tells about Elisha making intercession to God FOR ISRAEL*. Next Paul goes on to show that not all of Israel itself obtains salvation, but only the election of Grace. This is the remnant out OF ISRAEL, the ones God has reserved unto himself.

TURNING AWAY UNGODLINESS FROM JACOB

Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.

There can be no mistaking what is the meaning of *Jacob* because he is mentioned by that name 358 times in the Bible, 24 of which are in the New Testament. Despite this, Jacob seldom rates a mention today.

In all these things, we can see why "election" is an unpopular thought and doctrine. It is easy to see why this is changed by churches to make election into a matter of anyone of any race *receiving Jesus*. It is then made man's choice. But, it is those amongst ISRAEL who accept the Deliverer out of Zion who will *turn away ungodliness FROM JACOB* [Rom 11:26]. The words *Jacob* and *Zion* have nothing to do with non-Israel races.

Jacob has an heir; his birthright was given to Joseph who then blessed his sons, Ephraim and Manasseh. This subject is ignored by most denominations today who decline to believe the Bible because they will not believe what Moses wrote. Any suggestion that God would turn away ungodliness from Jacob only is violently opposed. The whole subject is spiritualised, with the result that our churches are filled with a *mixed multitude*. The portion of those who can 'hear' are discouraged from believing any verses like this in the Bible.

Does Jacob have an heir, or not? Who is this heir *in the last days* that Moses prophesied about? Are we to believe this prophet Moses or not? Why does Jesus say we must believe Moses before we could believe what Jesus was saying? We have to choose, even if popular teachings do not want to allow this choice. The reason why the churches deny the teaching of Moses is primarily because of their false and conflicting teaching about *God so loved the world* and *go into all the world*.

WHO are EPHRAIM and Manasseh today?

Let us go back to Jacob's prophecy in Genesis concerning Ephraim and Manasseh:

Gen 48:19-22. ... he [Manasseh] also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh: and he set Ephraim before Manasseh. And Israel said to Joseph ... I have given to you one portion above thy brethren ...

For those brought up to think that "The Jews" are Israel or that Israel is one uniform entity with no differences between the Tribes or Houses, or that Israel is now "The Church", these Scriptures might come as a shock. God is still sovereign here, even if we have been led to believe and to think otherwise.

In the last days Ephraim was to become a multitude of nations and Manasseh was to become "a people". Some would liken these as being a Commonwealth of Nations with the other being a Republic, but this is not indicated in the text. It is certain that the tribes, or Children OF ISRAEL, were not to become some obscure religious "church" made up of all races, in the last days.

When we can see that the two parties Paul discusses are the Dispersion and the Judeans, the two Testaments no longer conflict. Paul's conclusion in discussing the two groups is: *and so ALL ISRAEL be saved*. Few will agree with the Apostle Paul's conclusion.

Although The House of Israel had become *strangers and aliens* [Ephesians 2:12] from the commonwealth OF ISRAEL they were never non-Israelite "strangers" [see the chapter entitled *Pilgrims, Strangers and Israel*]. They had been living outside of God's fullness, but, *now in Christ Jesus ... are made nigh by the blood of Christ*. Then Paul goes on to describe the enmity that had been between Judah and Israel, saying that He [God] *might reconcile both unto God in one body by the cross, having slain the enmity thereby* [Eph 2:16]. Both Judah and Israel could now build together for an *habitation of God through the Spirit*.

WHAT OF EPHRAIM AND MANASSEH TODAY?

In asking this question, it will very quickly be seen that there are not a lot of options available. It becomes like what is believed or not believed, about evolution. People will to not believe in creation because that belief brings responsibility and accountability, so they prefer to believe in evolution. Likewise, there is a similar situation when we consider the identity of Ephraim and Manasseh. The religious "churches" prefer to believe in universalism because they do not want to believe that God sovereignly chooses and uses races. Our teachers do not want to believe that God treats one race or tribe differently from another. This fact is decidedly graphic in the Old Testament! They are quite happy to delete all of this from the Bible and from their teachings and quite willing to disbelieve the prophets just as much as those who stoned Stephen! So, let us look at indicators that will lead us to identify Ephraim and Manasseh.

the monarchy over the house of Israel

The leading tribe over the House of Israel is Ephraim. One of the marks of identification is a monarch [or monarchs] of the House of David ruling on the throne of Israel. Although the matter has been examined in earlier chapters, let us again confirm this matter. This is a covenant made between God and King David:

2 Sam 7:12-16 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom, ... but my mercy shall not depart away from him ... and thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

The seed is, *out of your bowels*; it is not some spiritual seed. It is one Kingdom. Each successive monarch is a descendent of King David. Never forget that this throne is called, *the throne of the Kingdom of the Lord, OVER ISRAEL* [1 Chron 28:5]. This not a minor Biblical theme.

Jer 33:17 For thus saith the Lord, David shall never want a man to sit upon the throne of the House of Israel.

the new place appointed for Israel

This is a prophetic subject that is usually avoided because it can have no place in the *all the world* doctrine of the modern churches. Going back 2 Sam 7, we find a situation where King David is sitting in his palace, in the city of David [Jerusalem] and the prophet Nathan brings a message to David, saying:

2 Sam 7:10 *Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more: neither shall the children of wickedness afflict them any more, as beforetime.*

What is being said is that a new "place" was going to be appointed for God's people Israel, which was away from the Jerusalem in Palestine where David was then sitting. There was to be a new location for David's Throne. Nevertheless, a blood descendent of King David was always to be enthroned. But, with this promise, warnings were issued of punishment, correction and even the loss of the knowledge of identity. The Children of Israel were to *abide many days without a king*, [Hos 3:4] – that is, outside of the king's dominion.

Hosea 5:1 *... ye house of Israel, ... O house of the King ...*

The monarch exists today, according to God's promise. Vine [under Kingdom] says,

The fundamental principle of the Kingdom is declared in the words of the Lord spoken in the midst of a company of Pharisees, the Kingdom of God is in the midst of you [Luke 17:21], that is, where the King is, there is the Kingdom.

Jerusalem is the *city of the great King* [Psalm 48:2]; in the Kingdom of Heaven, where the King is, there is the Kingdom. If a new place was appointed for *my people Israel*, then there would be a new place for the King. This helps to explain why the prophet ZECHARIAH can say, *and the Lord shall choose Jerusalem again* [Zech 2:12] and *Jerusalem shall be inhabited again in her own place* [Zech 12:6]. This "again" relates to the time of the regathering OF ISRAEL when Jerusalem resumes its former role. Until this time, the Throne of David must be somewhere else other than in Palestine.

When this verse, 2 Samuel 7:10, speaks of the appointment of a "place", the word *maqom* is used over three hundred times to denote a specific location. It is a place, not a condition, as some would like to say. Israel is to be *planted* there in that location. When we come to the second time "place" is used in this verse, the word used is *tachath* which means something quite different. This latter "place" is used about the same number of times but it denotes being "under" some protection. The rest of the verse bears this out. What this means is that the re-located Israel is under some Divine protection. Israel's throne may be threatened and Israel may be punished, but the Throne will always remain secure. Its location may be the safest place on Earth!

The *as beforetime* is pointed out and this is confirmed in other places in Scripture. In Isaiah 29:1-6 there is the first prophecy of the chapter that pronounces woe to Ariel [Jerusalem] where David dwelt. This *dwelt* is translated as being past-tense, and if so, then David [or one of David's successors] must now dwell some place else, other than in the Old Jerusalem.

where is this new location?

This is presented as in islands to the North and West of Palestine.

Isaiah 24:15 *Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea.*

Ezek 39:6,7 And I will send a fire upon Magog, and upon them that dwell carelessly in the isles: and they shall know that I am the Lord. So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord the Holy One **in Israel**.

Again, Israel is the one people in the midst of whom God dwells. The expression, *my people Israel* shows that in the latter days, Israel is still separate from the other races. Although all Israel is scattered in all points of the globe, they are gathered back from the North and West.

Hosea 11:10 They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children shall tremble **from the west**.

Isaiah 49:12 Behold, these shall come from far: and, lo, these **from the north and west**.

Jer 3:18 In those days, the house of Judah shall walk with the house of Israel, and they shall come together out of the **land of the north** to the land that I have given for an inheritance unto your fathers.

Jer 23:8 But, the Lord liveth, which brought up and which led the seed of the house of Israel **out of the north country**, and from all countries whither I had driven them: and they shall dwell in their own land.

Jer 31:8 Behold, I will bring them from **The north country** ...

Although part of Israel is also shown as being gathered from the North, South, East and the West, there is this particular emphasis to the North and the West. "The Isles" must be somewhere North and West of Palestine. There is no other option than the British Isles. The timing of the gathering from these Islands is when *I will break the bow, and the sword, and battle out of the earth* [Hos 2:18].

Much could be written about the marks of identification given in Scripture, but that is a separate study, and so the comments here must be brief. The purpose of this book is to present what the Bible says without being strong on identity. There must be two brother peoples speaking a commonly based language some place on Earth. Between them, there must be but one Monarch from a continuing monarchy that can be traced back to the Royal House of King David. The separation of Dominion and Sanctuary that God established over Israel must feature in law. The monarchy must have connection with a Commonwealth of peoples.

WHERE MIGHT EPHRAIM BE NOW?

We have mentioned the Isles North and West of Palestine and now consider the matter of the continuing Throne. There is only one Throne on earth that approaches all the requirements, and this is the Throne of England. There are charts available, whereby some seek to establish that Queen Elizabeth II is the 144th descendant from King David. It is certain that the English coronation service is based upon that found in Scripture for the Kings of Israel. Even today, the Sovereign, by virtue of his/her position, undertakes in the coronation oath, *to the utmost of his power to maintain the Laws of God, and the true profession of the Gospel* ... This relationship to the Gospel in Britain can be traced back to first century.

- Tertullian: AD 155-232: The extremities of Spain, the various parts of Gaul, the regions of Britain ... have received the religion of Christ. [Tertullian Def. Fidel, P179].
- Eusebius: AD 260-340: The Apostles passed beyond the ocean to the Iles called the Britannic Iles. [De Demonstratione Evangelli Lib].
- Gildas [Albanicus], The Wise: AD 425-512: Christ, the true Sun, afforded His light, the knowledge of His precepts to our Island, in the last year, as we know, of Tiberias Caesar [De Excidio Bratanniae, Sect 8, page 25].
- Theodoret, The Blessed, Bishop Of Cyrus: AD 435 Paul, liberated from his captivity in Rome, preached the gospel to the Britons, and others in the West ... and also the Cymry [Welsh] [De Brit. Ecc. Primord, Chap. v111].

There is no shortage of such confirmation. While this Throne was in transit from Ireland to Scotland to England, there is a great abundance of recorded statements from those monarchs on that Throne who spoke of their Kingdom as being that of Israel. In British heraldry, the harp of David is never far away, nor is the lion of the Tribe of Judah, from which that monarchy springs.

WHERE MIGHT MANASSEH BE NOW?

In seeking the identity of Manasseh in these last days, there are various beliefs:

1. The USA – This is the option favoured by the British-Israelites whose belief is primarily based upon the “13th tribe”.
2. A people within Britain and now not separated from Ephraim – this does not allow for the scriptural separation of Ephraim and Manasseh as identities.
3. Scotland – Manasseh was to become a people, distinctive from Ephraim, but not separate. In the division of Israel, half of the tribe of Manasseh remained with Ephraim and the other half remained east of Jordan, with Reuben and Gad. The inheritance of Manasseh was to be on the northern border of Ephraim. Biblically, Ephraim and Manasseh usually fought side by side with both acknowledging the same King. In the blessing of Moses upon Joseph [Deut 33:13-17], Ephraim and Manasseh are likened to two horns, *pushing the people together to the ends of the earth*. This shows their togetherness. The ratio of ten thousand of Ephraim to one thousand of Manasseh as given, approximates the proportion each provided as armed forces in the last world war by England and Scotland.

CONCLUSION

One thing we can never afford to deny are the prophecies, starting with Moses, concerning the Children of Israel, *in the last days*. Jesus makes it clear that we must understand these things in the Book of Beginnings to understand what will be in the latter days. You must weigh the evidence from Scripture, yourself and draw your own conclusions as to who Israel is today and whether or not the Israel of the Old Testament is the same Israel in the New Testament. This book will assist you to research into things that are about to be revealed. Ephraim will repent as prophecy records,

but first they have to know their identity and place in destiny. Then they will be God's battle - axe to bring peace upon earth. The deception which says, *the Jews are Israel* has been described in this book as the master deception of Satan that deceives the whole world.

From this vantage point we can reconsider various doctrines, although only two of them are discussed in this book. We can now find out what the Apostle Peter means by *one sure word of prophecy* in a so-called Christian world that has many different "sure" words of prophecy.

Jesus will yet sit upon the Throne of David, over Israel, on Earth, when He returns to take His Kingdom.

"AND SO SHALL ALL ISRAEL BE SAVED".