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THE TWO HOUSES OF JACOB

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- [Zechariah \(1\)](#)
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🔗 [Isaiah 5:7](#)

For the vineyard of the Lord of armies is the **house of Israel**, And the people of Judah are His delightful plant. So He waited for justice, but behold, *there was* bloodshed; For righteousness, but behold, a cry for help.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔗 [Isaiah 8:14](#)

Then He will become a sanctuary; But to **both houses of Israel**, *He will be* a stone of stumbling and a rock of offense, *And* a snare and a trap for the inhabitants of Jerusalem.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔗 [Isaiah 14:2](#)

The peoples will take them along and bring them to their place, and the **house of Israel** will make them their own possession in the land of the Lord as male and female servants; and they will take their captors captive and will rule over their oppressors.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔗 [Isaiah 46:3](#)

“Listen to Me, house of Jacob, And all the remnant of the **house of Israel**, You who have been carried *by Me* from birth And have been carried from the womb;

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔗 [Isaiah 63:7](#)

God’s Ancient Mercies Recalled

I will make mention of the mercies of the Lord, *and* the praises of the Lord, According to all that the Lord has granted us, And the great goodness toward the **house of Israel**, Which He has granted them according to His compassion And according to the abundance of His mercies.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔗 [Jeremiah 2:4](#)

Hear the word of the Lord, house of Jacob, and all the families of the **house of Israel**.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔗 [Jeremiah 2:26](#)

“Like the shame of a thief when he is discovered, So the **house of Israel** is shamed; They, their kings, their leaders, Their priests, and their prophets,

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔗 [Jeremiah 3:18](#)

In those days the house of Judah will walk with the **house of Israel**, and they will come together from the land of the north to the land that I gave your fathers as an inheritance.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Jeremiah 3:20](#)

However, *as* a woman treacherously leaves her lover, So you have dealt treacherously with Me, **House of Israel**,” declares the Lord.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Jeremiah 5:11](#)

For the **house of Israel** and the house of Judah Have dealt very treacherously with Me,” declares the Lord.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Jeremiah 5:15](#)

Behold, I am bringing a nation against you from far away, you **house of Israel**,” declares the Lord. “It is an enduring nation, It is an ancient nation, A nation whose language you do not know, Nor can you understand what they say.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Jeremiah 9:26](#)

Egypt, Judah, Edom, the sons of Ammon, Moab, and all those inhabiting the desert who trim the hair on their temples; for all the nations are uncircumcised, and all the **house of Israel** are uncircumcised of heart.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Jeremiah 10:1](#)

A Satire on Idolatry

Hear the word which the Lord speaks to you, **house of Israel**.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Jeremiah 11:10](#)

They have turned back to the wrongdoings of their ancestors who refused to hear My words, and they have followed other gods to serve them. The **house of Israel** and the house of Judah have broken My covenant which I made with their fathers.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Jeremiah 11:17](#)

The Lord of armies, who planted you, has pronounced evil against you because of the evil of the **house of Israel** and the house of Judah, which they have done to provoke Me by offering sacrifices to Baal.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔗 [Jeremiah 13:11](#)

For as the undergarment clings to the waist of a man, so I made **the entire household of Israel** and the entire household of Judah cling to Me,' declares the Lord, 'so that they might be My people, for renown, for praise, and for glory; but they did not listen.'

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔗 [Jeremiah 18:6](#)

"Am I not able, **house of Israel**, to deal with you as this potter *does*?" declares the Lord. "Behold, like the clay in the potter's hand, so are you in My hand, **house of Israel**."

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔗 [Jeremiah 23:8](#)

but, 'As the Lord lives, who brought up and led the descendants of **the household of Israel** back from *the* north land and from all the countries where I had driven them.' Then they will live on their own soil."

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔗 [Jeremiah 31:27](#)

A New Covenant

"Behold, days are coming," declares the Lord, "when I will sow the **house of Israel** and the house of Judah with the seed of mankind and the seed of animals."

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔗 [Jeremiah 31:31](#)

"Behold, days are coming," declares the Lord, "when I will make a new covenant with the **house of Israel** and the house of Judah,

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔗 [Jeremiah 31:33](#)

"For this is the covenant which I will make with the **house of Israel** after those days," declares the Lord: "I will put My law within them and write it on their heart; and I will be their God, and they shall be My people."

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔗 [Jeremiah 33:14](#)

The Davidic Kingdom

'Behold, days are coming,' declares the Lord, 'when I will fulfill the good word which I have spoken concerning the **house of Israel** and the house of Judah.'

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Jeremiah 33:17](#)

For this is what the Lord says: ‘David shall not lack a man to sit on the throne of the **house of Israel**;

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Jeremiah 48:13](#)

And Moab will be ashamed of Chemosh, just as the **house of Israel** was ashamed of Bethel, their confidence.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 3:1](#)

Ezekiel’s Commission

Then He said to me, “Son of man, eat what you find; eat this scroll, and go, speak to the **house of Israel**.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 3:4](#)

Then He said to me, “Son of man, go to the **house of Israel** and speak with My words to them.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 3:5](#)

For you are not being sent to a people of unintelligible speech or difficult language, *but* to the **house of Israel**,

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 3:7](#)

yet the **house of Israel** will not be willing to listen to you, since they are not willing to listen to Me. The entire **house of Israel** certainly is stubborn and obstinate.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 3:17](#)

“Son of man, I have appointed you as a watchman for the **house of Israel**; whenever you hear a word from My mouth, warn them from Me.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 4:3](#)

Then get yourself an iron plate and set it up as an iron wall between yourself and the city, and direct your face toward it so that it is under siege, and besiege it. This *will be* a sign to the **house of Israel**.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 4:4](#)

“Then you are to lie down on your left side and put the wrongdoing of the **house of Israel** on it; you shall bear their wrongdoing for the number of days that you lie on it.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 4:5](#)

For I have assigned you a number of days corresponding to the years of their wrongdoing, 390 days; so you shall bear the wrongdoing of the **house of Israel**.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 5:4](#)

Take again some of them and throw them into the fire and burn them in the fire; from it a fire will spread to all the **house of Israel**.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 6:11](#)

“This is what the Lord God says: ‘Clap your hands, stamp your foot and say, “Woe, because of all the evil abominations of the **house of Israel**, which will fall by the sword, famine, and plague!

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 8:6](#)

And He said to me, “Son of man, do you see what they are doing, the great abominations which the **house of Israel** are committing here, so that I would be far from My sanctuary? But yet you will see still greater abominations!”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 8:10](#)

So I entered and looked, and behold, every form of crawling things and animals *and* detestable things, with all the idols of the **house of Israel**, were carved on the wall all around.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 8:11](#)

And standing in front of them were seventy elders of the **house of Israel**, with Jaazaniah the son of Shaphan standing among them, each man *with* his censer in his hand; and the fragrance of the cloud of incense was rising.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 8:12](#)

Then He said to me, “Do you see, son of man, what the elders of the **house of Israel** are doing in the dark, each man in the rooms of his carved images? For they say, ‘The Lord does not see us; the Lord has abandoned the land.’”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 9:9](#)

Then He said to me, “The guilt of the **house of Israel** and Judah is very, very great, and the land is filled with blood, and the city is full of perversion; for they say, ‘The Lord has abandoned the land, and the Lord does not see!’

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 11:5](#)

Then the Spirit of the Lord fell upon me, and He said to me, “Say, ‘This is what the Lord says: “This is how you think, **house of Israel**, for I know your thoughts.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 11:15](#)

“Son of man, your brothers, your relatives, your fellow exiles, and the entire **house of Israel**, all of them, *are those* to whom the inhabitants of Jerusalem have said, ‘Keep far from the Lord; this land has been given to us as a possession.’

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 12:6](#)

Load *the baggage* on *your* shoulder in their sight *and* carry *it* out in the dark. You shall cover your face so that you cannot see the land, for I have set you as a sign to the **house of Israel**.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 12:9](#)

“Son of man, has the **house of Israel**, the rebellious house, not said to you, ‘What are you doing?’

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 12:10](#)

Say to them, ‘This is what the Lord God says: “This pronouncement *concerns* the prince in Jerusalem as well as all the **house of Israel** who are in it.”’

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 12:24](#)

For there will no longer be any false vision or deceptive divination within the **house of Israel**.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 12:27](#)

“Son of man, behold, the **house of Israel** is saying, ‘The vision that he sees is for many years *from now*, and he prophesies of times far off.’

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 13:5](#)

You have not gone up into the breaches, nor did you build up a stone wall around the **house of Israel** to stand in the battle on the day of the Lord.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 13:9](#)

“So My hand will be against the prophets who see false visions and utter lying divinations. They will have no place in the council of My people, nor will they be written down in the register of the **house of Israel**, nor will they enter the land of Israel, so that you may know that I am the Lord God.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 14:4](#)

Therefore speak to them and tell them, ‘This is what the Lord God says: “Anyone of the **house of Israel** who sets up his idols in his heart, puts in front of his face the stumbling block of his wrongdoing, and *then* comes to the prophet, I the Lord will let Myself answer him in the matter in view of the multitude of his idols,

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 14:5](#)

in order to take hold of the hearts of the **house of Israel** who have turned away from Me due to all their idols.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 14:6](#)

“Therefore say to the **house of Israel**, ‘This is what the Lord God says: “Repent and turn away from your idols, and turn your faces away from all your abominations.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 14:7](#)

For anyone of the **house of Israel**, or of the strangers who reside in Israel, who deserts Me, sets up his idols in his heart, puts in front of his face the stumbling block of his wrongdoing, and *then* comes to the prophet to request something of Me for himself, I the Lord will let Myself answer him Myself.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 14:11](#)

in order that the **house of Israel** may no longer stray from Me and no longer defile themselves with all their offenses. So they will be My people, and I shall be their God,” declares the Lord God.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 17:2](#)

“Son of man, ask a riddle and present a parable to the **house of Israel**,

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔗 [Ezekiel 18:6](#)

if he does not eat at the mountain *shrines* or raise his eyes to the idols of the **house of Israel**, or defile his neighbor's wife or approach a woman during her menstrual period—

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔗 [Ezekiel 18:15](#)

He does not eat at the mountain *shrines* or raise his eyes to the idols of the **house of Israel**; he has not defiled his neighbor's wife,

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔗 [Ezekiel 18:25](#)

Yet you say, 'The way of the Lord is not right.' Hear now, **house of Israel!** Is My way not right? Is it not your ways that are not right?

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔗 [Ezekiel 18:29](#)

But the **house of Israel** says, 'The way of the Lord is not right.' Are My ways not right, **house of Israel**? Is it not your ways that are not right?

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔗 [Ezekiel 18:30](#)

"Therefore I will judge you, **house of Israel**, each according to his conduct," declares the Lord God. "Repent and turn away from all your offenses, so that wrongdoing does not become a stumbling block to you.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔗 [Ezekiel 18:31](#)

Hurl away from you all your offenses which you have committed and make yourselves a new heart and a new spirit! For why should you die, **house of Israel**?

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔗 [Ezekiel 20:13](#)

But the **house of Israel** rebelled against Me in the wilderness. They did not walk in My statutes and they rejected My ordinances, which, *if* a person follows them, then he will live by them; and they greatly profaned My Sabbaths. Then I resolved to pour out My wrath on them in the wilderness, to annihilate them.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔗 [Ezekiel 20:27](#)

"Therefore speak to the **house of Israel**, son of man, and say to them, 'This is what the Lord God says: "Again, in this your fathers have blasphemed Me by being disloyal to Me.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 20:30](#)

Therefore, say to the **house of Israel**, ‘This is what the Lord God says: “Will you defile yourselves in the way of your fathers and adulterously pursue their detestable things?

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 20:31](#)

And when you offer your gifts, when you make your sons pass through the fire, you are defiling yourselves with all your idols to this day. So shall I be inquired of by you, **house of Israel**? As I live,” declares the Lord God, “I certainly will not be inquired of by you.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 20:39](#)

“As for you, **house of Israel**,” this is what the Lord God says: “Go, serve, everyone *of you* his idols; but later you will certainly listen to Me, and My holy name you will no longer defile with your gifts and your idols.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 20:40](#)

For on My holy mountain, on the high mountain of Israel,” declares the Lord God, “there the entire **house of Israel**, all of them, will serve Me in the land; there I will accept them and there I will demand your contributions and the choicest of your gifts, with all your holy things.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 20:44](#)

Then you will know that I am the Lord, when I have dealt with you in behalf of My name, not according to your evil ways or according to your corrupt deeds, **house of Israel**,” declares the Lord God.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 22:18](#)

“Son of man, the **house of Israel** has become waste metal to Me; all of them are bronze, tin, iron, and lead in the smelting furnace; they are the waste metal of silver.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 24:21](#)

‘Speak to the **house of Israel**, “This is what the Lord God says: ‘Behold, I am about to profane My sanctuary, the pride of your power, that which is precious in your eyes and the longing of your soul; and your sons and your daughters whom you have left behind will fall by the sword.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 28:24](#)

And there will no longer be for the **house of Israel** a painful thorn or a hurtful thorn bush from any surrounding them who despised them; then they will know that I am the Lord God.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 28:25](#)

Israel Regathered

‘This is what the Lord God says: “When I gather the **house of Israel** from the peoples among whom they are scattered, and show Myself holy among them in the sight of the nations, then they will live on their land which I gave to My servant Jacob.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 29:6](#)

Then all the inhabitants of Egypt will know that I am the Lord, Because they have been *only* a staff *made* of reed to the **house of Israel**.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 29:16](#)

And it will no longer be *a kingdom* on which the **house of Israel** relies, bringing to mind the guilt of their having turned to Egypt. Then they will know that I am the Lord God.”””

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 29:21](#)

“On that day I will make a horn sprout for the **house of Israel**, and I will open your mouth among them. Then they will know that I am the Lord.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 33:7](#)

“Now as for you, son of man, I have appointed you as a watchman for the **house of Israel**; so you will hear a message from My mouth and give them a warning from Me.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 33:10](#)

“Now as for you, son of man, say to the **house of Israel**, ‘This is what you have said: “Surely our offenses and our sins are upon us, and we are rotting away in them; how then can we survive?”’”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 33:11](#)

Say to them, ‘As I live!’ declares the Lord God, ‘I take no pleasure at all in the death of the wicked, but rather that the wicked turn from his way and live. Turn back, turn back from your evil ways! Why then should you die, **house of Israel**?’

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 33:20](#)

Yet you say, ‘The way of the Lord is not right.’ I will judge each of you according to his ways, **house of Israel**.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 34:30](#)

Then they will know that I, the Lord their God, am with them, and that they, the **house of Israel**, are My people,” declares the Lord God.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 35:15](#)

As you rejoiced over the inheritance of the **house of Israel** because it was desolate, so I will do to you. You will be a desolation, Mount Seir, and all Edom, all of it. Then they will know that I am the Lord.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 36:10](#)

And I will multiply people on you, all the **house of Israel**, all of it; and the cities will be inhabited and the ruins will be rebuilt.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 36:17](#)

“Son of man, when the **house of Israel** was living on their own land, they defiled it by their ways and their deeds; their way before Me was like the uncleanness of a woman in her impurity.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 36:21](#)

But I had concern for My holy name, which the **house of Israel** had profaned among the nations where they went.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 36:22](#)

Israel to Be Renewed for His Name’s Sake

“Therefore say to the **house of Israel**, ‘This is what the Lord God says: “It is not for your sake, **house of Israel**, that I am about to act, but for My holy name, which you have profaned among the nations where you went.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 36:32](#)

I am not doing *this* for your sake,” declares the Lord God; “let *that* be known to you. Be ashamed and humiliated for your ways, **house of Israel!**”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 36:37](#)

‘This is what the Lord God says: “This too I will let the **house of Israel** ask Me to do for them: I will increase their people like a flock.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 37:11](#)

The Vision Explained

Then He said to me, “Son of man, these bones are the entire **house of Israel**; behold, they say, ‘Our bones are dried up and our hope has perished. We are completely cut off.’

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 37:16](#)

“Now you, son of man, take for yourself one stick and write on it, ‘For Judah and for the sons of Israel, his companions’; then take another stick and write on it, ‘For Joseph, the stick of Ephraim and all the **house of Israel**, his companions.’

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 39:12](#)

For seven months the **house of Israel** will be burying them in order to cleanse the land.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 39:22](#)

And the **house of Israel** will know that I am the Lord their God, from that day onward.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 39:23](#)

The nations will know that the **house of Israel** went into exile for their wrongdoing, because they were disloyal to Me, and I hid My face from them; so I handed them over to their adversaries, and all of them fell by the sword.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 39:25](#)

Israel Restored

Therefore this is what the Lord God says: “Now I will restore the fortunes of Jacob and have mercy on all the **house of Israel**; and I will be jealous for My holy name.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 39:29](#)

I will not hide My face from them any longer, for I will have poured out My Spirit on the **house of Israel**,” declares the Lord God.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 40:4](#)

And the man said to me, “Son of man, see with your eyes, hear with your ears, and pay attention to all that I am going to show you; for you have been brought here in order to show *it* to you. Declare to the **house of Israel** all that you see.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 43:7](#)

And He said to me, “Son of man, *this is* the place of My throne and the place of the soles of My feet, where I will dwell among the sons of Israel forever. And the **house of Israel** will not again defile My holy name, neither they nor their kings, by their prostitution and by the corpses of their kings when they die,

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 43:10](#)

“As for you, son of man, inform the **house of Israel** of the temple, so that they will be ashamed of their wrongdoings; and have them measure the plan.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 44:6](#)

You shall say to the rebellious ones, to the **house of Israel**, ‘This is what the Lord God says: “Enough of all your abominations, **house of Israel**,

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 44:12](#)

Since they ministered to them before their idols and became a stumbling block of wrongdoing to the **house of Israel**, for that reason I have sworn against them,” declares the Lord God, “that they shall suffer the punishment for their wrongdoing.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 44:22](#)

And they shall not marry a widow or a divorced woman, but shall take virgins from the descendants of the **house of Israel**, or a widow who is the widow of a priest.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Ezekiel 45:6](#)

“And you shall give the city possession of *an area* five thousand *cubits* wide and twenty-five thousand *cubits* long, alongside the allotment of the holy portion; it shall be for the entire **house of Israel**.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

📖 [Ezekiel 45:8](#)

This shall be his land as a possession in Israel; so My princes shall no longer oppress My people, but they shall give *the rest of* the land to the **house of Israel** according to their tribes.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

📖 [Ezekiel 45:17](#)

And it shall be the prince’s part *to provide* the burnt offerings, the grain offerings, and the drink offerings, at the feasts, on the new moons, and on the Sabbaths, at all the appointed feasts of the **house of Israel**; he shall provide the sin offering, the grain offering, the burnt offering, and the peace offerings, to make atonement for the **house of Israel**.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

📖 [Hosea 1:4](#)

And the Lord said to him, “Name him Jezreel; for in just a little while I will punish the house of Jehu for the bloodshed of Jezreel, and I will put an end to the kingdom of the **house of Israel**.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

📖 [Hosea 1:6](#)

Then she conceived again and gave birth to a daughter. And the Lord said to him, “Name her Lo-ruhamah, for I will no longer take pity on the **house of Israel**, that I would ever forgive them.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

📖 [Hosea 5:1](#)

The People’s Apostasy Rebuked

Hear this, you priests! Pay attention, **house of Israel**! Listen, *you of* the house of the king! For the judgment *applies* to you, Because you have been a trap at Mizpah, And a net spread out on Tabor.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

📖 [Hosea 6:10](#)

In the **house of Israel** I have seen a horrible thing; Ephraim’s infidelity is there, Israel has defiled itself.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Hosea 11:12](#)

Ephraim surrounds Me with lies And the **house of Israel** with deceit; Judah is still unruly against God, Even against the Holy One who is faithful.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Amos 5:1](#)

“Seek Me So That You May Live”

Hear this word which I am taking up for you as a song of mourning, **house of Israel**:

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Amos 5:3](#)

For this is what the Lord God says: “The city which goes forth a thousand *strong* Will have a hundred left, And the one which goes forth a hundred *strong* Will have ten left to the **house of Israel**.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Amos 5:4](#)

For this is what the Lord says to the **house of Israel**: “Seek Me so that you may live.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Amos 5:25](#)

“Did you present Me with sacrifices and grain offerings in the wilderness for forty years, **house of Israel**?

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Amos 6:1](#)

“Carefree in Zion”

Woe to those who are carefree in Zion, And to those who feel secure on the mountain of Samaria, The dignitaries of the foremost of nations, To whom the **house of Israel** comes.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Amos 6:14](#)

“For behold, I am going to raise up a nation against you, **House of Israel**,” declares the Lord God of armies, “And they will torment you from the entrance of Hamath To the brook of the Arabah.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Amos 7:10](#)

Amos Accused; Gives an Answer

Then Amaziah, the priest of Bethel, sent *word* to Jeroboam king of Israel, saying, “Amos has conspired against you in the midst of the **house of Israel**; the land is unable to endure all his words.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Amos 9:9](#)

“For behold, I am commanding, And I will shake the **house of Israel** among all nations As *grain* is shaken in a sieve, But not a pebble will fall to the ground.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Micah 1:5](#)

All this is due to the wrongdoing of Jacob And the sins of the **house of Israel**. What is the wrongdoing of Jacob? Is it not Samaria? What is the high place of Judah? Is it not Jerusalem?

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Micah 3:1](#)

Rulers Denounced

And I said, “Hear now, you leaders of Jacob And rulers of the **house of Israel**: Is it not for you to know justice?

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Micah 3:9](#)

Now hear this, you heads of the house of Jacob And rulers of the **house of Israel**, Who despise justice And twist everything that is straight,

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Zechariah 8:13](#)

And it will come about that just as you were a curse among the nations, house of Judah and **house of Israel**, so I will save you that you may become a blessing. Do not fear; let your hands be strong.’

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Matthew 10:6](#)

but rather go to the lost sheep of the **house of Israel**.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Matthew 15:24](#)

But He answered and said, “I was sent only to the lost sheep of the **house of Israel**.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Acts 2:36](#)

Therefore let all the **house of Israel** know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified.”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Acts 7:42](#)

But God turned away and gave them over to serve the heavenly lights; as it is written in the book of the prophets: ‘You did not offer Me victims and sacrifices for forty years in the wilderness, did you, **house of Israel**?’

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

🔍 [Hebrews 8:8](#)

For in finding fault with the people, He says, “Behold, days are coming, says the Lord, When I will bring about a new covenant With the **house of Israel** and the house of Judah,

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Hebrews 8:10](#)

For this is the covenant which I will make with the **house of Israel** After those days, declares the Lord: I will put My laws into their minds, And write them on their hearts. And I will be their God, And they shall be My people.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

JEREMIAH IN IRELAND

Proof from the Bible and the Irish Annals

by John E. Wall

One of the most beloved stories of traditional literature written by those who support the modern identity of the Lost Ten Tribes of Israel is the story of the coming of the prophet Jeremiah to Ireland. According to this story shortly after c. 586 BCE when Nebuchadnezzar, king of Babylon, conquered Jerusalem, Jeremiah the prophet, accompanied by his scribe Baruch, and the daughters of Zedekiah, the last king of Judah, fled that country and for a short time resided in Egypt. From there they took ship to Ireland, where one of the daughters married Eochaidh the high king (heremon or *ard ri*) of Ireland. A variation says that the marriage took place in Jerusalem. The royal couple governed the Emerald Isle from their capital at Tara in County Meath. Jeremiah, at that time an old man, was also reputed to have established a sort of ministerial training college at Tara. He became a revered figure in Irish legend.

Over the course of the centuries the royal line established at Tara was transferred from Ireland to Scotland to England where it survives today in the person of Her Majesty Queen Elizabeth II. A wondrous stone, variously called the Stone of Destiny, Stone of Scone, or Coronation Stone, upon which Her Majesty and her predecessors on the thrones of the three kingdoms were crowned, thought to be the stone that the patriarch Jacob slept on at Bethel (Genesis 28:18-22) was also believed to have been brought to Ireland by Jeremiah.

It is claimed that the story of Jeremiah coming to Ireland can be found in the ancient annals, histories and other literature of the Irish, and indeed references to it abound in the works written by traditional Ten Tribes scholars, especially 19th-century writers. Yet rarely, if ever, do these writers point to any specific history in which this tale may be found, vague references to "Irish annals" usually being made. A few examples will suffice:

One authority states that "Irish historians are unanimous that about 580 B.C. there arrived in Ulster a notable man [Jeremiah], a patriarch or saint, accompanied by an Eastern princess, and a lesser person by the name of Simon Brach or Barech".(1)

Further that, “Irish tradition tells us that Jeremiah married the princess Tamar Tephi to Eochaidh ... king of Ireland”.(2) However, the historians are not named, nor is any particular tradition cited.

Another writer says that “The ancient records of Ireland bear ample testimony to this [Jeremiah’s coming to Ireland] as an historic fact, not only recording the event itself, but also supplying confirmatory evidence by giving the actual date or period of their arrival correctly”.(3) Again, disappointingly, this author does not name the “ancient records” in which the Jeremiah story may be found; rather we read phrases such as, “[the records conclude ...”.(4) and “[t]he royal records state ...”.(5) He dates the coming of Jeremiah to Ireland at late in 583 BCE or early 582 BCE.

The closest that any writer comes to naming names is a contemporary author and archaeologist, E. Raymond Capt. In his book, *Jacob’s Pillar: A Biblical Historical Study*, Capt makes reference to *The Chronicles of Eri*, *The Annals of the Kingdom of Ireland by the Four Masters*, *The Annals of Clonmacnoise*, and *The Chronicles of Scotland*. He quotes briefly from the latter and gives an extensive recounting of the entire Jeremiah legend in his notable book. However, like the learned writers cited above, Capt does not directly cite any passage in any ancient chronicle which explicitly mentions Jeremiah.(6)

This lack of corroboration of the Jeremiah legend has caused some to doubt the validity of the entire story.

But I will show in this article that Jeremiah *is* mentioned in the Irish annals and histories, albeit under another name. His Judahite ancestry and prophetic identity are clearly stated and even a brief physical description is given. His friend and amanuensis Baruch is also mentioned. Furthermore, I will name names and give the reader of this article the references by which he may corroborate the story himself.

First, however, in order to understand the proper chronological context of Jeremiah’s coming to Ireland, a brief review of Irish history prior to his arrival is necessary.

History of Ireland Prior to Jeremiah

Admittedly, the history of this ancient land can at times be confusing. It is said that the Irish like nothing so much as a good story, and their willingness to romanticise

and embellish has led to a certain confusion. On the other hand, it is not entirely their fault. Much of the blame can be laid at the feet of Catholic monks who altered the traditional Irish histories, or invented their own, in order to deliberately *hide* the Israelite ancestry of the Irish people. For instance, they attempted to portray the Irish as descendants of Magog, son of Japheth!

Irish history begins, as the history of every civilisation does, after the Flood of Noah's day. For three hundred years after that catastrophic event, Ireland was an uninhabited land. A claim to sovereignty over Ireland was made, according to historian Herman L. Hoeh who refers to Irish annals, by the Assyrian king Ninus, son of Bel, but the land was not colonised permanently.(7)

In c. 2069 BCE, again according to Hoeh who uses Geoffrey Keating's *History of Ireland* as his source, a Hebrew named Parthalon with his followers settled the land and established a kingdom, the country being divided into four parts after his death. The date, however, is open to some question. If the *P-r-t* in the name Parthalon can be equated with the *b-r-t* of the Hebrew *brit* (covenant), then it is difficult to see how this would have referred to a descendant of Abraham, who had not yet even been born. Moreover, as one authority states, "[t]he Partholonian [Parthalonian] story is clearly a variant of that of the eponymous ancestor of the British, Brutus [Greek: Peirithoos] the Trojan, with which it has been confused".(8) Brutus arrived in Britain c. 1103 BCE, according to one scholar.(9) Others claim an earlier date, c. 1149 BCE. If this is so, then the date of 2069 BCE is impossible. The same source quoted above claims that Parthalon was a Milesian (see below).

In any event, the Parthalonians, whoever they may have been, ruled Ireland intermittently until 1709 BCE, when a tragedy befell them at the hands of Phoenician Formorians. The island was then invaded by Nemedians from Scythia who lived in Ireland until 1492 BCE, being ruled by the Formorians for much of this period. A portion of the Nemedians escaped during their sojourn in the land and returned in 1492 BCE as the Fir-Bolgs.

In 1456 BCE, a contingent of the famous Tuatha (pronounced "Too-ah") de Danaan ("Tribe of Dan") arrived in Ireland and ruled for 440 years until 1016 BCE. A second contingent came in 1213 BCE during the days of Deborah and Barak (Judges 5:17). Finally, in 1016 BCE, toward the end of the reign of King David of Israel, another Hebrew people, the Milesians, descendants of Eber the Hebrew according to Hoeh, conquered the Danaan (Danites), forcing them to accept their rule. The kingdom of

Ireland was then divided between the two sons of Milesius, Ebher and Ghede the Ereamhon (Heremon or Erimionn, or high king) and a capital was established at Tobrad, also known as Tea-mur, Tamhair, Teamhara, and now called Tara.

Throughout all these invasions the Irish have meticulously maintained the record of their kings. Lists of these kings can be found in Geoffrey Keating's *History of Ireland*, O'Flaherty's *Ogygia*, and A.-M.-H.-J. Stokvis's *Manuel d'Histoire*, volume II, pages 234-235.

For our purposes here, however, the royal line that most concerns us is that of Nemedh, reputed ancestor of the Hebrew people who invaded Ireland c. 1709 BCE. His royal descendants are listed in various sources, sometimes differently, yet they are important to our story, because it is in this genealogy, whether always precisely accurate or not, that we find Jeremiah in Irish history, though under another name.

Nemedians and Milesians

Throughout this article, I have tried to pursue my objective, that of identifying Jeremiah in Irish history, in a manner that is easy for the reader to understand. The history of Ireland is confusing enough as it is without bringing in legends, fables, and tales of bravery and romance by the heroes of this "Holy Land" in the Atlantic. For this reason, I will confine myself to a discussion of Nemedh and his reputed descendants, one in particular whom I will identify with the Biblical Jeremiah.

Historian Geoffrey Keating, writing of the expedition of Nemedh to Ireland in "thirty-four ships, with a crew of thirty in each ship"(10) said that this party of colonisers was led by "Nemedh and his four sons, Starn, Iarbanel the Prophet, Anind and Fergus Leth-derg (Fergus of the Red Side)".(11) In the *Annals of Clonmacnoise*, the same four sons are named, in a different order (the father is called Neuie McAgamemnon): "with his foure sonnns [came] Into Ireland out of Greece, his sonnes names alsoe were Sdarne, Jaruanell [Iarbanel], the prophett, Fergus Leahderg, ... and Anynn [which] people Ruled Ireland 382 yeares".(12)

Another historical source, the *Leabhar Gabhala* (Book of Conquests) agrees, adding that Iarbanel the Prophet was a Nemedian chief. (Though Iarbanel is called a "son" of Nemedh, this need not literally be true. It simply means he is a descendant of Nemedh.) The account reads: "Now as for Neimedh [Nemedh], he had four chiefs

with him, Starn, Iarbanel the Prophet, Fergus Redside, and Ainnian. They were four sons of Neimedh".(13)

Still another account names Nemedh the ancestor of the Danaans. Keating writes, "Some antiquarians say, that the nation, of whom we are now treating, were called Tuatha-De-Danaan, from Brian, Iuchar and Iucharba, the three sons of Dana, daughter of Delbaeth, son of Elathan, son of Niadh, son of Indae, son of Allae, son of Tath, son of Tabarn, son of Enda or Enna, son of Beothach, son of Ibaath, son of Bathach, son of Iarbanel, son of Nemedh".(14)

We find an echo of this in the *Leabhar Gabhala*, naming the same names as above (except that Elathan is called the son of Delbaeth) and also that "Iarbanel the Prophet [is the], son of Neimedh [Nemedh], son of Agnoman".(15) (Agnoman is an obvious reference to Agamemnon, king of the Greek Mycenae, who led an expedition against the Trojans to recover Helen, wife of Agamemnon's brother Menelaus, king of Sparta. See also Neunie McAgamemnon, above.)

Two other figures from Irish history, Bres of the Danaan and Nuadh Silver-Arm claim descent from Nemedh.(16) Iarbanel is mentioned in both genealogies as a son of Nemedh. The Milesians also figure into this tale, but more on that later.

All this need not be as confusing as it looks, as there is a common thread running through all these genealogies. Whether we speak of Nemedians, Fir-Bolgs (a branch of the Nemedians), Danaans, or Milesians, all these peoples were Hebrews. As the Nemedians preceded the other peoples, it is clear that the Irish historians have attempted to trace the lineage of their kings to this island's earliest Hebrew ancestors.

But still we have not identified Jeremiah in Irish history. Or have we? Actually, we have stumbled across his name several times already without recognising it. The next section will positively identify Jeremiah in the annals of ancient Ireland.

Who was Iarbanel?

In all the genealogies of Nemedh's descendants, one name is met with consistently: Iarbanel the Prophet. Who was he? Where did he come from? Do the annals have anything to say about him that might be germane to our argument? Astoundingly, the Irish histories have several important things to say about Iarbanel, enough to answer the above questions. They give us the land of his birth (not Ireland), a brief

physical description, and a description of his character. Yet, outside of Irish history, nothing seems to be known about him. I will demonstrate, however, that once we have established the identity of Iarbanel, a great deal is known about him.

Iarbanel is clearly stated to be a descendant (“son of”) Nemedh, the Hebrew chieftain. This obviously makes Iarbanel also a Hebrew. Furthermore, Iarbanel is also unique in that he is called a prophet, the only one of Nemedh’s descendants so called.

Nor is Iarbanel the only name by which he is known in Irish history. He is also found in the Milesian story as well. Again, Keating, in his account of founders of a sort of school established by Fenius Farsa in Egypt after the Tower of Tahpanhes was abandoned. He writes, “The three sages that held the chief direction of this great school were Fenius Farsa from Scythia; Gaedal, son of Ethor, of the race of Gomer, from Greece; and Caei, the Eloquent (or the Just), from Judea, or Iar [Iarbanel], son of Nemha [Nemedh], as others call him ...”.(17)

Notice that Iarbanel, known here by the name Caei, is called an “eloquent” and a “just” man. Also note that he *comes from Judea*! As for the name Tahpanhes, this should be familiar to Bible students. The name is found in the book of Jeremiah: “So they [a party of rebellious Jews, with faithful Jeremiah, his secretary Baruch, and King Zedekiah’s daughters] came into the land of Egypt: for they [the Jews] obeyed not the voice of the Lord: thus they came even to Tahpanhes” (Jeremiah 43:7). The Jewish refugees lived in Tahpanhes temporarily, and, according to legend, Jeremiah, his scribe, and the king’s daughters left that place to continue their journey to Ireland.

But Irish historians have more to say about Iarbanel. Keating, quoting from the *Leabhar Gabhala*, gives us the following lines from a poem: “The Fair Iarbanel, a prophet true, / Was son of Nemedh, son of Ardnaman — / To this gray hero, mighty in spells / Was born Beothach of wild steeds”.(18)

Here Iarbanel is called “fair” (which may refer to lightness of skin or a mild and pacific temperament or a man of sympathy, deep feeling and justice), a “prophet true” (as opposed to a false prophet); a “gray hero”; and, “mighty of spells”, i.e., a miracle-worker.

What have we learned about Iarbanel so far? Firstly, he was a Hebrew, a true prophet, who came from Judea, during the time of Jeremiah’s stay at Tahpanhes.

He was an eloquent and a just man, fair of skin and/or temperament, an old man, considered a hero and a worker of miracles.

What do we know about Jeremiah? Firstly, he was a Hebrew, a true prophet (Jeremiah 1:5) coming from a priestly family (Jeremiah 1:1); he came from Judea (Anathoth in Judah, a town northeast of Jerusalem—Jeremiah 1:1). He spoke the word of the Lord often and eloquently, rising early (Jeremiah 7:13, 25; 25:3; 35:14), speaking of justice (Jeremiah 22:15; 23:5; 31:23; 50:7). His eloquence, given to Jeremiah by God Himself (Jeremiah 1:7, 9) is revealed in his words and in this admission from the *International Standard Bible Encyclopedia* that, “As far as the form of his poetic utterances is concerned, Jeremiah is of a poetical nature. ... He often speaks in the meter of an elegy”.(19) As for “fair” (in the temperamental sense) and just, the *ISBE* says that Jeremiah “was, by nature, gentle and tender in his feelings, and sympathetic”.(20)

At the time of his flight from Judea, Jeremiah would have been an old man. The *ISBE* says that “At that time [the time of Jeremiah’s stay at Tahpanhes] Jeremiah must have been from 70 to 80 years old”.(21) After a long life in the Lord’s service, enduring many trials, a “gray hero” indeed.

The evidence brought forth from Irish history and the Bible favours the identification of Iarbanel with Jeremiah. But a nagging question remains: the name Iarbanel itself. What is its derivation and what does it mean?

At the beginning of this article I promised to actually *name* Jeremiah in the Irish annals. I will now do so. The name Jeremiah in Hebrew is Yirmeyahu, abbreviated to Yirmeyah. It means “the Lord establishes”. The beginning letters in the name are *yod* and *resh*. It is possible, in fact, on the basis of the evidence presented here, more than likely that the letters “Iar” in “Iarbanel” are simply an abbreviation for the name Yirmeyahu (*Jeremiah*), a transliteration into the Irish tongue of the *yod* and *resh* of the prophet’s name. But what does the rest of the name Iarbanel mean—“banel”? With an elementary knowledge of Hebrew, the meaning is easy to discover. “Ban” is simply the Hebrew *ben*, meaning “son of”; “el” is the Hebrew *El*, meaning “God”. Remembering that “Iar” is a short form of the name Jeremiah, one can easily see that Iarbanel, translated from Hebrew to English is Iar ben El, or “Jeremiah, the son of God”!

As a true prophet of God, who had God's Holy Spirit within him, Jeremiah could legitimately be called a son of God. The Lord Himself as much said so, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jeremiah 1:5). As a "sanctified one", i.e., one set apart for holy use and having the Spirit of God, Jeremiah certainly qualified as a saint.

Was Iarbanel also a saint? The Irish annals do not explicitly say so, but it can be assumed that for a "just" man who was a "prophet true" and "mighty of spells", and whose name meant "son of God", sainthood was at least a distinct possibility. It is interesting to note that the Irish word for saint is *namh* (pronounced "nav"), and that Iarbanel is said to be a son of Nemedh, also spelled Nemha. Is there a philological connection between Nemedh/Nemha and *namh*? More light on this question will be shed later, but for now let us note the opinion of Yair Davidy, a respected Israeli Ten Tribes researcher, who points out that, "Nemha [Nemedh] (i.e. in 'Iar son of Nemha' above) is from the same root as 'Nemedian' and means *sanctified*" (22) (*emphasis mine*). A sanctified person is a saint!

The evidence presented in this article leads to only one conclusion: that Iarbanel was Jeremiah. If one does not believe that Iarbanel was Jeremiah, then one is forced to believe that an amazing thing has happened. It has happened that a Hebrew prophet, a true prophet of the Lord in whom God's Holy Spirit dwelt and was thus a "son of God", who was a saint, who lived in Judea, who fled to Tahpanhes in Egypt with his secretary and friend Baruch and others, who was an eloquent speaker and a gentle man who preached justice, who was an old man and a worker of miracles, disappeared from the face of the earth.

At the same time in history there appeared in Ireland, a Hebrew prophet, whose name means "son of God", a true prophet, who was considered a saint, who lived in Judea, who fled to Tahpanhes in Egypt, who had a "son" named Brec, (23) who was an eloquent and a just man, who was an old man and "mighty in spells", appeared on the scene, fully formed, literally out of nowhere.

If one does not believe that Iarbanel was Jeremiah, one must believe that this is all a coincidence.

The coincidence is impossible. Iarbanel was Jeremiah. It is a fact of history.

An Honest Objection Examined

Before leaving this subject however, it is only fair to mention that an alternative identity for Iarbabel has been proposed. In the third volume of his great trilogy on the identity of the Ten Tribes, *Lost Israelite Identity*, esteemed Israeli researcher Yair Davidy proposes that Iarbabel was Iar (or Yair) of Judah. He writes, “ ‘Iar’ or ‘Yair’ or ‘Jair’ is recorded in the Bible as a descendant of Judah who settled in the land of Gilead of Machir in Menasseh (*sic*)” (24) and furthermore that, “Yair in the Bible was linked to both Judah and to Gilead of Menasseh (*sic*) east of the Jordan one of whose sons was Peresh (‘Separated’ or ‘Sanctified’) which name is identical with that of ‘Nemha’ in Irish”. (25)

There is no doubt that Iar (or Yair) existed and that he was also a Hebrew, and that he came from Judah or Judea. This he shares in common with Iarbabel, but that is where the similarity ends. Iar-Yair could not have been Iarbabel for the following reasons: Yair is nowhere in the Bible called a prophet as is Iarbabel in the Irish annals or Jeremiah in Scripture; he was not a saint nor was he sanctified; there is no evidence that he was eloquent of speech or particularly just as were Iarbabel and Jeremiah; he did not leave Judah to come to Egypt; he did not work miracles; he did not have a secretary/“son” named Baruch or Brec; he was not venerated in history as were both Iarbabel and Jeremiah.

Some will argue, however, that Davidy’s point concerning Yair being “linked” to both Judah and Gilead of Manasseh one of whose sons had a name meaning “separated” or “sanctified”, indicates the identity of Iar-Yair-Jair with Iarbabel. But I will show that the true link exists, in both a physical and spiritual sense, not between Yair and Judah and/or Manasseh, but between Iarbabel-Jeremiah and Aaron, brother of Moses.

Let us remember that anciently “son of” need not represent a direct father-son relationship, but only a descendancy or even a spiritual relationship of a student to his spiritual teacher. Jeremiah was the “son of [father-son relationship] of Hilkiah, of the priests that were in Anathoth in the land of Benjamin” (Jeremiah 1:1). Anathoth was a priestly town.

E. W. Bullinger in a note to Jeremiah 1:1 in his *Companion Bible*, in comparing the priestly lines of Eleazar and Ithamar says that “Anathoth belonged to that [line] of Ithamar”. This is not a common name in Scripture and only one man bears it.

Ithamar is the fourth son of Aaron who founded a line of priests (1 Chronicles 24:3, 6).

It is obvious that if Jeremiah's father, Hilkiah, who lived in Anathoth, was of the line of Ithamar, son of Aaron, then this makes Jeremiah a descendant ("son of") Aaron as well.

Is there any evidence from the Bible that Iarbabel-Jeremiah was the "son of" a "Nemha" ("sanctified one") or a *namh* (saint)? Could such a description apply to Aaron? Certainly! The Bible confirms it. Aaron was consecrated as a priest of the Lord, separated, sanctified, and given the Holy Spirit of God. Speaking to Moses, God says that "[thou] shalt anoint them [Aaron and his sons], and consecrate them, and *sanctify* them, that they may minister unto me in the priest's office" (Exodus 28:41). See also Exodus 40:13, Numbers 3:3; 29:29.

Thus Iarbabel-Jeremiah was also a son of "Nemha", *namh*, a "sanctified one". Even more so, since the sanctification is a spiritual as well as a fleshly one; whereas in the case of Peresh ("separated") only a tribal separation is implied. No spiritual or physical sanctification, both appropriate to a prophet, son of a priest, of a line of priests, can be inferred from the meaning of the name Peresh (who was not a priest in any case). Furthermore, *namh* has an applicability to Iarbabel-Jeremiah entirely lacking for Peresh.

Conclusion

The evidence is in. The conclusion is obvious. Iarbabel was Jeremiah. Contrary to the doubting opinions of some, Jeremiah *is* mentioned in the Irish annals, under another name.

This of course is not the total answer to all the mystery surrounding Jeremiah in Ireland. The question of Ollam Fodhla, variously called a prophet and a king in Irish history, needs to be explored. There are also questions that need to be answered concerning King Zedekiah's daughters allegedly taken to Ireland by Jeremiah, the identity of Eochaidh the Heremon, the whereabouts of the wondrous stone, harp, and ark which were also carried to Ireland by Jeremiah according to legend. But that is for further research and/or revelation.

For now, it needs only to be said that Jeremiah came to Ireland, as proven from Irish and Biblical history. His coming was part of the purpose of God for his people

of Israel, a purpose ironically revealed every day, yet seen by few. Let us pray that with further research and revelation that the few will one day become many.

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13. *Leabhar Gabhala or the Book of the Conquests of Ireland*. Michael O'Cleirigh (rec.). Dublin: University College, sec. 44.

14. Keating, *op. cit.*, p. 140.

15. *Leabhar Gabhala*, sec. 100.

16. *Leabhar Gabhala*, secs. 106, 107.

17. Keating, pp. 155, 166. The observant reader may object to my reference to the Tower of Tahpanhes in the story of Fenius Farsa, Gaedal, and Caei the Eloquent (or Caei the Just), as according to Keating the school was established after the Flood on the "plain of Shenaar". However, it is obvious that the Tower of Babel and the "Tower" of Tahpanhes have been confused in Keating's account. Neither Scythia nor Judea existed at the time of the Tower of Babel, nor was Caei-lar yet even born. "Shenaar" may refer to the plain of Shinar mentioned in Genesis. Or could it be an echo of *Goshen*, the location of Tahpanhes

18. Keating, *op. cit.*, p. 138.

19. *International Standard Bible Encyclopedia*. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., Volume III, p. 1590.

20. *ISBE*, III:1589.

21. *ISBE*, III:1588.

22. Davidy, Yair. *Lost Israelite Identity*. Jerusalem, Israel: Russell-Davis Publishers, n.d., p. 349-350.

23. Keating, *op. cit.*, p. 126. In Keating's history, Simeon Brec is the son of Starn, son of Nemedh. In the *Leabhar Gabhala*, he is either the son of Erglan, son of Beoan, son of Starn, son of Neimedh [Nemedh] (sec. 67); or he is, significantly, son of Iarbanel, son of Neimedh [Nemedh] (sec. 53).

24. Davidy, *op. cit.*, p. 350.

25. Davidy, *ibid.*, p. 350.

My First Big, Can't-Get-Out-Of-It, "Aha" Moment with the Bible

By [Pete Enns, Ph.D.](#) February 21, 2018

Following on [an earlier post](#), here is the issue that made it impossible for me to shake the feeling that something was wrong with how I was taught to think about the Bible. The Bible just wasn't behaving as I had always been told it *most certainly does—needs to—*behave.

This happened while in graduate school and centered on just one verse:

“for they drank from the spiritual rock that accompanied them, and that rock was Christ.” (1 Corinthians 10:4)

You can get a more detailed version in [The Bible Tells Me So](#), but here is the gist.

Paul is referring to the incident in the Pentateuch where the Israelites got water from a rock while wandering in the desert for 40 years. To equate Christ with the rock is a typical example of Paul's Christ-centered reading of his scripture (our Old Testament): the savior was present with God's people then as he is now.

All fine and good, but what threw me was that word “accompanied.”

One day in class, my professor [James Kugel](#) was lecturing on the creative ways that [Second Temple](#) Jewish interpreters handled episodes like “water from a rock.” The curious detail in the Old Testament is that the incident happened twice: once at the *beginning* of the wilderness period (Exodus 17) and again toward the *end* of the 40-year period (Numbers 20).

This curious fact led some Jewish interpreters to conclude that the “two” rocks were actually one and the same, hence, one rock *accompanied* the Israelites on their 40-year journey. We see this idea quite clearly in a Jewish text from the late 2nd century CE called the [Tosefta](#).

And so the well which was with the Israelites in the wilderness was a rock, the size of a large round vessel, surging and gurgling upward, as from the mouth of its

little flask, rising with them up onto the mountains, and going down with them into the valleys. **Wherever the Israelites would encamp, it made camp with them**, on a high place, opposite the entry of the Tent of Meeting.



There is a certain “ancient logic” at work here. After all, the Israelites had manna given to them miraculously every morning along with a nice helping of quail meat. But what about water? Are we to think that the corresponding miraculous supply of water was only given twice, 40 years apart!? Of course not. So to “solve” this problem, the water supply became mobile—a portable drinking fountain.

Evangelicals could write off this bit of biblical “interpretation” as entertaining or just plain silly, but 1 Corinthians 10:4 complicates things—Paul refers to Jesus not just as “the rock” but “the *accompanying* rock.”

Paul, a *Jewish interpreter*, is showing his familiarity with *and acceptance of* this creative Jewish handling of the “water from a rock” incident.

Let me put a finer point on that: the Old Testament says nothing about a portable supply of water from a rock, but Paul does. Paul says something about the Old Testament that the Old Testament doesn’t say. He wasn’t following the evangelical rule of “grammatical-historical” contextual interpretation. He was doing something else—something odd (for us), something ancient and Jewish.

Once I saw this, I knew the Bible was no longer protected under glass. It was out there, part of an ancient world I really didn’t understand—and was never really prepared to handle.

For Paul—an inspired apostle—to accept such a strange legend and treat it as fact is not something that can be easily brought into an evangelical framework. “But Paul is inspired by God! He would never say something like this!!”

But he did.

And it struck me that Paul probably couldn't get a job teaching at the seminary that taught me about Paul.

This aha moment didn't happen in isolation. It came in the context of years of pretty intense and in-depth doctoral work where my main area of focus was Second Temple biblical interpretation. But here, at this moment, the light turned on, some tumblers clunked heavily into place, and I was seeing a bigger picture, not just about this one verse but about the Bible as a whole.

I was seeing right before my eyes that Paul and the other New Testament writers were part of this ancient world of Jewish traditions of biblical interpretation. And what seems so odd to us was right at home in Paul's 1st century world.

Evangelical attempts to make Paul sound more evangelical and less Jewish—to make him into a “sound” interpreter of scripture—immediately rang hollow, and continue to.

And I knew back then, as I do now, that the model of biblical interpretation I had been taught was not going to cut it if I was going to try to *explain* how my Bible works rather than *defend* a Bible that doesn't exist. I couldn't deny what I was seeing. I knew I had some thinking to do.

That happened nearly 30 years ago, and the memory is still vivid. And it's fair to say this aha moment, along with others before and since, have shaped my life's work of trying to understand the Bible rather than defend it. And that is, to me, much more interesting, meaningful, and spiritually enriching.



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