

This is Part Twelve of the Serial Publication in PDF and Video,
including the entirety of Chapter Eight.

The
PRODIGAL SON
PROPHECY

God's Amazing Plan for the Restoration of the Two
Hebrew Houses and the Salvation of the Gentiles

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CHAPTER EIGHT:

THE REMARRIAGE OF ISRAEL TO GOD

The prophet Jeremiah lived more than a century after Hosea, and his primary focus was on the imminent desolation of Judah in 586BC, just as Hosea's focus was on the imminent desolation of Israel in 722BC. However, Jeremiah also prophesied about Israel, and provides additional detail about Israel's divorce and restoration.

THE DIVORCE CONUNDRUM

In Jeremiah 3, a chapter devoted almost exclusively to the House of Israel, God first states His law forbidding remarriage in the form of a rhetorical question:

"God says, 'If a husband divorces his wife And she goes from him And belongs to another man, Will he still return to her? Will not that land be completely polluted?' " (Jeremiah 3:1).

But a few verses later, in a prophecy about the future restoration of the two houses to the land, He identifies Himself as divorced Israel's husband

*" 'Return, faithless people,' declares the Lord, '**for I am your husband.** I will choose you—one from a town and two from a clan—and bring you to Zion...At that time they will call Jerusalem The Throne of the Lord, and all nations will gather in Jerusalem to honor the name of the Lord. No longer will they follow the stubbornness of their evil hearts. In those days the people of Judah will join the people of Israel, and together they will come from a northern land to the land I gave your ancestors as an inheritance' "* (Jeremiah 3:14-18).

How can this be? The answer is in the death and resurrection of God Himself, in the form of Christ, the Messiah. The married wife Israel is divorced by her husband, who then dies, resurrects and ascends to Heaven. He is transformed into a new man whom the House of Israel is free to marry without defiling the land. And whoever accepts the resurrected Christ as Savior becomes a member

of the Bride of Christ, a bride awaiting Christ's second coming when she will be fully restored to the status of wife in the Wedding Feast of the Lamb. God redeems Israel without breaking His own law, and in the process creates a way of salvation for the Gentiles as well.

The prophecy of Jeremiah 16: 14-16 reveals how this will be accomplished:

*“ ‘Therefore behold, days are coming,’ declares the LORD, ‘when it will no longer be said, “As the LORD lives, who brought up the sons of Israel out of the land of Egypt,” but, ‘As the LORD lives, who brought up the sons of Israel from the land of the north and from all the countries where He had banished them.’ For I will restore them to their own land which I gave to their fathers. **Behold, I am going to send for many fishermen,’ declares the LORD, ‘and they will fish for them; and afterwards I will send for many hunters, and they will hunt them from every mountain and every hill and from the clefts of the rocks.’”***

First, note the second witness of this prophecy in Jeremiah 23:3-8, cited in the previous chapter, in which the subject is more clearly identified as the House of Israel. *“So behold...Instead, they will say, ‘As surely as the LORD lives, who brought and led the descendants of the house of Israel from the land of the north and from all the other countries to which I had banished them.’”*

Importantly, both parallel passages prophesy about both the first and second coming of Christ, culminating in Millennial Kingdom, but the Jeremiah 16 version identifies the mechanisms by which He will accomplish the first and second regatherings of the scattered Israelites. Remember that fishers lure their prey (*“I will allure her...in the wilderness,”* Hosea 2:14), while hunters drive their prey (Isaiah 13:19, cited below).

In His first coming He will send out Fishers:

*“Now as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea; **for they were fishermen.** And He said to them, **‘Follow Me, and I will make you fishers of men.’** Immediately they left their nets and followed Him. Going on from there He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them. Immediately they left the boat and their father, and followed Him” (Matthew 4:18-22).*

It is not mere coincidence that Jesus chose fishermen as His first disciples, nor that He defined their role as “fishers of men.” It is a clear reference to and fulfillment of the prophecy of Jeremiah.

And who did He send these fishers of men to fish for? He made it clear: *“Go only to the lost sheep of the House of Israel”* (Matthew 10:5). (We will shortly address how their mission was expanded to others but first let's finish unpacking the prophecy.)

In preparation for His second coming He will send out Hunters. This is described in Isaiah 13:9-19:

*“See, the day of the Lord is coming—a cruel day, with wrath and fierce anger—to make the land desolate and destroy the sinners within it. The stars of heaven and their constellations will not show their light. The rising sun will be darkened and the moon will not give its light. I will punish the world for its evil, the wicked for their sins. I will put an end to the arrogance of the haughty and will humble the pride of the ruthless. I will make people scarcer than pure gold, more rare than the gold of Ophir. Therefore I will make the heavens tremble; and the earth will shake from its place at the wrath of the Lord Almighty, in the day of his burning anger. **Like a hunted gazelle, like sheep without a shepherd, they will all return to their own people, they will flee to their native land.**”*

Cross reference this to the Olivet Discourse by Jesus in Matthew 24 for its place in the end-times chronology (sun and moon darkened, etc.), and then align Jeremiah 16: 16’s reference to “clefts of the rocks” with the 6th Seal of Revelation 6:12-17, especially verses 15-16:

*“I looked when He broke the sixth seal, and there was a great earthquake; and the sun became black as sackcloth made of hair, and the whole moon became like blood; and the stars of the sky fell to the earth, **as a fig tree casts its unripe figs** when shaken by a great wind. The sky was split apart like a scroll when it is rolled up; and every mountain and island were moved out of their places. **Then the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man, hid themselves in the caves and among the rocks of the mountains;** and they said to the mountains and to the rocks, ‘Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb; for the great day of their wrath has come, and who is able to stand?’ ”*

Interestingly, this also correlates with the prophecy of Christ the Soon-Coming Bridegroom in the Song of Solomon, particularly 2:10-17:

*“My beloved responded and said to me, ‘Arise, my darling, my beautiful one, And come along.... The time has arrived for pruning the vines... **The fig tree has ripened its figs...***

...my dove, in the clefts of the rock, In the secret place of the steep pathway, Let me see your form, Let me hear your voice; For your voice is sweet, And your form is lovely...

*My beloved is mine, and I am his... Turn, my beloved, and **be like a gazelle...**”*

Note the symbolism linking this to related passages from other prophecies: the “gazelle” (Isaiah 13:14) and the “clefts of the rocks” (Revelation 6:15; Isaiah 2:21).

Especially intriguing is the reference to the fig tree (symbol of Judah, e.g., Jeremiah 24 and Matthew

21:19) which is shown just putting forth leaves at the start of the last pre-millennial generation (Matthew 24:32-34) but later at the close of that generation, as the Bridegroom nears, the fig tree is ready to bear ripened fruit. However, the *unripened* figs, like the unprepared virgins at the wedding feast of Matthew 25:10, are cast to the ground and “left behind” as the Bride is being resurrected and raptured (Revelation 6:13; Matthew 24:40-41).

Most importantly to our study, however, is the question of who is “hunted” during this period. That brings us to Isaiah 2:5-21:

"Come, house of Jacob, and let us walk in the light of the LORD...For the LORD of hosts will have a day of reckoning.....Men will go into...the caverns of the rocks and the clefts of the cliffs Before the terror of the LORD and the splendor of His majesty, When He arises to make the earth tremble."

The hunted are clearly all people, not just the House of Israel. A reference to the House of Jacob here is a reference to all of the Hebrews. But, the Revelation 6:12-17 iteration shows that ALL the still-unsaved peoples of the world are included in the prophecy (v. 15). And the reference to the dove in rock clefts in the Song of Solomon iteration suggests that even in that late hour many will accept Christ and receive the Holy Spirit (dove) by which God will know them.

This hunting period appears to begin in the very last days prior to Christ’s return but to also encompass the 10 Days of Wrath following the resurrection and rapture of the believers.

The hunters would seem to be the demon-possessed wicked men who hate and blaspheme God and seek to enslave or kill whatever humans they can get their hands on. I believe they are described in Revelation 16:9-12, during the Days of Wrath (Bowl Judgments), but that their rebellion against God and hatred of men begins much earlier. The hunter metaphor is found in numerous Biblical passages:

First in Genesis 10:9 by reference to the Antichrist figure, Nimrod, “*a mighty hunter before the Lord.*”

Then in Jeremiah 5:20...26 in reference to the victimization of Judah; “*Declare this in the house of Jacob And proclaim it in Judah....For wicked men are found among My people, They watch like fowlers lying in wait; They set a trap, They catch men.*”

And then in Ezekiel 19:1-6, describing evil Judean Kings Jehoahaz and Jehoiakim in identical language:

*“As for you, take up a lamentation for the princes of Israel and say, ‘What was your mother? A lioness among lions! She lay down among young lions, She reared her cubs. **‘When she brought up one of her cubs [Jehoahaz], He became a lion, And he learned to tear his prey; He devoured men.** Then nations heard about him; He was captured in their pit, And they brought him with hooks To the land of Egypt. **‘When she saw, as she waited, That her hope was lost, She took another of her cubs [Jehoiakim] And made him a young lion. And he walked about among the lions; He became a young lion, He learned to tear his***

prey; He devoured men.”

Note here that the “princes of Israel” in this context are Judean, not princes of the House of Israel. This suggests a last-days implication in Jacob’s prophecy over his son Judah in Genesis 49:9, “*Judah is a lion’s whelp; From the prey, my son, you have gone up,*” in that the “hunters” may be wicked Jews such as George Soros and his ilk who wield such extraordinary power among the globalist elites in such fields as mass media and banking. Taking the speculation further, these men may be “*those of the synagogue of Satan, who say that they are Jews and are not*” (Revelation 3:9). Importantly, these are obviously not representative of all Jews but merely a Judean version of the same challenge Christians face of “*tares among the wheat.*”

In contrast to all of these references to the hunters, Jesus Christ the Messiah is praised in the magnificent Psalm 91 as the one who delivers His own from the hunter’s trap (v.2-4): “*I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust....*” [Note also the special implication of the House of Judah in this Psalm – forshadowing Christ’s allusion to Himself as a Mother Hen and the Jews as chicks in Matthew 23:37-39.]

Likewise, Psalm 124, especially verses 6-8 offer praise to God for deliverance from the hunter. “*Blessed be the LORD, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help is in the name of the LORD, who made heaven and earth.*”

Lastly, look how all of the above themes are encapsulated in Hosea 10:11: “*Ephraim is a trained heifer that loves to thresh; so I will put a yoke on her fair neck. I will drive Ephraim, Judah must plow, and Jacob must break up the ground.*” Notice the association of Ephraim with the “wheat” of Christianity and the last days threshing process, and the fact that God “*drives*” Ephraim, while already compliant Judah is shown in the same yoke (the two together as “*Jacob*”), plowing (the Holy Land).

THE EXPANSION OF THE HOUSE OF ISRAEL

As we have previously noted, God has always welcomed non-Hebrews into the House of Jacob, and in that sense His people have always been a “mixed multitude,” as the nation was described in Exodus 12:38.

It should therefore be no surprise that God’s plan for the salvation of the gentiles would involve His invitation to all people in the world to enter into the Household of Israel on the same terms that He invited back the “lost sheep” of Israel -- the “natural branches” of the olive tree of Romans 11. That

divine system for redemption and restoration is in fact the Plan of Salvation that we Christians have always understood in other terms.

Importantly, since Judah was never divorced by God, it has always been possible for any person to approach God through the House of Judah, even in the Age of the Gentiles. But that is an exceptionally hard and unnecessary road compared to the astonishing freedom and blessing anyone can have in Christ by simply believing and abiding in Him. And most importantly, **those of the household of Judah must still accept Christ before they can complete their journey to God, and that won't occur until the close of the Age of the Gentiles (Romans 11:25-26). As Jesus said, "I am the way, the truth, and the life, no one may come to the Father except by me" (John 14:6).**

In short, when Christ came to redeem the House of Israel, he opened the door to everyone: Romans 10:9-13:

"That if thou wilt confess with thy mouth the Lord Jesus, and wilt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."

(In light of our study it would seem that the reason for the requirement to believe that Jesus rose from the dead was perhaps not limited to acknowledging His power over death, but was also an attitudinal prerequisite for Israelites since they would otherwise implicitly display a willingness to violate the law against remarriage.)

Nevertheless, the invitation went first to the Hebrews of Israel, then to rest of the world, including both the Hebrews of Judah and to non-Hebrews.

THE TWELVE, THE SEVENTY, AND THE CHURCH

We have already discussed the Lord's sending out of His twelve disciples exclusively to the lost sheep of the House of Israel. He made clear that this was His own exclusive mission as well in Matthew 15:21-24:

"Jesus went away from there, and withdrew into the district of Tyre and Sidon. And a Canaanite woman from that

region came out and began to cry out, saying, 'Have mercy on me, Lord, Son of David; my daughter is cruelly demon-possessed.' But He did not answer her a word. And His disciples came and implored Him, saying, 'Send her away, because she keeps shouting at us.' **But He answered and said, 'I was sent only to the lost sheep of the house of Israel.'** But she came and began to bow down before Him, saying, 'Lord, help me!' And He answered and said, 'It is not good to take the children's bread and throw it to the dogs.' But she said, 'Yes, Lord; but even the dogs feed on the crumbs which fall from their masters' table.' Then Jesus said to her, 'O woman, your faith is great; it shall be done for you as you wish.' And her daughter was healed at once.

Yet, even as He limited the first stage of His ministry to a specific population in this exchange with the Canaanite woman, the context clearly foreshadows the salvation of the Gentiles.

The Seventy

Some time later, Jesus sent out seventy disciples with a different, broader mandate: "Now after this the Lord appointed seventy others, and sent them in pairs ahead of Him to every city and place where He Himself was going to come" (Luke 10:1).

This time He sent them to the cities he intended to minister in. The number seventy (or seventy-two in some translations) is a reference to the Table of Nations in Genesis 10 and 11 -- the list of nations established by the immediate descendants of Noah -- which symbolically represent all the nations of the world. In that sense, the sending of the seventy implies an invitation to salvation to all the world.

The Gospel of Luke does not list those cities, indicating only that "He was passing through from one city and village to another, teaching and proceeding on His way to Jerusalem" (Luke 13:22). In other words, He passed through Galilee and Samaria (Luke 17:11) to Judea. Several of the cities are identified in Matthew, beginning in Chapter 19: "When Jesus had finished these words He departed from Galilee, and came into the region of Judea beyond the Jordan" (19:1). They include Jerusalem (20:17), Jericho (20:29), Bethphage (21:1) and Bethany (26:6) all of which were in Judea.

So, while the invitation to salvation in Christ was extended beyond the ethnic boundaries of the House of Israel, the emphasis remained for a time on the Hebrews of both houses.

Indeed, as we have shown in a prior chapter, this remained the emphasis of Jesus until His ascension and then remained the emphasis of the Apostles for another 3 ½ years until the martyrdom of Steven and anointing of Paul as the Apostle to the Gentiles.

"He came to His own [House of Jacob], and those who were His own did not receive Him. But as many as received Him, to them He gave the right to become children of God [House of Israel], even to those who believe in His name, who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:11-13).

Because they did not receive Him, Jesus pronounced judgment on the House of Judah in Matthew 23:37-39. Steven delivered the final recitation of the charges and execution of the sentence in Acts 7:1-53 (and, being a type of Christ, symbolically received the death sentence upon himself in 7:54-60). And Paul then received his own Holy Spirit-issued mantle of authority through which he was empowered to explain how and why salvation was extended to non-Hebrews – teachings that run through all of his writings.

The Church

Again, it is Jesus who sets the agenda to be followed by the church in due season:

“[G]o and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (Matthew 28:19-20).

This is His final command to the church, and His declaration of the fulfillment of the Father’s promise to Abraham that *“through your seed shall ALL the families of the earth be blessed”* (Genesis 22:18).

Yet the starting date for this agenda awaits the anointing of Paul, after which the church begins to harvest souls outside of the House of Jacob (Acts 10).

Paul explains God’s plan in Romans 9-11, a prophetically-rich portion of scripture which is greatly illuminated by an understanding of the Two House prophecy.

This is also the appropriate point to address some of the erroneous, anti-Semitic doctrines that sprang up (but significantly diverged) from the sound, pro-Semitic Two House teaching of writers such as J.H. Allen. Invariably, these doctrines purported to vest in their adherents the status of “the true Israel” while excluding all Hebrews and/or “the Jews,” and/or “Blacks, and/or “Whites.” Often, the foundation stone of these doctrines is the idea that salvation is exclusive to Israel per Matthew 10 and 15, and then “Israel” is interpreted to be the believers in the particular doctrine. The “Christian Identity,” and “Black Israel” adherents are two such groups.

A Two House analysis of Paul’s treatise on Israel clears away the confusion. By use of contextual clues it is relatively easy to see how Paul distinguishes the House of Jacob (both houses together), the House of Judah and the House of Israel in telling the story of salvation.

He begins with the House of Jacob:

9:3-5 *“For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, who are Israelites, to whom belongs [1] the adoption as sons, [2] and the glory [3] and the covenants [4] and the giving of the Law [5] and the temple service [6] and the promises, whose are*

the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.”

“*My brethren according to the flesh*” for whom Paul prays, are defined by the six enumerated criteria that together identify them unmistakably as the entire House of Jacob (all twelve tribes). The “fathers” are then expressly identified as Abraham, Isaac and Jacob in verses 6-23.

Importantly, Paul differentiates race from grace by saying, “*they are not all Israel who are descended from Israel. . .but the children of the promise are regarded as descendants*” (v.8). In other words, that even among the descendants of Jacob, only those who are called are His “*vessels of mercy.*” It is the “*election of grace*” (Romans 11:5).

Those being called by God are “*even us, whom He also called, not from among the Jews only, but also from among the Gentiles*” (9:24).

And by “Gentiles” in this narrow context He means the House of Israel:

“I will call those who were Not My People, ‘My People,’ and her who was Not Beloved, ‘Beloved. And it shall be that in the place where it was said to them, ‘You are not My people, there they shall be called Sons of the Living God’ (Hosea 1:10, quoted in Romans 9:25-26).

We have already seen in our study that this passage addresses the House of Israel exclusively and unmistakably, but that the House of Israel in the New Testament context means everyone who receives Christ. By definition then, the Jews who accept Christ, like Paul himself (of the Judean Tribe of Benjamin), are no longer of the House of Judah but of the House of Israel, spiritually speaking.

So is the House of Judah excluded? Or as Paul stated it in Romans 11:1 “*I say then, God has not rejected His people, has He? -- meaning the members of the House of Jacob who have not yet accepted Christ. This includes especially the House of Judah which retains a special relationship with God through Moses “For they [Jews] have a zeal for God, but not according to knowledge. For not knowing about God’s righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes. For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness” (Romans 10:2-5).*

The far superior path is the way of grace created by Jesus Christ at His first advent (Romans 10:6-13), but God remains long-suffering toward the Jews, saying, “*All the day long I have stretched out My hands to a disobedient and obstinate people*” (10:21) . . . [and yet, just two verses later, He confirms through Paul that] “*God has not rejected His people whom He foreknew*” (11:2).

The entire 11th chapter of Romans is then devoted to the fate of the remainder of the House of Jacob who have yet to receive Christ but will do so when “*the fullness of the Gentiles has come in, and so all Israel*

will be saved" (v.26a).

When does this occur in the last days timeline? When... "*the Deliverer will come from Zion, He will remove ungodliness from Jacob*" (11:26b, quoting Isaiah 59:20). That event is described most clearly in Zechariah 14:1-5 and Revelation 19:11-21, but its *effect* is best stated in Zechariah 12:10:

"I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn."

The Jews will finally recognize their Messiah and be forgiven their sins.

But in conclusion, to reiterate and confirm the greater point of this section -- that the plan of salvation for the House of Israel also opened the door of salvation to the Non-Hebrew Gentiles -- we turn to a small portion of Paul's beautifully-reasoned Letter to the Galatians, called by many in the church today the *Magna Carta* of Christian Liberty.

*"Know ye therefore that they which are of faith, the same are the children of Abraham. **And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, 'In thee shall all nations be blessed.'** So then they which be of faith are blessed with faithful Abraham.... Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.... [Thus] We are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"* (Galatians 3:7-29).

