

# The Tribes of Simeon and Levi

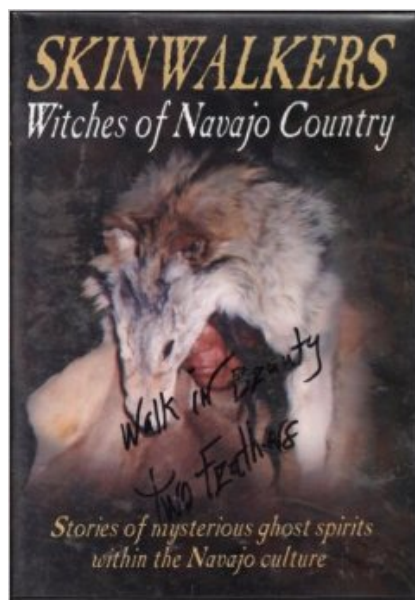
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Genesis 49:1: *“And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.”*

**J**acob is advising his 2nd and 3rd born sons of latter day prophesies and judgments as it pertained to themselves and their respective tribes.

Genesis 49:5: *“Simeon and Levi are brethren; instruments of cruelty are in their habitations.”*

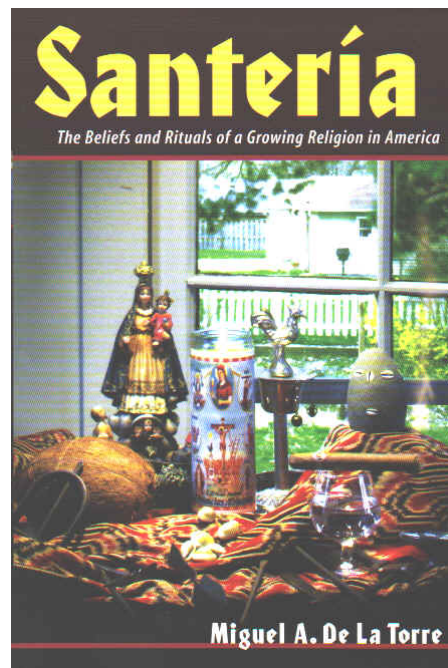
Being the 2nd and 3rd born sons Simeon and Levi developed a close relationship with each other. Together both made willful and unrighteous actions which could have cost the existence of our nation. Many Israelite congregations proclaim that the true nationality of the Levites and Simeonites are people of Haitian and Dominican descent. Many Israelite teachings proclaim that these “instruments of cruelty” are relative to the practice of voodoo and witchcraft by the Haitian people. The problem with this doctrine is the fact that numerous descendants of Israel practiced witchcraft and various forms of evil. Dominicans, Puerto Ricans and other Hispanics practice La Brujeria or “witchcraft” and various Native American tribes all have Shamans or “priests” that utilize idolatry and hallucinogens to conjure up visions and perform rituals. Usage of Totem poles, amulets, masks, animal bones and paints all are part of the idolatrous ways of the Native American culture. Navajo’s even have the mythical legend of the “skin walkers,” who they believed were those with the power to shape shift into different forms, mostly animals.



Or how about Dia de los muertos or “day of the dead” in Mexico and various other Latin cultures in which they involve idols (skeleton bones and masks) to pray for dead family and friends.



Even in the scriptures witchcraft and sorceries was nothing new to Israel observe Acts 8:9-11: *“[9] But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: [10] To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.[11] And to him they had regard, because that of long time he had bewitched them with sorceries.”* Simon was an Israelite who utilized sorcery and illusions to trick the people into a position of power, which only means that obviously the Israelites there in Samaria were believers of witchcraft and sorcery! These “instruments of cruelty” that the scriptures speak of have nothing to do with “voodoo”, but rather the unrighteous actions of these brothers.



Romans 6:12-13: “[12] *Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.*[13] *Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*”

When the scriptures mention such “instruments,” it’s speaking of righteous or unrighteous actions drawn off the willful nature of the flesh. Simeon and Levi willfully carried out a mass slaughter of the men of Shechem without the advice of their father. This action was out of order. These fleshly instruments of willfulness highly upset Jacob.

Genesis 34:24-31: “*And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city. [25] And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. [26] And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. [27] The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. [28] They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, [29] And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house. [30] And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. [31] And they said, Should he deal with our sister as with an harlot?”*

Simeon and Levi took vengeance for the raping of their sister Dinah by the King of Shechem. They utilized deceit by proclaiming to make a covenant with the men of Shechem and told them that we would intermarry with them so long as the men were circumcised. As the men of Shechem lay in pain from their circumcisions, the brothers surprised them and slaughtered them. This was a “cruel” punishment handed to the men of Shechem. Though the brothers may have felt their actions were justified, they hadn’t considered the consequences which their father revealed to them. Being the smallest of nations and surrounded by our enemies, it would have been easy for them to combine forces and destroy the house of Jacob.

Let’s observe a few scriptures which help us understand as to why Jacob was so upset with his sons’ actions.

1 Corinthians 14:40: “*Let all things be done decently and in order.*”

Ecclesiasticus 37:16: “*Let reason go before every enterprize, and counsel before every action.*”

Proverbs 20:18: *“Every purpose is established by counsel: and with good advice make war.”*

Wise decisions must be made in all facets of life. Order is to be kept and the keeping of the commandments. Their failure to “honor thy Father and Mother” (Exodus 20:12), could have been traumatic for Israel.

Ecclesiasticus 8:15: *“Travel not by the way with a bold fellow, lest he become grievous unto thee: for he will do according to his own will, and thou shalt perish with him through his folly.”*

Genesis 34:25: *“And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, **and came upon the city boldly, and slew all the males.**”*

The Most High warns us that death could be the result when following one too bold in their actions and words.

Psalms 44:13: *“Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.”*

This is what Jacob was afraid of. He knew the dangers of the heathen nations around them and the potential for revenge.

Genesis 49:6: *“O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.”*

Jacob prayed for the mercy of the Most High for the preservation of his sons and their future tribes. The secret that Jacob was referring to was their sins.

Psalms 19:12: *“Who can understand his errors? cleanse thou me from secret faults.”*

David prayed for the cleansing of the Most High by being obedient to the laws. The secret faults were his sins and transgressions. Jacob prayed that the sins of Levi and Simeon be not judged to their destruction. Jacob prayed and understood that an honorable decision would be not to allow the brothers to be united. Due to the fact that their united actions caused self-willed destruction and broke a covenant agreement with the men of Shechem.

Ephesians 4:26: *“Be ye angry, and sin not: let not the sun go down upon your wrath:”*

The wisest principle the brothers should have abided by was not to let their anger cause them to transgress.

Proverbs 14:29” *“He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly.”*

Proverbs 19:11: *“The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.”*

James 1:19-20: *“Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: [20] For the wrath of man worketh not the righteousness of God.”*

Proverbs 15:18: *“A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.”*

Genesis 49:7: *“Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.”*

As we can see through the previous scriptures uncontrollable rage and anger can be devastating and dangerous to one’s soul. A later day judgment and prophecy was that the brothers would not be united and would be scattered in Israel. In particular the Tribe of Levi would be impacted by being scattered in Israel.

II Chronicles 11:13-14: *“[13] And the priests and the Levites that were in all Israel resorted to him out of all their coasts.[14] For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:”*

The Tribe of Levi would not receive a particular portion of land as an inheritance. As the tribe who carried the duty of priesthood, they were required to be stationed and supported within all of the other tribes’ land inheritances.

Joshua 13:33: *“But unto the tribe of Levi Moses gave not any inheritance: the LORD God of Israel was their inheritance, as he said unto them.”*



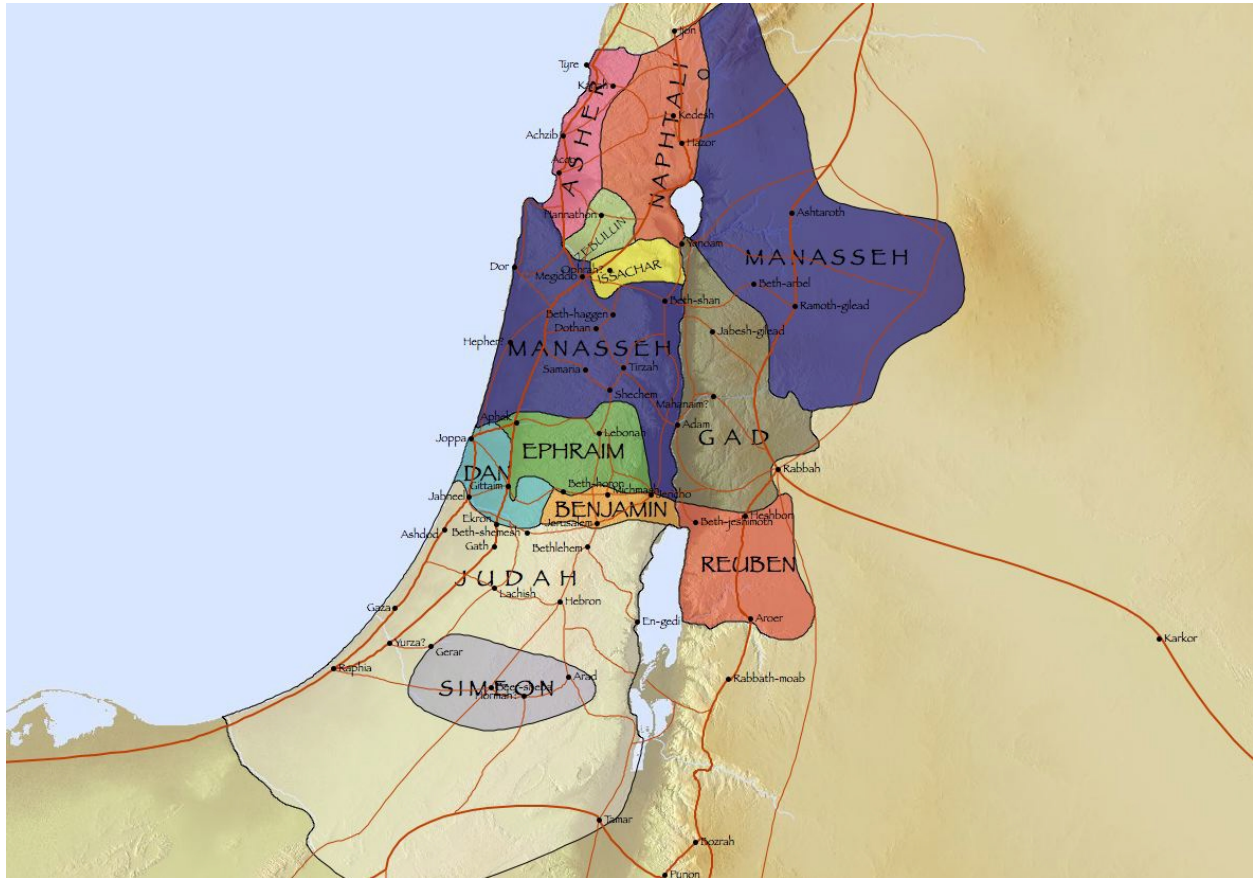
The black dots indicate the particular provinces and “suburbs” that the priests of Levi were stationed at.(Josh 21:41)

Joshua 14:1-5: “[1] And these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them. [2] By lot was their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and for the half tribe. [3] For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them. [4] For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance. [5] As the LORD commanded Moses, so the children of Israel did, and they divided the land.”

Joshua 19:1, 9: “[1] And the second lot came forth to Simeon, even for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah. [9] out of the portion of the children of Judah was the inheritance of the

*children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.”*

The tribe of Simeon also was scattered and had to share their inheritance with Judah.



Deuteronomy 33:8-11: “[8] And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; [9] Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant. [10] They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar. [11] Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.”

Taking upon themselves the heritage of Moses who was a Levite (Exodus 2:1-2, 9; Exodus 6:16-20). Who was the lawbearer and sat in the seat of wisdom and judgment.

Exodus 28:20: “*And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.*”

Leviticus 8:1-8: “[1] *And the LORD spake unto Moses, saying, [2] Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; [3] And gather thou all the congregation together unto the door of the tabernacle of the congregation. [4] And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. [5] And Moses said unto the congregation, This is the thing which the LORD commanded to be done. [6] And Moses brought Aaron and his sons, and washed them with water. [7] And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. [8] **And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.**”*

Numbers 27:21: “**And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.**”

The Urim and the Thummim were part of the garments of the sons of Aaron. The Urim and Thummim served as somewhat of a mystical means of communication with the sons of Aaron and YHWH. The Priests would receive counsel from the Most High as it pertained to judgment. The breastplate was designed to contain 12 stones each representing a tribe of Israel (I Kings 18:31). The Spirit of The Most High would illuminate the stones as a means of communication between The Most High and the Priests, this is the Urim or “lights” aspect of the communication. The Thummim means perfection which eludes to the judgment and counsel of The Most High (Psalms 18:30). Saul due to his wickedness experienced being cut off from the Most High and he refused to communicate to the Priests on behalf of Saul (1 Sam 28:6)

**“[6] Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children:”**

Moses was speaking of the sacrifices made in order for him to serve his purpose as lawgiver and overseer of the Nation of Israel (Mark 10:29;, Matthew 10:39).

Exodus 17:5-7: “[5] *And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God: [6] And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her. [7] And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent.*”



Moses had to sacrifice his family life in order to serve the Most High, a particular sacrifice that the Levite Priests all would have to make.

Deuteronomy 33:8: “...**whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah.**”

Specific incidents were done to prove the patience and trials of Moses one being him through the power of The Most High providing water for Israel at Meribah.

Exodus 17:5-7: “[5] *And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. [6] Behold, I will stand before thee there 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. [7] And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?*”

The Tribe of Levi had to be consecrated and separated from his brethren being that they held a high office and responsibility with the Most High.

Leviticus 6:7: “*And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.*”

Bearing the burden of having to make sacrifices of atonement for Israel was vital to our ceremonial aspect of worship. The Priest had to be blameless and righteous in order to perform a work such as this.

Deuteronomy 33:11: “*Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.*”

The Tribe of Levi's substance was the support of the other tribes through their Tithes and offerings.

Numbers 18:24-26: “[24] *But the tithes of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance. [25] And the LORD spake unto Moses, saying, [26] Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, even a tenth part of the tithe.*”

Due to the fact that the Priest had no inheritance, they relied on Israel to sustain them (Nehemiah 10:37-38; Nehemiah 1:5). Even during times of oppression and war the Maccabees who were of the tribe of Levi (1 Maccabees 2:1-5) obtained wealth and substance from the spoils of the Greeks (1 Maccabees Chps. 5 and 7; 1 Maccabees 10:84-87). After reading and studying these precepts of understanding it should be clear that the Levites cannot be those of Haitian descent nor could the Dominicans be the children of Simeon. Slavery's diaspora and the scriptures tell us that three tribes predominately were transferred to the America's as cargo. The tribes of Judah, Benjamin and Levi are all of dark complexion as the scriptures pronounced. That being the case, you have dark skin Dominicans right on the other side of the Island of Hispanola. Based on physical description, what makes these dark skinned Dominicans not Levites also? Clearly, we can't be naïve and think that there was that detailed of a separation of tribes on this Island. Another reason why the Levites can't just simply be determined as the Haitians is because the scriptures tell us that the lineage of priests must be traced and found in the register of genealogy, otherwise a person would be considered polluted (Ezra 2:62).