

**THE
STONE OF SCONE**

The Stone of Destiny

The Palladium of the British Empire

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THE STONE OF SCONE

An article belittling and scoffing at the hallowed legend concerning that relic of antiquity, The Stone of Scone, appeared in the January 31 issue of "The World's Crisis," official organ of the Advent Christian Church. The author of that article was apparently unaware of the numerous Biblical references to the Stone of Scone and its significant role throughout the history of Israel.

The author of the article, Miss Inez Frazer, states, "There is not one scripture to be quoted for the Stone of Scone, or the Lia Fail error. The Bible surely would give us some information about it if it were of such importance. The Apostle Paul said he had declared the whole counsel of God, (Elohim) and he never even mentions it." She even quotes an Anglo-Israel writer as saying, "The Bible cannot be quoted to prove the theory of the Stone in the possession of Ephraim-Israel."

The error lies, not so much in the legend concerning the Lia-Fail or the Stone of Scone, as in the author's failure to investigate the wealth of Biblical material available. One can easily err not knowing the scriptures nor the power of Yahweh. (See Matt. 22:29).

A record of the Stone of Scone is to be found in the Kodesh Scriptures, and the word Scone itself is found in the Scriptures no less than 66 times in the Hebrew Text.

The meaning of Scone, (Sh-Ko-N in Hebrew, and written Sh-K-N), is "dwelling, and sometimes dwell." So the Stone of Scone is the Stone of Dwelling.

To learn of its history, we can only go to the Kodesh Bible, and there, in spite of the inability of the Anglo-Israel or Anti -Anglo-Israel writers to find any mention of this sacred Stone, we will find that the Kodesh Scriptures do contain a well detailed and a well documented history of its claims, which heretofore have received little notice from our learned students of the Bible.

Contrary to the idea that the Stone of Scone obtained its name from the Monastery at Scone in Scotland, where it resided for a while, it is more likely that the Monastery derived its name from the Stone, when it was housed there.

The story of this Sacred Stone as recorded in the Scriptures is as fascinating as any mystery story ever written. It begins with Jacob in Genesis 28: After Jacob had received the blessing from his father and instructions to go to his uncle Laban to obtain a wife of his own race, he started out on his journey toward Padan-Aram.

On his way there he came to the outskirts of the town of Luz and camped there for the night. From here let us quote from the Kodesh Record.

"And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the STONES of that place, and set them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: And behold the Angels of Elohim ascending and descending on it. And behold, Yahweh stood above it and said, `I AM YAHWEH the Elohim of Abraham thy father and the Elohim of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold I AM with thee, and I will keep thee in all places wither thou goest, and will bring thee again into this land, for I will not leave thee, until I have done that which I have spoken

to thee of.' And Jacob awaked out of his sleep, and he said, `SURELY YAHWEH IS IN THIS PLACE; and I knew it not.' And he was afraid, and said; `How dreadful is this place! This is none other than the HOUSE of EL, and this is the gate of heaven.' And Jacob rose up early in the morning, and took the `STONE' that he had put for his PILLOWS, and set it up for a `PILLAR', and poured oil upon the top of it, and he called the name of that place BETH-EL: but the name of the city was called Luz at the first. And Jacob vowed a vow, saying, `If Elohim will be with me, and will keep me, in this way that I go, and will give me bread to eat, and raiment to put on, so that I come back to my father's house in Peace; Then shall YAHWEH be my Elohim, and this `STONE' which I have set up for a `PILLAR' (Heb. Matzebah) shall be the house, (Beth, or dwelling) of Elohim, and all that Thou shalt give me I will surely give the tenth unto Thee." (Genesis 28:11-22)

This, dear reader, is the beginning of the Bible history of the STONE of DESTINY, but by no means the end. There is more to come, but first let us analyze some of the pertinent verses for emphasis.

Please notice that in the 1P^h verse, we read that "Jacob took of the STONES (plural) of that place, and put them for his PILLOWS, (again plural) and lay down in that place to sleep." Now dear ones, do not think that because you in this country have nice soft feather or down pillows, or perhaps those made of foam-rubber, that our forefathers had the same luxury in the hoary past. The placing of two or more fairly flat stones with a coat for top dressing, was standard procedure for men who had to do a lot of open-air sleeping.

Your humble servant who is writing this article, often used this stone pillow commodity when I slept in the open air in the fields of Sunny-Sicily, where the climate is the very same as that of Palestine.

But to go back to our story of the STONE-pillows, let us compare verse 11 quoted above with verse 18, "And Jacob arose up early in the morning, and took the `STONE' (singular) that he had put for his `PILLOWS' (still plural) and set it up for a Pillar (Heb. Matzebah) and poured oil upon it." (Genesis 28:18)

We can realize his surprise on his awakening from the dream, and as he looked at the "STONES" upon which he laid his head the night before had now become "STONE". It was this evidence, the MIRACLE of changing of the STONES when he went to sleep, into the STONE which he beheld when he woke up, that cause him to exclaim, "HOW DREADFUL IS THIS PLACE! this is none other but the House (or dwelling) of Elohim, and this is the gate of Heaven."

Surely it was Kodesh awe mingled with awe-inspiring emotion which moved Jacob to Kodesh veneration of this MIRACLE-STONE, and he proceeded to hallow it and consecrate it as a monument, (Matzebah) a MEMORIAL-STONE, by taking the cruse of oil, which was to be the butter for his bread, and poured it out as an offering unto Yahweh; So that as quoted, "He took the STONE that he had put for his PILLOWS and poured oil upon the top of it, and called the name of it, Beth-el" (the house of El or dwelling of El, which in Hebrew would be the Sh-Ko-N of El).

Now El or Elohim is the Mighty One of Israel whose name is Yahweh, of which the abbreviation is YAH. When we therefore combine Sh-Ko-N with Yah to convey the thought of YAH'S dwelling we have the much repeated word in the Scripture "Sh-Ko-N-YAH," pronounced in Hebrew, Sh KonYAH, and in English, Shechaina. So, the much

used "Shechaina Glory" of many a preacher and Bible teacher, when fully translated means THE GLORY OF THE DWELLING of YAHWEH.

Let us go back to the scriptural narrative of this STONE.

We go now to the closing verse of Genesis 28: "And this STONE, which I have set for a PILLAR, (Matzebah or Memorial Stone) shall be BETH-EL, the house of El" in other words the dwelling of El, or Shkone of El.

Then after having CONSECRATED THE MIRACLE-STONE, into a MEMORIAL STONE, Jacob went on his way to his uncle Laban, where after his varied experiences he came to a definite decision, after he had once again experienced communication with Him who makes and keeps promises. Let us read again from the record, "And Elohim said unto Jacob. Arise go up to Beth-el, and dwell, and make there an altar unto the Elohim that appeared unto thee when thou fleddest from the face of Esau thy brother." (Genesis 35:1)

When Jacob received this instruction he began at once to prepare for the journey, by instructing his household to rid themselves of all their household gods, the Pagan Deities, and to wash themselves, (this is the Hebrew equivalent of the English term Baptism) and be clean or to be converted to Elohim, for he realized that to worship Yahweh Who had thus far fulfilled His promises, demanded full consecration.

Well, it was at Beth-El where he was told to dwell, that he turned the "STONE-PILLAR" (The Matzebah or Memorial Stone) into an Altar to worship YAHWEH. This Stone had by this time become a very precious object of reverence to him, he looked upon it as a family treasure, an heirloom of great value. And when in the course of events Jacob moved to Egypt, where Joseph had preceded him, he did not leave this treasured heir-loom behind, but took it with him as we shall see.

When Jacob was on his death-bed and on the verge of going to sleep with his fathers to await the resurrection, he called his twelve sons before him and said, "Gather yourselves together, that I may tell you that which shall befall you in the LAST DAYS." (Genesis 49:1)

After forecasting the future fortunes of his older children, he finally comes to his beloved Joseph, and to him he said, "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall (beyond their confines): The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the Hands of the Mighty One of Jacob; from thence THOU BECAMEST THE SHEPHERD (or the CUSTODIAN) of THE STONE OF ISRAEL." Genesis 49:22-24 (Leeser's translation of the Hebrew).

Here again we see Jacob's regard and reverence for the venerable STONE. He does not cast it off as a thing of naught, he does not leave it in the care of his first born son, who was so careless with his way of life; but he entrusts it into the hands of Joseph, the only one of his sons who had experienced as deep a religious experience as Jacob had. And to him, to Joseph, Jacob entrusts the SHEPHERDING or the CUSTODIANSHIP of the Sacred Relic, wherein Jacob had experienced the PRESENCE of YAHWEH, this Beth-el, this HOUSE where YAHWEH had DWELT, or Sh ko n, this ShKoN-Yah or as the English has it Shechaina; for he knew that Joseph was a worthy shepherd or custodian, and would esteem and watch over the Sacred relic, the family heir-loom, until all of prophecy would be fulfilled.

Now we know that the children of Israel stayed on in Egypt until there arose another

Pharaoh that knew not Joseph, and it was under this other Pharaoh that they became enslaved.

At the end of the time limit set for their servitude (See Genesis 15:13-14), Yahweh sent Moses to bring the children of Israel out from the bondage of Egypt into the freedom of the promised land.

When Israel came out of Egypt, the descendants of Joseph, the custodian of the Sacred relic, which was to them the SYMBOL of the presence of Yahweh in their midst, did not leave this heir-loom behind, but carried it out with them together with the body of Joseph.

In the Talmudic writing of the Jews, (Sotah 13a) it is written, "Two arks came up out of the land of Egypt with Israel; One containing the Sh-Ko-N-YAH stone, and the other the body of Joseph." Again in a targum or commentary of Haggai 1:8 in the Yer. Ta'anit is written, "The Sh-Ko-N - YAH was one of the 5 lacking in the second Temple". The reason for the above quotation is self evident, for when the First Temple was destroyed by Nebuchadnezzar, the stone had been removed by Jeremiah, as we shall refer to later on in this study.

So far we have produced evidence, not only of the spiritual significance of the STONE of DWELLING (Sh-Ko-N) to Jacob-Israel, but also that on his death-bed Jacob bequeathed this Sacred relic to his son Joseph; and Jewish legendry as recorded in the Jewish Talmud, not only confirms this, but also states that the STONE relic left Egypt with the children of Israel.

This being so, we can look for evidences of the presences of Israel, not only as they journey through the wilderness, but also in their eventual residence in the land of promise.

Let us now return to the scriptures and pick up the trail. As the children of Israel journeyed to their destination, they came to the wilderness of Sin, which is between Elim and Sinai (See Exodus 16:1). There they murmured against Yahweh and Moses because of the lack of food.

As we all know Yahweh provided bread from heaven (Manna) and flesh. After they were full they journeyed a little farther and came to Rephedim, which was still about 25 miles from Mount Sinai, and they again murmured, this time not for food but for water.

Here we will again turn to the Scriptures and read, "And Yahweh said unto Moses, 'Go on before the people, and take with thee of the Elders of Israel; and thy rod, wherein thou smotest the river, take in thine hand, and go. Behold I will stand before thee upon the rock in Horeb, and thou shalt SMITE the rock, and there shall come water out of it, that the people may drink.' And Moses did so in the sight of the elders of Israel." (Exodus 17:5-6)

Now many people who read the Bible, yes and many ministers and even some Bible commentators, are under the impression that this is the only time that the miraculous waters came forth out of a rock in the wilderness in the experience of the children of Israel as they journeyed, Canaan bound. But this is not so, as we shall see.

There was a second time long after this. This above quoted incident of the miraculous waters took place before they came to Mount Sinai, where they received the Law, but long after this, some twenty years or more later, once again the children of Israel experienced the lack of the precious liquid (water) in the desert of Zin, which is near Kadesh-Bamea, almost at the border of the land of Canaan.

However, it was here in the wilderness of Zin that once more they murmured against Moses, blaming him for their plight.

This time "Moses and Aaron went from the presence of the Assembly unto the door of the Tabernacle of the congregation, and they fell upon their faces; and the Glory of Yahweh appeared unto them, And Yahweh spake unto Moses saying, `Take the rod, and gather thou the Assembly together, thou and thy brother Aaron, AND SPEAK TO THE ROCK before their eyes; and it SHALL GIVE FORTH "HIS" WATER, and thou shalt bring forth to them water out of THE ROCK; So shalt thou give the congregation and their beasts to drink.' And Moses took the rod from before Yahweh as He commanded him. And Moses and Aaron gathered the congregation together before THE ROCK, and he said unto them, `Hear now ye rebels; must WE fetch you water out of THIS ROCK?' And Moses lifted up his hand and with his rod he smote THE ROCK twice and water came out abundantly, and the congregation drank and their beasts also. And Yahweh spake unto Moses and Aaron, `Because ye believed ME NOT TO SANCTIFY ME, (symbolized by the ROCK) in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.'" (Numbers 20:6-12)

Now let us analyze what we have read here, and then contrast it with that which we read in Exodus 17:5-6.

They were now quite a distance from the Sinai range of mountains. In fact the evidence in the Numbers account would indicate that they were in a sandy desert. They had set up the Tabernacle, and they were now encamped about the Sacred Tent, when the complaints went up against Moses. Moses and Aaron both went to the door of the Tabernacle to pour out their hearts to Yahweh, who quickly came to the rescue. Please note that this time Yahweh gave out some definite instructions much different than he had given in the previous occasion.

Please notice that Moses was told to gather all the congregation of Israel, and bring them before the ROCK, and then SPEAK to the ROCK, (NOT TO SMITE OR STRIKE) see verse 8.

Now the question is WHAT ROCK is he to speak to? There is no hint of any rock formation here, nor even a hill. And even if there were, would speaking to it bring forth water? Nay my friends, we must dig deeper. This calls for deeper digging in the realm of FAITH in the WORD of Yahweh.

Here we find Israel on a sandy plain or desert, and there is no evidence of the presence of any rock except one, and that ROCK is "the ROCK that followed them" or as the margin reads in I Corinthians 10:4 "The ROCK THAT WENT WITH THEM", out of Egypt in the CUSTODY of the tribe of Joseph (see Genesis 49:24) which, contrary to the statement of Miss Inez Frazer, Paul (Saul) did definitely mention in his preaching the whole counsel of Yahweh, when he wrote to the Corinthians saying, "And did all drink the same spiritual drink: for THEY DRANK of the SPIRITUAL ROCK, THAT WENT WITH THEM and THAT ROCK was the MESSIAH." (I Corinthians 10:4).

Please remember that we quoted from the Jewish Talmud, that there were TWO ARKS which came out of Egypt, one containing the body of Joseph, and the other the Shechina (or Hebrew Sh-Ko-N-YAH) Stone or STONE OF DWELLING. It was this Sh-Ko-N Stone or ROCK, that was in their midst, that Moses stood before with the rod in his hand. He had been instructed to SPEAK to THE ROCK, and THE ROCK would give

"HIS" WATER. But Moses, like a lot of US believers, did not have faith enough to believe that water could come out of a ROCK that they had brought with them all the way from Egypt. He had believed Yahweh in many things: he had believed enough to bring the plagues on Egypt; he had believed enough to have crossed the Red Sea; he had believed enough to strike the rock at Horeb; but this, to SPEAK to a sand-stone ROCK that he and his people had carried with them, and to expect water to come out from it, was too much even for Moses. So in desperation he struck the ROCK, not once, but twice, as if to say, "Listen now you rebels, Do you expect us to fetch water out of a piece of sand stone?" Thus he failed to sanctify the Shechina or the Sh-Ko-N-YAH presence of the Most High that was going with them.

But to the surprise of Moses, and to the surprise of all Israel, the ROCK, DILL GIVE OF HIS WATER, that not only the people but the beasts also were satisfied.

Moses had failed to SANCTIFY Yahweh, but YAHWEH did NOT fail the people. Nevertheless Moses had to pay dearly for his lack of faith and failure to point out to Israel the ever-present glory of the Sh-Ko-N-YAK and to inspire them with faith that they should believe His WORD.

Moses had failed to demonstrate to the children of Israel, that Yahweh was with them here at Rephedim as He had been with their Father Jacob on the night of his experience at Beth-El. But Yahweh remembered His promises to Abraham, Genesis 15:13-18, unto Isaac, Genesis 26:3-5, and to Jacob, Genesis 28:13, and did perform the miracle in spite of their lack of faith. Surely we know that Yahweh's dwelling place is in heaven (see I Kings 8:30 and Psalms 115:3), but when Yahweh is delivering His people, He is the EVER-PRESENT HELP in time of trouble.

In Exodus 13:21 we read, when the children of Israel were coming out of Egypt that, "Yahweh went before them by day in a Pillar of a Cloud, to lead them by the way, and by night in a Pillar of Fire to give them light; to go by day and by night." Then in chapter 14:19, we read that, it was NOT the FATHER, but the Father's representative that dwelt in the Pillar of Cloud and in the Pillar of Fire, for we read, "The Angel, (or Messenger) of Elohim which went before the camp of Israel, removed and went behind them, and the Pillar of Cloud went from before their face, and stood behind them" Then, in chapter 23:21 we have the identification of the Messenger or Angel Who dwelt in the Pillar of Cloud during the day and in the Pillar of Fire during the night, for this Angel, or Messenger bore the SAME NAME as the Father; for we read in I John 4:9. "In this was manifested the love of Yahweh toward us, because that Yahweh SENT HIS ONLY BEGOTTEN SON INTO THE WORLD, that we might live through HIM." John 5:43, The SON says, "I am come IN MY FATHER'S NAME..." Thus we know that it was YAHWEH (Yahshua) the FATHER'S SON, Who bore the VERY SAME NAME as the FATHER, was the ONE Who, in the Father's STEAD, DWELT or "Sh-Ko-N-ed" in the Pillar of Cloud, the same WHO DWELT, or Sh-Ko-N-ed in the Pillar of Fire, and it was the very same WHO DWELT, or Sh-Ko-N-ed in the ROCK of which Paul (or Saul) identified as the MESSIAH, according to his statement in 1` Corinthians 10:4.

With all of this scriptural evidence of the STONE of DWELLING or the Stone of Scone (Hebrew ShKoN) how can we deny that it was, and that it still is Israel's heirloom, and particularly under the CUSTODY or SHEPHERDING of Joseph-Ephraim, in whom the throne of David was to be founded until the return and repentance of the tribe of Judah, and the eventual joining of the two sticks together? (See Hosea 1:11 and

Ezekiel 37:16-22)

But let us return to the Stone of Dwelling, or Stone of Scone. After the children of Israel had their thirst quenched, and Moses had received his sentence for failing to sanctify the Stone-Dwelling (Sh-Ko-N) of the Eternal Son of Yahweh WHO bares His Name, they continued on their journey and, on reaching Mount Nebo, Moses died and Yahweh buried him. After this, Joshua the son of Nun took over, and completed the journey into Canaan, dividing the land to the different tribes. Then after having delivered his final exhortation, he took the "STONE THAT FOLLOWED THEM" or "that went with them" all the way from Egypt to the Kodesh land, "and SET IT UP there under the oak that was by the SANCTUARY of YAHWEH." (Joshua 24:26-27) Now the words in this verse that say, "he took a great stone" does NOT do justice to this verse, and is true neither to the text nor to the context. The Hebrew is "*Vo YeKawkh AbenGadulah*" which literally means, "He took the STONE of DIGNITY (or GREATNESS)." It was this STONE of DIGNITY or GREATNESS that he set up there under the oak that was by the Sanctuary of Yahweh. And what could be this STONE of DIGNITY or GREATNESS if not the Sh-Ko-N-Yah-STONE that had been with them from the start of their journey? We also learn of the location where this Stone of Greatness or Dignity was set up, for in Judges 9:b we read, "And all the men of Shechem gathered together, and all the house of Millo, and went, and MADE Abimelech King by the oak of the Pillar that was in Shechem." (Hebrew text, and also margin of King James Version)

Here in Judges 9:b we see that the Stone of Dwelling, or Stone of Dignity, is for the first time used for the CROWNING of a KING, even before the Davidic dynasty arose.

We next read of this Stone in I Samuel, where the name "*Aben Ha Ezer*" (Stone-of-the-help or Help-Stone, as in the Moffatt translation) is applied to it, in recognition to the help received from it. But please, note carefully, according to I Samuel 7:12 we read, "And Samuel took the ONE Stone (or should we say, took the UNIQUE Stone), and set it between Mizpah and Shen, and called its name Aben Ha Ezer (Stone the-helper) saying, `As far as this hath Yahweh helped us.'" (Leeser's Hebrew translation)

Now I want to call your attention that THIS name applied to the STONE is NOT new, with Samuel. If you will turn your Bible to I Samuel 4:1, you will read the following "And the word of Samuel came to all Israel. Now Israel came out against the Philistines to battle, and pitched beside Aben-Ha-Ezer, and the Philistines pitched in Aphek." Here Aben-Ha-Ezer is described as a location. May we ask how did this location get its name? There can be but ONE answer, the location received its name from the Stone which had the Name before, for it had previously brought hell children of Israel, when that help was needed.

Again in I Samuel 5:1 we read, "The Philistines Ark of Elohim and brought it from Aben-Ha-E: Ashdod." Here again we find that Aben-Ha-Ezer, English has it Ebenezer, is a place, a location, whicl its name from the fact that the Stone of Dwelling (S was there. This very same Help-Stone, as Moffatt c found always near to the Sanctuary of Yahweh where of the Covenant was kept, and within the border lii territory allotted to the tribe of Joseph, when the dynasty was set up, and Jerusalem became the c Kingdom activities, the Stone of ShKoN, (dwellii Aben-Ha-Ezer, (Stone-of-the-help), the Aben-Gadu Stone of Dignity), was temporarily loaned to Judal crowning of the Kings of the, dynasty of David.

Further evidence of the hallowed character of tl is found in I Samuel 6:14. When the

Philistines real the Ark of the Covenant was destroying their gods, the Ark back to Israel, on a cart driven by two cows cows found their way right to the place where the Gadulah" (the Stone of Dignity) was, as we read, ` cart came into the field of Joshua, a Bethshemite, a there, where the Aben-Gadulah (Stone of Dignity) they clave the wood of the cart, and offered the kin offering unto Yahweh. And the Levites took down of Yahweh, and the coffer which was with it, where jewels of gold were, and put them "ON THE GADULAH" (or on the Stone of Dignity): and the Bethshemesh offered burnt offerings and sacrifices day unto Yahweh." (I Samuel 6:14-15)

Thus we see that the Stone which Jacob had mad altar at Bethel, was still being used for the same pu his descendents in the days of Samuel.

But now let us pursue this Altar Stone to its ultimate function as the Crowning Pillar of Kings. We saw its first use as the Coronation-Stone in Judges 9:6, and now let us turn to II Kings 11:14 where we read "And when she looked, behold, the King stood by the Pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, `Treason, treason."

Notice please the phrase, "and the king stood by the Pillar, AS THE MANNER WAS." This evidently was nothing new, but an old custom, by which the Kings of Israel were crowned from Abimelech to King Zedekiah, the last King of Judah to be crowned in Jerusalem. See also II Kings 23:3, where we read, "And the King stood by the PILLAR (Hebrew, Mataebah), and made a covenant before Yahweh, to walk after Yahweh, and to keep His Commandments and His Testimonies and His Statutes with all their heart and soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant."

Surely these records which Yahweh caused to be written in His Kodesh Book, must be of some importance. Otherwise they would not have been written. This Stone Pillar, this Stone of Dignity, this Stone of Dwelling, of which there is so much written in the scripture and upon which the Kings of Israel were crowned, could not, and DID NOT cease to function with the passing away of Zedekiah, but according to the prophetic word of Yahweh has continued to this day as we shall find as we continue our investigation of Kodesh writ.

When Jeremiah is called to be a prophet of Yahweh to the people, Yahweh gave him a definite commission. After Yahweh had informed him that He had chosen him for special service (see Jeremiah 1:5-9). He touched his mouth, and said unto him, "Behold I have put MY WORDS IN THY MOUTH. See, I have this day set thee OVER TIC NATIONS and OVER THE KINGDOMS, TO ROOT OUT, and to PULL DOWN, and TO DESTROY, and to THROW DOWN, to BUILD, and to PLANT." (Jeremiah 1:9-10)

Now a careful reading of Jeremiah, will convince us that every prediction he made concerning the destruction of men or kingdoms, was fully vindicated, and every curse against a nation found its fulfillment.

This is evidence that the first part of his commission was literally fulfilled in the destruction and throwing down, pulling down, and rooting out of nations, not only of Israel, and Judah, but of Babylon, Assyria, Egypt, Edom, Moab, Damascus, Kedar, Elam, Philistia and many others.

But his commission did NOT stop there, it did not stop with the destruction of the aforesaid nations, but included also the command to BUILD and to PLANT.

If it was physical nations that he was commissioned to destroy and throw down and root out, it **MUST BE PHYSICAL NATIONS** or a **NATION** that he is commissioned to build and to plant.

If the destruction of the Kingdoms that Jeremiah was to preside over were a subject of prophecy, then also the building up and planting of Kingdoms or a Kingdom must also be the subject of prophecy, if it be included in the same commission.

Therefore let us investigate these prophecies that pertain to building and planting, and see if they found their fulfillment.

In Jeremiah 31 we read, "Behold, the days come saith Yahweh, that I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast. And it **SHALL COME TO PASS**, that as I have watched over them to pluck up, and to break down, and to throw down, and destroy, and to afflict; so will I **WATCH OVER THEM TO BUILD AND TO PLANT**, saith Yahweh." (Jeremiah 31:27-28)

Now, to plant, he must have seed, and this seed must be the seed of a **KINGDOM**, which is made up of two elements; the nucleus to be ruled and the dynasty to rule over them. This combination makes a kingdom.

Now, Yahweh, Who knows the end from the beginning, knew that eventually both the separate kingdoms of Israel and Judah would sin and go into apostasy; and He would have to punish them both, and uproot them both, but **NOT AT THE SAME TIME**, for He has never left himself without a witness. For speaking of Jacob-Israel, Yahweh said, "Ye are **MY** witnesses." (Isaiah 43:10)

Now Hosea prophesied for the **TEN-TRIBED** Israel, that they should be castaways and become a **NO-PEOPLE** (Lo-Ammi) and Lo-Ruhamah, a people not having obtained mercy, **BUT** He distinctly declared that **HE** would **NOT** do the same to Judah, but He would save them, not by horse or horsemen, but by **HIMSELF**. (See Hosea 1:6-9) And they were indeed kept in covenant until their rejection of the Messiah.

Then in Jeremiah 3:8, we read that Yahweh gave to Israel a **BILL OF DIVORCEMENT**, and sent her (Israel) away. But He retained **JUDAH** until the **MESSIAH** came.

Thus we find that in a prophetic figure, the cast off, or divorced-Israel, becomes the desolate-wife, that is portrayed in Isaiah 54:1, while Judah is portrayed as the unproductive married-wife. Again in Ezekiel 17:24, Israel is portrayed as the low-tree that shall be exalted, and as the dry-tree that shall be made to flourish, contrasted with Judah pictured as the high-tree, that shall be brought low, and the green-tree that shall be dried-up. But this portion of prophecy we shall take up later as we further progress with our subject.

In the meanwhile let us return to Jeremiah, who had been commissioned to the double duty. He prophesied the destruction of many nations, and the veracity of his predictions, history confirms. The last of the nations that he prophesied against was the kingdom of Judah under Zedekiah, which was pulled down, thrown down, and rooted out of Palestine, and its Royal Dynasty transferred to the predestined seat of government of Ephraim-Israel, in the Isles of the West, as prophesied by the prophet Isaiah, saying, "Be still, O Isles of the West, and let the people acquire new strength." (Isaiah 41:1, Hebrew Text) And there in the Isles of the West was to be planted the Royal-Shoot of David's earthly seed, in the person of **ONE OF ZEDEKIAH'S DAUGHTERS**, as we shall see later on in this study.

This is NOT guess work. This is prophecy, and as the prophetic Word of Yahweh is surer than the recorded history of man, and more reliable (see II Peter 1:19), we will do well to consider that, that which Yahweh tells us in advance is a foregone conclusion.

The Kingdom of Judah crumbled under the pressure of the judgments of Yahweh, and the military might of Nebuchadnezzar's army, as we read, "But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar, King of Babylon to Riblah in the land of Hamath, where he passed judgment upon him. Then the King of Babylon slew the SONS OF ZEDEKIAH in Riblah before his eyes: also the King of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon. And the Chaldeans burned the King's house, and the houses of the people with fire, and break down the walls of Jerusalem." (Jeremiah 39:5-8)

But while the King of Babylon did all of this to King Zedekiah and his male heirs, the Sacred Record makes very plain that the female heirs of the King were preserved for the purpose of building and planting of the Royal Dynasty of David of which it was said that "If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season; Then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne..." (Jeremiah 33:20-21)

Not only is this true, that the daughters of Zedekiah were spared from the fate of the rest of the family, but they were placed in the CUSTODY of Jeremiah, who had been commissioned to BUILD and to PLANT, as we read in the Sacred Record, "Even men, and women, and children, and the KING'S DAUGHTERS, and every person that Nebuzaradan, the captain of the guard, had left with Gedaliah the son of Ahikan, the son of Shaphan, and JEREIVHAH THE PROPHET, AND BARUCH, the son of Neriah. So they came into the land of Egypt: for they (Gedaliah and his advisors) obeyed not the voice of Yahweh: thus came they even to Tahpanes." (Jeremiah 43:6-7)

The army of Nebuchadnezzar pursued these rebels even to Egypt, to slay such as should be slain, and bring to Babylon such as should be kept alive, but Yahweh had different plans for Jeremiah and his group. They were not subjected to the same treatment as was allotted to the rebels, but we read, "Now Nebuchadnezzar King of Babylon gave charge to Nebuzaradan the captain of the guard saying, Take him, and look well to him and DO HIM NO HARM; BUT DO UNTO HIM EVEN AS HE SHALL SAY UNTO THEE." (Jeremiah 39:11-12)

Then in the next chapter we read of the Royal committee, made up of Babylonian princes waited on Jeremiah to deliver the Royal proclamation saying, "And now, behold, I loose thee this day from the chains that are on thy hand. If it seems good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seems ill unto thee to come with me to Babylon, forbear: BEHOLD ALL THE LAND IS BEFORE TREE: WITHER IT SEEMETH GOOD AND CONVENIENT FOR THEE TO GO, THITHER GO. "Now while he was not yet gone back he said, Go back also to Gedaliah, the son of Ahikam the son of Shaphan, whom the King of Babylon hath made governor over the cities of Judah, and dwell there with him among the people: or GO WHERESOEVER IT SEEMETH CONVENIENT UNTO TREE TO GO. So the Captain of the guard gave him victuals and a reward, and let him go." (Jeremiah 40:4-6)

Now let us leave Jeremiah with his charges and his liberty, and refer to a prophecy

which he had made some time previous, concerning the other branch of Israel, Ephraim-Israel, (Which had been given a bill of divorcement. See Jeremiah 3:8, and had been left to dry up as a kingdom.) and we will read as follows, "Is not Ephraim a dear son to me? Or a child that I dandle? For whenever I speak of him, I do earnestly remember him again: therefore are MY inward parts moved for him; I WILL SURELY HAVE MERCY UPON HIM, SAITH YAHWEH. Set thyself up way marks, place thyself pillars, direct thy way toward the highway, the way which thou didst go; RETURN, O virgin of Israel, to these thy cities. How long wilt thou roam about, O thou backsliding daughter? For Yahweh hath created a NEW THING on the earth, THE WOMAN WILL GO ABOUT SEEKING FOR THE HUSBAND." (Jeremiah 31:20-22, Leeser's translation of the Hebrew Bible).

In these verses we do have a wealth of valuable information as to the way that Yahweh intended Jeremiah to plant the seedling of the great oak (the Royal House of David) he had uprooted.

Let us now turn to a prophecy concerning this seedling, made through another prophet, Ezekiel. After describing the treacheries of the last three kings of Judah, viz. Jehoiachm, Jehoiachin, and Zedekiah, who was the last of the high cedars (the Royal line to reign over Judah), we read; "Thus saith Yahweh, `But I Myself will take a part of the highest branch of the high cedar, and WILL PRESERVE IT: from the topmost of its young twigs will I crop off a tender one, and I MYSELF will PLANT IT firmly upon a high and eminent mountain: On the mountain of the height of ISRAEL will I plant it firmly; and it shall produce boughs, and bear fruit, and become an elegant cedar: and there shall dwell under it all fowls, every thing that hath wing: In the shadow of its light branches shall they dwell. And all the trees of the field shall know that I Yahweh have made low the high-tree, have made high the lowly-tree, and have dried up the green-tree; I Yahweh have spoken and I have done it.'" (Ezekiel 17:22-24, Leeser's translation of the Hebrew).

From the foregoing prophetic statement, it ought not to be difficult to understand it in the light of the other scriptures that have preceded it. Let us analyze it, in the light of what we know of the history of Zedekiah. He was exalted to the throne of Judah by Nebuchadnezzar on the promise that he remain under the jurisdiction of the Babylonian Empire. Zedekiah agreed and promised, but he broke his promise. Having made a secret agreement with the King of Egypt, he rebelled against Nebuchadnezzar. Yahweh caused the King of Babylon to come against Judah and Zedekiah, and made a full end of his kingdom. But, as we have quoted from Ezekiel 17:20-24, when Yahweh caused the uprooting of the high cedar (the Royal Dynasty), He took a part of the highest branch of the high cedar to PRESERVE IT. And WHY? To perpetuate the Royal Dynasty of David. Then we read, "From the topmost of its young twigs will I crop a tender one." There were many shoots (offspring) of the high cedar (the king), but as we read before, all the male heirs of the king were killed and only his daughters remained, and of these He took the youngest, (of the top-most of its young twigs) He took a "tender one," and then He, Yahweh, promised "to plant it firmly on a high and eminent MOUNTAIN."

At this point, it will be necessary again to digress for a moment to recall that ten of the tribes of Israel which were carried into Assyrian captivity had, by the Year 600 B.C., liberated themselves from being captives, and had become captors of their former

Assyrian master, (see Isaiah 14:1) and had taken upon themselves the names of Medes and Persians. (See Isaiah 13:17).

Many of these lost no time in migrating and colonizing to the west. Many landed on the western coasts of northern Europe and in what are known today as the British Isles. These western lands were evidently the prepared place of which Yahweh spoke to David, when He promised to settle Israel so they would not move any more. (See II Samuel 7:10.) In Isaiah 41:5 He calls this place "The Isles (or Coasts) of the West," (Hebrews, Ee-Yam). This was to be the eventual gathering place for Israel after their captivity experience, a place as Isaiah had said, where they could recuperate or renew their strength, in preparation for expansion. Thus the British Isles became the "Eminent" place of Israel's "Dominion-tribe" (Joseph), and in this place the Dynastic seed was to be planted. From there, according to Ezekiel 17:23, "It shall bring forth boughs (colonize) and bear fruit, and be an elegant cedar (a majestic Kingdom), and under it should dwell all fowl of every wing." In other words, it should become a colonial Empire, and men of every race and color should live under its protection.

Now back to Jeremiah: when he had received his freedom and freedom for his company, he knew that he had a charge to fulfill and went about discharging his commission.

In the Book of II Macabees, the 4th chapter, verses 1-7, we are told that Jeremiah had taken the Ark of the Covenant to Mount Nebo from whose summit Moses had seen the Promised Land, and there he deposited the Tabernacle, the Ark, and the Altar of Incense.

Now Jeremiah would need these implements if he were going to plant the Royal Dynasty in another appointed place, "the Isles of the West" (Hebrew Ee-Yam). So having obtained freedom of action from the Babylonian authorities, he proceeded to carry out the instructions he had received from Yahweh. Taking the Sacred articles from their hiding place, with the coronation stone and the King's daughters, he set sail for the Atlantic coast, stopped at Spain, and then continued on to Ireland.

While it is true that the Sacred record stops with Jeremiah in Tahpanhes, it is also true that at this point Irish Chronicles take up the thread of the history of Jeremiah and his company and make reference to these Sacred articles needed for fulfilling his mission.

Irish historians furnish us with some startling information: They tell us that about 600 B.C. Ollam Fodla (i.e. the Great Legislator) and a scribe named Brug (Baruch) came to Ireland, bringing the Wonderful Stone with them. The Heremon or Head Horseman of Ulster heard about this and also about a beautiful maiden who was in the company. When he beheld the rare beauty of Tea-Tephi, one of Zedekiah's daughters, he asked for her hand in marriage.

On hearing the request, Jeremiah asked who this suitor was, and what was his genealogy. In reply he was informed that this chieftain was Eochaid, a descendant of Zarah, the brother of Pharez the ancestor of David, and that this chieftain was now ruling a group who called themselves the Thuatada-Danaan (literally the Tribe of Dan). Jeremiah is said to have consented to the marriage on condition that the couple be crowned on the Great Stone they had brought with them, and that they give up their idolatry and worship Yahweh, the Mighty One of Israel.

Eochaid consented to these conditions and the royal marriage took place. Thus the

royal seed was established precisely as prophesied in Jeremiah 31:22, "the new thing on earth, a woman shall go about seeking for the husband." This passing of the royal inheritance through the female heir of Zedekiah to Eochaid of the Zarah branch of the tribe of Judah, and the passing of the Kingdom from the tribe of Judah to Israel, fulfilled to the letter the promises concerning the perpetuity of the Davidic Dynasty, and the perpetuity of the seed of Jacob to a continuous kingdom.

After the marriage of Tea-Tephi to Eochaid, Jeremiah codified the Laws for them and established in Timor (Tara which is a corruption of the Hebrew word Torah, meaning The Law) the Mur-Ollam-tiara (College of the Learned) or in plain English language, "the School of the Prophets."

He also advised in affairs of state in Ireland for forty years. After his death the chief of the Druids took charge of the Stone, and preserved it sacredly, believing it was the palladium of their Empire, which would never fail as long as it remained in their possession. According to Ware's Antiquity, the Stone was kept in Tara.

It was customary for aspirants to the throne to sit over this relic in the Sanctuary where it was placed. The Irish called the Stone "Lea-Fail," which spelled backwards or forwards is pronounced the same. Lea means "stone" and Fail means "wonder", "wonderful", or "destiny." Hence the meaning of Wonder-Stone or the Stone of Destiny. Lea-Fail even has seven letters, the Hebrew number of perfection.

One of the most astounding facts connected with the Lea-Fail is that its history as given in the Irish Chronicles is in perfect harmony with that of the Stone of Sh-Ko-N of Israel. Here is an excerpt from Milner's Chronicles of Ed, Vol. II pp 88-90, "The story of the Lea-Fail,- In its early days it was carried about by priests on the march in the wilderness, later it was borne by sea from East to West--to the extremity of the world of land to the sun's going,' its bearers had resolved, at starting, `to move on the face of the waters in search of their brethren.' Shipwrecked on the coast of Ireland, they yet, `came safe with Lea-Fail'.. . `Eochaid sent a car (chariot) for the Lea-Fail' (which had apparently been some time in the country) `and he was placed there on" The story of the Stone was then repeated by his order, and Erimiom (Hereimon) was seated on 'Lea-Fail' and the crown was placed upon his head, and the mantle on his shoulders, and `all clapped and shouted' and the name of that place, from that day forward was called Tara."

Of this Stone the bards have sung many an ode of which one of them is:

Lest the Fates have faithless grown, And prophet's voice be vain, Where'er is found this Sacred Stone, The wanderers race shall reign.

According to Encyclopedia Britannica, the Scots, or Scotch Celtic tribe, originally came from Ireland. Incidentally, it is interesting to note that Scotia, the poetic name for Scotland, made familiar by Burns and others, was the name of Tea-Tephi's sister, who also was under providential protection and the supervision of Jeremiah.

In 563 A.D., the Stone was removed to the Holy Isle of Hy, now known as Iona. After about 300 years, when Kenneth became King of all Scotland, he had the Stone placed in the Monastery, which became known as the Monastery of Scone, obviously because of the Stone of Sh-Ko-N or Scone.

Johnston, in "Coronation of a King" says, "In Scotland, the Kings of old were inducted on the Sacred Stone of Scone, which used to stand before the Cross in the eastern division of the chapel. The Sovereign-elect was first invested with the sword,

the crown placed on his head, and the scepter delivered into his hand. He then assumed the Royal mantle, after which the nobles of the realm come in due order, to do homage to him: kneeling before him, they threw their robes beneath his feet in token of their submission. An ancient Bard of Patriarchal appearance was then introduced...saluting the newly installed King (he) would begin a long recitation, in his native language, of the genealogy of all the Scottish Kings and their famous exploits."

O'Connor in his "*Dissertations on the History of Ireland*" states, "This Stone was religiously preserved at Scone, the Royal seat of the Pictish and afterwards Scottish kings, until Edward I in the year 1300, who overran Scotland, forced it away and placed it in the Royal Chair at Westminster."

Thus it is known as St. Edward's Chair, and is "the oldest piece of English furniture still being used for the purpose for which it was originally intended." And there in Westminster it has remained, jealously guarded ever since. (Recently it has been returned to Scotland.)

Another prophetic ode attached to this relic of Antiquity goes like this:

"If fates go aright, where're this Stone is found

The Scots shall monarchs of that realm be crowned." There are several versions of this ode, but they are all centered around the same thought: that wherever the Stone of Destiny would be taken, a Scottish King would be ruler of that country. This very thing did happen in 1603, when James VI of Scotland became King of England also. It was this prophecy which helped to reconcile the Scottish people to their loss of the Stone.

In most countries a coronation is a civil ceremony, but not so in Britain where it takes place in Westminster Abbey. The English King is anointed and the Archbishop of Canterbury says, "Be thou anointed with Holy oil as Kings, Priests and Prophets were anointed." Then the Anthem is sung, "Zadok the Priest and Nathan the Prophet anointed Solomon King." Then the King receives the regal vestments, spurs, sword, orb, ring and scepter. The Archbishop of Canterbury places the crown on his head, and the people acclaim him exactly as the children of Israel acclaimed their Kings in ages past (See II Kings 11:12-14.) Then the King is presented with a Bible as the Archbishop says, "Our gracious King, we present you with a Book, the most valuable thing this world affords, here is wisdom; this is the Royal Law."

We have presented biblical and historical (both ancient and modern) evidence concerning the Stone of Scone, and now we also wish to present some geological evidence to complete the picture. It is worthy of note that the science of geology testifies beyond a question of doubt, that the dull reddish or purplish formation of this coronation Stone cannot be found in Tam or Iona. But the reddish sandstone formation of this relic is similar in nature to the stones found in the region of Bethel in Palestine.

The author hopes that this study will provoke a more intensive study of the word of Yahweh and lead to greater knowledge of the scriptural truths which are necessary to prepare the people for the return of our Saviour, Yahshua the Messiah.