

ANGLO-ISRAELISM: 101

Its Pernicious Nature Fully Exposed.

BY

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“God forbid that I should glory, save in the cross of our Lord Jesus Christ.”—ST. PAUL.

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Anglo-Israelism: its Pernicious Nature.

THE theory that the British nation is identical with the *Lost Ten Tribes of Israel* is, we believe, the invention of Mr. Edward Hine. This gentleman has published several pamphlets in support of his views, and is also the Editor of two Magazines, entitled respectively *Life from the Dead* and *Leading the Nation to Glory*. In the preface to the principal pamphlet of the series, *The Forty-seven Identifications*, Mr. Hine informs us:—"I found myself in possession of light I had received in boyhood, which had taken so firm a hold upon my mind as to be always present with me, and *under the influence of which I invariably read the Word of God.*" This is a most important admission, as we shall see. Mr. Hine proceeds:—"The matter grew upon me, until, in the course of years, I clearly saw that the Identity of the Lost Ten Tribes of Israel was the one grand essential of the age." Such is the history of the theory. Its "pernicious" nature may not, at first sight, be apparent. But

when we come to examine the "Five Hundred Scripture Proofs" upon which the so-called "Identifications" are based, we are compelled to the conclusion that the theory virtually overthrows the entire Gospel scheme as displayed in the New Testament Scriptures. After a thorough investigation of the theory as presented in Mr. Hine's publications, we are convinced that it is not merely "pernicious," but one of the most deadly heresies that ever infected the Christian Church.

Before proceeding to discuss Mr. Hine's "Proofs," it will be well to obtain an accurate list (1) of the *Twelve Tribes*; (2) of the *Ten Tribes* comprising the kingdom of Israel; and (3) of the *Two Tribes* comprising the kingdom of Judah. And here we would remark, in the first place, that *there were twelve tribes without the tribe of Levi*. This is clear from Numbers i. 44-47:—"These are those that were numbered, which Moses and Aaron numbered, and the princes of Israel, being *twelve men*: each one was for the house of his fathers. But the Levites, after the tribe of their fathers, were not numbered among them." All the firstborn of the Israelites were hallowed unto the Lord (Num. iii. 11-13), but the whole of the tribe of Levi was taken, "instead of all the firstborn," and consecrated to the service of the Tabernacle. It is to this St. Paul alludes (Heb. xii. 23), "Ye are come to the general assembly and *church of the firstborn*, which are enrolled in heaven;" for under the "new and better covenant" all true believers are made kings and priests unto God.

We will now take three important periods in the history of Israel, namely, (1) The March through the Wilderness; (2) The

Conquest and Partition of the Land of Canaan under Joshua ; and (3) The Accession of David, the great type and progenitor of Messiah, to the Throne of all Israel.

(1) See Numbers ii. 1-34 ; x. 11-28. The whole host of Israel was divided into four camps, three tribes in each camp. "*In the first place* went the standard of the camp of the children of *Judah* ;" and this camp comprised the three tribes of Judah, Issachar, and Zebulun. The second camp comprised Reuben, Simeon, and Gad. Then followed the Tabernacle with the Levites. The third camp comprised Ephraim, Benjamin, and Manasseh. The fourth camp comprised Dan, Asher, and Naphtali,—“These shall go hindmost, with their standards.” Here compare Ps. lxxx. 2,—“Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us.” These three tribes immediately following the Ark of the Covenant in the order of march. The names of the Twelve Tribes are here plainly indicated, and the pre-eminence of Judah is also clearly exhibited.

(2) See Joshua xviii. 2 :—“And there remained among the children of Israel *seven tribes*, which had not yet received their inheritance.” From the following verses we see that these *seven tribes* were Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan. The other *five tribes* had previously received their portions. Reuben, Gad, and half of Manasseh were settled east of Jordan, the remaining half of Manasseh being settled west of the river. It is worthy of remark that the tribes located east of Jordan were among the first to be displaced and carried into exile. This accounts for *ten tribes*.

Only *two* tribes remain, and these two tribes are JUDAH and EPHRAIM. These two tribes subsequently designated the two kingdoms, while the former (Judah) eventually gave the name to the entire nation. Two whole chapters are taken up with the details of the portion of Judah, clearly setting forth the pre-eminence of that tribe.

Mr. Hine says:—"Ephraim is not a tribe, otherwise there would be fourteen tribes of Israel, which could not be." This is a specimen of his special pleading.

(3) See 1 Chron. xi. 1:—"Then all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh." A list of those who came is given in xii. 23-40. On this occasion even the Levites appeared in a military character; the whole ceremony being *typical* of the recognition of the *Divine King* by all nations, Jews and Gentiles. The names of the tribes are the same as those already given in 1 and 2.

The mention of Hebron reminds us that this city was the inheritance of Caleb. Twelve spies were sent to search the land, one from each of the Twelve Tribes. Their names are given in Num. xiii. 1-16. "All those men were heads of the children of Israel." Here again Ephraim and Manasseh are two of the twelve, but it is worthy of note that *Manasseh* is in this place mentioned as the tribe of *Joseph*. No spy was sent from the tribe of Levi. A special blessing was pronounced upon Caleb, the representative of the tribe of *Judah*,—"But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his

seed shall possess it." And so it came to pass that the only portion of the Promised Land *really owned* by Abraham, where Abraham, Isaac, and Jacob sojourned, where Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, were buried, "became the inheritance of Caleb unto this day, because that he wholly followed the Lord God of Israel." And it was at Hebron that David reigned for seven years over Judah, and here too, as we have seen, he was anointed king over all Israel.

Here we may remark that the *two rights* of primogeniture—the *sovereignty* and a *double portion* of inheritance—which Reuben, "the firstborn of Israel," had by his misconduct forfeited, were divided between *Judah* and *Joseph*, the *sovereignty* being conferred on the former, and the *double portion* on the latter. See Gen. xlviii. 5. Ephraim and Manasseh thus became heads of tribes. See also Gen. xlix. 8:—"Judah, thy father's children shall bow down before thee. The sceptre shall not depart from Judah, until Shiloh come." Compare 1 Chron. v. 1, 2:—"Reuben was the firstborn; but forasmuch as he defiled his father's bed, his birthright was given *unto the sons of Joseph* (Ephraim and Manasseh): and the genealogy is not to be reckoned after the birthright; for Judah prevailed above his brethren, and of him came the chief ruler." This is a passage of the very first importance, and its true meaning is apt to be overlooked. The genealogy of *Messiah* (of whom David was at once the type and ancestor) was not to be reckoned after the *birthright* (which was Joseph's), but *in the line of Judah*. Compare Micah v. 2; Heb. vii. 14. "It is manifest that our Lord sprang out of Judah."

It is now perfectly clear (1) that there were twelve tribes without the tribe of Levi ; and (2) that *Ephraim* and *Manasseh* were two of the twelve. Mr. Hine's eighteenth "Identification" is thus completely overthrown, and with it collapses the theory that the people of the United States are identical with the tribe of *Manasseh*. Mr. Hine's observations under this head are so utterly irrational that we can hardly conceive any sane man giving utterance to them. The very same arguments might be employed with equal propriety with reference to Portugal and Brazil. Thus :—

Israel must have a nation from her, but independent of her ; Portugal had a mighty empire formerly in union with her, but now independent. Therefore the Empire of Brazil is identical with the tribe of *Manasseh* !

Many of the "Identifications" are quite as absurd as this, as for instance, "The promise is distinctly given to Israel (Abraham?) that *in Isaac shall thy seed be called* (Gen. xxi. 12); therefore we boldly declare that the *Identity* conclusively proves the truth of Scripture, and that we Saxons inherit this very name of Saxons from Isaac. It is entirely in accordance with the old usage of cutting off the prefix and adding an affix ; so that, being identical with lost Israel, we fulfil Scripture by our Saxon name, which is a standing testimony that our seed has been called in Isaac. This was to be Israel's lot ; it is only ours ; *ergo*, we must be Israel."!!! Mr. Hine is evidently in blissful ignorance that there is a kingdom of Saxony whose inhabitants are called Saxons, that there is another Saxony in Prussia, and that several of the minor German States partake of

the same name. But, apart from this, what a shameless perversion of Scripture is here displayed ! The true explanation of the passage is obvious to a child. The contrast is between *Ishmael* and *Isaac*. The promises were to be fulfilled in the line of *Isaac*, and not in the line of *Ishmael*. There is afterwards the same contrast between *Esau* and *Jacob*,—"The elder shall serve the younger." So again in the case of Reuben, whose birthright was conferred on Joseph, but the *genealogy* was in the line of *Judah*. See Luke i. 31-34. "*David*, which was the son of Jesse, which was the son of Obed, which was the son of Boaz, which was the son of Phares, which was the son of *Judah* (not Reuben, or Joseph), which was the son of *Jacob* (not Esau), which was the son of Isaac (not Ishmael), which was the son of *Abraham*." Under the Old Dispensation, as well as under the New, the covenant was of *grace*. Compare 2 Tim. i. 9 :—"Who hath saved us, and called us with an holy calling, not according to our works, but *according to His own purpose and grace*, which was given us in Christ before the world began."

The true explanation of Gen. xxi. 12 is also given by St. Paul in the elaborate argument which we find presented in the ninth chapter of the Epistle to the Romans. This single chapter of the New Testament Scriptures is in itself sufficient to shiver Mr. Hine's theory to atoms. "For they are not all Israel which are of Israel ; neither, because they are the seed of Abraham, are they all children ; but, *in Isaac shall thy seed be called* : that is, they which are the children of the flesh, these are not the children of God ; but the children of the promise are counted for

the seed. For this is the word of promise, 'At this time will I come, and Sarah shall have a son.' And not only this, but when Rebecca also had conceived by one, even by our father Isaac (for the children being not yet born, neither having done any good or evil, *that the purpose of God according to election might stand*, not of works, but of him that calleth) it was said unto her, 'The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.'" . . . "That He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, *even us whom He hath called, not of the Jews only, but also of the Gentiles*. As He saith also in Hosca, 'I will call them my people, which were not my people; and her beloved, which was not beloved: and it shall come to pass that in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God.'"

With the whole of this passage compare Rom. xi. 5, 7, 25 :—
 "Even so at this present time also *there is a remnant according to the election of grace*. What then? Israel hath not obtained that which he seeketh for; *but the election hath obtained it*, and the rest were blinded. For I would not, brethren, that ye should be ignorant of this mystery, that blindness in part is happened unto Israel, until the fulness of the Gentiles be come in."

Now will it be credited that Mr. Hine explains this passage (Rom. xi. 25) to mean that *Israel has lost her identity* (Ident. 4), and *is called by another name* (Ident. 10)? That is, we (the British nation) do not *see* that we are Israel.!!! It is almost impossible to conduct a sober argument with a person who

travesties Scripture in this way. The true explanation is given in 2 Corinthians iii. 14-16:—"But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even to this day, when Moses is read, *the veil is upon their heart*. Nevertheless when it (their heart) shall turn to the Lord, the veil shall be taken away." Compare 2 Corinthians iv. 4:—"The god of this world hath *blinded the minds of them which believe not*, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." The *unbelieving Jews could not see Christ* in the Old Testament Scriptures. *Some*, however (*a remnant*), *did believe*, and "*turned unto the Lord*" (Acts xi. 21). And *all true believers*, whether Jews or Gentiles, not in one nation only, but in every nation under heaven, "*all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*"

We have thus refuted Mr. Hine out of his own mouth, and the "Indentifications" are already fast disappearing. It will now be necessary to retrace our steps a little, and complete our inquiry as to the composition of the respective kingdoms of Judah and Israel. Mr. Hine admits that the kingdom of *Judah* comprised the two tribes of *Judah* and *Benjamin* (see 2 Chron. xi. 12, and Josephus, Ant. viii., c. viii., 3), and as we have previously shown that Ephraim and Manasseh were *two* of the *twelve* tribes, they must of course be reckoned as *two* of the *ten* tribes which followed Jeroboam. Four tribes are thus accounted for, and the remaining eight were included in the

kingdom of Israel. A very short period, however, sufficed to bring about a considerable change in the constitution of the rival kingdoms. See 2 Chron. xi. 13-17:—"And the priests and the Levites that were in all Israel resorted to him out of all their coasts. And after them *out of all the tribes of Israel* such as set their hearts to seek the Lord came to Jerusalem, to sacrifice unto the Lord God of their fathers." The revolt of the Ten Tribes was no mere rebellion against their lawful sovereign; it was a national apostacy. "To effect his political object, Jeroboam not only violated the *second commandment*, but proceeded to set aside the Divine institutions with respect to the *place*, the *ministers*, the *times* and the *manner* of worship. He hereby not only repudiated the *Theocracy*, and cut off his kingdom from God's special protection and favour, but brought both himself and his subjects under the curse of the Divine law. The Ten Tribes, from this time to the subversion of the kingdom, were a nation of idolaters; although a few individuals, amidst great discouragement, adhered to the service of Jehovah, and His prophets were feared even by the worst of their kings."—*Rel. Tr. Soc. Par. Bible*. At various subsequent periods, especially in the reigns of Asa and Hezekiah, large numbers of pious Israelites, out of every tribe, flocked to Jerusalem, and shared the future fortunes of Judah and Benjamin. Nor must we omit the terrible disaster which befell Jeroboam in the reign of Abijah. As Josephus remarks, "Such a slaughter was now made of Jeroboam's army as is never recorded in any other war, whether it were of the Greeks or of the Barbarians, five hundred thousand of them being slain."

The "Epistle to the Nation," prefixed to Mr. Hine's pamphlet, among other extraordinary statements, informs us that "the disciples were Israelites" (*i.e., not Jews*), "of the tribe of *Benjamin*; that one tribe that was purposely left behind to be *a light in Jerusalem* in the days of Christ" (1 Kings xi. 36). This statement is repeated over and over again, so that it would appear to be, as it were, the starting point of the theory. We need hardly say that the passage referred to will not bear the interpretation which Mr. Hine puts upon it:—"And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there." Now it must be evident to everyone that the *one tribe* referred to was the tribe of *Judah*. But it was neither *Benjamin* nor *Judah* that was to be *a light* in Jerusalem, but *Rehoboam himself*. Compare 2 Sam. xxi. 17 :—"Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not *the light of Israel*." The "*light of Israel*" was *David*. See also 2 Chron. xxi. 7:—"Howbeit the Lord would not destroy *the house of David*, because of the covenant He had made with David, and as He promised to give *a light* to him and to his sons for ever." The complete fulfilment of the prediction was realized in the person of *Jesus Christ*, "*the true Light* which lighteth every man that cometh into the world," and of whom it was declared that "the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." (Compare St. John xii. 35, 36.) The prelude to the *Old Testament* revelation is in perfect

harmony with the prelude to the *New*:—"And God said, Let there be light: and there was light." "And the Word was made flesh, and dwelt among us, and we beheld His glory."

If Mr. Hine's explanations of Scripture are startling, those of his disciples are no less so. Thus, for instance, in *Life from the Dead* (vol. ii., page 377) we are invited to "turn to Ezekiel xvii. 22-24, and read God's declaration of taking off the highest branch (the regal) of the high cedar of Judah, a *tender twig* from amongst the young twigs, and that He would plant it on the dead tree of Israel. Next, turn to Jeremiah xxxiii. 15-26, and see what God says about the seed of David never failing to be rulers and kings before Him, and over His nation Israel for ever. In the pages of this journal (*Life from the Dead*) we have had it shown to us how Jeremiah and Baruch, together with the tender twig of the highest branch of the high cedar of Judah, a *beautiful daughter of King Hezekiah*, are believed to have arrived in Ireland."!!!

If this is not blasphemy, it is something very like it. Let us examine the latter passage first, Jer. xxxiii. 15-26:—"In those days will I cause the Branch of righteousness to grow up unto David; and He shall execute judgment and righteousness in the land." . . . "As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David my servant, and the LEVITES that minister unto me." Now the "Branch" is *Christ*, as is evident from a comparison of Jer. xxiii. 5 and Isa. xi. 1:—"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment

and justice in the earth." . . . "And there shall come forth a rod out of the stem (*the decayed stock*) of Jesse, and a Branch shall grow out of his roots." And by the "*seed of David*" and the "*Levites*" are signified *all true believers in Christ*, who are described in the New Testament as "kings and priests." See 1 Peter ii. 5, and Rev. i. 6. The "two families" (verse 24) are *Judah* and *Levi*, the *royal* and the *sacerdotal* tribes, as typical of the members of the Christian Church—Christ's kingdom. Now let us (as we are requested) turn to Ezek. xvii. 22-24:—"I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent, in the mountain of the height of Israel will I plant it."

The whole chapter is a "riddle," or "parable."

The "great eagle" is the king of Babylon, who carries away the topmost twig (Jehoiachin), and plants in his place a "seed" (Zedekiah), which becomes a "vine." The second "eagle" is the King of Egypt, towards whom the vine stretches out its roots and branches. For this the vine is plucked up and destroyed. The cedar itself is now supposed to be "dry" and withered, but nevertheless a "tender twig" is to be taken from it, and planted, which is to become a vast tree. This evidently refers to Christ, at whose birth the house of David was reduced to "low estate." Compare Isa. liii. 2:—"For he shall grow up before him *as a tender plant*, and as a *root out of a dry ground*." The latter part of the "parable" is well illustrated by a comparison with Matt. xiii. 32 and Acts xv. 13-17. And a beautiful commentary on the whole passage is supplied in St. John i.

45-49 :—" Philip findeth Nathanael, and saith unto him, We have found Him of whom Moses and the prophets did write, *Jesus of Nazareth*. And Nathanael said unto him, *Can there any good thing come out of Nazareth?* Philip saith unto him, Come and see." But no sooner was the future Apostle brought into the presence of Christ than he was convinced of the truth of what Philip had told him, and gave utterance to the noble confession, "*Rabbi, Thou art the Son of God; Thou art the King of Israel.*"

Thus we see that the "blindness" spoken of in Rom. xi. 25 has happened to Mr. Hine himself, and his disciples. "A veil is upon their hearts." It is precisely this inability to perceive Christ and Christ's kingdom in the Old Testament Scriptures that is the parent of their most serious errors. "In David and his kingdom," it has been observed, "the Old Testament dispensation reached its culminating point. The seed which had been sown by Moses had become a great tree, with its leaves and blossoms; but next we are to look for fruit—and that fruit is Christ." Mr. Hine's theory is virtually a denial of the Messiahship of Christ, as also it is a virtual denial of the calling of the Gentiles. Christ's kingdom, unlike David's, comprehends Gentiles as well as Jews. So, as might be expected, the term *Israel* is frequently applied in the New Testament to the members of Christ's kingdom, both Jews and Gentiles. See Gal. vi. 16. Even in Rom. xi. 26, "all Israel" is equivalent to "all the elect people of God," whether Jews or Gentiles. That the Gentiles should be "fellow heirs" was a truth which even the Apostles themselves were very slow to learn. "It needed a

miraculous vision to teach St. Peter what the aged Simeon plainly declared." This is the "mystery" which St. Paul (the Apostle of the Gentiles) declares was made known to him by special revelation. "That the Gentiles should be fellow heirs, and of the same body, and partakers of his promises in Christ by the Gospel" (Eph. iii. 6). And again, "Wherefore remember, that ye being in time past Gentiles in the flesh, at that time ye were without Christ, being *aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ. For He is our peace, WHO HATH MADE BOTH (Jews and Gentiles) ONE, and hath broken down the middle wall of partition between us. For through Him we both (Jews and Gentiles) have access by one Spirit unto the Father*" (Eph. ii. 11-18). And again, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; *for ye are all one in Christ Jesus.* And if ye be Christ's, *then are ye Abraham's seed, and heirs according to promise*" (Gal. iii. 28, 29). Compare 1 Cor. xii. 12, 13:—"For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. *For in one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been made to drink into one Spirit.*" This is the true "Communion of Saints." The Church is Christ's body, and all true believers are united to Christ ("the head of the body," Col. i. 18), and to each other, in a holy mystical union, of which the two Sacraments are

the sign and seal. "The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ? *For we being many are ONE BREAD, and ONE BODY; for we are all partakers of that one bread.* Behold *Israel after the flesh*: are not they which eat of the sacrifices partakers of the altar?" (1 Cor. x. 16-18.)

But it is time to return to Mr. Hine's "Identifications." Many of these display such a profound ignorance of the meaning of the plainest passages in the New Testament, as well as in the Old, as to carry their own refutation on their very face. Thus, for instance, the first and thirty-seventh Identifications literally teem with the wildest and most absurd statements. Indeed if Mr. Hine's object had been to bring the Bible into discredit, he could not have adopted a better method to accomplish his purpose. As a specimen, what do our readers think of the following? "That the Ten Tribes remained in the region of Media even in the days of Christ, we may be quite sure, because when He commanded them, 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel' (Matt. x. 5), they went into the very neighbourhood of Media, and thence to Pamphylia, Galatia, Cappadocia, Bithynia, Illyricum, and by the region of the Euxine Sea. Why were they waiting in this locality (all these localities?) so long? *Because they were waiting for redemption from the Mosaic law.* Christ's grand mission was to redeem Israel. 'I am not sent but unto the lost sheep of the house of Israel.' Hence we are told at

Christ's birth He was 'a light to lighten the Gentiles,' but *what was a separate and far grander mission*, He was 'the glory of His people Israel.' Well might Anna, who belonged to one of the Ten Tribes, speak of Him to all that looked for redemption in Jerusalem, *i.e.*, to the tribe of Benjamin, the only tribe that had not been exiled." "It was Christ's great mission to redeem Israel, *as Cleopas said*, 'We trusted that it had been He which should have redeemed Israel.' Simeon, the devout man, was waiting for the consolation, *i.e.*, redemption, of Israel, Hence how beautifully comes out the injunction, 'Go not into the way of the Gentiles; but go rather to the lost sheep of the house of Israel.' The Bible would be utterly valueless if the Old Testament were contradicted by the New. It is not, there is a perfect harmony between the two; and it is most evident that the Old Testament supports the declarations of the New, *by speaking of lost Israel as being a Christian people during their exile*. Therefore Christ, talking to the *Jews*, said,—“The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits of righteousness’ — *i.e.*, Israel.” !!!

And again,—“The Ten Tribes were to come to a knowledge of the wicked deed of the Two Tribes. ‘Therefore let all the house of Israel (*i.e.*, the *Ten Tribes*) know assuredly, that God hath made that same Jesus, whom ye (*i.e.*, the *Jews*) have crucified, both Lord and Christ’ (Acts ii. 36). ‘My sheep (*i.e.*, the *Ten Tribes*) hear my voice, and I know them’ (John x. 26). So that Israel, the Ten Tribes, must be Christians under Christ. The Jews, or Judah, must be under the Mosaic law,

God having made one vessel unto honour, the other unto dishonour.” !!!

These statements are truly *appalling*. They cannot, by any stretch of charity, be called *arguments*. They are simply the ravings of a disordered imagination. The incorrect application of the term *Israel* to the *Ten Tribes* is especially to be observed, and upon this the whole “argument” is founded. It is true that the kingdom of the Ten Tribes is known in the Old Testament as the kingdom of Israel, and the kingdom of the Two Tribes as the kingdom of Judah, but this distinction was abrogated at the period of the Babylonish captivity. From that time forward all Israelites who adhered to the worship of the true God and the observance of the Mosaic law were called *Jews*. There can be no doubt that a considerable number of the descendants of the Ten Tribes returned to Palestine at the close of the Babylonish captivity, while many of the Jews who had obtained comfortable settlements in Chaldea preferred remaining there. That the tribe of Benjamin was carried into exile, and that its members were called *Jews*, is plain from the Book of Esther. “Now in Shushan the palace there was a certain *Jew*, whose name was Mordecai, the son of Jair, the son of Shimei, the son of *Kish*, a *Benjamite*; who had been carried away from Jerusalem with the Captivity, which had been carried away with Jeconiah, king of Judah” (Esther ii. 5, 6). “Wherefore Haman sought to destroy all the *Jews* that were throughout the whole (Persian) kingdom, *even the people of Mordecai*” (iii. 6). From the same book it appears that the Jews were, even at this period, scattered through all the provinces of the Persian

Empire. Subsequently, upon the conquest of Persia by Alexander, large numbers of Jews settled in Alexandria, where they were placed on an equality with the Greeks of that city. Ptolemy I. brought many thousands more into Egypt. Under the auspices of Ptolemy II., the Greek version of the Hebrew Scriptures (the *Septuagint*) was produced at Alexandria. Jews who spoke the Greek language were called *Hellenist*, or *Grecian*, Jews,—a term very frequently met with in the New Testament. At the time of Christ, Jews and Jewish synagogues were found in every considerable city of the Roman Empire. The way was thus prepared for the preaching of the Gospel.

“The disciples,” says Mr. Hine, “were Israelites (*not Jews*), of the tribe of Benjamin.” “Christ’s grand mission was to redeem the Ten Tribes.” “Simeon, the devout man, was waiting for the consolation, *i.e.*, redemption, of Israel.” Of course, in the Greek, *consolation* and *redemption* are totally different words. The allusion is to Isa. xl. 1:—“Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem.” The “Consolation” for which Simeon waited, was *Christ*; the “Salvation” which Simeon’s eyes saw, was *Christ*; the “Redemption” for which Anna looked, was *Christ*. “Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and *redemption*” (1 Cor. i. 30). Compare Heb. ix. 15. “Christ is the Mediator of the new covenant, that by means of death, for the redemption of the transgressions that were under the first covenant, they which are called (the elect—the true Israel) might receive the promise of eternal inheritance.”

Mr. Hine quotes, we presume as an "argument," Acts ii. 36:—"Therefore let all the house of Israel (*i.e.*, the *Ten Tribes*) know assuredly that God hath made that same Jesus, whom *ye* (*i.e.*, the Jews) have crucified, both Lord and Christ." It would only be charitable to suppose that Mr. Hine had never read the chapter from which this passage is taken. In v. 5 we read, "And there were dwelling at Jerusalem *Jews, devout men*" (like *Simeon*), "out of every nation under heaven;" v. 14, "But Peter, standing up with the eleven, lifted up his voice, and said unto them, "*Ye men of Judea*," or *Jews*, as the Greek word should have been rendered; v. 22, "*Ye men of Israel*, hear these words; Jesus of Nazareth, a man approved of God among you, *ye* have taken, and by wicked hands have crucified and slain;" v. 38, "Then Peter said unto them, Repent, and be baptized *every one of you* in the name of Jesus for the remission of sins; and *ye*"—*ye Jews, who crucified the Messiah*—"shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off (the Gentiles), *even as many as the Lord our God shall call.*"

The following chapter is even more emphatic. "And now, brethren; I wot that through ignorance ye did it, *as did also your rulers*. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. *Unto you first* God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." And "many of them which heard the word believed; and the number of the men was about five thousand."

It has been beautifully said, "The Church owes Paul to the prayer of Stephen." Surely we may also say the Church owes these five thousand saints to the prayer of Stephen's Lord, "*Father, forgive them ; they know not what they do.*"

Mr. Hine also refers to Luke i. 68, 69:—"Blessed be the Lord God of Israel, for He hath visited and redeemed His people." These are the words of Zacharias, the father of John the Baptist. Both Zacharias and his wife Elizabeth were of the tribe of *Levi*. "And they were both righteous before God" (like *Simeon*), "walking in all the commandments and ordinances of the Lord blameless." Now to assert that by "Israel" and "his people" are meant the *Ten Tribes*, and that Zacharias blessed God for a redemption and a salvation from which his own tribe were excluded, is an outrage upon common sense. One of the most eminent missionaries whose career is traced in the Acts of the Apostles was *Barnabas*, the companion of St. Paul in his first missionary journey. Barnabas was a *Levite* (Acts iv. 36). The seven deacons, of whom the martyr Stephen was one, were, as their names imply, *Hellenist Jews*, one of them being a *proselyte* of Antioch. Another eminent missionary was Apollos, who was a *Jew of Alexandria* (Acts xviii. 24). *Luke* and *Titus*, companions and fellow labourers of St. Paul, were *Gentiles*. Timothy's mother was a *Jewess*, but his father was a *Greek*. That St. Peter was a Jew is plain from Gal. ii. 14, and many other passages. But the greatest of all the Apostles, and the most successful missionary that the world has ever seen, was *St. Paul*. He himself tells us he was a *Jew*, of Tarsus, a city of Cilicia—a *Pharisee*—consenting to the death of Stephen, a

violent persecutor of the Church. And if he were not actually present at our Lord's trial and condemnation, he was assuredly there in spirit, approving of the deed. 'It is true he was of the tribe of Benjamin, but this is only another proof that the members of that tribe were called Jews. The *results* of the preaching of the first missionaries are concisely summed up in Acts xxi. 19, 20:—"And when Paul had saluted them, he declared what things God had wrought among the *Gentiles* by his ministry. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of *Jews* there are which believe."

Mr. Hine refers us also to John x. 26. It is inexpressibly painful to see the parable of the *Good Shepherd* so perverted. "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one flock and one Shepherd." The "other sheep" are the *Gentiles*, who were to be elected into the Church of Christ. Nay, they were elected already. Christ does not say, "*I shall have*," but, "*I have*." All *national* and *local* distinctions are henceforth abrogated. The Church of Christ is *catholic*, or *universal*. Jews and Gentiles—all true believers—are henceforth to form *one flock* under *one Shepherd*. "I believe in the Holy Catholic Church; the Communion of Saints."

But perhaps the most lamentable statement of all is that "Christ's grand mission was to redeem the Ten Tribes,"—which astounding assertion Mr. Hine "proves" by quoting Matt. xv. 24, "I am not sent but unto the lost sheep of the house of Israel." We have already shown that by the expression "lost

sheep of the house of Israel" are meant the *Jews*, to whom the Gospel message was to be first offered. Christ's *personal* mission was to the Jews. "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." "Ask of me, and I shall give thee the heathen (Gentiles) for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm ii. 8). This passage, too, Mr. Hine has perverted in the strangest manner:—"Israel (*i.e.*, the Ten Tribes) is God's inheritance," and the *Heathen Empire* (*India!*) is to be given to Christ for His inheritance, that is, for the Ten Tribes!!! Mr. Hine accordingly sees in the passage a plain prediction that the *British Nation* should in the lapse of ages come into possession of *India!* But alas for such a theory! the word *for* is not in the original. The words "*Gentiles*" and "*inheritance*" are, as grammarians say, in apposition. Our translators might have used the word *as*, though *for* is more in accordance with the English idiom. A precisely parallel passage occurs in Gen. xvii. 8,—"*I will give unto thee the land of Canaan for a possession.*" If it be asked *when* the Gentiles became Christ's inheritance, the preceding verse will enable us to reply. "*Thou art my Son; this day have I begotten thee.*" That is, I have *announced* thee as my only begotten Son. The Apostle Paul applies these words (Acts xiii. 33; Rom. i. 4), to

the *resurrection of Christ*; that being the time when his humiliation was terminated, and he was “declared to be the Son of God with power.” And so we find, after the resurrection of Christ, the prohibition was removed, and the Apostles were commanded to “make disciples of all nations,” and to “preach the Gospel to every creature.” “And ye shall be witnesses both in *Jerusalem*, and in *all Judea*, and in *Samaria*, and unto the uttermost part of the earth.”

It is perfectly clear, then, that by “the lost sheep of the house of Israel” are meant the *Jews living in Palestine at the time*. The prohibition, “Go not into the way of the *Gentiles*, and into any city of the *Samaritans* enter ye not,” was, as we have seen, cancelled after Christ’s resurrection, and the Gospel message was then to be offered to *all nations*. “And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last” (Luke xiii. 29; 30).

Mr. Hine’s theory is thus overthrown to its very foundations. It is therefore quite needless to attempt the refutation of all the other “Identifications,”—as, for instance, that we (the British people) are a “nation and a company of nations:” that we hold the “Gate of our Enemies;” the “Desolate Heritages;” that we are the “Chief of the Nations;” a “Christian People;” “Bury our Kings in Cathedrals;” and so forth. “One specimen will suffice,—“Israel’s location must be the Isles” (5th Ident.). “Scripturè,” says Mr. Hine, “can give no plainer testimony than that, wherever lost Israel are now, they must be an insular

people." In proof of which statement Mr. Hine quotes Isaiah xlii. 4:—"The *Isles* shall wait for His law." Now it so happens that the whole passage is cited in Matt. xii. 18-21, where it is applied to *Christ*, and the words quoted by Mr. Hine are explained by the Evangelist to mean, "In His name shall the *GENTILES* trust." Here is another notable instance of Mr. Hine refuting himself!

In conclusion, we pronounce Mr. Hine's theory to be "pernicious" because it is *antisciptural*. It is founded on an entire misapprehension of the meaning of Old Testament prophecy, and of the nature and object of the Jewish dispensation. That dispensation was *typical*, and therefore *transitory*. As David was a type of Christ, so the kingdom over which he presided was *typical* of the spiritual kingdom of Messiah. It must also be borne in mind that the kingdom of Israel under David was entirely and fundamentally different from any other earthly kingdom. The constitution established by Moses was a pure *theocracy*. The true King of Israel was *Jehovah*. The priests and Levites were His ministers; the Prophets were his ambassadors, commissioned to convey His instructions not only to the people, but to the king himself. The kingdom was thus emphatically the *kingdom of God*, and David was the *earthly viceroy* of the *invisible Sovereign*. Such a state of things never existed in any other nation; either in ancient or modern times. Mr. Hine has fallen into the very error which the Jews of old fell into, who looked for a *temporal deliverance* of their nation from the power of the Romans, and a restoration to *temporal power* and *glory*. In this error even the disciples shared. "We

trusted," said Cleopas, "that it had been He which should have redeemed Israel" (Luke xxiv. 21). To whom the risen Saviour administered the startling reproof, "O fools, and slow of heart to believe all that the prophets have spoken! And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself" (Luke xxiv. 25-27). "Then opened He their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and *that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem*" (Luke xxiv. 45-47).

In Christ and Christ's kingdom all the ancient prophecies were accomplished. The time had now come when the promise to Abraham was to be fulfilled—"In thy seed shall all the families of the earth be blessed." The kingdom of Christ was now established. "All power is given unto me in heaven and in earth" (Matt. xxviii. 18). Christ is the King, and is about to take His seat upon His everlasting throne. This He did at His *Ascension*. "Who being the brightness of His glory, and the express image of His person, when He had by Himself *purged our sins*, sat down on the right hand of the Majesty on high" (Heb. i. 3). Christ purged our sins when He offered Himself upon the cross. "Now is the judgment of this world: now shall the prince of this world be cast out" (St. John xii. 31). "The subjects of Satan's kingdom are condemned, and he himself 'cast out'—cast out of his kingdom and power. In the death of Christ is the great overcoming and spoiling of the 'strong

man armed' (Luke xi. 21). Now must the seed of the woman bruise the serpent's head. Henceforth not only is Satan robbed of his frightful power over the persons of men, but also of his power to hold captive their souls. *Man is redeemed, bought back from Satan's dominion, by the precious blood of the atonement.* Henceforth a limit is set upon his power."—*Walsham How.*

As the true *King* of Israel is *Christ*, so the true *kingdom* of Israel is the *Church*, that is, "the whole congregation of Christian people dispersed throughout the world." This is the *gospel*—the glad tidings—of the kingdom, which the *Twelve* and the *Seventy* were commissioned to proclaim. The blessings and privileges of God's kingdom were now to be offered freely to all mankind.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ; who gave Himself for us, that *He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works*" (Titus ii. 11-14).

"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all" (Col. iii. 11).

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of *the household of God*; and are built upon the foundations of the apostles and prophets"

(first preachers of the gospel), "Jesus Christ Himself being the chief corner stone ; in whom all the building fitly framed together groweth unto *an holy temple* in the Lord, in whom *ye also are builded together for an habitation of God through the Spirit*" (Eph. ii. 19-22).

"*Ye are the temple of the living God ; as God hath said, I will dwell in them, and walk in them ; and I will be their God, and they shall be MY PEOPLE. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing ; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty*" (2 Cor. vi. 16-18).

"Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light ; who *hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son : in whom we have REDEMPTION through His blood, even the FORGIVENESS OF SINS : who is the image of the invisible God, the firstborn of every creature. And He is the head of the body, THE CHURCH*" (Col. i. 12-18). Compare Acts xx. 25-28 :—"And now, behold, I know that ye all, among whom I have gone *preaching the kingdom of God*, shall see my face no more. Take heed therefore unto yourselves, and to *all the flock*, over which the Holy Ghost hath made you overseers, to *feed the CHURCH of God, WHICH HE HATH PURCHASED WITH HIS OWN BLOOD.*"

Such is the teaching of Holy Scripture, before which Mr. Hine's theory vanishes like an empty dream. And with this

teaching that of the Catholic (Universal) Church is in perfect unison:—

I believe in the Holy Catholic Church ;
The Communion of Saints ;
The Forgiveness of Sins ;
The Resurrection of the Body,
And the Life Everlasting.

And daily throughout the year does the “pealing organ” echo “to the full-voiced choir, in service high,” the sublime strains of that most magnificent of all hymns, *Te Deum Laudamus* :—

“The HOLY CHURCH *throughout all the world* doth acknowledge Thee !

“Thou art the KING OF GLORY, O Christ !

“When thou hadst overcome the sharpness of death, *Thou didst open the Kingdom of Heaven to all believers.*

“Thou sittest at the right hand of God, in the glory of the Father.

“We believe that Thou shalt come to be our Judge.

“We therefore pray Thee, help Thy servants, *whom Thou hast REDEEMED with Thy precious blood.*

“O Lord, save THY PEOPLE, and bless THINE HERITAGE.”

“No people,” says Mr. Hine, “can be considered the inheritance of the Lord but the nation of Israel ; and it is a miscon-

struing of Scripture to apply this term to the *Church*, or to any section of professing Christians." And thus, with his own hand, has Mr. Hine written the condemnation of his own theory!



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