

THE
HOUSE OF JOSEPH
IN ENGLAND

BY
A WATCHER



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PREFACE

THE object of substituting Joseph for Israel, as the title of the Ten Tribes, does not seem to be readily understood.

There are three reasons :

1st. It was very early used to distinguish the two Nations, by Shimei, when he went to meet David. (2 Sam. xix. 20.)

2nd. It is fatal to the habitual idea, that Judah, being of Israel, the whole two Nations can be merged in the modern title, Jews.

3rd. It proves that the many Prophecies (some forty or fifty passages), where Joseph and Ephraim represent the Ten Tribes of Israel, cannot relate to the Christian Religion ; for Christ could not come out of Joseph, or have anything to do with the Ten Tribes.

I have been accused of raising "questions" and "endless genealogies,"* which we are told to avoid. Is it quite a parallel case ?

1st. In those days Joseph was designedly hidden, and it was not God's will that he should be searched

* 1 Tim. i. 4.

for; whereas now He is revealing him, to himself and to the world.

2nd. What were the genealogies which the Ephesians and Cretians were likely to enquire about? Much more likely the deified ancestors of the Greeks and Romans than Joseph and Ephraim.

My attention has been called to another point which needs a reply. How are we to distinguish between the Anglo-Israel "craze," and all the other crazy heresies and schisms which have deluged the world for centuries?

I do not wonder it is a perplexing question to those who have not grasped the *idea* of the Promises fulfilled in England.

But in one point there is a marked difference, which helps us out of the difficulty. This is, that this Theory has worked its own way in the world, without Preachings, Meetings, or exciting and systematic proselytizing. Forty-five years ago John Wilson announced that Israel was in England, and for many years he published elaborate arguments to prove it. Twenty years ago the Rev. F. R. A. Glover announced that the Sceptre of Judah, Lineage of David, Jacob's Pillow, and the Standard of Judah, were in England; and published his most remarkable book, *England the Remnant of Judah, and Israel of Ephraim*. But John Wilson's books were little read, and Mr. Glover's has been allowed to lie out of print for fifteen years. Others have taken up the subject, and for the last eight years the leaven has spread rapidly by means of Periodicals,

Pamphlets, and a few little Books. Some local lectures have been given; but until this year there has been nothing like a general meeting called to propagate Anglo-Israelism.

How different has been the working of the Plymouth Brethren, Irvingites, and Mormons. Even Cuming, Spurgeon, Moody and Sankey, and the Salvation Army, without the Camp of the Church of England, and Ritualism within it, have all worked by excitement, lashing the people out of their calmer judgment, and assaulting their hearts and imaginations rather than their reason. Anglo-Israelites work much more after the manner of the Galilæan Fishermen, and the progress is calm and sure, but makes little noise.

Again we are taunted with divisions in the camp. But as the whole subject is a new supplement to the old Faith of Christians, and founded entirely on those most deep and difficult portions of Holy Scripture, which Christians in general do not read, and are absolutely ignorant of, it is not to be supposed that all can agree upon trivial non-essentials. But on the main points they *are* agreed; and all shades of opinion in religion and politics are represented amongst them, and in that way prove it to be the best "Evangelical Alliance" yet invented, and the surest evidence that Joseph in England is privileged to be a direct Witness of our Blessed Lord's Mission, from His Father, and "Our Father."*

* John xvii. 21.

QUESTIONS PUT BY A CLERGYMAN

OF THE

Church of England

ANSWERED BY "A WATCHER"

Q. 1. In what sense is Israel dispersed? Are they to be found scattered amongst many nations? or, Are they to be found a Nation possessing colonies in different parts of the World?

A. 1. There are many passages which speak of the scattering of the Israelites generally; but some clearly refer to the House of Joseph only (as interpreted by the event), because they tell of their worshipping Idols, which the Jews never did, in, or after, the Babylonish Captivity. Lev. xxvi. 33 describes their being scattered, that the land may enjoy its Sabbath, and in verses 40-46 we are told that they shall repent; but shall not return to their own land, but remember God in the land of their Enemy.

Jer. xvi. 13 tells of their Captivity and Idolatry, and verse 14 assures us of their restoration.

Jacob is told that his seed shall be as the dust of the Earth, spread abroad in all quarters of the Globe, and carrying the Gospel with them, thither; that God would keep them in all these places where they would go, and “bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of.”* Was all that fulfilled between Joshua and Hoshea? The multitudinous seed precedes the Gospel Light, and the spreading abroad is for the purpose of dispersing it among the other families of the Earth.† Their “Father” would be with them, and keep them in all places *where they go*, not where they are driven in wrath; and He will never leave them. How then can they be lost, merged, or destroyed?

Their inalienable Nationality is declared, with the most positive asseverations, in Jer. xxxi. 35–37.

Micah‡ also describes the *remnant* of Jacob, in the midst of many people, as a dew from the Lord, as showers upon the grass; among the Gentiles as a Lion among the beasts of the forest, treading down, tearing in pieces, and none shall deliver. It is in that day, when Jacob is great and powerful, that the Lord will cut off the cities, and destroy the idolatries, and execute vengeance in anger, and in fury, upon the heathen, such as they have not heard. May not this mean the troubles of the latter days?§

The wonderful “*hidden*” book of Esdras tells us that

* Gen. xxviii. 14, 15.

‡ Mic. v. 7, 8.

† *Christ in Joseph*, p. 9.

§ Matt. xxiv. 29–51.

the Ten Tribes saw their sin in Media, and crossed the Euphrates, westward, and journeyed to "the farther Land," "That they might keep their statutes, which they never kept in their own land."*

All these prophecies of dispersion are fulfilled exactly. Judah is dispersed in wrath; Joseph in combined chastisement and love, because his scattering adds to his Greatness, and scatters the Gospel amongst the Heathen.

"A Nation and a company of Nations;"† "A Multitude of Nations;"‡ "Whose branches run over the wall;"§ all express England and her confederated Colonies as well as words can do it.

Q. 2. Is the prophecy recorded in Isa. xi. 11, and again (abbreviated) in Zech. x. 10, a mistake? If not, does that enable one to expect to discover Israel in England and her Colonies, or even, chiefly in these lands?

A. 2. Certainly there is no mistake in Isa. xi. 11; for it is one of the mainstays of Anglo-Israel. Where is Assyria *now*? Where is Pathros, or Cush, Elam, or Shinar, or Hamath? They are obsolete names of places, now inhabited by a Mixed Multitude, with no Nationality whatever. *But* "the Islands of the Sea," the climax of the passage, are the stronghold of Israel in Exile. When Mr. Glover wanted the title of his

* 2 Esdras xiii. 42.

† Gen. xxxv. 11.

‡ Gen. xlvi. 19.

§ Gen. xlix. 22.

Book "England, the Remnant of Judah" rendered into Hebrew, he went to a Learned Rabbi, and asked him to translate it. But he said he could not; there was no word in Hebrew to express England. "Put it into Hebrew letters." "I cannot; it would not be a word; it would be nonsense. If we were speaking of England in Hebrew, we should call it 'the Isles of the West'" (Sea is the same word), and so Isaiah used the Hebrew name for England in that verse!

Q. 3. At the time of their restoration to their land, are the Israelites to be in a state of power and prosperity, or in weakness and in affliction, and few in number?

Hosea i. 9-11, Describes Lo-Ammi, while in a state of rejection and "blindness in part," to be immeasurable in numbers; and in that state they are to be again called "The sons of the Living God," to join Judah in appointing "themselves one head," "and they shall *come up out of the land.*" What Land? They are to *go into* their own land, so it must be the wilderness of their Exile that they come out of.

Mr. Flinders Petrie * quotes in favour of Israel being few in number on his return (a) Jer. iii. 14-16.

Why should we not interpret it thus. A limited number of English people are to be selected, worthy and willing—Wheat out of the Tares—to obtain the privilege of being the Sealed 144,000 who are to return

* *The Restoration of Israel and Judah.*

to Jerusalem. There may be but one in some cities, but in many families there may be two or more, like-minded, but from different cities, who will go, and it argues many cities and families to produce the requisite number. It may also refer to the mixture of Races among the British people, and show that a selection will be made of those families who are of pure Hebrew extraction. All England and her Colonies could not go, so there must be a selection in some way. "The Remnant shall return, Even the Remnant of Jacob, unto the Mighty God. For though thy people Israel be as the sand of the Sea, yet a remnant of them shall return." (Isa. x. 21, 22.) But the Colonies will be a Company of Nations still. When Palestine is restored they will multiply again and fill all Arabia, the whole Promised land. (See Gen. xv. 18.)

Also (b) Zeph. iii. 12, 13. In the midst of what is the afflicted and poor people to be left? It is impossible to connect this verse with the context, so as to fit Israel anywhere. No one believes him to be in Ethiopia. This is a good specimen of the isolated texts which the opponents of Anglo-Israel depend upon; whereas, be it observed, *they* often refer to whole chapters, and in two instances, to three or four consecutive chapters; Deut. xxviii., xxix., xxx., and Jer. xxx. to xxxiii. inclusive. In these will be found "Behold, I will bring them from the *North Country*, and gather them from the *Coasts of the Earth*. . . . A great company shall return thither." (Jer. xxxi. 8.)

Q. 4. Are they to return in a converted or an unconverted state?

A. 4. Unquestionably in a converted state. Mr. F. Petrie quotes such passages as Ezek. xxxvi. 24, 25, 33, but they only imply that they will not be perfectly cleansed from all sin before their Restoration. Are we so now? But take Ezek. xx. 33-44. God will bring them out from the people and countries wherein they are scattered, "and I will bring you into the wilderness of the people, and *there* will I plead with you face to face. . . . And I will bring you into the bond of the covenant" (margin, a delivering). He would purge out rebels and transgressors, "and they shall not enter into the land of Israel; and ye *shall* know that I am the Lord." Again, verse 41: "I will accept you with your sweet savour" (margin, savour of rest) "when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen." Surely this may be paraphrased: God will bring them out of Media, and all the countries of Europe through which the Sakæ passed. He will bring them into the wilderness, in the Isles of the West, and there He will plead with them face to face. The Sun-clothed Woman, the twelve-starred Mother of Christ, was driven into the wilderness also, and was to be nourished there 1260 years.* Why should not she be the means used for pleading with the House of Joseph? Why should not

* Rev. xii.

the "bond of the covenant" be the New Covenant of Faith in Jesus Christ? Verses 42 to 44 say that it is not till all this has come to pass, and we know what God has wrought in Israel, that we shall fully know that God is the Lord. Therefore I said that Christ is more Glorious in Joseph than in Japheth.

But the strongest evidence on this point is the dry bones,* excellently worked in Mr. Boyce's Sermons. (*Banner of Israel*, Nov. 3rd, p. 430.) I had often puzzled over that Chapter, and could not make it work true, as a Divine Prophecy should work, until I followed Anglo-Israel's history through it, verse by verse. Nothing can fit more perfectly every stage of that history; and the union of the two Sticks, Judah and Ephraim, follows naturally, instead of being a violent change of topic from Christianity to Judaism.

Hosea says (i. 10): "In the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the Living God." Can that be if they are not Christians? and is it not literally fulfilled in England now by the claims of the Anglo-Israelites?

Q. 5. Is there any authority for making Israel differ from Judah either

- (a) In the time and manner of their conversion?
- (b) In the time of their restoration?
- (c) In their condition spiritually at that time?

* Ezek. xxxvii.

(d) In their condition of temporal prosperity at that time?

A. 5. There is no authority for *uniting*, in any way, the two Nations from the time of David* until that time when "the House of Judah shall walk to (see margin) the House of Israel, and they shall come together out of the land of the North to the land that I have given for an Inheritance unto your Fathers."† And this could not be done until both could call God "My Father;" and then, as Christians, He will be able to gather them "from the West to the East" (see Baruch v. 3, 7) and give them "a pleasant land, a goodly heritage of the hosts of Nations."

One of the learned continental Rabbis, to whom Mr. Glover told his tale of wondrous Holy things, hidden in the Mergech at Tara, declared that if he could prove this true the Jews "must collapse." That will probably be the mode of their conversion, and will lead them to join Joseph in the return.

Q. 6. Is it necessary to suppose that the promises of Israel's supremacy are already fulfilled, or are the times of the Gentiles not yet fulfilled?

A. 6. Certainly "Israel's supremacy" cannot be fulfilled until the Restoration, but it may be rapidly fulfilling.

The times of the Gentiles cannot be fulfilled until Jerusalem is released from the foot of the Moslem, and

* 2 Sam. ii. 8.

† Jer. iii. 18, 19.

then also "Blindness in part" will be removed from Joseph. This will be coincident with "the last word in the Eastern Question, Who is to have Constantinople?" and with another gathering together of the Eagles to divide the bones of the Carcase. (See Matt. xxiv. 29— and 42.)

GENERAL REMARKS.

Having answered these six questions, I consider myself at liberty to protest against this mode of dealing with the subject. The question is too vast in its importance, and too vital in its consequences, to be frittered away in arguments founded on isolated texts and minutiae relating to things Future. It is with the Past, as related in God's *Words*; and with the Present, as it has worked itself round under His overruling Providence, that we have to deal; and by them God will prove "His own Interpreter," and will make all plain to unprejudiced Watchers.

If the Clergy would lay aside their Commentaries, and their "ideal and typical" rendering of plain unvarnished language, and read the history of God's Chosen people, from the Call of Abraham to the Babylonish Captivity, together with the whole of the Prophecies given by God for our guidance, and then compare them with the world as it is, they would surely see that our old faith was not conducive to God's Glory.

All who have taken the trouble to study the Prophecies agree that we have arrived at the "latter times," and are approaching a great crisis. Unquestionably it is that crisis described in Matt. xxiv.; for the first flash of the lightning which is to warn the wise has shone upon earth, in the literal fulfilment of "wheresoever the Carcase is, there shall the Eagles be gathered together." The words "sick man," "dead man," and even "carcase," were applied to Turkey in 1878. Four Imperial Eagles gathered together to divide his possessions. Including the "Anglo-Turkish Convention," very little was left undisposed of except "the last Word," which awaits another gathering of the Eagles. This is evidently a catchword to mark the time; for "Immediately after" trouble is to come upon the Sun, Moon, and Stars, which are the Robing of the Woman in the Wilderness. This crisis cannot be the end of the world; for Judah and Joseph are not yet restored to Jerusalem. It is therefore most important to investigate the signs of their restoration.

To one reading Genesis for the first time, the most prominent fact, bearing on the future, would be the unconditional Promises given to Abraham and his seed *for ever*, and repeated with growing vehemence to five generations of Patriarchs. All are repeated through Moses later on; but the increasing wickedness of the Sons of Eve obliged God to add threatenings to His Promises. The relative position of these in their

history are prophetically stated in Deut. xxviii., xxix., xxx. The latter begins with the assurance, that when all these things had come upon Israel, the Blessings in Canaan, under David and Solomon, and the curses in captivity and exile, "And thou shalt call them to mind . . . and shalt return unto the Lord thy God, and shalt obey His voice . . . that then the Lord thy God will turn thy captivity, and will return and gather thee." There is nothing hypothetical. All the stages of their history are clearly foretold hundreds of years before the first stage, the Monarchy, began.

The most conspicuous blessings to the Sons of Jacob were the Sceptre to Judah, and the Birthright to Joseph.* God had shown His foreknowledge and discrimination in each generation, by selecting the younger sons to inherit the Birthright; and in the time of David we find Sceptre and Birthright separate and distinct.† They are still more divided after Solomon's time, for Solomon's sin, not for sins then developed in the House of Joseph. A careful investigation of the History during the two Kingdoms will show that Judah had higher privileges than Joseph. He had the true lineage of David; and many of them were God-fearing Kings. He had Levi and the Priesthood; and the Temple, with its Services, was secured to him by the loan of Benjamin. No wonder that with all this he was less given to Idolatry than Joseph.

The Captivities of both Nations, and the destruction

* 1 Chron. v. 2.

† 2 Sam. ii. 8, 19.

of the Temple, were foretold by the Prophets, and fulfilled to the letter.

Jeremiah and Daniel foretold that the Captivity of Judah should last seventy years, and it was fulfilled to the letter.

Daniel foretold the seventy weeks to the time when Messiah shall be cut off, and it was fulfilled to the letter.

The Destruction of the Temple, and the fearful sufferings of the Jews in the siege, together with their subsequent utter dispersion, were foretold, and literally fulfilled.

But while the whole history of the murderers of Messiah is before us, that of the, ultimately, far less guilty House of Joseph, of the indestructible Sceptre of Judah, and perpetual lineage of David, are an utter blank from the times of Hoshea and Zedekiah. We look back to the Prophecies for an explanation, but we find no escape from the difficulty.

“Hath God cast away His People? God forbid!”*

But do the Commentators say “God forbid”? Do those who positively assure us that all the Promises were fulfilled before the Captivity, and that the Ten Tribes were cast off for their Idolatry, never again to appear, say, “God forbid”? No; they calmly assure us that they are merged in the fratricidal Jews, and lost for ever. Surely those who say such things make God a liar!

All who cannot rest under such an imputation will turn to the world as it is; and as it has been slowly

* Rom. xi. 1; *Banner of Israel*, Nov. 3rd, 1880.

working out its destiny, under the firm, sure Hand of its Maker and Ruler. We no sooner do this than we find one Nation fulfilling to the letter, even to the most minute particular, all that was promised to the missing House of Joseph, and to the King of the seed of David, in whom he claimed the right to "Ten parts." * It is a multitudinous and prosperous nation, with spreading Branches, and an Ancient Sceptre, swayed by a Royal Eastern Lineage. In its Standard is quartered the Lion Rampant, the Standard of Judah. It "dwells alone,"† "in safety,"‡ in its Isles of the West. It is not "reckoned among the Nations" (or Gentiles), for it is superior in power and wealth to its neighbours; yet it is scattered to the four winds of Heaven, not only in its vast colonies, but in the roving propensities of its Sons. Where there are 9,000,000 Jews dispersed, there are 100,000,000 of Englishmen scattered about. It is also remarkable for its absorption of other Nations. "Under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." (Ezek. xvii. 23.) Natives of every race and country flock to dwell peaceably under the just, liberal, and wise Rule of the British Sceptre. England was of old noted for its Archers and Bowmen,§ and it inherits the nautical skill of Dan and Zebulun. Moreover, it is almost alone amongst the Nations in the observance of that first and strictest Law of God, to keep Holy the

* 2 Sam. xix. 43; Jer. xxxiii. 19-26.

† Num. xxiii. 9.

‡ Deut. xxxiii. 28.

§ Gen. xlix. 24.

Sabbath Day; and it fulfils that remarkable, and hitherto unintelligible, Prophecy and Sign, of possessing the "Gate of his Enemies" in every strong point of the world.* Above all, it possesses the reversion of the whole Promised Land, now trodden under foot of the Gentiles, in that Glorious Document, the Anglo-Turkish Convention.

Now this is not a case for argument, or bandying Texts on trivial points still unfulfilled. It is ocular demonstration, plain to the most unlearned, and only still hidden to those who "*won't see*."

Where will you find like visible evidence of Christ's Advent, or of the Christian Religion in general? The only such evidence is the rapid growth of the Mustard Tree; but, then, Mahometanism can show very nearly as rampant a growth. Satan always has his counterfeits. No; Christianity must be received by Faith. But Christ in Joseph in England rests on what we see.

And if this great Nation is not the House of Joseph in exile, be it observed, it has no place in Prophecy. Every other great Monarchy is minutely described by Daniel, and the last of them is split up into ten Toes. Are the English only one of the ten Toes? But from the "thence" of Joseph was to be a "Shepherd Stone of Israel;"† and Daniel tells us of a "Stone cut out without hand which smote" these ten Toes, and brake

* See *The Geography of the Gates*. By PHILO-ISRAEL. Robert Banks, Racquet Court, Fleet Street.

† Gen. xlix. 24.

them in pieces.* Probably it was the Stone, "Peter, and upon this Rock I will build my Church,"† that led to the idea that this fifth Monarchy was to be that of the Messiah. But Daniel explains (v. 44) that it is a kingdom set up by God, "which shall never be destroyed;" and as he has been speaking of real Kingdoms before, and they have had real existence in turn, we have no right to assume that he suddenly changes from Prophecy to fiction, and describes a religion in the same terms as an Earthly Monarchy.

And if we may take the order of time in Prophecy (as the opponents of Anglo-Israel often do), it does not fit here with the Spiritual Kingdom of Christ, which was set up at the Crucifixion or Ascension, or certainly not later than the conversion of Constantine, and before the ten Toes began. But the Dry Bones of Israel's Heathen Tribes were only then beginning to rattle and shake together in the Isles of the West, cut out without the hand, or sword of any Nebuchadnezzar, Cyrus, Alexander, or Cæsar, and now growing into a great mountain. And this fifth Kingdom has not yet begun to break in pieces and consume the ten Toes.

But there is this "Shepherd Stone" from the "thence" of Joseph to throw light on the subject. Of Joseph,—therefore not of Christ. And there is a Shepherd Monarch now in the Land of Joseph, Crowned upon the Pillow of Jacob, "God's House." And the Church Stone and the Jacob Stone are closely united

* Dan. ii. 34, 44, 45.

† Matt. xvi. 18.

now, and will be more closely united in the Restoration to Jerusalem.

Church and State are rapidly crumbling here, and will very soon be replanted in the High Mountain of Israel, where they will Reign together—For Ever.

I cannot help thinking that any intelligent, unprejudiced reader of Holy Scripture must be more or less puzzled by the great discrepancy between the commonly-received ideas of Israel's history and the facts herein stated. I was greatly perplexed and troubled myself. I saw clearly that the Church had given no opinion as to the fate of the Ten Tribes, in her collective capacity, or in her authoritative documents; I was, therefore, at liberty to think for myself. I first heard of the true escape from the difficulty from a Venerable Priest of the Church of England, one of the *Via Media* School of which Samuel Wilberforce and Robert Gray were the brightest ornaments. Why was he not as good an expounder of Holy Scripture as any of the Commentators?

I have put the following questions to many Clergymen; but the only answers I got were, that the first was unanswerable, and that they had not time to answer the others.

The first has been answered most satisfactorily by my Clerical instructor; and if the rest of the Clergy of England have not time to study, and work out, these warning notes of coming troubles and coming Glory, we must do it for ourselves, and trust that the Lord Him-

self "will both search my sheep and seek them out . . . and gather them from the countries, and will bring them to their own Land." (Ezek. xxxiv.)

The Lord is doing this daily through Anglo-Israel Identification.

I therefore now distinctly challenge all the Clergy of England to answer these six questions, and no longer to leave the Sheep wandering untaught.

The texts that most puzzled me were these :

QUESTIONS PUT BY "A WATCHER."

1. Gen. xlix. 10. Where was the Sceptre of Judah for four hundred years before Christ ?

2. Gen. xlix. 22-26. Where is the House of Joseph now ? and how has all this been fulfilled ?

3. Jer. xxxii. 6-15. Why did Jeremiah buy land then ? and for what purpose did he store up the evidences so carefully ?

4. Jer. xxxiii. 17-26. Where was for four hundred years before Christ, and where is now, the *Man* to sit upon the Throne of Israel ?

5. Does Christ *Reign* now amongst our pleasure-seekers and mammon-worshippers, our backslums and pickpockets, or in our theatres, or on our racecourses, &c. ? Does He Reign in France, in Russia, or in Rome ? And if He Reigns now anywhere, why do we pray daily for His Kingdom to come ?

6. What became of Jeremiah ? and did he forget to execute his commission "to build and to plant" what he had pulled down ? (Jer. i. 10.)

BY THE SAME AUTHOR.

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