

- And a curse, if you will not obey the commandments of Yahuah אַיָּאָל (יהוה) your Alahiyim, but turn aside out of the way which I command you this day, to go after other alahiyim(s) which you have not known
 - Dabariym (Deuteronomy) 27:14- 28:19

These are the curses that Galatians is referring to. But also there are blessings if you keep His commandments. As the Mashiyach (Messiah) states from Torah, if you love me Keep my commandments.

Key words that makes a difference in the scriptures

Bereshiyth (Genesis) 12:5

- And Abram took Sharai (Sarai) his wife, and Lut (Lot) his brother's son, and all their substance that they had gathered, and souls that they had "gotten" (Bad translation) **made** in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. (Changing souls to follow Yahuah אַיָּאָל (יהוה)).

Bereshiyth (Genesis) 14:17-21

- And the king of Sodom went out to meet him after his return from the slaughter of Chdorlaomer, and of the kings that were with him, at the valley of Shauah, which is the king's dale.
- And Malchizadak **king** of Shalem (Salem) brought forth bread and wine: and he was the **priest** of the Most High Al (El)
 - He was king and priest. In ישראל this is not possible. Is there anyone else said to be a King and Priest? Yahusha אֱלֹהִים (יהושע)
 - What did he bring? Bread & Wine. Is this a picture of why Yahusha אֱלֹהִים (יהושע) is called "After" the order of Malchizadak? Read Tehilliyim (Psalms) 110:4 אֵין [picture of an eye. A fountain or well that leads] אֵין Good definition would be above or over.
 - Malchizadak and the Mashiyach's priesthood does not cancel out the Aharonic priesthood.
 - Did Yahusha אֱלֹהִים (יהושע) do away with the earthly Temple? No it existed before the earthly Temple, and it was patterned after it.
- And he blessed him, and said, blessed be Abram of the Most High Al (El) possessor of heaven and earth:
- And blessed be the Most High Al (El) which has delivered your enemies into your hand. And gave him tithes of all.
- And the king of Sodom said unto Abram, give me the "persons" (Bad translation) souls, and take the goods to yourself.

Mattithyahu (Matthew) 1:17

Generally Women's names are not given and neither are their descendants, except for only maybe a passing mention of their names. The father was the one who determined the nationality and tribal identity and this is even held today in our society the daughters take on the names of their fathers ... etc.

As the "**Seed of Abraham**" (Bere. (Gen) 22:18), The Mashiyach (Messiah) had to come from the nation of Yashra'al (Israel) and as the "**Seed of Yahudah** (Judah)" he had to be of the tribe of Yahudah (Judah) ("**the rod out of the stem of Yashiy** (Jesse)" (Yasha. (Isa) 11:1, 10), and as the "**Seed of Daud** (David)" he had to be of the family of Daud (David), "**the priest "after" the order of Melchizedek**" (Teh (Ps) 110:4), the "**Immanuel**," "**the virgin's son**" (Yasha. (Isa) 7:14), "**the branch of Yahuah אַיָּאָל (יהוה)**" (Yasha. (Isa) 4:2), and "**the messenger of the covenant**." The Mashiyach (Messiah) Yahusha אֱלֹהִים (יהושע) fulfilled all of these requirements.

Now let's look at the pattern of genealogy in the Hebrew Scriptures. It is also clear that the same pattern used in the TANAK (Old Testament) is used in the Messianic writings (New Testament) where two (2) genealogies are found: Mattithyahu (Matthew) 1:1-17 and Luke 3:23-38. These two books deal with the birth and early life of Yahusha **OWYAZL** (יהושע).

In Mattithyahu (Matthew), Yusaph (Joseph) plays an active role, and Mariym (Mary) plays a passive role. In Mattithyahu (Matthew), an Messenger (angel) appeared to Yusaph (Joseph) (Mattithyahu (Matthew) 1:20) and there is no record of an Messenger (angel) appearing to Mariym (Mary). Mattithyahu (Matthew) records Yusaph's (Joseph) thoughts but nothing of Mariym(s) (Mary) thoughts. On the other hand in the Messianic writings (New Testament) of Luke it tells the story from Mariym(s) (Mary) perspective.

So, why are there two genealogies? Why was there a genealogy for Yusaph (Joseph) since Yahusha **OWYAZL** (יהושע) is not the real son of Yusaph (Joseph)?

- In Luke 3:23 you see in parentheses which they are saying he is not the biological father.
- The use of Nathan names means that might of used his lineage instead of Shalomo
- The difference seems to show Mattithyahu's (Matthew) line is Royal and Physical.
 - Lukes line is Royal and legal.
 - Mattithyahu's (Matthew) lineage lines up with 1 Chronicles 2:1-15

Now with the background of these two scriptural requirements for kingship and what is stated in the two Messianic writings (New Testament) genealogies, the question of Yahusha's **OWYAZL** (יהושע) right to the throne can be resolved! Let's look at Mattithyahu's (Matthew) genealogy.

In Mattithyahu's (Matthew) genealogy it mentions the names of four women: Tamar, Rahab, Ruth and Bathsheba. (Matt 1:3,5,6) Let's consider these four women for a second.

- 1) Tamar, Rahab, and Ruth were gentiles and it is probably true of Bathsheba as well, since her husband was Uriah the Hittite. This could possibly be a hint that salvation is coming also to the gentiles.
- 2) Three of these women were guilty of sexual sin. Bathsheba was guilty of adultery (2Sham. (Sam) 11:2-5), Tamar (Bere. (Gen) 38:15-19) and Rahab was guilty of prostitution (Yahusha (Joshua) 2:1). Mattithyahu (Matthew) (1:1-17) traces the genealogy of Yusaph (Joseph), the stepfather of Yahusha **OWYAZL** (יהושע), by going back and working forward until his time. He starts tracing the line with Abraham
 - (Verse 2) and continues to Daud (David)
 - (verse 6). Out of Daud's (David) many sons, Shalomo (Solomon) is chosen, and the line is then traced to King Yahuiachiyn (Jehoiachin) (Verse 11),
 - One of the last kings before the Babylonian captivity. From Yahuiachiyn (Jehoiachin) (verse 12), the line is traced to Yusaph (Joseph) (Verse 16).

This is significant in Mattithyahu's (Matthew) genealogy because of the special curse pronounced on Yahuiachiyn (Jehoiachin) in Yeremiyahu (Jeremiah) 22:24-30.

Basically, no descendant of Yahuiachiyn (Jehoiachin) would have the right to sit in the throne of Daud (David). Until Yeremiyahu (Jeremiah) the first requirement for messianic lineage was to be of the

house of Daud ^(David). So, according to Mattithyahu's ^(Matthew) genealogy, Yusaph ^(Joseph) had the blood of Yahuiachiyn ^(Jehoiachin) in his veins (that is if Yahusha ^(יהושע) **OWYAZL** was born from Yusaph ^(Joseph)). He would not have been qualified to sit on Daud's ^(David) throne. It also means that no real son of Yusaph ^(Joseph) would have the right to claim the throne of Daud ^(David).

Therefore, if Yahusha ^(יהושע) **OWYAZL** were the real son of Yusaph ^(Joseph), he would have been disqualified from sitting on Daud's ^(David) throne, and he also could not claim the right to Daud's ^(David) throne by adoption by Yusaph ^(Joseph) since because through Yusaph ^(Joseph) one could not be heir to the throne!

With the mention of the virgin birth of Yahusha ^(יהושע) **OWYAZL** we need to take a short examination of the scripture verse in Isa. 7:14 which describes the virgin birth.

Alahiym made some Tremendous promises to Daud ^(David) and His seed. 2 Shamual ^(Samuel) 7:12-16

"And when your days be fulfilled, and you shall sleep with your fathers, I will set up your seed after you, which shall proceed out of your bowels, and I will establish his kingdom.

"He shall build an house for my Name, and I will establish the throne of his kingdom forever.

" **I will be his father, and he shall be my son.** If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

" But my mercy shall not depart away from him, as I took it from Shaul ^(Paul), whom I put away before you. " And your house and your kingdom shall be established forever before you: your throne shall be established for ever.

" According to all these words, and according to all this vision, so did Nathan speak unto Daud ^(David)."

So we see that Alahiym promises Daud ^(David) that there would always be someone to sit on the throne of Daud ^(David), which is also called the "Throne of Yahuah ^(יהוה) **AYAZL**" (1 Chronicles 29:23 see also Yeremiyahu ^(Jeremiah) 3:17-20).

Before we search history let's look at a couple more passages from the scripture about Daud ^(David) and his descendants: (Tehilliym ^(Psalm) 89:3-4, 27-37).

"I have made a covenant with my chosen, I have sworn unto Daud ^(David) my servant,

"Your seed will I establish for ever, and build up your throne to all generations. Selah.

"My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

"His seed also will I make to endure for ever, and his throne as the days of heaven.

"If his children [plural] forsake my law, and walk not in my judgments;

"If they [plural] break my statutes, and keep not my commandments;

"Then will I visit their [plural] transgression with the rod, and their iniquity with stripes.

"Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail.

"**My covenant will I not break, nor alter the thing that is gone out of my lips.**

"Once have I sworn by my set-apartness that I will not lie unto Daud ^(David).

"His seed shall endure for ever, and his throne as the sun before me.

"It shall be established for ever as the moon, and as a faithful witness in heaven.

Almost there: (Yeremiyahu ^(Jeremiah) 33:20-26).

"Thus says Yahuah ^(יהוה) **AYAZL**; If you can break my covenant of the day, and my covenant of the

night, and that there should not be day and night in their season;
"Then may also my covenant be broken with Daud ^(David) my servant, that he should not have a son to reign upon his throne...

"As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of Daud ^(David) my servant...

Moreover the word of Yahuah אֲנִי אֵל (יהוה) came to Yeremiyahu ^(Jeremiah), saying,

"Consider you not what this people have spoken, saying, The two families which Yahuah אֲנִי אֵל (יהוה) hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

"Thus says Yahuah אֲנִי אֵל (יהוה); If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;

"Then will I cast away the seed of Ya'aqub, and Daud ^(David) my servant, so that I will not take any of his seed to be rulers [PLURAL] over the seed of Abraham, Isaac, and Ya'aqub ^(Jacob): for I will cause their captivity ["fortunes" NASB] to return, and have mercy on them"

(2 Chronicles 13:5).

"Ought you not to know that Yahuah אֲנִי אֵל (יהוה) Alahiym of Yashra'al ^(Israel) gave the kingdom over Yashra'al ^(Israel) to Daud ^(David) forever, even to him and to his sons [plural] by a covenant of salt?" [margin "perpetual covenant"] "

Notice these points Alahiym makes about the throne of Daud ^(David):

1 The throne was to be established forever

2 If he sin's Alahiym will chasten him but the throne will still exist, so it cannot be talking about Yahusha ^(יהושע) Mashiyach ^(Messiah)

3 There will always be a son to sit on Daud's ^(David) throne unto "all generations," so it is not talking about one person but a whole FUTURE OF KINGS.

4 And as long as the sun and the moon continue in their seasons, there will always be one of Daud's ^(David) seed to sit on his throne.

5 Daud's ^(David) seed would multiply into a huge family and future.

6 They would rule over the seed of Abraham, Isaac and Ya'aqub.

Yeremiyahu's Commission Yeremiyahu ^(Jeremiah) 1:10

Alahiym raised up a very special prophet whose real call and commission few indeed understand. This prophet was Yeremiyahu ^(Jeremiah). This vital yet little known call and commission is described in the opening verse of the first chapter of the book of Yeremiyahu ^(Jeremiah):

"See, I have this day set you over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant"(Yer ^(Jer) 1:10)

Notice that Yeremiyahu ^(Jeremiah) was set over NATIONS- more than one kingdom. He was a Hebrew living in Yahudah ^(Judah). **He was set over Yahudah ^(Judah)-but not Yahudah ^(Judah) alone. Over nations and Kingdoms! He was set over these kingdoms to do two things: First to "pluck up" or to "root out," to "pull down," and second to "BUILD AND TO PLANT."**

It is well known that Yeremiyahu ^(Jeremiah) was used to warn Yahudah ^(Judah) of the impending captivity, and the "pulling down," of the throne of Daud ^(David) in the kingdom of Yahudah ^(Judah)!

Yeremiyahu ^(Jeremiah) 22:24).

"As I live, says Yahuah אֲנִי אֵל (יהוה), though Coniah the son of Yahuiachiyn ^(Jehoiachin) king of Yahudah ^(Judah) were the signet upon my right hand, yet would I pluck you thence;"

Notice Alahiym "plucked" Coniah the son of Yahuiachiyn ^(Jehoiachin) king of Yahudah ^(Judah) out of his throne, the throne of Daud ^(David)!

Verse 30

"Thus says Yahuah אֲנִי אֵל (יהוה), Write you this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of Daud ^(David), and ruling any more in Yahudah ^(Judah)" (VERSE 30).

So far as the throne of Daud ^(David) is concerned, Coniah's children would not sit on his throne. This throne would go to someone else!

Alahiym's honor and faithfulness was at stake, but note it! See it in your own scripture. Yeremiyahu ^(Jeremiah) was commission to pull down to destroy, to BUILD AND TO PLANT. He was to plant the throne that he pulled down IN Yahudah ^(Judah), and plant it somewhere else! Where would it go? As we have seen the sons of Daud ^(David) would never cease to be "...rulers [PLURAL] over the seed of Abraham, Isaac, and Ya'aqub" (Yer ^(Jer) 33:26).

This throne was to be planted over the NATIONS OF ISRAEL! But who was the successor to this throne, that Alahiym said that Coniah's children would not sit on?

" Tsidqiyahu ^(Zedekiah) was one and twenty years old when he began to reign, and he reigned eleven years in Yarushaliym ^(Jerusalem). And his mother's name was Hamutal the daughter of Yeremiyahu ^(Jeremiah) of Libnah" (Yer 52:1).

Let's see what happened to Tsidqiyahu ^(Zedekiah) (Yer ^(Jer) 39:1-7; 52:11).

Tsidqiyahu ^(Zedekiah) was the last recorded king of Yahudah ^(Judah) in Secular as well as scripture history. Now notice the final tearing down of the throne of Daud ^(David):

"In the ninth year of Tsidqiyahu ^(Zedekiah) king of Yahudah ^(Judah), in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Yarushaliym ^(Jerusalem), and they besieged it.

"And in the eleventh year of Tsidqiyahu ^(Zedekiah), in the fourth month, the ninth day of the month, the city was broken up.

"And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergalsharezer, Samgarnebo, Sarsechim, Rabsaris, Nergalsharezer, Rabmag, with all the residue of the princes of the king of Babylon.

"And it came to pass, that when Tsidqiyahu ^(Zedekiah) the king of Yahudah ^(Judah) saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate between the two walls: and he went out the way of the plain.

"But the Chaldeans' army pursued after them, and overtook Tsidqiyahu ^(Zedekiah) in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.

"Then the king of Babylon slew the sons of Tsidqiyahu ^(Zedekiah) in Riblah before his eyes: also the king of Babylon slew all the nobles of Yahudah ^(Judah).

" Moreover he put out Tsidqiyahu's ^(Zedekiah) eyes, and bound him with chains, to carry him to Babylon.

Verse 52:11

"Then he put out the eyes of Tsidqiyahu ^(Zedekiah); and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death"

These passages bring out these points:

- 1 The king of Babylon killed all the sons of Tsidqiyahu ^(Zedekiah) who were heirs to the throne of Daud ^(David).
- 2 He also slew the nobles of Yahudah ^(Judah) so as to leave no possible heirs to the throne.
- 3 Finally, after putting out Tsidqiyahu's ^(Zedekiah) eyes, the king who sat on Daud's ^(David) throne was himself taken to Babylon where he died.
- 4 Thus it appears, and as the whole world has believed, the throne of Daud ^(David) ceased, with no possible heirs, or sons to keep the future alive. Certainly from that day on, the throne never again existed IN Yahudah ^(Judah), IN Yarushaliym ^(Jerusalem), OR among the Yahudiym's!

Yahuiachiyn ^(Jehoiachin)? One of Yahuiachiyn's ^(Jehoiachin) sons was Salathiel, who was father of Zorobabel, the son of the royal seed through whom Yahusha **וְיִשָּׁע** ^(יהושע) Mashiyach ^(Messiah) himself traced his royal ancestry back to Daud ^(David) Mattithyahu ^(Matthew) 1:12). And Zorobabel, was the man Alahiym caused Cyrus, the king of Persia, to make a decree giving him GOVERNORSHIP, NOT THE CROWN OF A KING-to return to Yarushaliym ^(Jerusalem) and rebuild the house of Alahiym.

Yet neither Yahuiachiyn ^(Jehoiachin) or his sons, or grandsons ever reigned as king in Yahudah ^(Judah) again, why?

His seed and throne would not prosper in Yahudah ^(Judah). Alahiym was planning to overturn this throne to another place, IN ISRAEL. The throne was also according to the passages above overturned to another part of Daud's ^(David) family. Since it did not belong to Coniah's family anymore who does it belong to? As we have seen,

" Tsidqiyahu ^(Zedekiah) was one and twenty years old when he began to reign, and he reigned eleven years in Yarushaliym ^(Jerusalem). And his mother's name was Hamutal the daughter of Yeremiyahu ^(Jeremiah) of Libnah" (Yer 52:1).

Tsidqiyahu's ^(Zedekiah) seed, was the rightful heir to the throne of Daud ^(David). But wait! All of his sons were killed? How can the throne and line of Daud ^(David) continue?

Zedekiah's Daughters (The Second Part of Yeremiyahu's Commission)

The King of Babylon didn't realize that in the law of Alahiym, when there are no more male heirs, that the female descendants are the rightful heirs to anything that their father has left them:

"And you shall speak unto the children of Yashra'al ^(Israel), saying, If a man die, and have no son, then you shall cause his inheritance to pass unto his daughter" (Bamidbar ^(Num) 27:1-8).

The inheritance of the throne of Daud ^(David) went to Tsidqiyahu's ^(Zedekiah) daughters! After the invasion by Babylon, Yeremiyahu ^(Jeremiah) was free to go wherever he wanted. This freedom that the king of Babylon gave him was the one thing that made him carry out the second half of his

commission, to plant the throne of Daud^(David) over the house of Yashra'al^(Israel). "And the captain of the guard took Yeremiyahu^(Jeremiah), and said unto him, Yahuah אַיָּהּ^(יהוה) your Alahiym hath pronounced this evil upon this place.

What happens to Yeremiyahu^(Jeremiah)? (Yer^(Jer) 40:2-5).

"Now Yahuah אַיָּהּ^(יהוה) hath brought it, and done according as he hath said: because you have sinned against Yahuah אַיָּהּ^(יהוה), and have not obeyed his voice, therefore this thing is come upon you.

"And now, behold, I loose you this day from the chains which were upon your hand. If it seem good unto you to come with me into Babylon, come; and I will look well unto you: but if it seem ill unto you to come with me into Babylon, forbear: behold, all the land is before you: wherever it seems good and convenient for you to go, thither go.

" Now while he was not yet gone back, he said, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Yahudah^(Judah), and dwell with him among the people: or go wheresoever's it seems convenient unto you to go. So the captain of the guard gave him victuals and a reward, and let him go"

So Yeremiyahu^(Jeremiah) was free to go wherever he wanted, and free to do whatever he wanted, supplied even with expense money, so he can perform the second half of his commission.
We now come to an amazing part of the book of Yeremiyahu^(Jeremiah), which has been almost entirely overlooked.

"Then went Yeremiyahu^(Jeremiah) unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land" (verse 6).

Now this Gedaliah had been made governor over the remnant of the Yahudiym's in the land by the king of Babylon, and since Yarushaliym^(Jerusalem) was destroyed, he had made Mizpah his headquarters. But the king of Ammon plotted with a Yahudiy named Ishmael to assassinate Gedaliah. The plot was executed; the governor and part of the Yahudiym's were slain. Yeremiyahu^(Jeremiah) was one of the survivors.

(Yer^(Jer) 41:10).

"Then Ishmael carried away captive all the residue of the people that were in Mizpah, **even the king's daughters**, and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites"

Did you get it! Among these Yahudiym's were the King's daughters! Daughter's of Tsidqiyahu^(Zedekiah), King of Yahudah^(Judah), of Daud's^(David) Future!

Remember king Tsidqiyahu^(Zedekiah) had died in prison in Babylon (Yer^(Jer) 52:11).

All his sons have been killed. All the nobles of Yahudah^(Judah) were killed as well. All possible heirs to the throne of Daud^(David) were killed except the KING'S DAUGHTER'S! Now we see why Yeremiyahu^(Jeremiah) went to Mizpah! The heirs were still there, even though the throne was torn down, and governors were set over Yahudah^(Judah). But now Yeremiyahu^(Jeremiah) was going to take this heir ACCORDING TO ALAHIM'S LAW (Bamid.^(Num) 27:8) to the Throne of Daud^(David), and Plant it somewhere else and receive the position of power once again, only this time it will rule over the HOUSE OF ISRAEL!

Yeremiyahu^(Jeremiah) Escapes Soon a man named Johanan replaced Ishmael as leader. They went

to Egypt and sojourned there: (Yer^(Jer) 43:5-7).

"But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Yahudah^(Judah), that were returned from all nations, wherever they had been driven, to dwell in the land of Yahudah^(Judah) "Even men, and women, and children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Yeremiyahu^(Jeremiah) the prophet, and Baruch the son of Neriah.

" So they came into the land of Egypt: for they obeyed not the voice of Yahuah אֲיָהוָה^(יהוה): thus came they even to Tahpanhes".

On reaching Egypt Alahiym warned these Yahudiym's again through Yeremiyahu^(Jeremiah) that they should die there by the sword and famine because? (Yer^(Jer) 44:10-14).

"They are not humbled even unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

" Therefore thus says Yahuah אֲיָהוָה^(יהוה) of hosts, the Alahiym of Yashra'al^(Israel); Behold, I will set my face against you for evil, and to cut off all Yahudah^(Judah). ' And I will take the remnant of Yahudah^(Judah), that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, and an astonishment, and a curse, and a reproach.

" For I will punish them that dwell in the land of Egypt, as I have punished Yarushaliym^(Jerusalem), by the sword, by the famine, and by the pestilence:

" So that none of the remnant of Yahudah^(Judah), which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Yahudah^(Judah), to the which they have a desire to return to dwell there: for none shall return but such as shall escape"

Yes few who obeyed Alahiym, and did not want to go to Egypt would escape, for Yeremiyahu^(Jeremiah) warned them before and they would not listen (see Yer^(Jer) 42:15-16; 43:2-4).

The people who would escape were Yeremiyahu^(Jeremiah), Baruch, and the King's daughters. For there was a mission to be performed: (Yer^(Jer) 44:28).

"Yet a small number that escape the sword shall return out of the land of Egypt into the land of Yahudah^(Judah), and all the remnant of Yahudah^(Judah), that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs"

Under Set-apart Protection

Baruch was Yeremiyahu's^(Jeremiah) constant companion and secretary. It is important to note here Alahim's promise of protection to him: "Thus says Yahuah אֲיָהוָה^(יהוה), the Alahiym of Yashra'al^(Israel), unto you, O Baruch; (Yer 45:2-5).

"You did say, Woe is me now! for Yahuah אֲיָהוָה^(יהוה) hath added grief to my sorrow; I fainted in my sighing, and I find no rest. ' Thus shall you say unto him, Yahuah אֲיָהוָה^(יהוה) says thus; Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

" And seeks you great things for yourself? seek them not: for, behold, I will bring evil upon all flesh, says Yahuah אֲיָהוָה^(יהוה): but your life will I give unto you for a prey in all places where you go"

Baruch's life like Yeremiyahu's^(Jeremiah) was under protection.

Previously Alahiym told Yeremiyahu ^(Jeremiah): (Yer ^(Jer) 15:11-14).

" Yahuah אַיָּאֵל ^(יהוה) said, Verily it shall be well with your remnant; verily I will cause the enemy to entreat you well in the time of evil and in the time of affliction.

"Shall iron break the northern iron and the steel?

" Your substance and your treasures will I give to the spoil without price, and that for all your sins, even in all your borders.

" And I will make you to pass with your enemies into a land which you know not..."

Yeremiyahu ^(Jeremiah) was to go to a land that he has NEVER BEEN BEFORE! And he was to take Baruch and the King's daughters with him to that place, and plant the throne of Daud ^(David)!

Now let Yashra'al ^(Israel) complete this prophecy about Yeremiyahu's ^(Jeremiah) "destiny"
(Yashra'al ^(Israel) 37:31,32).

"For out of Yarushaliym ^(Jerusalem) shall go forth a remnant, and they that escape out of mount Zion: the zeal of Yahuah אַיָּאֵל ^(יהוה) of hosts shall do this.

And the remnant that is escaped of the house of Yahudah ^(Judah) shall again take root downward, and bear fruit upward:" Key words "Root and Fruit" Remember (Yer ^(Jer) 1:10)

They were to go to Yarushaliym ^(Jerusalem), and then head to the land they had never been before, to "build and to plant" the throne of Daud ^(David). This prophecy can also be found in 2 Melekiym ^(Kings) 19:30-31.

In the book of Bereshiyth ^(Genesis) we see a birth of twins taking place. In Bereshiyth ^(Genesis) 38:27-30, we see two ROYAL lines of Yahudah ^(Judah) being born. These two sons were Zarah and Pharez.

"And it came to pass in the time of her travail, that, behold, twins were in her womb.

"And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

" And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon you: therefore his name was called Pharez.

" And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah" (Bere. ^(Gen) 38:27-30).

In Bereshiyth ^(Genesis) 46:12, the sons of Zarah are not mentioned in the genealogy of Yahudah ^(Judah)-Zarah. Pharez and his sons are mentioned however. Why aren't they mentioned? They are mentioned in the time of Shalomo ^(Solomon), see 1 Chron 2:6; 1 Melekiym ^(Kings) 4:31

The Yahudah ^(Judah)-Zarah line was the line of kings that Ya'aqub ^(Jacob) was referring to when he prophesied about the sceptre not departing from Yahudah ^(Judah)!

The Parable of Ezekiel

There is an interesting parable in the book of Yakazqal ^(Ezekiel) that talks about the throne of Daud ^(David), and the transfer of that throne into another land. Yakazqal ^(Ezekiel) 17:1-24 prophesied:

"And the word of Yahuah אַיָּאֵל ^(יהוה) came unto me, saying,

"Son of man, put forth a riddle, and speak a parable unto the house of Yashra'al ^(Israel);

" And say, Thus says Yahuah אַיָּאֵל ^(יהוה) Alahiym; A great eagle with great wings, long winged, full of feathers, which had divers colors, came unto Lebanon, and took the highest branch of the

cedar:

" He cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants.

" He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree.

" And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

" There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

" It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

" Say you, Thus says Yahuah אֲיָאֵל (יהוה) Alahiym; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

" Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind touches it? it shall wither in the furrows where it grew.

" Moreover the word of Yahuah אֲיָאֵל (יהוה) came unto me, saying,

" Say now to the rebellious house, know you not what these things mean? tell them, Behold, the king of Babylon is come to Yarushaliym (Jerusalem), and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

" And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land:

" That the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand.

" But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered?

" As I live, says Yahuah אֲיָאֵל (יהוה) Alahiym, surely in the place where the king dwells that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.

" Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounds, and building forts, to cut off many persons:

" Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape.

" Therefore thus says Yahuah אֲיָאֵל (יהוה) Alahiym; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

" And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

" And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and you shall know that I Yahuah אֲיָאֵל (יהוה) have spoken it.

" Thus says Yahuah אֲיָאֵל (יהוה) Alahiym; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent:

" In the mountain of the height of Yashra'al (Israel) will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

" And all the trees of the field shall know that I Yahuah אֲיָאֵל (יהוה) have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I Yahuah אֲיָאֵל (יהוה) have spoken and have done it" (Yakazqal (Ezekiel) 17:1-24).

Notice first that this prophetic parable was NOT address to Yahudah^(Judah), the Yahudiym's, but to the HOUSE OF ISRAEL! It is a message to give light to the ten tribes house of Yashra'al^(Israel) in these latter days!

First Yakazqal^(Ezekiel) was told to speak a riddle, then a parable. The riddle is found in verses 3 to 10. Then in verse 11, Yahuah אַיָּאֵל⁽⁷¹⁷⁾ explains its meaning. "Say now to the rebellious house, Know you not what these things mean? Tell them..." and then the riddle is clearly explained.

"The great eagle" that went to "Lebanon" and took the "highest branch of the cedar" is explained as to represent king Nebuchadnezzar of Babylon who came to Yarushaliym^(Jerusalem) and took captive the king of Yahudah^(Judah), Yahuiachiyn^(Jehoiachin) (the highest branch of the cedar). The "cropping" off of the "young twigs" and carrying them to the land of traffic is explained to picture the captivity of the kings sons. "He also took the seed of the land" indicates that the whole house of Yahudah^(Judah) was taken captive. The "willow tree" that was "low in stature" means, "Although the Daudic future survived the exile, it was not the noble, tall cedar it had been" (JFB Commentary on the Whole Bible, p.1124).

Now the second eagle is the Pharaoh of Egypt. The vine (v.7) is "Tsidqiyahu's^(Zedekiah) to turn his allegiance to Egypt" (ibid, p.1125). "Shall it prosper?" Alahiym says no (verses 9, 15-21). Thus the riddle covers the FIRST HALF OF JEREMIAH'S COMMISSION.

Now, notice what is revealing about the second part-the PLANTING OF DAUD'S THRONE! It comes in the parable (verses 22-24): "...I will take the HIGHEST BRANCH OF THE HIGH CEDAR." From Alahiym's own explanation earlier in the riddle, we learned that "...the whole tree probably represents the Daudic line..." (Ibid, p.1125).

The riddle told us that Nebuchadnezzar took the highest branch of the cedar-the King. The parable now tells us that ALAHIYM-not Nebuchadnezzar will take of the Highest branch. Not THE branch but OF the branch-of Tsidqiyahu's^(Zedekiah) children. But wait, as we have read earlier in the book of Yeremiyahu^(Jeremiah), Nebuchadnezzar took and killed Tsidqiyahu's^(Zedekiah) sons? Let's read on.

Alahiym, through Yeremiyahu^(Jeremiah), is now going to take the highest branch of the cedar and "SET IT" (v. 22). "I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent:" What does this mean? The "young twigs" in the riddle said that these were the SONS of Yahuiachiyn^(Jehoiachin).

DAUGHTER! "...and I will PLANT IT." Could symbolic language be plainer. This young Hebrew princess is to become the Royal seed for planting again DAUD'S THRONE! But Where?

"...upon a mountain and eminent." A Mountain is always symbolic of a great kingdom or nation, see Daniel 2:35, 44-45.

But which nation? "In the mountain of the HEIGHT OF ISRAEL WILL I PLANT IT," answers Alahiym! Daud's^(David) throne was to be planted in Yashra'al^(Israel), since Alahiym would not allow it to prosper in Yahudah^(Judah) anymore. This, also had to be Tsidqiyahu's^(Zedekiah) daughter, not Yahuiachiyn's^(Jehoiachin) sons because his sons were not to inherit the throne of Daud^(David) any longer, (Yer^(Jer) 22:30). "...and under it [the tender twig] shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell" (v.23).

This symbol of the fowls is the "nations of the world shall find shelter under the branches of the

grand cedar (Dan 4:10-12, 22)" (ibid, p.1126). Now, in verse 24, who is the "high tree" and the "low tree"?

Ezekiels' Prophecy (Three Overturns)

There is another interesting prophecy in Yakazqal ^(Ezekiel) 21:25-27, and it says, "And you, profane wicked prince [ruler] of Yashra'al ^(Israel), whose day is come, when iniquity shall have an end, " Thus says Yahuah **אֲנִי** ^(יהוה) Alahiyim; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.

" I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him"

Let's understand this clearly. "Remove the diadem, and take off the crown." King Tsidqiyahu ^(Zedekiah) of Daud's ^(David) future, had the crown. It was to be removed. He died in Babylon. So were his sons and the nobles of Yahudah ^(Judah).

"This shall not be the same." The crown was not to cease, but a CHANGE is to take place-the throne was to be overturned-another is to wear the crown.

"Exalt him [male not a female] that is low, and abase him that is high." Who is "high?" King Tsidqiyahu ^(Zedekiah) of Yahudah ^(Judah). He was to be abased, and loose the crown. Who is the "low?" THE ZARAH YAHUDAH LINE! The line of Zarah was low for many centuries, now they will be exalted to world domination. just like Daud's ^(David) line was at the golden age of Yashra'al ^(Israel), or as the historians call it, the golden age of Phoenicia.

"I will overturn, overturn, overturn it: and it shall be no more [overturned], until he who comes whose right it is; and I will give it to him."

"IT shall be no more [overturned]. The one who has the right to the throne AFTER THE THREE OVERTURNS is none other than Yahuah **וְיָשׁוּעַ** ^(יהושע) Mashiyach ^(Messiah), see Luke 1:32.

Can you see how The 2 sticks become 1? Yakazqal ^(Ezekiel) 37:15-28

There is a certain prophecy that is almost totally ignored by all scholars and eschatologists about the throne of the HOUSE OF ISRAEL! Yeremiyahu ^(Jeremiah) wrote that "...Daud ^(David) shall never want a man to sit upon the throne of the house of Yashra'al ^(Israel);" (Yer ^(Jer) 33:17). Notice, it is not the "Throne of Daud ^(David)," but the throne of the "House of Yashra'al ^(Israel)."

Now if we turn back into the book of Melekiym ^(Kings), we see that after the split, Daud's ^(David) descendants ruled over the House of Yahudah ^(Judah), and Jeroboam, and other kings ruled over the House of Yashra'al ^(Israel), see 1 Melekiym ^(Kings) 11-13. This was totally a SEPERATE THRONE FROM THE THRONE OF DAUD!

There is an interesting scripture in the 2nd book of Melekiym ^(Kings) and Yeremiyahu ^(Jeremiah), and it says that: (2 Melekiym ^(Kings) 25:27-30) .

"And it came to pass in the seventh and thirtieth year of the captivity of Yahuiachiyn ^(Jehoiachin) king of Yahudah ^(Judah), in the twelfth month, on the seventh and twentieth day of the month, that Evil Merodach king of Babylon in the year that he began to reign did lift up the head of Yahuiachiyn ^(Jehoiachin) king of Yahudah ^(Judah) out of prison; "And he spoke kindly to him, and set his throne above the throne of the kings that were with him in Babylon" See also Yeremiyahu ^(Jeremiah) 52:31-34.

The King of Babylon was supreme ruler over the empire, but he was served by many subordinate

rulers, who were vassal kings over assigned areas. That a Babylonian king gave Yahuiachiyn^(Jehoiachin) a THRONE indicates that Yahuiachiyn^(Jehoiachin) was made a vassal ruler over part of the Babylonian empire. Indeed, the account says that he was set "above" the other vassal kings! Since there were many of the ten tribes subordinate to the Babylonian empire during that time (which Babylon inherited them after the fall of Assyria), it is most likely that Yahuiachiyn^(Jehoiachin) was made RULER OVER THE TEN TRIBED HOUSE OF ISRAEL! Since Yahuiachiyn^(Jehoiachin) was a descendant of Daud^(David) (of the Pharez line), his descendants apparently established a future which continued to rule "over the house of Yashra'al^(Israel)," even when they regained their independence from Babylon.

In 1 Chronicles 3:16-24 it records that the royal family of Yahudah^(Judah) did not die out, but produced many descendants during the generation after the fall of Yarushaliym^(Jerusalem). There was no shortage of princes of Daud's^(David) house to place on thrones over the House of Yashra'al^(Israel). Since the Babylonian king made Yahuiachiyn^(Jehoiachin) a favored vassal king, he may have set his sons and relatives in positions of power: ten Tribes of Yashra'al^(Israel).

History shows that Yahuiachiyn's^(Jehoiachin) seed ruled over the Parthians, who were of course the House of Yashra'al^(Israel). Remember, Yahuiachiyn's^(Jehoiachin) seed were no longer to prosper on DAUD'S THRONE IN YAHUDAH: "...for no man of his seed shall prosper, sitting upon the throne of Daud^(David), and ruling anymore in Yahudah^(Judah)" (Yer^(Jer) 22:30). But in Parthia, it was the "throne of the HOUSE OF ISRAEL" which was separate from the throne of Daud^(David) (Yer^(Jer) 33:17)., (Read Acts 2:9)

This throne was the ten tribe House of Yashra'al^(Israel): "And he said to Jeroboam, Take you ten pieces: for thus says Yahuah אַיָּאֵל^(מִנִּי), the Alahiym of Yashra'al^(Israel), Behold, I will rend the kingdom out of the hand of Sholomo^(Solomon), and will give ten tribes to you: "(But he shall have one tribe for my servant Daud's^(David) sake, and for Yarushaliym's^(Jerusalem) sake, the city which I have chosen out of all the tribes of Yashra'al^(Israel).) "And unto his son will I give one tribe, that Daud^(David) my servant may have a light always before me in Yarushaliym^(Jerusalem), the city which I have chosen me to put my name there. " And I will take you, and you shall reign [ISRAEL'S THRONE] according to all that your soul desire, and shall be king over Yashra'al^(Israel)" (2 Melekiym^(Kings) 11:31-32, 36-37).

Jeroboam ruled on the throne of the House of Yashra'al^(Israel). Daud's^(David) seed ruled on Daud's^(David) throne over Yahudah^(Judah) and Banyamin^(Benjamin). So Yahuiachiyn's^(Jehoiachin) seed inherited the throne of the house of Yashra'al^(Israel) that was vacant.

Read this in your own studies

There is a second genealogy located in the book of Luke (Luke 3:23-38) which we will now look at. Luke seems to follow strict Hebrew procedure and custom in that he omits no names and mentions no women, unlike Mattithyahu^(Matthew). But this raises a question? If by Hebrew custom one could not mention the name of the woman how would one trace a woman's line back? The answer is "He would use the name of the husband!" There is also possible TANAK^(Old Testament) precedents for this practice in Ezra 2:61 and in Nehemiah 7:63.

Also, a difference between Mattithyahu's^(Matthew) genealogy, Luke starts his account from the present (his time) and works his way back to Adam. It comes to the family of Daud^(David) verses 31-32 and the son of Daud^(David) involved in this genealogy is not Solomon but **Nathan**.

The inheritance can be passed down through either one of his sons, just as the inheritance was passed down through Ya'aqub ^(Jacob) rather than Esau, Esau being the first-born and Ya'aqub ^(Jacob) the second. Secondly, we need to look at the concept of women receiving the inheritance of their fathers rather than the son. There is precedence for this in the law Bamidbar ^(Numbers) 27:4-11 and Bamidbar ^(Numbers) 36:1-13

According to the Torah in Bamidbar ^(Numbers) 27:6-11 Yahuah אֱלֹהִים ^(יהוה) gave a commandment concerning inheritance as a decree of justice to the children of Yashra'al ^(Israel). The daughters of zelophehad spoke because their father had no sons and he had died in the wilderness because of his sin 27:3 there was no one to pass the inheritance on. Alahiym declared that if this was the case the inheritance should be passed on to the daughters, fathers brothers, or closest relative to keep the land within the family. In like manner when Yahuiachiyn ^(Jehoiachin) was cursed there was no one to pass on the line to the throne of Daud ^(David) therefore in this case as well the inheritance was passed onto the second son Nathan. Yahusha **וְיִהוֹשֻׁעַ** ^(יהושע) indeed had the right to sit on the throne of Daud ^(David). There were other members of the house of Daud ^(David) that were apart from Yahuiachiyn ^(Jehoiachin). These descendants could equally claim the throne of Daud ^(David) because they didn't have Yahuiachiyn's ^(Jehoiachin) blood in their veins. So another question might be why Yahusha **וְיִהוֹשֻׁעַ** ^(יהושע) and not one of the others? This is where set-apart appointment comes into the picture; this is the second scriptural requirement for kingship. Of all the members of the house of Daud ^(David) apart from Yahuiachiyn ^(Jehoiachin) only one received set-apart appointment Luke 1:30-33 states:

30 And the angel said unto her, Fear not, Mariym ^(Mary): for thou hast found favor with Alahiym.

31 And, behold, thou shall conceive in thy womb, and bring forth a son, and shall call his name Yahusha **וְיִהוֹשֻׁעַ** ^(יהושע).

32 He shall be great, and shall be called the Son of the Highest: and Yahuah **אֱלֹהִים** ^(יהוה) Alahiym shall give unto him the throne of his father Daud ^(David):

33 And he shall reign over the house of Ya'aqub ^(Jacob) for ever; and of his kingdom there shall be no end.