



# Bible Student's Notebook<sup>TM</sup>

## The Herald of His Grace

### Weekly

Presenting *every man* perfect in Christ Jesus. Colossians 1:28

Volume 22  
Issue 538

## Israel and the Supposed Lost Tribes

### Part 1 of 2

by — Charles H. Welch (1880-1967)

*The Scriptural Testimony is that the Nation of Israel was never "Lost" and that the "Jews" are a People Composed of the "Twelve Tribes"*

The name "Israel" was originally given to Jacob at Peniel (Genesis 32:28), and according to Dr. Young it means "ruling with God." Others have given the meaning as "contending with God" and "God commands, orders or rules."



would have upon the ten tribes that had revolted, and that there was great danger that they would return to the house of David, so he,

*Made two calves of gold, and said unto them, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt." And he set the one in Bethel and the other put he in Dan, and this thing became a sin (:26-30).*

We believe the name was bestowed as an honor, and it became the patronymic of the "Twelve Tribes" (Genesis 35:10-11). We believe that the statement "The Lost Ten Tribes" is unscriptural, and the theory known as *British-Israel* is false and mischievous.

We learn from I Kings 12 that, upon the death of Solomon, Israel rejected Rehoboam, his son, saying,

*What portion have we in David, neither have we inheritance in the son of Jesse: to your tents O Israel: now see to thine own house, David. So Israel departed unto their tents (:16).*

Those of Israel that dwelt in the cities of Judah accepted Rehoboam as king,

*So Israel rebelled against the house of David unto this day ... there was none that followed the house of David, but the tribe of Judah only (I Kings 12:19-21).*

This statement is modified in :21, for there we read that the tribe of Benjamin was allied with Judah. Jeroboam the son of Nebat was made king over Israel, and built Shechem in Mount Ephraim (:20, 25).

Jeroboam realized the great attraction that Jerusalem

From this time the Twelve Tribes formed two kingdoms, the ten tribes being called "Israel," the two tribes being called "Judah." At length, in the fourth year of King Hezekiah, Shalmanezzer, king of Assyria, came up against Samaria and besieged it, and at the end of three years, took it, and in the ninth year of Hoshea, king of Israel, Samaria was taken, and Israel carried away into Assyria (II Kings 18:9-11).

This captivity of the ten tribes was a judgment sent upon them "because they obeyed not the voice of the Lord their God." Earlier than this, Tiglathpileser, king of Assyria, had taken many captive into Assyria.

Here for a moment we make a digression to speak of the Samaritans. Upon the captivity of the Israelites, the Assyrian king introduced colonists into their place, from Babylon and elsewhere, and these new inhabitants brought their own idolatrous worship along with them. Being troubled with lions, they sent to the king of Assyria, saying, "the nations which thou hast removed and placed in the cities of Samaria, know not the manner of the God of the land," and so a priest was sent back from captivity,

(see **LOST TRIBES**, page 4707) ↗

## Bible Student's Notebook™ Weekly

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
  - total freedom from sins (Colossians 1:14);
  - union in His death, burial and resurrection (Romans 6);
  - adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

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### ABBREVIATION KEY

<i>Scripture Version</i>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the <i>Bible Student's Version</i> ).	CL: A Critical Lexicon and Concordance (Bullinger)
CV: Concordant Literal Version	CWS: Complete Word Study Dictionary (Zodhiates)
DAR: Darby Translation	FoS: Figures of Speech (Bullinger)
DT: Dabhar Translation	SEC: Strong's Exhaustive Concordance
FF: Ferrar Fenton Bible	TGL: Thayer's Greek-English Lexicon
KJV: King James Version	UR: Unsearchable Riches
RE: Rotterdam's Emphasized Bible	VED: Vine's Expository Dictionary
WT: Weymouth Translation	YAC: Young's Analytical Concordance
YLT: Young's Literal Translation	
<i>Reference Sources</i>	<i>Reference Notations</i>
AA: Analytical Analysis (Welch)	cf. – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	e.g. – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	et al. – and others
CC: Concordant Commentary (Knoch)	etc. – et cetera (and so on)
CKC: Concordant Keyword	ff. – and the following
	i.e., – that is

### Bible Student's Notebook™

PO Box 265, Windber, PA 15963

Office: (800) 784-6010

Local: (814) 701-0063

Clyde L. Pilkington, Jr. – Editor  
André Sneider – Managing Editor

### Department Managers and Assistants

Clyde L. Pilkington, III, Keith Martin, Nathan H. Pilkington, Janet L. Maher, Stephen Hill, Mark Peters, Cindy Pilkington, Nadine Sneider

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*LOST TRIBES (continued from front page)*

the result being a hybrid mixture of idolatry and some superficial knowledge of the true God.

*They feared the Lord, and served their own gods ... unto this day they do after the former manners (II Kings 17:33-34).*

The antipathy that grew between Judah and the Samaritans persisted unto the days of Christ and the apostles, "the Jews have no dealings with the Samaritans."

**"THE LOST TEN TRIBES"**

Is this a *scriptural* expression? Nowhere does the Word of God speak of the "lost tribes," but rather that He Who scattered them will regather them in His own good time.

We have already considered the fact that, while the ten tribes as a whole separated from Judah, it is nevertheless written: Rehoboam reigned over "them" nonetheless!

*But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them (I Kings 12:17).*

It is therefore a *scriptural* fact that there was a remnant of Israel associated with the House of David. With the flight of years, this remnant, left behind with Rehoboam, would multiply, and so ensure the presence of representatives of all Twelve Tribes, even though but "one tribe," intact and undivided had sided with Rehoboam.

Again, further on in the same chapter, we read:

*Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people (I Kings 12:23).*

Even after this, as we have seen when Jeroboam had been made king over the ten tribes, he felt uneasy about the attraction that the Temple services at Jerusalem would still exert over all of the tribes of Israel.

*And Jeroboam said in his heart, "Now shall the kingdom return to the house of David: if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah" (I Kings 12:26-27).*

To counteract this great attraction, Jeroboam deliberately introduced idolatry into his kingdom:

*The king ... made two calves of gold, and said unto them, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt" (I Kings 12:28).*

This sinful action stemmed the tide, and saved the kingdom as a whole from drifting back to Judah, but we must not assume that it prevented hundreds of those who were faithful to God from leaving Samaria and returning to Judah to join the little remnant of Israel that remained. The Scriptures definitely confirm that this is just what happened. In the First Book of Chronicles we have the genealogies of those who returned from Babylonian captivity, and we find therein this entry:

*And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh (I Chronicles 9:3).*

This passage at once raises an interesting point in connection with the so-called "lost tribes." If there were representatives of Ephraim and Manasseh among the returning captives of Judah, these two tribes obviously could not have been "lost." If only one man and his wife in each tribe had returned, they would have been sufficient to continue the line.

It is most important, in view of the ideas contained in the *British-Israel* theory, that we should remember that the tribes of Ephraim and Manasseh at least need not be looked for outside of the limits of the people we now call "Jews." These tribes were evidently never "lost."

However, we must also take into account the evidence of II Chronicles 15:

*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 (II Chronicles 15:9).*

Here we not only get four tribes mentioned by name, but we are also assured that "out of Israel" there fell to Asa men in abundance. The Hebrew word translated "abundance" is the same word "multitude" in Genesis 32:12; 48:16; Deuteronomy 1:10.

Is it possible, then, that these tribes can be "lost"? Do we "lose," when we have "abundance"? ►

In the next chapter we read that Baasha, king of Israel, came up against Judah and built Ramah,

*To the intent that he might let none go out or come in to Asa king of Judah (II Chronicles 16:1).*

This action by the king of Israel shows how seriously he regarded the continuous loss of his people to the kingdom of Judah. We also find, in chapter 19, the king of Judah going through the people “*from Beersheba to Ephraim*,” and “*bringing them back to the Lord God of their fathers*” (II Chronicles 19:4).

Again, we read in chapter 23, in connection with Jehoiada, the high priest,

*And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem (II Chronicles 23:2).*

Again, in chapter 30,

*And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the Passover (II Chronicles 30:1).*

*So they established a decree to make proclamation throughout all Israel from Beersheba even to Dan (II Chronicles 30:5).*

*Divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem (II Chronicles 30:11).*

*A multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not*

*cleansed themselves (II Chronicles 30:18).*

We do not suggest that this *great number of the house of Israel* severed all connection there and then with the ten-tribed kingdom, for we are told that these Israelites returned to their possessions and cities (II Chronicles 31:1). Their hearts were certainly now with Judah, but there were many things connected with their inheritance and tribal obligations that needed readjusting before they could follow their hearts and take their place with the people of Judah.

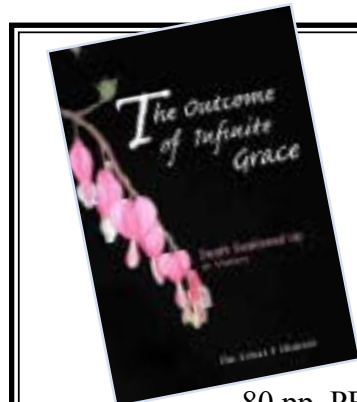
We have now discovered that *representatives of nine tribes* were specifically said to have been gathered under the aegis of the King of Judah: *Judah, Benjamin, Ephraim, Manasseh, Simeon, Asher, Zebulun, Issachar and Levi.*

The more we read, the more difficult it becomes to believe that the ten tribes were ever “lost.” Following the chronology given in *The Companion Bible*, we find that the ten-tribed kingdom was established under Jeroboam in 880 B.C. and carried away into captivity by Shalmanezar in 611 B.C. This would give a period of 269 years from its inception to its disruption. If, alternatively, we adopt Ussher’s chronology, the period will be reduced to 254 years.

We have already seen that, before the captivity, the tribes of Israel “*in abundance*” went back and joined with Judah; and it therefore follows that, when the ten-tribed kingdom was taken into captivity, *representatives in plenty of all Israel* must have remained in the land as part of Judah.

In the days of Josiah (531 B.C. – that is eighty years after the captivity of Israel by the Assyrians), we read:

*And when they came to Hilkiyah the high priest, they delivered the money that was brought into the house*



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## The Outcome of Infinite Grace

by — Loyal F. Hurley

“The last enemy to be destroyed is death!” It was this verse which caused the author, a pastor, to study afresh the subject of the fate of the wicked. The three choices apparent from a surface reading of various biblical texts were eternal torment, extermination or ultimate reconciliation. The author studied to find which one was true.

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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 (II Chronicles 34:9).

Here we reach absolute, positive proof that the ten tribes were never lost. Even though those deported by the Assyrian kings never returned, this does not affect the argument, for the "remnant of Israel" was quite sufficient to perpetuate the seed and preserve the continuity of "the people."

The kingdom of Judah went into captivity under Nebuchadnezzar in 496 B.C., which would be 115 years after the end of "Israel" under Shalmanezar. This captivity, however, was limited to seventy years, and at the end of this period *the people returned* to Jerusalem and the land. Towards the close of this captivity, a recorded prayer of Daniel mentions "Judah" and "all Israel," including those that were "near" and those "afar off." This captive people are called not only "Jews" but "Israel."

*O Lord, righteousness belongeth unto Thee, but unto us **confusion** of faces, **as at this day; to the men of Judah**, and to the inhabitants of Jerusalem, and **unto all Israel**, that are **near**, and that are **far off**, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee (9:7).*

Ezra, in his second chapter, gives a list of those who came back to Jerusalem at the end of the seventy years' captivity, and he heads the list with the words,

*The number of the men of **the people of Israel** (:2).*

We are given the names of a few who,

*Could not show their father's house, and their seed, whether they were of Israel (Ezra 2:59-63).*

It therefore infers that all of the others in the list were able to establish their claim to be members of one or other of *the tribes of Israel*. At the end of the list we read that "all Israel" dwelt in their cities:

*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 (Ezra 2:70).*

Note Ezra's repetition of "Israel" and "all Israel."

*And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for **all Israel**, twelve he goats, according to the number of **the tribes of Israel** (6:17).*

*I make a decree, that **all they of the people of Israel**, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee (7:13).*

*And weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and **all Israel** there present, had offered (8:25).*

*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 (8:35).*

*Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him **out of Israel a very great congregation** of men and women and children: for **the people** wept very sore (10:1).*

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Then arose Ezra, and made the chief priests, the Levites, and **all Israel**, to swear that they should do according to this word. And they sware (10:5).

The kingdom of Judah was taken captive by the same line of kings as had taken captive the ten-tribed kingdom, and any one of the ten tribes was as free to go back as were the members of the tribe of Judah. This we find they did.

And there went up some of **the children of Israel**, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king (see Ezra 7:7).

As we have already seen, when the returned captives assembled before the rebuilt temple on the third day of the month Adar, in the sixth year of the reign of Darius, “twelve he-goats” were offered “for all Israel,” “according to the number of the tribes of Israel” (6:15-17).

From this time onward the title “Jew” became a generic one, and was used without discrimination for any member of the nation of Israel. It is a fallacy to imagine that it is unscriptural to use the word “Jew” of an Israelite after the return of the captivity.

Paul says,

*I am verily a man which am a Jew* (Acts 22:3).

Yet he also calls himself an “Israelite” (Romans 11:1).

Peter also calls himself “Jew” (Acts 10:28), in spite of the fact that he was a Galilean (2:7). The “Jews” who were assembled on the day of Pentecost were addressed by Peter as “Ye men of Israel” and “All the house of Israel” (2:22, 36), while in Acts 4 we read that “all the people of Israel” were guilty of the death of Christ, not merely “Judah” (4:10, 27).

To take further examples from the Acts, are we to believe that Gamaliel made a mistake in speaking to the “Jews” as “Ye men of Israel” (5:35), or that Peter was confusing things that differ when he told Cornelius that the word was sent “unto the children of Israel,” “in the land of the Jews” (10:36, 39)?

When Paul stood up in the synagogue in Acts 13, he spoke to the assembly as “men of Israel,” while, according to the record further on in the chapter, those that heard him speak were “Jews” (16, 42).

The tribes of Israel were certainly not “lost” when Paul

stood before Agrippa and said,

*Unto which promise our Twelve Tribes, instantly serving God day and night, hope to come* (26:7).

The word “instantly” could be used here only of actual service; it could not have been used if any of the Twelve Tribes had been “lost.”

Note how Rotherham translates the verse:

*Unto which hope, our twelve-tribed nation, with intensity, night and day, rendering divine service, is hoping to attain*

James also addresses his epistle,

*To the twelve tribes which are scattered abroad* (James 1:1).

Could this letter have been so inscribed if the bulk of the ten tribes had by this time lost their identity? Was this letter returned to James marked “Not Known, Return to Sender”?

The suggestion that God would preserve the ten-tribed kingdom after their captivity and bless them centuries later in the guise of “Gentiles” is quite unscriptural. According to Scripture, the Lord said that He would “destroy” “the sinful kingdom” “from off the face of the earth,” but would not utterly destroy the “house of Jacob.” The remaining members of the Twelve Tribes, that had not been deported by the Assyrians, were to be “sifted among all nations as corn is sifted in a sieve” (Amos 9:8-9), until the



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time came for their ultimate restoration – for we read that “all Israel shall be saved” (Romans 11:26).

The northern *kingdom*, however, was to be destroyed, not preserved. There was a sufficient number of *every* tribe left in the kingdom of Judah to ensure the continuity of the *whole* house of Israel, and, though scattered for a time among the nations, the Twelve Tribes are to be preserved until the end. Such is the testimony of Scripture.

We have not covered a tithe of the whole ground, but what we have seen of what has been revealed in the Word concerning the fate of the house of Israel allows no room for doubt. Into the supposed etymological and geographical *identification* of these so-called “lost” tribes we do not propose to enter. The moment a person who has been falsely reported as “lost” is *discovered*, all *identification* at once becomes valueless.

To those who believe in the inspiration of Holy Writ, nothing more need be said. We have demonstrated by citations from the Scriptures themselves that the tribes of Israel were never “lost,” but rather that many of Israel returned “*in abundance*” to Judah after the separation.

In conclusion we should like to add one more quotation – this time from Isaiah:

*The Lord of Hosts ... shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both*

*the houses of Israel* (Isaiah 8:13-14).

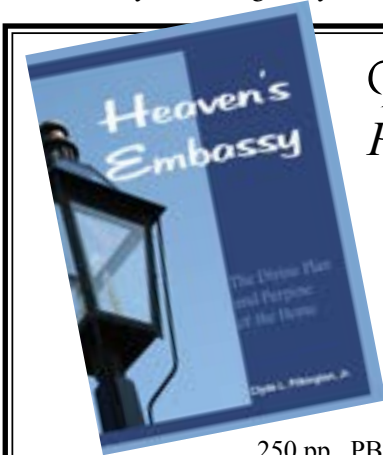
This passage looks forward to Calvary and discounts the idea that only “*the Jews*” were responsible for the crucifixion of Christ.

In Acts, Peter speaks of the Lord as “*the Stone which was set at nought of you builders*” (Acts 4:8-11), and in his epistles quotes Isaiah 8:13-14 (I Peter 2:8). It is obvious from this passage that Christ became a “*stone of stumbling*” and a “*rock of offence*” to *both houses* of Israel, and not merely to the house of Judah.

We are not discussing here the various matters that arise out of this subject, as we are confining our studies to one point only. We know from Scripture that *all* of the blessings of Israel are related to the land promised to Abraham; that Israel will be gathered from the lands into which they have been scattered; that Israel will be Lo-ammi for many days, but will return to the Lord and to David their king in the latter days.

These and many other items of revealed truth we pass over as not essential to our main quest. Having searched the Scriptures we intend by grace to abide by our findings.

*(to be continued)*



## Heaven's Embassy – *The Divine Plan and Purpose of the Home*

by — Clyde L. Pilkington, Jr.

*Except the Lord build the house, they labor in vain who build it* (Psalm 127:1).

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