

# The Delusion of British-Israelism

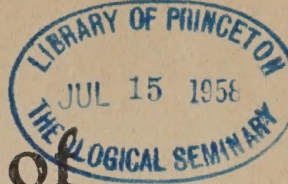
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A COMPREHENSIVE TREATISE

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by  
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## FOREWORD

The British-Israel Movement has had a phenomenal growth during the century of its existence. Among its two million and more adherents are many distinguished people, including members of royalty, members of Parliament, and leading clergymen of the Established Church of England.

From this list of eminent people it would appear that the Anglican Church was sponsoring the British-Israel Movement; but that is by no means true, since the Anglican Church, with other Protestant Churches, inherited Post-millennialism from the Catholic Church, whereas the British-Israel Movement is distinctly Pre-millennial.

However commendable it may be that British-Israelism teaches the Pre-millennial view of Christ's coming for and with His saints prior to the establishment of His Messianic Kingdom, it is apparent to any one who takes time to compare its teaching with an open Bible, that British-Israelism contains many perversions, misquotations, and misrepresentations of the Scriptures, so as to "darken the whole Prophetic Word."

Horatius Bonar summarized its false teachings most succinctly in the following statements:

1. "It is part of the latter-day delusions, to draw aside men from vital matters concerning things spiritual and eternal."

2. "It distorts and confuses the whole prophetic Scriptures and seeks to appropriate the Millennium and its blessings for the present time."

3. "It fosters national pride and nationalizes God's blessings, undispensationally, reckoning that Britain must become mistress of the whole world."

4. "It befores the fact that Christian destiny, whether of Jews or Gentiles, is linked, neither with Palestine, America or England, But with 'an inheritance which is incorruptible and undefiled, and which fadeth not away.'"

5. "It robs the Jewish nation of many promises in relation to their future, by applying them to the British race."

How can it be, then, that a Movement founded on Pre-millennial doctrine should teach other doctrines that have proved



to be "a kind of infatuation," engendering "an intoxicated patriotism," fostering "amazing credulity," perverting events and "inverting times and seasons," promulgating "the vaguest guesswork," thus making the Word of God to be "a muddled Bible"?

Our Lord Jesus gives the answer to this paradox in the Parable of the Tares, when He said that a sower went forth to sow good seed in his field while men slept, and "his enemy came and sowed tares among the wheat and went his way."

Shall God's people then sit idly by, failing to "rightly divide the Word of Truth" while the enemy is propagating error?

It is gratifying that during the last few years there has been a great awakening among Bible students with reference to sound, Biblical teaching and prophecy. Not only have a number of most valuable books and pamphlets exposing the erroneous teaching of British-Israelism been published, but many articles condemning the *delusion* have appeared in the foremost Christian magazines of this and other countries.

This book is the result of years of painstaking study. In it the writer proves that the Jews are composed of *all twelve tribes*, and not of two tribes only, that Palestine, and not England, is the place appointed for the fulfilment of the Davidic Covenant, and that the people of Great Britain are of Celtic, Scythian, Japhetic origin, rather than of Shemitic descent as taught by British-Israelism.

Only by a right dispensational study of the Scriptures can one discover the fallacy of this teaching. Nothing is to be gained by argument, vilification, or sarcasm. The searching of the Scriptures, combined with sound reasoning, is the only legitimate method of detecting error and arriving at the truth.

May God grant that the exposition of *the Word* given in this book will place in the hands of the reader "the key of knowledge" rightly to understand Prophetic Truth relating to the establishment of the Messianic Kingdom.

—ANTON DARMS.



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**PART I**

**THE JEWS—  
TWELVE-TRIBED ISRAEL**



## CHAPTER I

### THE CLAIMS AND CHALLENGE OF BRITISH-ISRAELISM

British-Israel teaching sets out to prove that in the British or Anglo-Saxon nations "*the whole series of predictions regarding the Hebrew people are in course of being fulfilled with wonderful exactness and completeness, history answering to prophecy as face to face in a glass.*" It claims "*to solve the mystery of the races, explain the riddle of the ages, resolve the enigma of nations, reveal the philosophy of history, and unroll the Divine plan of the ages.*"

Since proof can be established that these claims are *not true*, God's people should be warned, so that they will not be ensnared by its fallacious teachings.

In a widely distributed tract issued by *The Covenant Publishing Co., Ltd.*, London, entitled, "British-Israel, What Does It Mean?" the author, J. G. Modin, declares "emphatically" that it is not "a new sect," but "a federation of orthodox Christians of many denominations, who believe the Bible to be the inspired Word of God and therefore, literally, as well as spiritually, true."

In this tract the statement is made that "only one race today answers in every detail to the Bible picture of 'Israel in the latter days,' and that is the English-speaking race—the British empire and the U. S. A. They possess what Israel was to possess and are doing what Israel was to do." This tract also declares that British-Israel Truth is necessary because "it alone throws light on the prophetic Scriptures and on British origin, history and destiny." Then after enumerating various reasons to prove that "Britain is Israel" because she is "the chief of nations today,"



the tract closes with "A CHALLENGE" to prove the contrary, "if these statements are not correct," and the injunction, "if they are truth, accept them and pass them on."

It should be clearly understood that neither the British Government nor the British nation nor the Church of England, as such, make any claims as to Great Britain's being Israel. This teaching is solely the product of a movement within the Anglo-Saxon nation known as *British-Israelism*, which seeks to propagate itself by teaching that Great Britain constitutes the "stone kingdom" set forth in prophecy.

When the claims of British-Israelism are studied in the light of a sane, sound dispensational unfolding of the Word of God they will be found to be utterly unworthy the credence of any child of God; and since British-Israelism has issued "A CHALLENGE" either to accept its teachings as "truth" or to "prove the contrary," the writer of this book, entitled, "*The Delusion of British-Israelism*," answers the summons and proves that British-Israel teaching is NOT TRUTH and that its claims are UTTERLY FALSE WHEN TESTED BY THE WORD OF GOD.

The writer, once disillusioned with regard to British-Israelism, was led to face the stern fact that its claims could not be supported by the Word of God. He, therefore, set out to make a full and thorough investigation of its teaching. In this connection, books and pamphlets issued by the Covenant Publishing House, London, were read, as well as its weekly publication, "*The National Message to the British and all Anglo-Saxon Peoples*." In answering the "CHALLENGE" issued by this Company quotations are made only from such books favoring British-Israelism as are mentioned thereby. By reading these quotations, the reader will see for himself exactly what the position of British-Israel teaching is on various phases of doc-

trine, and thus be able to judge whether or not it is being presented to him without bias or exaggeration.

It may be said of British-Israelism that unintentionally, perhaps, it makes void the Abrahamic and Davidic covenants and the Palestinian Land Grant to Israel. The Bible sets forth the fundamental fact that ever and always, when the people of Israel are out of the Promised Land, whether in Egypt, Assyria, Babylon, Greece or Rome, it is evidence that they are under the curse. In order to escape the curse pronounced upon Israel, the Church laid claim to being *spiritual* Israel.

*Allegorizing the Promises to Israel and Applying Them to the Church*

Origen, of the third century, is accredited in his allegorical interpretation of the Bible as being the originator of what is known as "Spiritual Israel." Not one of the promises referring to the supremacy of Israel applies to the Church of our Lord Jesus Christ. Israel, as the chosen seed of Abraham, is lost sight of altogether in this wild, loose allegorical system of interpretation of Bible prophecy. The Church was a mystery, and was utterly unknown to the saints of the Mosaic dispensation, but we find that many of the headings of chapters in some of the editions of the Authorized Version of the Bible refer to the Church as if God had forever cast aside Israel. The headings of Psalms 44, 46, 48, 50, for instance, apply those Psalms to the Church; Isaiah 49 is also said to refer to God's perpetual love to, and His ample restoration of His Church. Jeremiah 31 is headed: "The stability and amplitude of the Church" and Micah 4, "The glory and victory of the Church." These chapter headings are not part of the inspired Volume, but were added by English translators. Many

students of the Bible have come to see the folly of applying to the Church the promises made to Israel. And, if anything, it is even more foolish to apply to Great Britain the promises which were given to Israel of old, and to seek the fulfilment of these promises in the history of the British nation.

It is our purpose to throw the searchlight of God's Inspired Word upon British-Israel teaching, and thus to see what the Word of God teaches about Israel, not only in the past, but also with regard to the present and future. Error can best be smitten with the sledgehammer of truth. The Word of God enables one to arrive at the right position with regard to every important doctrine (2 Timothy 3: 16, 17; 2 Peter 1: 19-21; Ephesians 4: 14, 15; Titus 1: 9).

For the gospel of the grace of God committed to the Church, British-Israelism substitutes the gospel of the kingdom which was meant for Israel, thus misapplying the teaching of the kingdom to a Gentile nation (Great Britain).



## CHAPTER II

### THE PEDIGREE OF BRITISH-ISRAELISM

British-Israelism courts criticism by claiming for the British nation as the restored ten-tribe Israel the promises made to twelve-tribed Israel, and assigning the curses to the tribe of Judah; while, at the same time, it claims for ten-tribed Israel the right to the throne of David, which centered in the tribe of Judah alone.

Before taking up the investigation of British-Israel teaching, it will be well to inform ourselves as to its origin. In the book entitled "World Prospects," the author, *Dr. A. C. Gaebelein*, devotes thirteen pages to the subject, "An examination of the British-Israel Theory." In these pages he traces the origin of British-Israel teaching to a statement made by the noted Protestant Apologist, Dr. Abadie of Amsterdam in 1723. This statement was as follows: "Unless the ten tribes have flown into the air, or have been plunged into the center of the earth, they must be sought for in the north and west, and in the British Isles." Elaborating upon the misapplication of the term "isles" made by British-Israel teaching, Dr. Gaebelein declares that "the leading assumption of this strange, yet fascinating theory is that the ten tribes never returned and became lost, and that they have inherited and are inheriting nationally all the promises made to Israel."

The pedigree of British-Israelism, as set forth in an English publication of great merit, entitled, "Hastings' Encyclopedia of Religion and Ethics," does not encourage one to follow its teachings. The outstanding fact presented in its article, entitled "Anglo-Israel," is that it was originated by *Richard Brothers*, who claimed to have had special revelations that he



was an heir to the throne of David. He believed that he was called to be a prince of the Hebrews and ruler of the world, and finally had to be taken to a lunatic asylum. The article says:

"Anglo-Israel owes its modern success to Richard Brothers (1757-1824), a half-pay officer of eccentric habits in the English navy. He described himself as 'A NEPHEW OF THE ALMIGHTY,' AND CLAIMED DESCENT FROM DAVID. Among his prophecies were those of THE IMMINENT restoration of Israel to the Holy Land, and the elevation of himself as 'PRINCE OF THE HEBREWS AND RULER OF THE WORLD.' Richard Brothers was confined as a lunatic, but succeeded in obtaining many admirers. The non-fulfilment of his prophecies tried the faith of the believers. Richard Brothers printed, in all, fifteen volumes, chiefly in support of his theory of the Israelitish descent of most of the inhabitants of England. Works published were, 'Revealed Knowledge of the Prophecies and Times' (1794), and 'A Correct Account of the Invasion and Conquest of this Island by the Saxons' (1822).

"Edward Hine, in 1871, published his 'Identification of the British Nation with Lost Israel,' of which a quarter of a million copies were sold. Edward Hine published for several years a weekly journal, 'The Nation's Leader,' and a monthly journal, 'Life from the Dead.'

"In support of the theory of British-Israel teaching many alleged identifications in respect of customs, traditions, beliefs, etc., have been adduced. THESE, WITHOUT EXCEPTION, DEPEND UPON VERY INADEQUATE SUPPORT. Similarities as authentic have been discovered between various languages of the British Isles and Hebrew. The theorists choose safer ground when they point to England's influence and success, and suggest as a cause, God's covenant

with Abraham, fulfilled in the persons of his descendants, the English. It is also argued that the English must be representatives of Israel, as otherwise the many divine promises made to that race would be unfulfilled."

Richard Brothers believed that he had a special revelation from God for the world, in face of the fact that there has been no special revelation since the writing of the last Book of the Bible, that of "The Revelation," which was given to John on the isle of Patmos.

It was *Henry Ward Beecher* who said that "the Bible is God's chart for you to steer by, to keep you from the bottom of the sea, and to show you where the harbor is, and how to reach it without running on the rocks." *Dwight L. Moody* said that "merely reading the Bible is no use at all unless we study it thoroughly and hunt through it for some great truth." With regard to the right understanding of the Bible, good counsel is found in the words of *Richard Watson*: "The Scripture is to be its own interpreter, or rather, the Spirit speaking in it. Nothing can cut the diamond but the diamond; nothing can interpret Scripture but Scripture." If one will leave behind any and all preconceived ideas and confine himself to finding out what the Bible in its proper context has to say, he will never be led into any questionable doctrines such as are being promulgated by British-Israelism.

### *Thirty Thousand of the Bible Promises Made to Israel*

One can easily understand how British-Israel teaching has captivated the minds of so many when one considers that of the thirty-five thousand promises contained in the Old and New Testaments, over thirty thousand were distinctly given to Israel and, therefore, belong to Israel as a nation.

The great theme of the Bible is that of the establishment of the Kingdom of God upon the earth. Israel was chosen of God to be the instrument in the establishment of the Mediatorial Kingdom, and one of the most fascinating of all subjects dealt with in the Bible is that of Israel. It is *the key* that enables one to solve the enigma of History. The destiny of the human race is inseparably intertwined with the destiny of Israel. God set the bounds of all nations "according to the number of the children of Israel" (Deuteronomy 32:8). To no other nation was given "the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Romans 9:4).

The word "Israel" takes on various shades of meaning in the Old Testament Scriptures. It was first applied to Jacob, then to the twelve tribes of people that came forth from the loins of Jacob, then used with reference to the "eleven" tribes while David ruled over Judah only, and then, with the disruption under Rehoboam, it was applied to the ten tribes which separated from the house of Judah. After the captivities of the ten tribes and of Judah and the return of the exiles, the word "Israel" was used interchangeably with the term "Jews," and again embraced all twelve tribes, in which sense ONLY it is used in all the New Testament writings.

When God called Abram to leave his kindred in Ur of the Chaldees and go "into the land of Canaan," it was for the one purpose of calling into existence a new nation—Israel (Genesis 12:1-3). By calling Israel into existence, it was God's plan to bring about the fulfilment of the Messianic promise, for in this way Abraham's Seed was to be a blessing to "all families of the earth." God promised to make the seed of Abraham "a multitude of nations." The name "Abraham" means "THE FATHER OF A MULTI-



TUDE," and this has application, primarily, to the descendants of Sarah by the birth of Isaac. A special promise was given to Abraham in connection with the offering of his son, Isaac, as a burnt-offering in the land of Moriah:

"By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice" (Genesis 22: 16-18).

### *Abrahamic Covenant Unconditional*

The most important thing to notice in studying God's wonderful promises to Abraham with reference to his seed, is that His covenant with Abraham is unconditional. Abraham was required to meet no conditions. The land promised to him reached from the river of Egypt to the great Euphrates. The seed of Abraham was to be as "the stars of the heaven and as the sand which is upon the sea shore" in number. The most important of all promises made to Abraham was that of the Seed—the promised Messiah, whose lineage as legal Heir to the throne of David is traced in the Gospel of Matthew not only to David but all the way back to Abraham. Paul called attention to this promise when he said, "To Abraham and to his Seed were the promises made." Paul emphatically adds, "He saith not, And to *seeds*, as of many [descendants of Abraham]; but as of ONE, and to thy SEED, which is CHRIST" (Galatians 3: 16).

Great claims are made by British-Israel teaching for the British nation as ten-tribed Israel, which claims are based upon the Abrahamic covenant. In

the book, entitled, "British-Israel Truth," *E. W. Bird* (Philo-Israel) states three propositions, as follows:

"1. God Almighty gave 'to Abraham and his seed forever' certain special and peculiar promises, *exclusively*.

"2. These very same blessings the British people throughout the world enjoy today, *exclusively*.

"3. Therefore, the British people, since God cannot lie, must be of the seed of Abraham."

The writer seems totally unaware that he has made his syllogism defective, and therefore worthless, by inserting in it an unproved link. We deny, with the strongest possible protest, that the British nation gives evidence of the enjoyment of the exclusive blessings promised to Israel. No proof of this ever has been forthcoming by British-Israel writers. That the British nation has its own Divine purpose and destiny, we concede, and will show later; but no identity with ten-tribed Israel in fulfilment of the Abrahamic covenant may be claimed by Great Britain because of any blessing enjoyed by the people thereof. This claim is based on a false hypothesis.

God's promise to Israel, as yet unfulfilled, will be literally fulfilled only in a truly regenerated Israel.

### *Jacob Obtains the Birthright and Israel's Blessing*

The next important step in the Divine purpose of bringing Israel into existence was the bestowal of the birthright blessing upon Jacob instead of upon Esau (Genesis 22: 16-18; 27: 28, 29; Hebrews 12: 16, 17). Isaac gave a special blessing to his younger son when Jacob left his home, and said not only that he would be "fruitful and multiply," but that he would "be a multitude of people," have "the blessing of Abraham,"

and "inherit the land which God gave unto Abraham" (Genesis 28: 3, 4.)

British-Israel writers lay great stress upon the promise made to Jacob on his departure from home, that he was to be "a multitude of people," and imply that God had in mind here the laying of the foundation of the British empire as a great world commonwealth. There is not the least allusion in this promise to Great Britain, and it has already been literally fulfilled in the history of Israel and the Jewish nation, and awaits a more complete and perfect fulfilment during the Millennium, when Israel will be the greatest, the most fruitful, the most powerful, and the most blessed of all the nations of earth.

### *Jacob Brings Division by a Dual Marriage*

The foundation for Israel's future disruption and division into ten-tribed Israel, called "Ephraim," and two-tribed Israel, called "Judah," was laid in Jacob's carnal nature. By choosing Rachel for his wife without Divine guidance, he gave evidence that he was not prompted by a high spiritual resolve. Leah, he married against his will.

This dual marriage with Leah and Rachel, including the twelve sons born as the result, was referred to by Jacob at Peniel as "*Two bands*" (Genesis 32: 10). In these "two bands" were established the "two divisions" current throughout the history of Israel. In the two houses established by Rachel and Leah is the beginning of the development of ten-tribed Israel and Judah.

Instead of being united in the worship of God and thus carrying out God's Divine purpose, Israel in these two divisions, each with its own characteristics, became two separate "sticks." We are told by Ezekiel (chap. 37: 15-22) that eventually these "two sticks" would become ONE. This spiritual unity was brought



about through the captivities, and at the return of the exiles under Zerubbabel, Ezra, and Nehemiah the process of these *two sticks* becoming *one stick* in Jehovah's hand began, and Israel became a united nation, and is referred to in the New Testament as the Jewish nation.

The birthright blessing which belonged to Reuben was taken from him by Jacob on his dying bed, for the reason stated in 1 Chronicles 5: 1, and transferred to Ephraim. Divinely guided, Jacob bestowed this birthright blessing not upon Manasseh, the oldest son of Joseph, but upon Ephraim, the youngest son (Genesis 48: 15, 16).

### *Israel Called "a Multitude of Nations"*

The advocates of British-Israelism teach that through the British and American people has come the "multitude in the midst of the earth" and "a multitude of nations" (ver. 18).

In support of this claim, H. Aldersmith, in "British-Israel Truth," says: "This company of nations must now be before the world's eye, developing into 'a company of nations,' and the obvious fulfilment of the prophecy is to be found IN THAT GREAT UNION OF SELF-GOVERNING COMMUNITIES which has been aptly described as the British 'COMMONWEALTH OF NATIONS,' and which we usually know under the title of 'The British Empire.' "

This writer further says, "So few are aware of the true meaning of the word '*Goyim*,' thinking that the term 'Gentiles,' or, more strictly, 'nations,' is used in the Bible only of those who are not of the lineal seed of Abraham, Isaac and Jacob, forgetting that their LITERAL SEED WERE TO BECOME 'A COMPANY OF NATIONS, EVEN THE FULNESS OF NATIONS,' in 'the latter days.' "

Mr. Aldersmith has no authority for declaring that the descendants of Ephraim and Manasseh are to become "a multitude," or "a multitude of nations" *in the latter days*, as no reference to the latter days was made by Jacob in blessing Ephraim and Manasseh. Many references can be found by diligent readers of the Old Testament, showing that Israel itself in Old Testament history, became a people multitudinous as "the stars in the heaven" (Deuteronomy 1:10) and "the sand of the sea shore" (Isaiah 48:19).

Although Joseph was entrusted with the birthright blessing instead of Reuben, "with blessings of heaven above," and "blessings of the deep" (Genesis 49:22-26), one should especially note that when Jacob was imparting the blessing to his twelve sons prior to his decease, he singled out not Joseph but Judah for the perpetuation of the Messianic promise, saying to him, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be" (Genesis 49:10).

To Ephraim was given the promise that he should be the standard-bearer of Israel in obtaining material blessings, but to Judah was given the responsibility of holding up the spiritual standard, and maintaining the temple worship with its priesthood and sacrifices—all looking forward to the crowning of the King of the Jews with a crown of thorns, and to His sacrifice on the Cross for the redemption of the human race.

## CHAPTER III

### PROMISES AND CURSES TO TWELVE-TRIBED ISRAEL

A period of four hundred years intervened between the time that God called Abraham to leave his kindred in Mesopotamia and enter upon his inheritance in the Promised Land, and the time that Israel as a nation could enter the Promised Land and take possession of her rightful inheritance.

When Israel was sorely afflicted and oppressed by Pharaoh in Egypt, God heard their groaning and remembered His covenant with Abraham, with Isaac, and with Jacob (Exodus 2:23-25; Genesis 19:3-6).

#### *All Israel Doomed to Be Scattered Because of Disobedience*

The whole of the twenty-eighth chapter of Deuteronomy should be read in order to know with what exactness the future history of Israel was outlined, and thus to understand that the entire TWELVE-TRIBED NATION OF ISRAEL, on account of disobedience, was to be forsaken of God and doomed to wander among the nations "from one end of the earth to the other."

In the book entitled "Fifty Reasons Why the Anglo-Saxons are Israelites of the Lost Tribes of the House of Israel," the *Rev. W. H. Poole, D.D.*, says: "The blessings promised to Israel are so great that it is perfectly useless to look for them among the obscure tribes: they must be sought for among the great nations of the earth. It is to the kingdom of Israel as then constituted and to their descendants that we must look for fulfilment of the many promises. To the ten tribes to whom the kingdom was transferred, most



certainly, the blessings are promised, and not to the Jews. Israel had nothing to do with the rejection and crucifixion of Christ. The Jews said, 'Crucify Him, crucify Him.' The Jews were to be a reproach, a taunt, and a curse."

Thus British-Israelism says that curses were meted out to the tribe of Judah, which it designates as "Jews," retaining by that process of elimination the blessings for ten-tribed Israel, although throughout the twenty-eighth chapter of Deuteronomy there is not an iota of proof that the blessings and curses were divided between ten-tribed Israel and the house of Judah. On the other hand, the Old Testament furnishes abundant evidence that the ENTIRE TWELVE-TRIBED NATION, IN BOTH ITS SEPARATE HOUSES, that of Ephraim as well as of Judah, in the Assyrian and Babylonian captivities, by reason of disobedience and unfaithfulness, passed under the judgment and curse of the Almighty.

The covenant which God made with Israel through Moses was conditioned upon full obedience to God's commandments, which Israel never has kept. Israel was brought out of an "iron furnace, even out of Egypt, to be unto God a people of inheritance," and never was there promised an inheritance so great, materially and spiritually, as was promised to Israel (Deuteronomy 4: 7, 8; 7: 6-9; 11: 22-28; 28: 8-10, 13, 62, 63).

### *Perversion of Scripture in British-Israel Teaching*

To show the extent of the perversion of Scripture in British-Israel teaching, attention is called to the following quotation of the writer of *Anglo-Israel* in "The Hastings Encyclopedia of Religion and Ethics:" "The theory relies to a very considerable extent on a very liberal interpretation of certain passages in the

Old Testament (Authorized Version). It is pointed out that Israel was to change his name (Hosea 1:9), increase beyond number, dwell in islands (Isaiah 24:15), to the north (Jeremiah 3:12) and the west, and be a great nation (Micah 5:8). Israel would also extend beyond his new limits and found colonies (Isaiah 49:19, 20; 54:3; Deuteronomy 28:1; 32:7-9). One of the tribes, Manasseh, was to become an independent nation (Genesis 48:19). From this tribe, we are told the United States was derived. Reference is found to the lion and the unicorn in Numbers 24:8, 9 and to the American eagle in Ezekiel 17:3. The promise that Israel shall possess the gates of her enemies (Genesis 22:17; 24:60) is fulfilled in the case of Britain by the possession of Gibraltar, Aden, Singapore, etc."

This presentation of Scripture is supposed to prove Great Britain to be Anglo-Israel, but in reality is a medley of unconnected passages of prophecy, each having some reference to Israel, to be sure, but none having any reference to Great Britain. How could the passages mentioned in the preceding paragraph have any reference to an acknowledged Gentile nation of Aryan-Japhetic stock, such as is Great Britain?

## CHAPTER IV

### THE RIGHT AND WRONG CONCEPTION OF THE TERM "JEWS"

British-Israelism fails to realize the coalescence of Israel and Judah, which took place through the centuries following the rupture under Rehoboam, by which coalescence the terms "Judah" and "Israel" came to be used interchangeably, and the term "JEW" made to apply to ALL THE TWELVE TRIBES OF ISRAEL.

One of the most valuable documents the writer has in his possession on the subject of British-Israelism is a book, entitled, "Are Englishmen Israelites?" This book gives a detailed report of a three-night debate between *Mr. Edward Hine*, the modern Apostle of British-Israelism, representing the affirmative, and the *Rev. Robert Roberts* of Birmingham, the negative. This debate took place in Exeter Hall, London, on Monday, Tuesday, and Wednesday, April 21, 22, 23, 1879. The proposition was: "THAT THE ENGLISH NATION IS IDENTICAL WITH THE LOST TEN TRIBES OF ISRAEL." Lord William Lennox presided as Chairman.

Frequent reference will be made to portions of this debate, as it brings British-Israelism into the lime-light, and turns upon it a scholarly analysis and refutation.

*Anglo-Israel Claims the Kingdom of Great Britain Is  
the Kingdom of Israel*

To show the far-reaching effect of British-Israel's fallacious teaching, the *Rev. R. Roberts*, in his Preface



to the debate, says: "The hope of the gospel being the hope of Israel (Acts 28:20) it becomes a very important question whether or not British greatness is the realization of that hope. If it be, then is the hope of Israel a poor affair and of little worth to those who sigh for deliverance from the multiform evils that afflict human life and human society everywhere; and as much in Britain as anywhere else. Anglo-Israel asks us to regard the House of Brunswick as the House of David, and the Kingdom of Great Britain as the Kingdom of Israel, in the promised exaltation and blessedness. Let this view be accepted and two results will follow: The mind (already sufficiently predisposed by nature) is drawn INTO A LOVING ALLIANCE WITH THE GODLESS WORLD OF BRITISH SOCIETY AND INTO THE DEMORALIZING RESULTS THAT COME FROM SUCH AN ALLIANCE while the truly 'glorious things spoken of Zion' ARE ECLIPSED FROM VIEW, and lose all the power to influence a man to those present self-denials which the hope of Israel exacts as the condition-precedent of reigning with Christ, when 'the present evil world' shall be a vision of the past."

How could a saint of God hold to British-Israelism in the face of such terrible arraignment as this, made by one in personal touch with Mr. Hine and capable of tracing its deadly effects upon those who are fascinated by it, and who could see many who were once zealous for God's work gradually slipping away from God into "A LOVING ALLIANCE WITH THE GODLESS WORLD OF BRITISH SOCIETY"? This is not bringing a railing accusation against Great Britain, but simply stating facts as given by one who knew from personal observation that Great Britain is not the Kingdom of God and that it has no connection whatever with ten-tribed Israel.



*The Terms "Jews" and "Israel" Used Interchangeably  
in the Bible*

British-Israelism denies the coalescence of ten-tribed Israel with Judah, and the ONE NATION becoming known as THE JEWS. However, the Scriptures prove conclusively that the terms "Israel" and "Jews" are used interchangeably in many places.

In a book, entitled, "Bible Prophecies and the Plain Man," the author, *Marr Murray*, sets forth plainly the position of British-Israelism on this phase of teaching. He says: "Practically every writer who discusses this problem of the return of the chosen people to the land which God gave them, writes as if the Jews and the Jews alone were the chosen people. . . . Those who read the Bible with any degree of care know that throughout the Book a distinction is nearly always drawn between Israel and Judah, between the tribes that have been lost and the tribes that we know as the Jews. One and all, they talk in the modern loose fashion which classes the whole chosen people in the one word 'Jews.'"

*Proof that the Word "Jews" Includes the Ten Tribes*

To show the error made by British-Israelism in teaching that the term "Jews" never includes the people of ten-tribed Israel, attention is called to a number of authorities and lexicons, which could be greatly extended if space but permitted.

*Strong's Concordance* says: "The term 'Jew' designates a descendant of Judah, in later times ALSO AN ISRAELITE. In 2 Kings 16:6 this appellation is applied to the two tribes, in LATER DAYS TO THE TWELVE TRIBES."

*Hastings' Dictionary of the Bible*, in four volumes, states that the term "Jew" or "Jews" is "never found

IN CONTRAST to persons of the Northern Kingdom. Though nowhere expressly applied to members of the ten tribes (Mordecai as belonging to Benjamin would readily be called 'Jew'), yet in view of the wide area over which 'Jews' were said to be scattered, in Esther 9:15-19, IT SEEMS IMPOSSIBLE TO BELIEVE but that when the book of Esther was written, THE TERM (JEW) INCLUDED THEM (THE TEN TRIBES)."

*The Funk and Wagnalls Standard Encyclopedia* states that "the name 'Jews' (corrupted from Yehudim) or ISRAELITES, is the name given since the Babylonish captivity to the descendants of the patriarch Abraham. They were originally called 'Hebrews.'"

*The Americana Encyclopedia* says: "Jews (from Hebrew *Yehudi*, man of Judah) is the general name for the Semitic people who dwelt in Palestine from the earliest times. At first the name was confined to the members of the tribe of Judah, but was later extended to include all subjects of the kingdom of Judah; and after the Babylonian captivity, to all who professed the Jewish religion, whether dwelling in Palestine or elsewhere throughout the world, provided they traced their origin to the ten tribes of Israel or were converts to the Jewish faith."

In the study of the nation of Israel, it should be remembered that God planned to have a twelve-tribed nation, united in its purpose to render acceptable service to Him. Attention already has been called to the reason for the two distinct divisions in the nation—the TEN TRIBES under the leadership of Ephraim, and the TWO TRIBES under that of Judah. The leadership of Ephraim came to light during the days of Moses when he put "all the armies of Israel" under Joshua, a member of the tribe of Ephraim (Numbers 27:18-20).



*The Leadership of Israel Given to Joshua*

After the departure of Moses, the headship of all Israel was given to Joshua, of the tribe of Ephraim, who, during a period of twenty-five years proved to be a faithful servant of God and succeeded in the conquest of many strong foes of Israel.

During the period of the Judges (about 300 years), apostasy in Israel increased. However, these judges raised up of God, kept the rulership in the hands of Ephraim-Israel rather than in Judah-Israel. It was during Samuel's career that Israel changed from a theocracy to a monarchy with the demand of the people for a king. Samuel was told to anoint Saul of the tribe of Benjamin, as king, although later he had to be set aside on account of his disobedience to God.

Upon Saul's failure, Samuel was commanded to fill his horn with oil, go to Bethlehem, and select a king from the house of Jesse. David, then but a youth, was anointed king.

After Saul's death, for the first time "a rent" was made in Israel, because Ishbosheth, son of Saul, "reigned over Israel for two years;" and it was not until seven years had elapsed that David was anointed king over the entire nation and "ALL THE TRIBES OF ISRAEL came to David unto Hebron" (2 Samuel 5: 1-5). David, therefore, was king over Judah alone for seven years, and over Israel and Judah for thirty-three years.

Through the accomplishments of David as king, "the house of Judah" first came into prominence. This position was NEVER taken away from Judah in later history.

## CHAPTER V

### THE UNITY OF TWELVE-TRIBED ISRAEL

In order to understand the fallacy of British-Israel teaching, which gives undue prominence to the Ten Tribes at the expense of the Two Tribes, it is necessary to understand that God directed Moses to instruct the people of Israel that their bond of union was ever to be a spiritual one, and have its center in the place of worship that God would choose for Himself.

God clearly authorized but one place of worship for the entire nation of Israel—"THE SANCTUARY" which God would choose for Himself. In the Song of Redemption which Moses and the children of Israel sang at the Red Sea after the overthrow of Pharaoh's hosts, mention is made of the promise to prepare "an habitation" for Him who is "glorious in holiness, fearful in praises, doing wonders." In this great song Moses declared that God would bring Israel to the Promised Land, and plant them "in the mountain of Thine inheritance, IN THE PLACE, O LORD, WHICH THOU HAST MADE FOR THEE TO DWELL IN, IN THY SANCTUARY, O LORD" (Exodus 15: 2, 13, 17). In the statutes and judgments which Israel was to observe after entering the Promised Land was the command that all the twelve tribes of Israel attend the ONE PLACE of worship which God Himself would choose (Deuteronomy 12: 10-12; 14: 23; 16: 2, 8-12).

#### *Jerusalem, the Theocratic Center for All Israel*

In order to provide for the spiritual welfare of Israel as a nation, God directed Moses to set apart the tribe of Levi. This tribe was given no specific inheritance in the division of the land, but in their

place a double portion was given to Joseph in the allotment of land to Ephraim and Manasseh.

The tribe of Levi was to provide the priesthood in Israel in order to render service in the Sanctuary. To the tribe of Levi was given the custody of the Ark of the Covenant, but the specific place for a permanent Sanctuary in Israel was not yet made known.

Through the wickedness of the sons of Eli, the Ark of the Covenant with the Mercy-seat came into possession of the Philistines for a brief time. Although it was restored to Israel, the Ark of the Covenant after its return had no abiding resting place. Israel was without an adequate Sanctuary for the Most High from the time Israel took possession of the land of Canaan to the time of David, a period of four hundred years. Then definite provision for a permanent Sanctuary for the God of Israel in the place chosen of God—Jerusalem—was made by David the King.

### *How Judah Was Prepared for Rulership in Israel*

It is interesting to observe from the story of Ruth that God was making preparations for Judah to wield the scepter, as promised by Jacob on his deathbed.

When Ruth, the Moabitess (called "The Rose of Moab" because of the fragrance of her devotion to God and His chosen people, Israel) decided to return to Bethlehem with Naomi, where she married Boaz, her kinsman, God as the Divine Horticulturist, was making preparations to bring forth another ROSE—One who had greater love for God and His people than had Ruth—"THE ROSE OF SHARON," transplanted from the realm of heavenly glory to the humble surroundings of a stable in Bethlehem, where He was laid in a manger. Later, this "Rose of Sharon" was lifted upon the Tree of Calvary and exhibited to the gaze of the world; still later, after His resurrection



and ascension He was exalted to highest heaven; and when He returns to earth He will be acknowledged as King of kings and Lord of lords.

The taproot of spiritual supremacy in the house of Judah reaches back not only as far as David, who was the first to make any definite plan for the building of the temple, but back to Bethlehem and the beautiful courtship of Ruth and Boaz, which sets forth in type the sweet, loving, and abiding relationship that exists between Jehovah and His chosen Bride. The preparations made by David for the building of the temple indicate the fulfilment of the repeated prophecies which Moses made with regard to the founding and establishment of ONE SANCTUARY, to effect the spiritual union of the entire nation of Israel.

Note, if you will, the important bearing which this preparation made by David to build the temple had on the special covenant which God made with the house of David; for it was after David had set his heart to build an house for "the ark of God" that Nathan, the prophet, came to David with the promise of this Divine covenant; namely, to establish with the house of David an everlasting kingdom, having specific reference to the coming Messiah, whose "throne shall be established forever" (2 Samuel 7:10-16).

The only understanding of the Davidic covenant one can have is that God gave to David the definite assurance that to his seed (Messiah and regenerated Israel) should be fulfilled the Abrahamic Covenant. In this Covenant God promised to the seed of Abraham all the land from the river of Egypt to the great river Euphrates. The Land of Palestine will be divided at the beginning of Christ's Millennial reign (see the closing chapters of Ezekiel) among the twelve tribes of Israel, and each tribe will receive its allotted portion.

## CHAPTER VI

### JERUSALEM, THE NATIONAL CENTER OF WORSHIP

David, for the first time in all the history of Israel, put the worship of God upon a solid foundation, and made it possible for those who feared the Lord in all the twelve tribes to gather and unite in His worship in the Sanctuary in Jerusalem (2 Samuel 7: 23-26).

After twenty-five years of David's reign, during which he made preparations for the building of the temple, he was directed by God to purchase the threshing-floor of Ornan as the building site. The actual building of the temple was not performed by David because he was a man of war, but by his son Solomon, who was crowned king "OVER ALL ISRAEL." God gave a special promise to Solomon, while he was building the Sanctuary (1 Kings 6: 12, 13), and when the Sanctuary was completed God filled it with His presence (1 Kings 8: 10, 11).

Solomon's prayer offered at the dedication of the temple, is one of the most wonderful ever offered in Israel. His plea to God was that the cause of Israel might be maintained "THAT ALL THE PEOPLE OF THE EARTH MAY KNOW THAT THE LORD IS GOD AND THAT THERE IS NONE ELSE." After the dedication of the temple the Lord appeared "the second time" to Solomon and promised, as He had done to David (1 Kings 9: 1-5), to establish the throne of His kingdom in Israel.

*Jesus Said, "Salvation Is of the Jews"*

The temple was established as the center of worship and prayer. It was the meeting-place of the spiritual forces in Israel as they were brought together out of the Assyrian and Babylonian captivities—a reunited nation (not a two-tribed but a twelve-tribed nation)

made ready to go on with the mission for which it was called into existence when God called Abraham in Chaldea to go into a land that He would show to him.

The ten tribes, controlled by that of Ephraim, had not at any time put forth any effort to establish a permanent place for the true worship of the God of Israel in the building of a Sanctuary, as Israel had been commanded by Moses. On the other hand, God had to look to the tribe of Judah, where He found David, a man "according to His own heart," who put God first and provided for the building of a Sanctuary in Jerusalem, the place which He had chosen.

Is it any wonder, then, that Jesus the Greater Son of Judah, proclaimed at His birth by the wise men to be "the King of the Jews," and acknowledged at His death on the cross by Pontius Pilate as "the King of the Jews," linked Himself and His mission with that of the Jews? To the Samaritan woman, as He sat at Jacob's well, He said, "SALVATION IS OF THE JEWS" (John 4: 22).

The word "Christian" was doubtless a name first spoken in derision of those who claimed allegiance to Christ, the Anointed Prophet, Priest and King; and in like manner those who claimed allegiance to Jehovah (the Coming One), because of their alliance with the tribe and house of Judah, were called "Jews."

This word "Jew" from the Hebrew *Jehudi* ("man of Judah") is so closely allied with the word "Judah," from the Hebrew *Yehuda*, that it necessarily has the same meaning as the word "Judah"—praise. A Jew was one who had greater reason for praise than any one else in Israel because he looked forward to the Coming One, who was to be the Personification of Praise, and because of his love for the Sanctuary in Jerusalem, which was the abode of Jehovah, the Coming One who would "SAVE HIS PEOPLE FROM THEIR SINS."



Although the term "Jew" was not used until late in the reign of Ahaz, the foundation for the Jewish nation, made up of the faithful remnant of all twelve tribes of Israel, was laid in the tribe of Judah in the building of the Sanctuary. From that time forth, Divinely-approved leadership for Israel remained within the tribe, and later, within the house of Judah.

British-Israelism fails to acknowledge the hand of Providence in the formation of the Jewish nation. The Temple Sanctuary which was erected for the worship of Jehovah resulted ultimately in the rise of Judaism.

It was under the Theocratic monarchy established by David that the twelve tribes were welded into a united and powerful nation which should have continued (1 Kings 6:11-13), but because its people turned from God's commandments and statutes God warned Solomon that He would "cut off Israel out of the Land," destroy the Sanctuary, and make "Israel a proverb and byword among the people" (1 Kings 9:4-7; 11:11-13). The ten tribes which separated from the house of David after Solomon's death, soon showed their preference for idol-worship instead of the worship of God in the temple at Jerusalem.

*No Promise to Ten-Tribed Israel Apart from the Sanctuary*

Let it be clearly understood that God did not separate the ten tribes from the house of David to give preference to them. There is no scripture to warrant the position taken by British-Israelism that God intended to withdraw His favor from Judah and bestow it upon ten-tribed Israel. Indeed, the very opposite was the fact as their subsequent history shows. On account of Solomon's sins the kingdom in Israel was rent asunder and the rule over the ten tribes given to Jeroboam.

Instead of learning the lesson of obedience to God,

the ten tribes under Jeroboam and his successors sinned so greatly that it is written: "Therefore the Lord was very angry with Israel and removed them out of His sight" (2 Kings 17: 8). On the other hand God definitely reserved the tribe of Judah because of His promise to David, so that the worship in God's "holy mountain" should be continued. Thus did the house of Judah become the spiritual standard-bearer for all Israel.

In the separation of the house of Israel is seen a Divine purpose—the condemnation of Solomon's sins and those of the whole nation (1 Kings 11: 31-33). Only "for David's sake and for Jerusalem's sake" did God reserve one tribe to Solomon's son, Rehoboam.

God made a conditional covenant with Jeroboam (1 Kings 11: 38), whereby it was possible for ten-tribed Israel to have God's continued favor and blessing, the condition being that the kings, beginning with Jeroboam, "keep My statutes and My commandments," as "David My servant did." Had the kings of the ten tribes done this, they would have had to put away all idol-worship and its accompanying abominations, and support and attend the worship in the ONE SANCTUARY established for ALL ISRAEL in Jerusalem. This covenant which God made with Jeroboam, however, was neither kept by him nor by any of the successive kings of ten-tribed Israel. The Ten Tribes remained disobedient and apostate, in spite of the many warnings given by the prophets, including that of Elijah who witnessed so convincingly against Baal-worship on Mount Carmel.

A careful study of the books of Kings and Chronicles reveals no support whatever for the teaching of British-Israelism, that ten-tribed Israel separated from Judah, from their Sanctuary in Jerusalem, and from their worship of Jehovah, could have God's favor and blessing, as is claimed for Great Britain as the Ten Tribes.

## CHAPTER VII

### ISRAEL AGAIN UNITED AFTER THE CAPTIVITIES

Judah was a contrast to Israel, though no one will contend that the kings and people of Judah came up to the standard which God demanded. If that had been true, the Babylonian captivity would not have taken place. It can be stated, however, that a number of the kings of Judah, among whom were Asa, Jehoshaphat, Hezekiah, and Josiah, made herculean efforts to rid Jerusalem and Judah of idolatry, and to some extent were successful in keeping back the tidal wave of apostasy which overflowed Northern Israel.

Because of these earnest efforts to maintain the standard of Divine worship in the temple at Jerusalem, many individuals of Northern Israel cast in their lot with Judah-Israel. This fact is revealed in the beginning of Israel's disruption under Rehoboam, when "the priests and Levites left their suburbs and possessions and came to Judah and Jerusalem." Then followed those "out of ALL THE TRIBES OF ISRAEL SUCH AS SET THEIR HEARTS TO SEEK THE LORD GOD OF ISRAEL" who came to Jerusalem to sacrifice unto the Lord (2 Chronicles 11: 13-18).

In the reign of Asa, king of Judah, there came also "STRANGERS OUT OF EPHRAIM AND MANASSEH, AND OUT OF SIMEON," who came to Jerusalem to enter "into a covenant to seek the Lord God of their fathers with all their heart and with all their soul" (2 Chronicles 15: 8, 9, 12).

In the reign of Hezekiah there came to Jerusalem from Dan to Beersheba "A MULTITUDE OF THE PEOPLE, EVEN MANY OF EPHRAIM, AND MANASSEH, ISSACHAR, AND ZEBULON," to take part in the observance of the Passover, so that "ALL THE



CONGREGATION THAT CAME OUT OF ISRAEL, AND THE STRANGERS THAT CAME OUT OF THE LAND OF ISRAEL, and that dwelt in Judah, rejoiced" (2 Chronicles 30: 18-20).

*The Last Call to Israel Before the Captivity*

During the reign of Hezekiah, special messengers were sent to the people of Northern Israel. Their message, telling the people to repent and turn back to the Lord, was the last call given to those tribes prior to the Assyrian Captivity, but instead of giving heed to these messengers sent by God, the people "LAUGHED THEM TO SCORN AND MOCKED THEM" (2 Chronicles 30: 10). In vain were all pleas to the people to "ENTER INTO HIS SANCTUARY, which He had sanctified forever: THAT THE FIERCENESS OF HIS WRATH MAY TURN AWAY FROM YOU."

These messengers warned the people of Israel, but they also held out God's gracious promise: "If ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that THEY SHALL COME AGAIN INTO THIS LAND" (2 Chronicles 30: 9).

This passage is a severe blow to the teaching of British-Israelism; namely, that God promised to prepare for ten-tribed Israel some other place, meaning Great Britain, for here we read that God said before Israel was taken to Assyria, "They shall come again to this land [Palestine]."

Regardless of how earnestly the prophets of Jehovah sought to turn the hearts of the people of Israel to repentance, they were treated with utter contempt (2 Kings 17: 13-15; 18: 9-12).

After the removal of Israel to Assyria the kingdom of Judah continued for more than one hundred and

thirty years before its subjects were taken to Babylon. Instead of learning their lesson from the captivity of Israel and keeping close to God, the people of Jerusalem also "mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, TILL THERE WAS NO REMEDY" (2 Chronicles 36:16).

In summing up both houses of Israel it may be said that Northern Israel lasted about two hundred and fifty years, during which time there reigned nineteen kings of eight different dynasties; whereas the kingdom of Judah lasted about four hundred years and had nineteen kings, all but one dynasty being from the house of David.

*Both Judah and Ephraim Suffered Judgment in Captivity*

British-Israelism teaches that God promised a return from captivity to Judah only, and that Israel was left to wander among the nations, and to work their way from Assyria through Asia and Europe, reaching at last the British Isles.

The fact that Israel and Judah were in captivity does not warrant the statement that one or the other was lost sight of during that time and could not be definitely traced. The Bible does not teach that all the subjects of the Northern Kingdom nor all the subjects of the Southern Kingdom were deported to Assyria and Babylon.

In the Assyrian captivity 27,290 were deported from Samaria, and in the Babylonian captivity 14,600 were deported from Jerusalem, making a total of 41,890. Whatever the number, including women and children, it was a small portion of the number in Palestine. The poorer element in both Jerusalem and Samaria remained.

*Prophecies of the Union of Judah and Israel*

British-Israelism seeks to support its position that the returning captives, numbering less than fifty thousand, were from Judah only, a few being from Northern Israel. This position is wrong from the standpoint of prophecy and history. It never was God's plan to leave the larger part of Israel in captivity with no opportunity for their return to their own land.

Hosea the prophet (750-725 B. C.), after telling of the increase that would take place during their captivity, definitely referred to the return of the Northern Tribes from captivity with Judah, saying, "Then shall the children of Judah and THE CHILDREN OF ISRAEL BE GATHERED TOGETHER, AND APPOINT THEMSELVES ONE HEAD, AND THEY SHALL COME UP OUT OF THE LAND" (Hosea 1:11). This prophecy of the return of "the children of Judah and the children of Israel" was only partially fulfilled in the return of the exiles from Babylon under the decree of Cyrus, when the leader Zerubbabel, the "one head," led the first company back to their own land, Palestine.

This prophecy as also the others referred to in this Chapter VII dealing with the union and restoration of Israel to their Land, has a far greater fulfillment awaiting them than what can be seen in the return of the exiles which took place as the result of the decree of Cyrus, as will be seen a little further on when attention is called to the wonderful prophecy of Isaiah concerning the divinely-given mission entrusted to Cyrus.

In a more perfect and wonderful manner will the children of Judah, united with the children of Israel, be restored as a twelve-tribed nation to their own inheritance in "the last days" at the coming of Jesus,



when repentant Israel will acknowledge Him as their once-rejected, but then as their accepted, glorified King.

The Book of Hosea has no application whatsoever to any wanderings of ten-tribed Israel from Assyria through Asia and Europe to the British Isles, as taught by British-Israelism, which teaching forces prophecy beyond the wildest fantasy and has no basis whatsoever in the Bible.

### *Isaiah Prophesies the Return of the Remnant of Israel*

Isaiah (759-698 B. C.) delivered God's message to apostate Israel. After declaring that God had selected Assyria to be "the rod of Mine anger against an hypocritical nation," he said that God would "punish the stout heart of the king of Assyria" (Isaiah 10: 12), thus announcing **THE CONQUEST AND DOWNFALL OF THE ASSYRIAN KINGDOM**.

Notice especially the wonderful promise to Israel of their return—not of ALL in captivity but of "THE REMNANT OF ISRAEL," as stated three times in the following quotation from Isaiah 10: 20-22:

"And it shall come to pass in that day, that **THE REMNANT OF ISRAEL**, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. **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."

Does that sound as if Israel was never expected to return from captivity?

This false position of British-Israelism is contradicted by many plain declarations of the Word of God,

such as this in Isaiah, which speaks of "A REMNANT OF ISRAEL" which would return to Palestine "in that day."

It is very remarkable that to Isaiah, two hundred and fifty years in advance of the event, was revealed the great work of Cyrus, King of Persia, in releasing the captives of all twelve-tribed Israel that they might return to Palestine for the purpose of rebuilding Jerusalem and laying the foundation of the temple (Isaiah 44: 22; 45: 1-3). The decree of Cyrus teaches plainly that the ten tribes of Israel as well as Judah, were to have part in the rebuilding of Jerusalem, inasmuch as the original purpose in the building of the Sanctuary was that it should be for the spiritual benefit of the entire nation of Israel. And the message of the prophet Isaiah delivered to Israel *before their captivity took place*, stated that they as well as Judah would have a definite part in the rebuilding of Jerusalem under the decree of Cyrus.

Cyrus had been entrusted by "the Lord of Heaven" with all "the kingdoms of the earth," and the proclamation issued by him, "to build an house in Jerusalem and Judah," "the house of the Lord God of Israel," was sent "throughout all his kingdom."

This of necessity includes not only the exiles of Judah residing in Babylon, but also those of the Ten Tribes residing in Assyria. God in His mercy had purposed that the period of captivity when exiles from both houses of Israel were living co-jointly under the sway of Babylon, should serve to effect the union of Israel and Judah, so that the division wrought by Rehoboam's folly should be obliterated and the nation henceforth looked upon as one twelve-tribed nation.

The prophecies referred to in this chapter, while in a measure already having found their literal fulfilment in the return of a small remnant of exiles to their land promised to Abraham, await a far larger

and greater fulfilment in that day, when all twelve tribes of Israel will be in full possession of their land without being in the least in subjection to Gentile domination, as has been the case since the Babylonian captivity. Then Israel in its full twelve-tribed unification will enjoy peace, tranquility, and prosperity under her Messianic King in fulfilment of the Abrahamic, Palestinian and Davidic covenants.

These prophecies of Israel's restoration to their land must therefore be considered as having had only their preparatory stage in the return of the exiles by the decree of Cyrus, and then overleaping the entire period of "the times of the Gentiles" will have their final, complete fulfilment in the return of "all Israel," who will then be given their permanent inheritance in the Land of Promise, each tribe, as stated in the last chapters of Ezekiel receiving its allotted share.

Not until the Lord Himself in His revelation and glory shall bring about the salvation of "all Israel" will an end be made of their sins, and "everlasting righteousness" be brought in, and the vision and prophecy "be sealed up," and "the Most Holy" be anointed.

Between the preparatory and the final stage of fulfilment of Israel's restoration lies the long period of dispersion of the Jews among the nations of earth, which has its culmination in the time of "Jacob's trouble," and "the great tribulation."

Then in "the last days," when Israel is girded with sackcloth and ashes, letting her "tears run down as a river day and night," crying to God for deliverance, pouring out her heart "like water before the Lord," then only will all the glorious declarations of the prophets foretelling the full kingdom blessing be fulfilled to Israel, and Jerusalem be "the throne of the Lord," with its name changed to "Jehovah-Shammah," meaning, "The Lord is there."



*Ten-Tribed Israel to Be Restored to Palestine*

British-Israel teaching cannot face the plain truth of God's Word that a remnant from Israel as well as a remnant from Judah returned from captivity, for if this is once admitted, the pet theory of "a lost Israel" later found in Great Britain goes to the wind. And that is where the Word of God puts it, for mere chaff it is, the product of a highly sensitized imagination which seeks to find some clew by which to trace Great Britain back to the Ten Tribes of Israel in Assyria. The Word of God plainly shows that it was not God's purpose that captive Israel should reach Great Britain, *but that it should reach PALESTINE, their own land, in company with the captives of Judah.*

The mission of Jeremiah the prophet, covering a period of more than forty years (629-587 B. C.) was to the entire nation, including the captives of ten-tribed Israel. In speaking of the return of "the virgin of Israel" to rebuild Jerusalem, Jeremiah declared that God would "sow the house of Israel and the house of Judah" (Jeremiah 31: 27, 28). The new covenant mentioned in the same chapter foretells the national conversion of all Israel, which prophecy awaits its fulfilment at Christ's Second Coming (Jeremiah 31: 31-40).

It was during Jeremiah's public ministry that the Assyrian Empire was conquered by Nabopolassar in 607 B. C. and absorbed in the newly-formed Babylonian empire, which lasted for a period of over seventy years. After Nabopolassar, Nebuchadnezzar loomed as the most renowned king of Babylon, ruling from 604 to 562 B. C. The four invasions against Jerusalem by this king were as follows:

|    |           |                |       |        |
|----|-----------|----------------|-------|--------|
| 1. | 604 B. C. | Captives taken | ..... | 3,023  |
| 2. | 597 B. C. | " "            | ..... | 10,000 |
| 3. | 586 B. C. | " "            | ..... | 832    |
| 4. | 581 B. C. | " "            | ..... | 745    |

Jeremiah records three of these invasions—the first, third, and fourth—in the last chapter of his prophecy. The last is of special importance because it deals with the fact that the remnant of the Jews who had fled to Egypt, where Jeremiah also went, were at last taken captive by Nebuchadnezzar when he conquered Egypt.

There is not the slightest intimation in the last chapter of Jeremiah that Jeremiah, Baruch and Zedekiah's daughter were left in Egypt, later to escape to Ireland, as is taught in the fanciful myths of British-Israelism. Jeremiah remained after this in Jerusalem, where he wrote his lamentation over Jerusalem which, he said, was left as "a widow" in utter desolation.

Jeremiah's grotto is found today, not in Ireland nor in England, but in Palestine, where tourists may see it on the outskirts of Jerusalem.

### *Ezekiel's Prophecy Confutes British-Israel Claims*

The Prophet Ezekiel (593-573 B. C.) was taken captive to Babylon in the first deportation, and thus spent a number of years by the river Chebar, between the Tigris and the Euphrates in northern Mesopotamia, where he met with the exiles of the ten tribes who were stationed there. Ezekiel makes one hundred and eighty-five references to Israel in his prophecy and repeated reference to the house of Israel. Note Ezekiel 18: 25, 31.

British-Israel advocates evade the plain facts of the Bible with reference to the promise of Israel's return to their own land (Ezekiel 34: 13, 14; 36: 1-11).

The thirty-seventh chapter of Ezekiel is unquestionable proof of God's purpose to unify both houses of Israel and to consolidate them into one nation after the Babylonian captivity. In his vision of the dry bones in which he saw the bones coming together

"bone to his bone," he was told that "these bones are THE WHOLE HOUSE OF ISRAEL." They were not just a part of the nation but "the WHOLE HOUSE of Israel." Ezekiel declares, "Ye shall live, and I shall place you in YOUR OWN LAND." In this same chapter, Ezekiel writing of "the sign of the two sticks," said that "the stick of Joseph which is in the hand of Ephraim and the tribes of Israel, his fellows," united "with the stick of Judah" was to be "ONE STICK." No one can deny that all the twelve tribes were included in this union (Ezekiel 37: 1-21).

The fulfilment of this prophecy of Ezekiel is seen, first, in the union of both houses of Israel (Ephraim with Judah) in the land of their captivity; then, in their return as "one nation" to "the mountains of Israel;" then, in the First Coming of Jesus who was born "King of the Jews;" and then passing over the Church period, in the Second Coming of Jesus as "King of glory," who will bring about the national salvation of Israel when "all Israel will be saved" so that they will not "defile themselves any more with their idols."

*Daniel, a Jew, Becomes Prime Minister of Babylonia*

Daniel (606-536 B. C.) is regarded as the outstanding prophet of the captivity. His ministry extended over a period of seventy years; namely, from 606 B. C., when he was taken captive from Jerusalem to Babylon, to the very close of the exile in 536 B. C., when the decree of Cyrus for the return of the exiles was given. God ordained that "a Jew" should become Prime Minister of ALL BABYLON and exert his influence in behalf of all the exiles, whether of the house of Israel or of the house of Judah. EVERY CAPTIVE OF ISRAEL as well as of Judah knew that the captivity, according to the prophecy of Jeremiah, would terminate in seventy years; and the foremost thought in



the mind of every Israelite was that with the termination of the seventy years the captives of BOTH ISRAEL AND JUDAH would be given an opportunity to return and rebuild Jerusalem (Daniel 9: 25-27).

In his most remarkable prayer, recorded in the ninth chapter, Daniel said, "ALL ISRAEL have transgressed Thy law....therefore THE CURSE IS UPON US." While Daniel was confessing the sins of ALL ISRAEL and making supplication for "THE MOUNTAIN OF MY GOD [JERUSALEM]" the revelation of the seventy weeks, which sets forth the time "from the going forth of the commandment to RESTORE AND REBUILD JERUSALEM unto Messiah the Prince" and beyond, was given to him. This fervent prayer of Daniel for "ALL ISRAEL" is a living protest against British-Israel teaching.

It does not make any difference whether few or many of the house of Judah or of the house of Israel responded to the call of God made through the prophets, it is an unquestionable fact that ISRAEL AND JUDAH WERE PLACED UPON EXACTLY THE SAME BASIS OF OPPORTUNITY AND RESPONSIBILITY, when they were called as a united nation to share in making Jerusalem the place of worship for ALL ISRAEL (TWELVE-TRIBED) and for all nations.

In reading the Book of Esther, which records events that followed the return of the exiles to rebuild Jerusalem, it is an undisputed fact, that ALL HEBREWS (twelve tribes) in the realm of Persia were known as JEWS, so that *all who returned to Palestine and all who did not return*, were then and thenceforth known as JEWS to the people of Babylon and Medo-Persia.

The two lists of returning exiles are given in the second chapter of Ezra and the seventh chapter of Nehemiah. Of the forty-two thousand that returned, we are told that thirty thousand registered as belong-

ing to the house of Judah, the remaining twelve thousand being distributed among the ten tribes of Israel.

*Returned Exiles Represent Twelve-tribed Israel*

An outstanding fact in the return of the captive exiles as a united people is the repeated declaration that the offering made upon the altar of the restored temple consisted of "TWELVE HE-GOATS FOR THE TWELVE TRIBES OF ISRAEL" (Ezra 6: 17).

The prophets did not say that all of Judah or all of Israel, but that only A REMNANT OF JUDAH and A REMNANT OF ISRAEL, would return. Enough of the ten tribes of Israel returned with Judah to warrant Ezra and Nehemiah using the terms "Israel" and "Jew" interchangeably. "Israel" appears in these two books *sixty-two* times, whereas "Jew" appears but *nineteen* times. Even the larger and more inclusive term "children of Israel" is used six times in Ezra and ten times in Nehemiah.

If, as British-Israelism teaches, the Jews are persons belonging to the tribe or house of Judah only, and only Jews returned to Palestine, as they say, then of a certainty the term "children of Israel" would not have been used in these historical records, and the term "Jews" only, would appear.

The position of British-Israelism that God provided for the ten tribes in captivity ANOTHER PLACE than Palestine, is absolutely untenable in face of the plain declarations of the prophets that a remnant of both Israel and Judah should return. All twelve tribes of Israel were represented in the return of the exiles, and Israel thereby was officially restored as a TWELVE-TRIBED nation.

## CHAPTER VIII

### JOSEPHUS' PROOF THAT JEWS ARE ISRAELITES

British-Israelism denies the well-known fact that the term "Jew" is used synonymously with "Israel" in many parts of the Scriptures. Its proof for this denial is based on the statement of *Josephus*; namely, "The entire body of the people of Israel remained in that country, wherefore there are but two tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated in numbers."

However sincere may appear their desire to prove from *Josephus'* writings that the term "Jews" cannot be used interchangeably with "Israel," one cannot help discovering the tendency on the part of British-Israel writers to inject ideas into *Josephus'* writings utterly foreign to him.

#### *Jews Represent Twelve-Tribed Israel*

In one of their best-known text-books, entitled, "British-Israel Truth," in chapter seven, under the caption: "A Vindication from History of the Hypothesis that Israel is Found in Britain," the writer makes reference to *Josephus* as follows:

"*Josephus*, who wrote in the first centry A. D. on the *Antiquities of Judah, or the Jews*, is at great pains to remind his readers (in the 14th chapter of his ninth book), that the Ten Tribes of the *Israelites* were entirely 'removed' when Samaria was taken and 'transplanted' into Media and Persia, other nations of the Assyrian empire taking their place in Palestine. In a later chapter *Josephus* says that *it was only the house of Judah, or the Jews, who availed themselves of the privilege of returning to their land*; while the



entire body of the people of Israel remained where they were—*wherefore, he says it follows, as a consequence, that there are but two tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond Euphrates still—a great multitude whom no man can number.*”

Note the first sentence: “Josephus, who wrote...on the *Antiquities of Judah, or the Jews.*” That statement is a perversion of the fact which any reader of Josephus, upon opening the volume, may verify. Josephus did not write “On the Antiquities of Judah,” but “On the Antiquities of THE JEWS,” which proves the very opposite of what British-Israelism teaches regarding the Jews.

British-Israelism is not sincere in wanting to let Josephus speak for himself. The term “Jews” in the works of Josephus definitely refers to and includes ALL TWELVE TRIBES, and not the tribes of Judah and Benjamin only. Josephus’ writings prove that exiles of the Ten Tribes returned with those of Judah to rebuild the temple and walls of Jerusalem, thereby establishing the Jewish nation as a political and religious unit in Palestine.

Before taking up our investigation of Josephus on this matter, it is appropriate to call attention to another witness outside the Sacred Scriptures. The Book of Tobit, an apocryphal writing, tells the story of Tobit of the tribe of Naphthali, who was taken captive with others by Shalmaneser into Media and Assyria. Tobit remained in captivity many years. He realized that the captivity of Israel was a judgment of God, but also perceived clearly that God would restore Israel to the land of Palestine.

#### *Tobit Agrees with the Prophets of Israel*

Before departing this life, Tobit being “very aged,” called his sons to him and told them to go into Media,

where the Ten Tribes were then located, and say to them—

“...That our brethren (the Ten Tribes) shall lie scattered in the earth from that good land (Palestine) : and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time.

“And that again GOD WILL HAVE MERCY ON THEM, AND BRING THEM AGAIN INTO THE LAND, where they shall build a temple, but not like to the first, until the time of that age be fulfilled; and afterward they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it forever with a glorious building, as the prophets have spoken thereof. And all nations shall turn and fear the Lord God truly, and shall bury their idols” (Tobit 14: 4-7).

This remarkable message proves that Tobit, one of the exiled among the Ten Tribes, expected God to “have mercy” on his brethren (The Ten Tribes), and to give them a definite part, with Judah, in the rebuilding of Jerusalem. His expectation is in perfect harmony with the prophecies of Hosea, Isaiah, Jeremiah and Ezekiel, and also with the books of Ezra and Nehemiah, which show that in the return of the exiles no tribal distinction was made.

In the book of Ezra the term “Jews” is used only eight times—“Israel” *forty* times. In the Book of Nehemiah, the term “Jews” is used only eleven times —“Israel” *twenty-two* times.

In the story of the return of the exiles from captivity as given by Josephus, he definitely establishes the fact that *some of the Ten Tribes* “came to Babylon, as very desirous of going down to Jerusalem.” Every unbiased reader of Josephus knows that he is in full agreement with the teaching of the New Testament; namely, that the terms “Jews” and “Israel” were used interchangeably.

*Josephus Applied the Term "Jews" to ALL ISRAEL*

In the debate referred to on the question, "Are Englishmen Israelites?" *Rev. Robert Roberts* of Birmingham, England, to the great discomfort of his opponent, *Mr. Hine*, called attention to the undisputed testimony of Josephus as a reliable historian, to substantiate the fact that the term "Jew" came in course of time to be applied to THE WHOLE RACE OF ISRAEL. "The process," he said, "was slow, but natural, The name filtered through ALL THE GENTILE NATIONS and came to be designated of THE ENTIRE RACE OF ABRAHAM."

The following reference to the works of Josephus on the important subject of "the Jews" was made by Mr. Roberts on the second night of the debate held in Exeter Hall, London. As proof of the reliability of Josephus as a historian, Mr. Roberts referred to the opinion of Bishop Porteus, who declared that "the fidelity, the veracity, and the probity of Josephus are universally allowed." He said that "he deserves more credit than all the Greek and Roman writers put together...he had a perfect and accurate knowledge of all the transactions which he relates...and above all, he meant no favor to the Christian cause."

In order to disprove the teaching of British-Israelism that Josephus wrote on the subject of "The Antiquities of Judah," confining himself to the two tribes of Judah and Benjamin, and thus omitting the history of the Ten Tribes Mr. Roberts said: "Perhaps you will say he means the Antiquities of the kingdom of Judah. Not at all. To what does the narrative extend? Does it begin with the revolt under Rehoboam? Does it begin with the formation of the kingdom of Judah? According to the name of the book, on Mr. Hine's theory, it ought to do so. Instead of that, *it goes back to the very beginning of the national history.* It presents to



you Abraham, Isaac and Jacob. It gives to you the history of Moses. It takes you through all the time of the Judges and Kings. In fact, it presents to you the history of the race of Israel in its completeness. Hence, in Josephus' estimation, *the term 'Jew' was applicable to the whole race*. . . . Josephus said, that our Jewish nation is of *very great antiquity*. The 'Jewish people' and the 'Hebrews,' you see, he uses as interchangeable terms. THIS TERM 'JEW' NOT ONLY DIFFUSED ITSELF IN GENERAL USE THROUGHOUT THE EARTH AS THE NAME OF THE DESCENDANTS OF JACOB, BUT CAME ACTUALLY TO BE HISTORICALLY EMPLOYED AS DESCRIPTIVE OF THEM IN TIMES BEFORE THE SEPARATION OF THE TEN TRIBES HAD TAKEN PLACE, AND BEFORE THE TERM 'JEW' CAME INTO EXISTENCE. Thus, in speaking of Samuel's days Josephus describes them as Jews in this extract: '*The Jews* were caught in distressed circumstances, as neither having their weapons with them, nor being assembled there in order to fight' (*Antiquities*, VI., ch. 2, 2). 'When Samuel had heard this, he called *the Jews* early in the morning, and confessed to them that he was to ordain them a king' (*Antiquities*, VI., ch. 3, sec. 5). It was to the twelve tribes he made that communication, and here he styles the twelve tribes 'the Jews.' Nay, David he styles 'the King of the Jews;' for, referring to David, he says: 'The King of the Jews never permitted himself to do anything without prophecy and the command of God' (*Antiquities*, VII., ch. 4, 1). So that, according to Josephus, David was the King of the Jews, which must be strange in the eyes of Mr. Hine. Then Josephus uses the name Jew as applicable to Israel in their very beginning, *viz.*, when they came out of Egypt. Thus he remarks: 'Manetho says that *the Jews* departed out of Egypt in the reign of Tethomis, 393 years before Danaus fled to Argos. . . . Solomon

himself built that temple 612 years after the Jews came out of Egypt' (*Apion*, II., sec. 2). So that, according to Josephus, the term 'Jew' was not only general throughout the world, but can be taken historically backward and applied to them before the division took place, and before ever the term 'Jew' had a technical existence. Then we find him saying: 'Our first leaders and ancestors were derived from them (the Chaldeans), and they do make mention of *us Jews* in their records, on account of the kindred there is between us...Some of the Greek writers—he says—have made mention of '*us Jews also*' (*Apion*, I., sec. 13). That this phrase '*us Jews*' comprehends the ten tribes—that Josephus claimed those ten tribes as part of this Jewish race, this Hebrew nation, is evident from the Preface of *His War*, sections 2 and 3, in which, giving an account of the extraordinary resistance of the Jewish nation to the Roman arms, he says: 'The Jews hoped that all of *their nation, which were beyond Euphrates*, would have raised an insurrection together with them.' He also adds: 'Those of *our nation*, beyond Euphrates, with the Adiabeni, by my means, knew accurately both when the war began, what miseries it brought upon us, and after what manner it ended.' Then, as showing that by this people beyond the Euphrates, whom he claims as part of the Jewish nation, he means the ten tribes, I quote the following from Book XI of *The Antiquities*, ch. 5, section 2: 'Esdras sent a copy of it,'—that is a copy of the letter he had received from the king—'to all those of *his own nation that were in Media*, and when *these Jews* had understood what piety the king had towards God'—these Jews that were in Media!—that is, where the ten tribes were—'and what kindness he had for Esdras, they were all greatly pleased; nay, many of them took their effects with them, and came to Babylon, as very desirous of going down to Jeru-



salem; but then the entire *body of the people of Israel* ('Jew' and 'Israel' used interchangeably) remained in that country, wherefore, there are but two tribes in Asia and Europe subject to the Romans, while *the Ten Tribes are beyond Euphrates till now*, and are an immense multitude and not to be estimated by numbers.'

"Now, all this constitutes proof I promised; that in the knowledge of Josephus, all the tribes of Israel in his day were currently, politically, and conventionally known as Jews."

Josephus applies the term "Jews" to the Hebrew nation not only in the first century of the Christian era during which he lived, but also shows that it was used of the Hebrew people by Manetho, the greatest historian of ancient Egypt, and by Aristotle and Plato in the third century of the pre-Christian era. Thus, we see that people of the Hebrew nation (twelve-tribed) were known as "Jews" in the pre-Christian era as well as in the century in which the New Testament Scriptures were written. Josephus declares that there were Jews from the time of Moses to the time of Solomon—twelve-tribed Jews in Moses' time, twelve-tribed Jews in Samuel's time, twelve-tribed Jews in Solomon's time! And yet British-Israelism refuses to recognize that the term "Jews" applies to the people of the entire nation of Israel from the beginning of its history.

Is it to be wondered at that Mr. Hine, than whom there has been no greater British-Israel propagandist, stated in this debate held in London, that he believed Josephus "only in so far as he could make him serve his purpose"?

Is a teacher who expounds God's Word to propagate British-Israel teaching to be relied on as a searcher for truth?

Modern British-Israelism itself answers the question by declaring that their principal teacher and propagandist, Mr. Edward Hine, whose book, "One Hun-



dred Proofs of Identification of Britain Being the Lost Ten Tribes," ran up to a quarter of a million sales, is *not* to be relied on.

*Landseer Mackenzie*, in his "Counterblast" to the Rev. David Baron's "The History of the Ten 'Lost' Tribes," makes this statement regarding Edward Hine, that he "was no doubt somewhat carried away to exaggeration, but *he is not our mentor*." This author also said that Mr. Hine was "a most successful pioneer propagandist, which, however, prompted occasional loose statements and egoisms which could not always be agreed with..."

British-Israelism today is no more willing to accept the truth about a twelve-tribed Jewish nation than was Mr. Hine. Like Pilate asking the question, "What is Truth?" and not wanting to accept the answer, British-Israelism asks the question, "Who are the Jews?" and then refuses the answer of the Old Testament, refuses the answer of Josephus, refuses the answer of the New Testament; namely, **THAT THE JEWS ARE THE TWELVE-TRIBED NATION OF ISRAEL.**

However, facts are stubborn things, and in this case, if applied correctly, mean the complete destruction of the British-Israel delusion.

## CHAPTER IX

### JESUS' MISSION TO TWELVE-TRIBED ISRAEL

British-Israel advocates insist on making "a distinction between the Jews and the ten-tribed kingdom of Israel" in the face of facts presented in the New Testament which prove that no distinction is made in the Word of God. They teach that the Jews are composed of the tribe of Judah only, and that members of this tribe are solely responsible for the crucifixion and death of Jesus, the Son of God; and that because of this crime the curse of God rests upon them to this day. They say that the other ten tribes had no part in the crucifixion, since at that time they were "lost" to the world; and that the disciples from Galilee were not Jews but that they belonged to the tribe of Benjamin, with the exception of Judas Iscariot, who belonged to the tribe of Judah.

In order that the reader may know that British-Israel teaching is constituted of these erroneous ideas, attention is called to one of their principal text-books, entitled, "British-Israel Truth." In chapter ten the objection that "the seed of Abraham" is under a curse, is answered in the following statement:

"This objection will at once disappear if the fact be recognized that the Bible makes a distinction between the Jews and the Ten-tribed kingdom of Israel. It is the former only, that is at present in such a condition, because they are guilty of the crime of rejecting and crucifying the Messiah. They were thus placed under a curse and they continue in it to this day. But while the Jews so acted towards their Messiah, the Ten Tribes of Israel were away from the Land, wanderers among the Gentiles; and therefore they do not come under the condemnation meted out to their brethren the Jews.... If, therefore, the British people be identical with the House of Israel, no such curse should rest upon them."

The evidence presented in the New Testament is that the people known as the Jews, to whom Jesus limited His ministry, represented the TWELVE TRIBES of Israel. When Jesus pronounced the curse upon the Jews, He had no thought of exempting the ten tribes, since the whole twelve-tribed nation, called "Jews," was definitely involved in the crucifixion of the Son of God.

*The Terms "Jew" and "Israel" used Interchangeably  
in the Gospels*

Jesus selected the twelve disciples with a view to their representing the twelve tribes of Israel, for He said to them: "When the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matthew 19:28).

The reason that Jesus referred to twelve thrones upon which His disciples should sit "judging the twelve tribes of Israel," was because His work and ministry was to twelve-tribed Israel, which constituted the Jewish nation of which Jesus and His disciples were a part.

British-Israel advocates teach that the disciples were not Jews, claiming instead that "they belonged to the tribe of Benjamin." No proof can be found anywhere in the Scriptures that the disciples belonged to the tribe of Benjamin, with the exception of Paul, who it is definitely stated was a Benjamite.

In the debate referred to, Mr. Hine was forced to admit that Paul, being of the tribe of Benjamin, was also a Jew in the fullest sense of the word, and that Peter was called a Jew by Paul.

The *Rev. R. Roberts* on that occasion said: "The whole body of evidence that I adduced from the New Testament, going to show that those to whom Christ and the apostles preached, even if Benjamites exclusively, were Jews, synonymously described as Israelites, remains absolutely untouched. The notion that



they were Benjamites exclusively is absolutely gratuitous. There is not a tittle of evidence in support of the idea; but even if it were so it would not alter the argument, for Benjamites are uniformly styled Jews in both Old and New Testaments."

In giving the tribe of Benjamin to the house of David, God had no intention of doing so in order that later on this tribe was to furnish disciples and apostles to carry the Gospel to the so-called lost tribes of Israel. All the twelve apostles were Jews, though no one can definitely point out to which tribe they belonged, except in the case of Judas Iscariot, who was of the tribe of Judah.

British-Israelism fails to put the Sacrificial Death of Jesus Christ in its proper setting—that of being the antitype of the Old Testament Passover, in which the whole assembly of Israel had a definite part to perform. It teaches that the Jews (meaning but two tribes) brought about the crucifixion of the Son of God, and its exponents, stubbornly refusing to acknowledge the Jewish nation as twelve-tribed Israel, are, therefore, not in a position to present the type of the Passover as having been fulfilled according to the demands of prophecy.

British-Israel advocates seek proof for their position that the Jews are to be considered separately from the Ten Tribes in the statement of Caiaphas, when he spoke prophetically of Jesus gathering "in one the children of God that were scattered abroad," teaching that these "children" were the lost ten tribes of Israel. This, however, does not mean there were any *lost* (in the sense that they could not be found) tribes, because there never had been a time when the Ten Tribes were lost so that they could not be definitely located and identified. The phrase, "children of God," which is used over and over again in the New Testament Epistles, refers to BELIEVERS IN THE LORD JESUS

CHRIST, regardless of racial connection (Romans 8: 16, 17; Ephesians 1: 5; Galatians 3: 26; 1 John 3: 10).

British-Israelism teaches that the so-called "lost" Ten Tribes constitute the nation to which Jesus referred in Matthew 21: 43, as bringing forth the fruits of the kingdom of God. There is no prophecy in the Old Testament which declares that the ten tribes, alone, should be the standard-bearers of the kingdom of God; but there is abundant evidence in the Book of Acts and in the Epistles that the Church was put into the place of unbelieving Israel and entrusted with the message of the kingdom of God to the nations of the earth.

### *Messiah's Rejection by Twelve-tribed Israel*

The Lord's Supper is the New Testament memorial of the death of the Son of God upon the cross (Matthew 26: 28; John 6: 53-56). The Passover Feast instituted by Moses in the land of Egypt set forth the fact that redemption for God's people could be made possible only by the shedding of blood. The Passover Feast was to be observed by the *whole nation*—"all the congregation of Israel"—not merely by one or two tribes (Exodus 12: 5, 6).

How does this record that "THE WHOLE ASSEMBLY OF THE CONGREGATION OF ISRAEL" took part in the preparations for the observance of the Passover Feast in Israel compare with the teaching of British-Israelism, which insists that the Jews are at the present time "under the curse because they are guilty of rejecting and crucifying the Messiah, whereas no such curse should rest upon the house of Israel" (the ten tribes) which at the time of the crucifixion "were away from the land, wanderers among the Gentiles?"

Is it not apparent to every student of God's Word that if only one of these twelve tribes were guilty of nailing Jesus to the cross, to the exclusion of the



other eleven tribes, the type of the Passover was not fulfilled, and that we are without redemption by blood which was set forth for ALL ISRAEL in the Passover Feast?

British-Israelism wants all twelve tribes to share in the effects of redemption provided by the death of Christ on the cross, but does not want to admit that "the whole assembly of the congregation of Israel" (meaning all *twelve* tribes, instead of one only) must have had, and did have, part in the slaying of the Passover Lamb.

The Bible leaves no doubt that the Jews were a TWELVE-TRIBED nation at the crucifixion. The type states that on the tenth day of the first month "THE WHOLE ASSEMBLY OF THE CONGREGATION OF ISRAEL" selected the lamb for slaughter, and that on the fourteenth day of the same month "THE WHOLE ASSEMBLY OF THE CONGREGATION OF ISRAEL" took part in the slaying of the Passover lamb.

British-Israelism is blind to the fact that these very Jews whom they consider as having been only a one-tribed nation proved themselves conscious of being a twelve-tribed nation by saying through their chief priests, scribes, and elders who mocked Jesus Christ as He hung upon the cross, "He saved others; Himself He cannot save. If He be THE KING OF ISRAEL let Him come down from the cross, and we will believe Him" (Matthew 27:42). In being nailed to the cross as "The King of the Jews" and as "THE KING OF ISRAEL," Jesus the antitypical Passover Lamb, was slain by the Jewish nation, composed at that time, as it is today, of the TWELVE TRIBES OF ISRAEL.

The fact of an antitypical twelve-tribed Israel fitting in with a typical twelve-tribed Israel disposes altogether of the lost-ten-tribed theory of British-Israel.



## CHAPTER X

### "THE LOST SHEEP OF THE HOUSE OF ISRAEL"

British-Israel teaching is based on a wrong interpretation of Jesus' command to His disciples to preach to "the lost sheep of the house of Israel," making it to mean that Israel was lost in a national and geographical sense instead of in the SPIRITUAL sense. This interpretation cannot be correct, since the location of the twelve tribes of Israel at the time these words were uttered was definitely known.

#### *The Term "Lost Sheep" Used by Jesus on Two Occasions*

Jesus used this phrase, "The lost sheep of the house of Israel," on two different occasions, the first being in the instruction to His disciples to preach the Gospel to "the lost sheep of the house of Israel" (Matthew 10:6); and the second on His visit to Syrophenicia, when He spoke to the woman of Canaan, telling her that He could not comply with her request to heal her demon-possessed daughter for the reason that He was "not sent but to the lost sheep of the house of Israel" (Matthew 15:24).

British-Israelism considers itself ensconced in an impregnable citadel by claiming that Jesus' words, "the lost sheep of the house of Israel," apply only to the ten tribes of Israel, which had been taken into Assyrian captivity, where it claims that their identity was completely lost to the world and to themselves, and that they were known only as Gentiles who later located in Asia Minor, where Paul labored among them on his first two missionary journeys. It teaches that the expression used by our Lord had no application whatever to the Jews, "because they never had been lost as a people, like their brethren of Israel."

Jesus summed up His entire mission in the words spoken by Himself in the house of Zaccheus in the city of Jericho: "The Son of Man is come to seek and to save that which was LOST" (Luke 19:10). Was Zaccheus *lost* when Jesus saw him sitting upon a branch of a sycamore-tree and said to him, "Zaccheus, make haste, and come down, for today I must abide at thy house?" According to British-Israel teaching, Zaccheus was not lost because Jesus could look up and see him—because he could be geographically and individually located.

Did Zaccheus have to live in some unknown region in order to belong to "the lost sheep of the house of Israel?" Zaccheus was not lost in the British-Israel sense; neither was Nicodemus, nor the prodigal son, nor Mary Magdalene, nor Joseph of Arimathaea, and yet each of these, and many more Jews, belonged to "the lost sheep of the house of Israel," simply because they were estranged from God and were held as bond-slaves of Satan, living a life of sin and unbelief. As sinners, they with all others of God's chosen people, were under the wrath and condemnation of God.

It was only through the atoning work of Jesus the Son of God that redemption was provided for lost, perishing sinners.

### *Jesus Sent His Disciples to Perishing Sheep*

It is of the greatest importance to realize that the Greek word *apolluo* (meaning "to destroy utterly, kill, slay, murder") was used by Homer with reference to destroying an enemy in battle by death. The word "Apollyon" is used in the Word of God to designate the person of Satan as the destroyer of man—the one who brings about his ruin and damnation. In speaking of His mission to save the sinful people of the Jewish nation, Jesus used the Greek word *apolata*, related as every one can see to the word "Apollyon," and

which should be translated *perishing*. The same Greek word *apoletei* in John 3: 16 is translated "should not perish." It was the mission of Jesus to proclaim the message of God's salvation first of all to "His own"—to the Jews, twelve-tribed Israel, who were "the lost [the perishing] sheep of the house of Israel." The only sense in which Jesus ever used the word *apolata*, translated "lost," is that of sinners "perishing" in their sins.

British-Israelism accepts only one explanation for the use of the word "lost" by Jesus; namely, that the ten tribes were in exile, separated from the house of Judah. But it is the truth that the Ten Tribes were never lost in the British-Israel sense. It is simply preposterous to think of the Ten Tribes as having lost their identity any more than did the exiles of the house of Judah. Neither one lost their identity at any time, and neither became lost in the British-Israel sense.

It is too absurd for any scholarly consideration to class the disciples of Jesus, because they lived in Galilee, with the "lost" Ten Tribes. The reason British-Israel *must* teach this error is because it has no other way to explain how Jesus Himself could carry out His mission of preaching to "the lost sheep of the house of Israel."

#### *The True Explanation of the Term "Lost Sheep"*

The term "lost sheep" is a metaphorical one, used to express in figurative language a definite spiritual idea. One of the most remarkable portions of God's Word which deals with the calling of spiritual shepherds in Israel is the thirty-fourth chapter of Ezekiel, where the term "shepherd" is used repeatedly referring to Israel as a nation, which had wandered away from God. The term "lost," as used in verse 16 of this chapter, has no other meaning than a spiritual one—that of being under the retributive judgment of God



because of apostasy, because of falling away from God.

When Jesus spoke the parable of the Lost Sheep, which tells us that ninety-and-nine were left in the wilderness while the shepherd went to look for the lost sheep, He made it perfectly plain that He was not using the word "lost" in the British-Israel sense, but in the spiritual sense, which British-Israel does not accept in speaking of "the lost sheep of the house of Israel." In the fifteenth chapter of Luke, which also records the parable of the Prodigal Son, Jesus Himself interprets the parable of the Lost Sheep, and says, "Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety-and-nine just persons who need no repentance."

In that wonderful discourse on the Good Shepherd, recorded in John, chapter ten, Jesus makes it plain that His mission as the Good Shepherd is not to restore any lost ten tribes but to redeem any and all in Israel from the destruction of sin and Satan. It was because of this great fact of redemption that He as the Good Shepherd was ready to "give His life for the sheep," so that by His sacrifice "they might have life, and might have it more abundantly."

In calling the twelve disciples to preach the gospel, Jesus wanted them to reach "the multitudes" of people in the surrounding country of Galilee who made up a large part of the Jewish nation—descendants of the twelve tribes of Israel. Jesus did not want His disciples to go "into any way of the Gentiles," or to preach in such cities as Tiberias, and there is no record that He ever entered this Gentile city founded by the Roman rulers of Galilee. Jesus did not want His disciples to go into the cities of the Samaritans. They were to occupy their time in preaching the gospel to the people of the Jewish nation who constituted "the lost sheep of the house of Israel." He taught them that no amount of persecution should deter them in

their preaching of the gospel. When persecuted in one city they were to "flee to another," for He said, "Ye shall not have gone over the cities of Israel, till the Son of Man be come" (Matthew 10:23).

These "cities of Israel" did not refer to the cities of Great Britain scattered over the world, but to the many cities of the Jews in Palestine, in which the gospel was to be preached before the doom came upon an unbelieving nation in the destruction of Jerusalem and its temple by the Romans, as definitely foretold by Jesus.

Besides the believing sheep which He found among "the lost sheep of the house of Israel" in the Jewish nation, there were other sheep of whom Jesus spoke, saying, "Other sheep I have, which are not of this fold [among the Gentiles]: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd" (John 10:16). The Revised Version in place of "one fold and one Shepherd" says:—"One flock and one Shepherd."

According to the teaching of Jesus, the descendants of the ten tribes are included with the house of Judah in the Jewish nation, and thus help to constitute "the lost sheep of the house of Israel."

## CHAPTER XI

### THE NEW TESTAMENT JEWS AS TWELVE-TRIBED

The New Testament brings out the fact that the term "Jews" is applied not only to the descendants of the captive exiles who returned to rebuild Jerusalem but also to descendants of captive exiles that did not return.

The descendants of captives of the ten tribes remaining in Assyria, though later scattered over western Asia and Europe, retained their identity as Jews. They are referred to at times as "strangers" in the New Testament because they belonged to the dispersion; but they are never referred to as "Gentiles." The book of Acts says that there were dwelling at Jerusalem representatives of twelve-tribed Israel "out of every nation under heaven." It opens with the declaration that Jesus, during the forty days following His resurrection, gave "many infallible proofs" to His disciples that He was alive, speaking of things pertaining to "the kingdom of God." At the last appearance of Jesus prior to His ascension, when He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me," they asked Him an important question, saying, "Lord, wilt Thou at this time restore again the kingdom to Israel?"

The disciples could not have entertained the thought of any so-called lost ten tribes of Israel, when they asked this question, and Jesus' reply strikes the death-knell to British-Israel teaching. He said, "It is not for you to know the times and the seasons, which the Father hath put in His own power."

#### *The Calling and Mission of the Church*

Great as the restoration of the Davidic kingdom



looms in prophecy, the founding of the Church was of greater importance at this particular time. During the dispensation of grace the Davidic kingdom is held in abeyance. The calling of the Church is to win a Bride for Jesus, the Bridegroom, and at its completion will be used as the Divine instrument and agency in the establishment of the Davidic, Mediatorial Kingdom on earth.

In the program entrusted to the Church there is no room or occasion for ten-tribed Israel (Acts 1:8).

There were present on the Day of Pentecost representatives from SIXTEEN different countries, reaching all the way from Mesopotamia to Rome. Special attention is called to these devout Jews—"Parthians, and Medes, and Elamites, and the dwellers in MESOPOTAMIA" (Acts 2:9-11)—because they were from the very region to which the ten tribes of Israel were sent in the Assyrian captivity, as will be seen in the record of that event in 2 Kings 17:6.

Our attention has been called to the statement of Josephus that the ten tribes were still beyond Euphrates; and the record in the second chapter of Acts states that many descendants of the ten tribes had identified themselves with the house of Judah and became part and parcel of the Jewish nation. These Jews were descendants of the ten tribes that had remained in Assyria and Persia at the return of the exiles to Jerusalem under the decree of Cyrus.

That ISRAEL OF ASSYRIA had become ONE with JUDAH OF BABYLON is clinched in the fact that they came to Jerusalem to attend the national Feasts of Israel. At the Feast of Pentecost (Acts 2) were both Jews from "Cappadocia, Pontus, Phrygia, and Pamphylia," located in Asia Minor, and also descendants of the Israel left in Assyria who were known as "the dispersion," referred to in John 7:35.

*No Jews Came from Britain to the Feasts at Jerusalem*

Asia Minor was filled with descendants of the ten tribes who had remained in Assyria, and though they belonged to the Ten Tribes proper they were known as *Jews*. There were Jews from Egypt and Arabia, and also from the continent of Europe at the Feasts in Israel. Why, then were there none from Britain? Simply for the reason already stated, that there were no large settlements of Israelites at that time in the British Isles.

British-Israelism finds no foundation for its teaching in the story of Pentecost. In Peter's address delivered on that day it will be noted that he began by addressing his hearers as, "Ye men of Judea" (Acts 2:14), and later on in this same address he called the same people, "Ye men of Israel" (ver. 22). He closed his stirring appeal with these words: "Therefore let ALL THE HOUSE OF ISRAEL know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ" (ver. 36).

Therefore, we know for a fact that "ALL THE HOUSE OF ISRAEL" was represented at Pentecost, and that this gathering was not made up of Jews of the house of Judah only, as British-Israelism teaches.

It will be noticed that Peter did not accuse his hearers as *Jews*, but as "men of Israel," of being guilty of crucifying the Son of God as One having been "delivered by the determinate counsel and foreknowledge of God" (Acts 2:23).

Again in Acts 3:12 Peter speaks to the people as, "Ye men of ISRAEL," and still later, in chapter four, when he answers Caiaphas, the high priest, and the elders, rulers, and scribes, after having been put "in hold" (in prison) over-night, he addressed them as "rulers of Israel."

In the commission which the Lord gave to Ananias

to deliver to Saul of Tarsus after his conversion on his way to Damascus, the Lord said of Saul, "He is a chosen vessel unto Me, to bear MY NAME before the Gentiles, and kings, and *the children of Israel*" (Acts 9: 15).

*The Term "Gentiles" Never Applies to Israelites*

British-Israelism teaches that Paul's special commission to the Gentiles was to locate, minister to, and gather together the lost (?) ten tribes of Israel and "bring to them the message of the New Covenant in Christ Jesus, thereby constituting the New Testament *Ecclesia*." The commission to preach the gospel to the Gentiles had no application whatever to any so-called lost tribe. The term "Gentiles" in the New Testament *always* refers to people and nations outside of and apart from all the twelve tribes of Israel.

In the record of Paul's three missionary journeys we find that the Jews frequently opposed his message, so that he was obliged to turn from them to the Gentiles (Acts 13: 46-48). As a still more forceful proof that the term "Gentiles," used in connection with Paul's mission, meant people outside of Israel, attention is called to two distinct facts:

1. In defending himself before Agrippa when accused of the Jews, he said: "And now I stand and am judged for the hope of the promise made by God unto OUR FATHERS; unto which promise our TWELVE TRIBES, instantly serving God day and night, hope to come" (Acts 26: 6, 7). Three times in this plea before Agrippa, Paul mentioned the *Gentiles* (vers. 17, 20, 23), each time referring to the Romans of pure Gentile extraction, and not to any so-called lost ten tribes, as taught by British-Israelism.

2. In Paul's last discourse, mentioned in the last chapter of the book of Acts, he referred to the declaration of Isaiah to Israel of old, by which it was made



known that it was because of their unbelief that the salvation of God was sent unto "THE GENTILES."

There is no possible way of making the word "Gentiles" found in Acts 28: 25-28, as here used by Isaiah, to refer to the ten tribes, because Isaiah was delivering his stern message to these very ten tribes, whose heart had "waxed gross" and whose ears were "dull of hearing," and who had closed their eyes "lest they should see with their eyes, and hear with their ears, and understand with their heart, AND SHOULD BE CONVERTED, AND I [God] SHOULD HEAL THEM."

Paul was delivering this message to the unbelieving Jews of the city of Rome; but Isaiah had written it to the apostate, disobedient ten tribes of the Northern Kingdom as the final warning prior to their captivity. Isaiah did not use the term "Gentiles" with reference to Israelites, *but only with reference to nations outside and apart from Israel*; and this is the only use that Jesus and the apostles ever made of the term "Gentiles." The correct understanding of the use of this term nullifies the teaching of British-Israelism. It can be said positively that IN NO CASE IN THE BIBLE, either in the Old Testament or in the New, DOES THE WORD "GENTILE" REFER OR APPLY TO ANY PART OF ISRAEL.

In closing our study of the book of Acts, with reference to British-Israel teaching, attention is called to the fact that the Jews who were scattered through Syria, Asia Minor, Europe, and Asia, were made up of the descendants of the TEN tribes, who had taken but little part in the rebuilding of Jerusalem as carried on by the returned exiles. Two Epistles in the New Testament furnish definite proof for this position. James' Epistle to the Jews of the dispersion already has been mentioned. His message was to "THE TWELVE TRIBES" (James 1: 1).

No British-Israel writer ever has put himself on record by saying that James, in writing to "the twelve tribes scattered abroad," furnished positive proof that the ten tribes were not lost in his day, and that JAMES LOOKED UPON THE JEWS OF THE DISPERSION AS REPRESENTING ALL THE TWELVE TRIBES.

A very remarkable omission in the principal text-book of British-Israel, called "British-Israel Truth," is the explanation or mention of James 1:1. This part of the Epistle written to "the twelve tribes" certainly could not have been overlooked by the writers of this text book.

In this connection attention is called to an exposure of British-Israel teaching by the *Rev. William C. Proctor*, under the title, "Is British-Israel Truth Scriptural Truth?" published in London, in which he makes mention of the following scriptures which are omitted in "British-Israel Truth," and which scriptures prove conclusively that the Jews represent Twelve-tribed Israel: Acts 20:21; Romans 1:16; 2:9, 10; 3:9, 29; 9:24; 10:12; 1 Corinthians 1:22-24; 10:32; Galatians 2:14, 15; 3:28 and Colossians 3:11. Of these passages this author says, "It is remarkable that *none of these passages* are quoted in 'British-Israel Truth.'"

Why should the principal text-book of British-Israelism be silent on these important passages of Scripture, which definitely establish the fact that a twelve-tribed Israel was in existence in New Testament times? British-Israel teachers know the psychology of silence. Dr. D. M. Muloch says, "Silence is sweeter than speech." They know the value of John Boyle O'Reilly's advice, "Be silent and safe—silence never betrays you."

There is a legitimate place for silence, but there is no reason for silence when God has spoken. Nor is

there reason for any one to question the fact that the term "Jews," which is used frequently in the New Testament, applies to the twelve tribes of Israel because James, as a servant of God and the Lord Jesus Christ, wrote his Epistle to "THE TWELVE TRIBES WHICH ARE SCATTERED ABROAD."

The First Epistle of Peter to the Christian Jews of the dispersion is addressed to the "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia." The Jews of these countries certainly were not *Gentiles*. They were called "strangers," meaning *sojourners of the dispersion* (1 Peter 1:1). They are the same as those referred to in the Gospels as "the dispersed."

The three terms—"strangers," "sojourners," and "dispersed"—refer definitely to Jews, and particularly to the descendants of the ten tribes of Israel, who are called "Jews" in the New Testament on exactly the same basis as the descendants of the Jews who returned from the captivity.

This conclusion leaves no room for British-Israel teaching. It has been proved that *Israel* of the New Testament was ever and always a *twelve-tribed Israel*.





**PART II**

**PALESTINE, NOT BRITAIN,  
THE APPOINTED PLACE**





## CHAPTER I

### PALESTINE THE APPOINTED PLACE

British-Israelism ignores the fact that Israel is never blessed as a nation outside of and apart from the Promised Land, and that during periods of separation the curse and judgment of God rests upon them, making of them strangers and wanderers among the nations.

Israel was raised up of God to be a living witness for Him. In the call given to Abram God said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." This land of promise was Palestine, the land of Canaan, called the Holy Land, which as a geographical center of the nations of antiquity and of the modern world has no equal.

It was in this Divinely chosen land of Palestine that God promised to make Abraham "a great nation."

It was in this and in no other land that God promised to make Abraham's name "great," and to make his posterity "a blessing."

It was in this Divinely chosen land of Palestine that Divine redemption was effected by the long-promised Messiah, through whom "all the families of the earth shall be blessed."

#### *The Remarkable Fitness of Palestine for the Divine Purpose*

In order that every reader may have a proper estimate and appraisal of Palestine as the Divinely chosen land, attention is called to a remarkable statement on this subject, by *Prof. J. Oswald Dykes*:

"Not by accident did that strip of Syrian territory become the theater of sacred events, the home of the

covenant people, and the seat of Divine revelation. There was no other region on the earth's surface which could have answered so well. It united, as no other does, the two indispensable conditions of central position and yet of isolation. To lie in the midst of the nations, at the focus and gathering-place of those mighty and cultured empires, whose rivalries ruled the politics, as their example led the civilization, of antiquity, yet at the same time be shut off from such contact with them as must of necessity prove injurious, seemed to be opposite requirements, very hard to be reconciled. To a curious extent they are reconciled in the land of promise. It lies at a corner where Asia, Africa and Europe meet, or all but touch. The five ancient states of Babylon, Assyria, Persia, Phoenicia, and Egypt stood round about it. The main lines of ancient traffic ran close past its border. Whenever, for purposes of war or trade, bodies of men sought to pass from the populous and powerful states of the north, whose center lay along the Euphrates, to the populous and powerful states of the south, whose center lay along the Nile, there was only one road by which they could travel. 'Syria,' says *Ritter*, 'is bounded by a great sea of sand on the east, as by a great sea of water on the west. Across the natural barrier of sea and sand, there is but one convenient highway.' Palestine is like 'a bridge arching across a double sea of desert sands and of waters which the want of harbors made useless to it. It connected the Euphrates with the Nile.' Palestine was so isolated, that if its people chose they could dwell apart. On the west, a harborless coast; on the north, great mountain ranges; on the east and south, vast waterless wastes; yet alongside it, and close by its very borders, there must pass, by fatiguing and hazardous journeys, the long caravans or laden ships which carried traffic from one civilized state to another, and the cumbrous

armies by which rival empires sought to crush each other. Geographically, politically, commercially, 'no country is so situated in relation to three great continents and five great bodies of water; none unites such amazing contrasts—perfect isolation and independence, with the ability to go out from this isolation and establish relations with all the great nations of antiquity.' "

### *The Extent of the Land which God Gave to Abraham*

In order to assure Abraham that provision had been made for a great posterity, so that Israel would have room enough to expand and be a great nation, God revealed to him the fact that the land would reach from "THE RIVER OF EGYPT UNTO THE GREAT RIVER EUPHRATES" (Genesis 15: 18), which is a territory twelve and one-half times larger than Great Britain and Ireland combined; or an area about twenty-five times greater than Palestine.

Attention is called to a few of the promises made to Israel with regard to the possession of the land which was promised to Abraham and to his seed, as the appointed place for Israel as a nation to fulfil its mission of witnessing for God to the nations of the earth (Genesis 28: 15; 50: 24).

Moses, in the Palestinian covenant, exhorted Israel to obedience to God's statutes and commandments as a requisite in keeping possession of the Promised Land (Deuteronomy 5: 33; 11: 16, 17; 4: 23, 26-27).

The Book of Deuteronomy records a prophetic forecast of Israel's future history. Moses knew that Israel would prove unfaithful to their trust, and that God's judgment and punishment would be the result. He foretold the two great captivities—the Assyrian and Babylonian—and also the great world-wide dispersion of the nation of Israel (the Jewish nation) after its



rejection of the Promised Messiah. There is no indication in this prophetic forecast of any great increase after the dispossession of their land, and it is definitely declared that they would be left "few in number among the nations." Not even a hint is to be found in the Book of Deuteronomy to the effect that Israel outside of Palestine was to become a great nation, but on the other hand it teaches explicitly that Israel outside the Promised Land would suffer untold hardship and persecution (Deuteronomy 28: 49-52, 63-66).

Instead of looking for Israel as set forth in prophecy, the authors of British-Israelism looked for prophecies to fit in with the greatness and colonial expansion of Great Britain.

The position taken by British-Israelism that another, a safer and better place than Palestine was necessary for Israel's development, charges God with lack of foresight in His promises which led the nation to believe for a period of nine hundred years that this land covered by the Abrahamic and Palestinian covenants was the place, and the *only* place, in which Israel by obedience to God would attain to national greatness and honor.

#### *A Survey of One of British-Israelism's Chief Arguments*

It is only fair that we give British-Israelism the right to tell us, if it can, where and how God made this change, in appointing the Isles of Great Britain as "the best fitted in ALL THE WORLD as THE PREDICTED PLACE OF SECURITY (2 Samuel 7: 10) and as the center of a vast empire to carry forward to completion the terms of the 'everlasting covenant' made and sealed nearly four thousand years ago," as stated by *William Harper*, in his book entitled "Prophetic Light on World Destiny."

The one passage which British-Israelism depends upon more than any other for the supposed transfer of the ten tribes of Israel to Great Britain is 2 Samuel 7:10:

“Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime.”

Considerable space is devoted to this particular phase of teaching in the text-book entitled, “British-Israel Truth,” from which we make the following quotation:

“The Lord made a distinct promise to David, by Nathan, that He would appoint a place for His people Israel, and plant them, that they should dwell in a place of their own, and move no more, and be no more afflicted by their enemies (2 Samuel 7:10). The ‘appointed place’ could not possibly have been Palestine, for the promise through the prophet Nathan was made to King David in Jerusalem, and it referred to some other place and a future time.”

*Samuel H. Wilkinson*, in his book entitled, “British-Israelism Examined,” points out that this passage under consideration “requires the *same tense forms* of the verb as are found throughout the whole review of Nathan to David, of which it forms a part.” Mr. Wilkinson conceded the point in examining the Hebrew forms of verbs used in verses 10, 11, that they were liable as “the copulative *vav*” to a conjunction or past tense, or to a conversive or *future tense*; yet he insists that the copulative *vav*, being the same in the *Hebrew throughout both of these two verses*, requires that in the translation the tenses *be the same*. So that if one is future ALL should be future, and if one is past ALL should be past.

In answer to Mr. Wilkinson’s arguments, the *Rev.*

*J. Mountain, D. D.*, in his "British-Israel Truth Defended," replies: "The evidence that the passage in question is a predictive promise is very strong.... The 'appointed place' could not be Palestine...Palestine could not fulfil the geographical conditions of the promise as a place of safety; for the Holy Land is peculiarly liable to attack both from the North and the South."

Another prominent British-Israel writer comes out still more boldly and teaches that Palestine was not at all adapted to the development of Israel. This author, *Martin Lyman Streater, M. A.*, in his extensive work, entitled, "The Anglo-American Alliance in Prophecy," dealing with "The Planting of Israel in Britain, the Islands of the West" (p. 177), says: "Palestine was the central land among the great nations of antiquity, Egypt, Assyria, Babylon, Persia, and Grecia. It was well adapted to the development of Israel as a great nation, and into two distinct nations, whose teaching and training would influence the civilized nations of the ancient world. *But* it was not adapted to the development of the elect race into many nations that were designed of God and destined by Him to fill the face of the world with fruit. For this purpose He prepared another place, and planted in it His chosen people. After ages of wandering among the nations they take root in this place prepared of God and appointed for them. It becomes their permanent home, where they blossom and bud, and from which they fill the face of the world with fruit. Israel that was lost in the land of Assyria, and hidden for ages from the gaze of the world, was planted in her own place (the British Isles) which God prepared for her. Israel is found in the land of the covenant.... It is the place appointed of God for the planting of Israel...wherefrom it should send forth its teeming colonies into the desolate heritages of the earth, and



finally fill the face of the world with the fruit of its prolific people and free institutions."

This contention, that God made separate provision for the ten tribes of Israel in setting apart "another place" (now known as the British Isles), in which Israel was to attain to national greatness, must be considered fairly by every Bible student.

### *God's Word Misconstrued and Misapplied*

British-Israelism does not rely on the one passage (2 Samuel 7: 10) to confirm its contention with regard to "an appointed place" for Israel, but uses other passages which refer to Israel as being "wanderers among the nations;" and as such, being "sifted out" and gathered from among those nations and at last brought to "the isles afar off," in "the north country" and in "the west."

Among the many marks by which Israel of today is to be identified as the British people in the British Isles, *Douglas A. Onslow*, in the fifth chapter of "British-Israel Truth," enumerates the following:

"(8) The people of the House of Israel were to be planted in a place of their own, to move no more, and to be no more afflicted by 'the children of wickedness,' their enemies (2 Samuel 7: 10), and there to dwell alone; having been wanderers among the nations (Hos. 9: 17), whence they have been sifted out (Amos 9: 9); and gathered out from among those nations (Ezek. 20: 35, 41; Hos. 2: 14; Jer. 31: 2).

"(9) In 'the islands of the sea' (Isa. 11: 11; 24: 15); the 'isles afar off' (Jer. 31: 10); in the 'North country' (Jer. 3: 18; 31: 7, 8); also in the 'West' (Hos. 11: 10), which is the 'appointed place.' This place is to become too limited in area for their immensely increasing numbers: 'The place is too strait for me,' &c. (Isa. 49: 20)."

This argument is faulty because the passages referred to have no connection whatever with "the appointed place" spoken of by Nathan to David. Nathan made no reference to "a wilderness," to "islands" located in "the north" and in "the west;" and to attribute these ideas to Nathan's statement with reference to "the appointed place" is nothing short of wild speculation.

Nearly all the references to islands in the Old Testament will be found, according to the margin of the *Scofield Bible*, to apply only to coastlands bordering on the Mediterranean Sea. There are a few passages, however, which legitimately may be applied to Great Britain, as will be seen later on; but to apply these passages to Israel is begging the question; and this is what British-Israel does when it says that these isles were intended for the ten tribes of Israel.

Even though we may grant the British nation the first and foremost place in the family of nations, that is no reason for declaring that Great Britain is Israel. There are definite declarations in the Word of God pertaining to Great Britain as the greatest and best of all world empires, but there are no reasons for identifying it with the ten tribes of Israel. The greatness of Great Britain is much inferior to the greatness that will be Israel's when, as a nation, it has been restored to God's favor in the land of Palestine, the Divinely appointed place.

## CHAPTER II

### MISTRANSLATION REGARDING THE APPOINTED PLACE

British-Israelism teaches that in the covenant which God made with David through the prophet Nathan is an intimation of the separation of the ten tribes of Israel from the kingdom of David. Both the Authorized and Revised Versions read, "I will appoint a place for My people Israel," and British-Israelism is very precise in its teaching that this Divinely appointed place is for the ten tribes of Israel to the exclusion of the house of Judah. In order to apply this reference to the British Isles, British-Israel teachers have found it necessary to combine with it passages containing the word "islands;" but the only islands of which the writers of the Scriptures knew were found in the Mediterranean Sea, and, therefore, only in a general way can any of these passages be applied to the British Isles.

#### *Statements of Noted Authorities*

To show how utterly foolish it is to build up the theory that the British Isles were set apart as "the appointed place," upon a defective translation of Scripture, attention is first called to the translation given by *Robert Young, LL.D.*, who translates this passage "according to the letter and idioms" of the original Hebrew: "Thus saith Jehovah of hosts, I have taken thee from the comely place, from after the flock, to be leader over My people, Israel, and I am with thee whithersoever thou hast gone, and I cut off all thine enemies from thy presence, and have made for thee a great name, as the name of the great ones that are in the earth, and I HAVE APPOINTED A PLACE



FOR MY PEOPLE, FOR ISRAEL, AND HAVE PLANTED IT, and it hath tabernacled in its place, and it is not troubled any more, and the sons of perverseness do not afflict it any more, as in the beginning" (2 Samuel 7: 8-10).

*Ferrar Fenton, M.R.A.S., M.C.A.A., in his introductory remarks to his translation of the Bible into Modern English, says: "From the beginning of my work, my method has been as follows: I first made, by my own hand and mental effort, the translation absolutely direct from the original, with no intermediary version between the Greek or Oriental Texts and my manuscript....I discovered in the Old Testament, that whenever the Greek translators have blundered in their rendering of the Hebrew or Chaldee text, every translator in every language, from the Latin to the German, French, Spanish, and Italian, onward to the English, authorized versions alike, had one after another repeated the blunder of the Greek, down to a version I lately added to my collection, made within the last twenty years."*

In giving the translation of 2 Samuel 7: 8-10, Ferrar Fenton holds to the tenses of the original Hebrew, giving in this instance the verb in THE PAST TENSE:

"Consequently, now say this to My servant David: Thus says the Everlasting Power, I took you from following after the sheep to become a leader over My people Israel, and I have been with you wherever you went, and have defeated your enemies before you, and made your name great, like the name of those famous upon the earth; I have also PROVIDED A POSITION FOR MY PEOPLE ISRAEL, AND PLANTED THEM, and they shall rest in it, and never fear, nor shall the sons of Evil again afflict as formerly."

*Adam Clarke, LL.D., T.S.A., in his Bible Commentary bearing on this passage, calls attention to the*

wrong translation of verse 10, "where the words should be expressed as relating to the time *past* or *present*."

The "Speaker's Commentary" states that "there should be no change of tense, nor does the sense admit of it. It should be—and *I have appointed a place and have planted them.*"

Here are four unprejudiced witnesses agreed in the fact that the Authorized and Revised Versions are defective and wrong in having translated this part of the Davidic covenant in the future, while it should be, according to the most exacting Hebrew scholars, in the *past tense*. This passage, from the linguistic standpoint, cannot be used by British-Israelism to support its teaching that the British Isles have been set apart for the ten tribes instead of Palestine. Read carefully the following comment made by *Adam Clarke*:

"For the prophet is there declaring what great things God *had already done* for David and His people; that He had raised David from the sheepfold to the throne; and that He *had* planted the Israelites in a place of safety, at rest from all those enemies who had so often afflicted them. That the verbs *vesamti* and *unetati* may be rendered in the time past or present is allowed by our translators who here (ver. 11) render *vahanishothi*, "and have caused thee to rest," and *vehiggid*, "and *telleth*," which construction made necessary by the context, might be confirmed by other proofs almost innumerable.

"The translation, therefore, should read thus: *I took thee from the sheepcote; and have made thee a great name; and I HAVE APPOINTED a place for My people Israel; and HAVE PLANTED them, that they may dwell in a place of their own, and move no more. Neither DO the children of wickedness afflict them any more as beforetime, and since the time that I com-*

*manded judges to be over Israel: and I HAVE CAUSED thee to rest from all thine enemies."*

It is utter folly to teach that the British Isles is a safer place for the ten tribes than was Palestine for the twelve tribes for many centuries. The land of Palestine afforded ample protection to Israel as long as they refrained from affiliating with the surrounding heathen (Deuteronomy 32: 15). Had Israel remained faithful to God, there would have been no periods of servitude and oppression during the time of the Judges, and there would have been no Assyrian and Babylonian captivities.

If the Jewish nation had accepted Jesus as their national Messiah instead of nailing Him to the cross, their temple and city would not have been destroyed by the Roman legions, and they would not have been destined to become "wanderers" among the nations in all the lands of the earth. Israel will never attain to national greatness outside of and apart from the Promised Land. God did not set apart Great Britain for Israel. As the needle in the compass invariably points to the North Center, so the Word of God always points to Palestine as God's appointed place for Israel.

Palestine will be given to a nationally regenerated and restored Israel as a perpetual possession at the return of Jesus, their national Messiah, to establish His mediatorial kingdom over all the earth, as prophetically set forth in God's Word.



## CHAPTER III

### ALLEGED TRANSFER OF DAVIDIC DYNASTY BY TEA TEPHI

British-Israelism teaches the perpetuation of the throne of David in the ruling house of Great Britain, claiming that the king of Great Britain is not only the legal but also the literal successor to David, and by such succession made heir to the throne of David, and entitled to rule over the house of Israel, which, it says, is synonymous with the British commonwealth.

The position of British-Israelism with reference to this claim is succinctly stated in the tract entitled, "David's Imperishable Throne," written by *Rev. T. H. Whitehouse*, in which the declaration is made "that during all these twenty-five centuries of history, as well as at the present moment, Israel's nation and David's throne and heirs shall have survived together to fulfil the declared will and purpose of God.... As surely as God is true, David's actual lineal descendants *must*, without break or lapse, continue to sit on his earthly throne, reigning over the literal house of Israel, whether recognized by the world or not."

With regard to the statement of David's lineal descendants sitting "on his earthly throne at the present moment," the Word of God teaches definitely that the lineal kingly succession came to an end with Zedekiah, who, it declares, was the last of David's lineal heirs to sit upon his throne.

It was found necessary to devise some method to provide this British-Israel nation with a ruler who was a literal descendant of David, and so British-Israelism set out to prove that the house and throne of David are to be found in London and not in Jerusalem. Many have been led to believe that the coronation chair in Westminster Abbey contains the stone

believed to have been used by Jacob as a pillow at Bethel. This stone is supposed to have been the one upon which David and his successors were enthroned, and upon which they sat and exercised their kingly authority and power. Therefore, King George VI, according to the adherents of British-Israelism, is the literal descendant of David and occupies the throne of David.

The verse employed by the proponents of British-Israelism to teach the perpetuity of David's throne is Jeremiah 33:17, which declares: "Thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel;" and they make this verse teach a transfer of the kingdom of David from Judah to ten-tribed Israel.

In speaking of this verse, the text-book, "British-Israel Truth," page 181, says: "From these words *it would seem* that the dynasty of David, interrupted (apparently only) by the downfall of Zedekiah, would be simultaneously re-established over Israel *elsewhere*. . . . *It would appear*, then . . . that if *the theory of this handbook* that the Ephraimite House of Israel is found in Britain, be true, *then it would follow* that the sovereigns of Britain have been and are of the lineage of David."

The fact of the matter is that all the kings of Ephraim-Israel, constituting several different dynasties, were in open revolt against the house of David, resulting at last in the Assyrian captivity, and British-Israelism knows perfectly well that it would be useless to seek any connection with Israel's kings as that would not fill the requirements of an Israelitish nation restored to the favor of God.

Although the kings of Judah belonged to but one dynasty, all being descendants of David through Solomon and Rehoboam, apostasy brought about the Babylonian captivity and to a halt the reign of the

house of David. Jehoiakim was bound in fetters and carried to Babylon, and his eight-year-old son, Jehoiachin, after a reign of but three months in Jerusalem, was also taken captive to Babylon. Jeremiah had prophesied that he (Jehoiachin, or Coniah, or Jeconiah) with his seed, would be cast out "into a land [Babylon] which they knew not."

For its Davidic claims, British-Israelism would rather have made connection with Jehoiachin than with Zedekiah, but it could not be done because of the specific declaration of Jeremiah (Jeremiah 22:30): "Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah."

*British-Israelism, the Delusion of Supposition and Doubt*

In the above quotation from the British-Israel textbook the following phrases will be noticed: "It would seem," "It would appear," "It would follow." Strange it is that any one should accept teaching as authoritative and certain when it is but a theory. It is well to take cognizance of the fact that British-Israelism books, tracts, and magazines abound in these uncertainties. The following expressions are only a few of the many which one comes across as he peruses the pages of British-Israel literature: "no doubt," "in all probability," "tradition," "legend," "myth," "doubtless," "that we may guess," "can there be any doubt?" "may we not infer?" "there were probably," "it may have been," "perhaps," "we may reasonably suppose," "we venture to think," "it is not hard to believe," "supposed to have been."

British-Israel teaching, even with a century of existence, has not advanced beyond the mere theory



stage. It was born "in doubt," it carries on its existence "by doubt," and it is doomed in due time to die "of doubt." Instead of calling itself "British-Israel Truth," it would do well to term itself "British-Israel Doubt," or "A Delusion of Supposition and Doubt."

*Spurious Teaching Regarding Zedekiah's Daughter*

In order to prove their "myth" that "the dynasty of David interrupted (apparently only) by the downfall of Zedekiah, would be simultaneously re-established over Israel elsewhere," British-Israelism found it necessary to lay hold of the only means by which it seemed that a connection could be established between the ruling sovereigns of Great Britain and the last king of Judah, Zedekiah, and that, by teaching that Zedekiah's daughter married Prince Heremonn of Ireland.

In the tract, "The National Message of the Bible," written by the *Rev. Wm. Pascoe Goard*, the following statement bearing on this point is made: "In the case of Zedekiah indeed, Nebuchadnezzar was allowed to carry all the *male* descendants of his house into seedless captivity, but the house of David was not dependent upon that single line for its perpetuation. Nevertheless, Zedekiah's line was preserved in his daughter."

British-Israel teachers will look in vain for a single passage of Scripture to justify the transfer of the Davidic kingdom from the house of Judah to that of the legendary ten *lost* (?) tribes of Israel. David ruled over the ten tribes only in conjunction with the tribe of Judah.

Teachers of British-Israelism have never been able to give a satisfactory explanation for their evasion of Jeremiah's declaration: "David shall never want a MAN [not a woman] to sit upon the throne of the house of Israel" (Jeremiah 33: 17). The great weak-

ness of this system is that it seeks to convince its readers that the Hebrew word "ISH" in this passage translated MAN, may also be applied to *woman*—for the purpose of justifying a female succession to the throne of David.

The statement made in *The Companion Bible* with reference to the use of the Hebrew word *ish*, is that it applies only to the male "in contrast with a woman." This Hebrew term (*ish*) is applied to God in Exodus 15:3, where the Lord is termed "a MAN of war." It is applied to the Suffering Messiah in Isaiah 53:3, where He is spoken of as "a MAN of sorrows." But British-Israelism teaches that *ish*, meaning *man*, "may refer to either sex," and thereby does violence to language, and particularly so when made to apply to the prophetic declaration of Jeremiah referred to above. How dare British-Israelism make the word *ish*, correctly translated "man," mean also "woman," and say that Zedekiah's daughter, Queen Victoria, was a lineal descendant of the throne of David? Had God meant that a woman should occupy the throne of David, He would have used the Hebrew word *ishshah*, the feminine of *ish*, which word is used for woman two hundred and twenty times in the Old Testament. It is IMPOSSIBLE to make the words, "David shall never want a MAN," apply to one of Zedekiah's daughters, who with Jeremiah and other captives was taken to Egypt, and who, according to British-Israel "legend" was taken by Jeremiah from Egypt to Ireland, where she was given in marriage to Heremonn.

One need not be concerned as to whether or not Heremonn, the Irish prince, ever married Tea Teph or not, but when British-Israelism asks the question: "MAY THIS NOT HAVE BEEN THE DAUGHTER OF ZEDEKIAH, AND THE REPRESENTATIVE OF THE SOVEREIGNTY OF DAVID, THE SCEPTER OF THE TRIBE OF JUDAH?" one may

know by the very question itself that there is not now nor was there ever a "Thus saith the Lord" for the transfer of the throne of David from the house of David to that of the so-called lost ten tribes.

Prophecy lends no support to the British-Israel theory that Zedekiah's daughter held title to the throne of David; and what a terrible thing it is to ask people to give credence to man's theories and speculations which are in open contradiction to the plain Word of God!



## CHAPTER IV

### HISTORICAL BLUNDER RELATIVE TO THE PROPHET JEREMIAH

It is taught by British-Israelism that Jeremiah the prophet took a special interest in the transfer of Zedekiah's daughter, known as Tea Tephi, by ship from Egypt to the shores of Ireland, because of their relationship, since Jeremiah is said to have been the great-grandfather of Tea Tephi; but the facts given in the Word of God prove this position to be utterly false.

#### *Wrong Teaching Regarding the Prophet Jeremiah*

In order that every one may have an opportunity to know how far aside from the Word of God British-Israelism has gone, attention is called to the following teaching which is given in the book, entitled, "Our Great Heritage and Its Responsibilities," written by *W. T. F. Jarrold*. In Chapter Nineteen, under the subjects—"Waymarks of David's Royal House," "The Beautiful Psalm of Judah," and "Tamar Tephi, the Maid of Destiny," he writes: "Josiah, the last really independent representative of the 'House and Lineage of David,' who reigned at Jerusalem, married into the family of 'Hilkiah the High Priest,' who was one of the most trusted counselors (2 Kings 22: 4-8, 12-14), a family next in dignity to the royal house itself; 'and he married Hamutal, the daughter of Jeremiah the prophet, who was the son of this High Priest Hilkiah' (Jeremiah 1: 1)."

In answer to this quotation from the pen of Mr. Jarrold, attention is first called to the fact that Jeremiah the prophet had no daughter, and therefore the statement that Josiah married the daughter of *Jeremiah the prophet*, is wrong.

It is a fact that Josiah married Hamutal, the daughter of Jeremiah; but eight persons are mentioned

in the Bible by the name of Jeremiah, and the Jeremiah who was the father of Hamutal was one who lived not in Anathoth, two miles north of Jerusalem, but in Libnah, about twenty miles west of Jerusalem, and who had no connection with the priestly family.

“Jehoahaz was twenty and three years old when the began to reign: and he reigned three months in Jerusalem. And his mother’s name was Hamutal, the daughter of JEREMIAH OF LIBNAH” (2 Kings 23: 31).

“Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother’s name was Hamutal the daughter of JEREMIAH OF LIBNAH” (Jeremiah 52: 1; see also 2 Kings 24: 18).

These statements in the Word of God show plainly that Jeremiah the prophet was not the father of Hamutal, the mother of Jehoahaz and Zedekiah. It is definitely declared that their grandfather was not Jeremiah the prophet of Anathoth but another Jeremiah who lived in Libnah.

### *A Trap for Unwary Bible Students*

British-Israelism has sought to establish a relationship between Jeremiah the prophet and the royal household of Josiah. It teaches that “Josiah married into the family of Hilkiyah, the High Priest,” thereby, in the mind of the unwary student of the Bible, establishing a relationship between Jeremiah the prophet and Zedekiah’s daughter, not only as his hostess but as his great-granddaughter. This error is made possible because of the fact that eight different persons are mentioned in the Old Testament by the name of Jeremiah; and, fortunately for British-Israelism, there are seven different persons mentioned by the name of Hilkiyah, so that it is very easy to manipulate Jeremiahs and Hilkiahs to suit the theory.

The first mistake having been pointed out; namely, that Hamutal, the mother of Zedekiah, was not the daughter of Jeremiah the prophet, attention is now called to another error of British-Israelism in teaching that Josiah "married into the family of Hilkiah the High Priest," and making out that Jeremiah the prophet was the son of Hilkiah the High Priest. Unfortunately, however, for British-Israelism, Jeremiah the prophet was not the son of the Hilkiah who was High Priest in Jerusalem, but was the son of *another Hilkiah*, who was simply of the priestly family residing in Anathoth.

The single paragraph written by *W. T. F. Jarrold*, above-quoted, contains three declarations which are contrary to the Word of God, as even British-Israel teachers will be compelled to admit if they do not confuse the Jeremiahs and Hilkiahs in reading their Bibles.

#### *A Theory Based on the Mis-statement of Facts*

According to British-Israelism the reason that Zedekiah's daughter was protected in Egypt and saved from imprisonment, which was her father's lot, was because Jeremiah the prophet was a relative of hers, being her great-grandfather; and he, so it says, arranged for her long journey by ship from Egypt to the shores of Ireland. It is stated by British-Israelism that this relationship between Jeremiah the prophet and Zedekiah's daughter was responsible for "the ultimate transference of the scepter of Judah to the younger line of that tribe." In the book quoted from above, on p. 133, *W. T. F. Jarrold* says:

"The king of Babylon then made Mattaniah, the youngest son of Josiah and Queen Hamutal, king in his stead, and changed his name to Zedekiah (2 Kings 24: 17). This relationship of Jeremiah is important to remember, as it furnishes us with the reason why the



prophet took so prominent a part in the wonderful series of events connected with the ultimate transference of the scepter of Judah to the younger line of that tribe, and its perpetuation (through female merging in the Davidic line)."

*Other British-Israel Writers Have Fallen Into the Same Error Imperilling Beginners by Their Teaching*

That the reader may know that this supposed relationship between Jeremiah the prophet and the daughter of Zedekiah is not the conviction of this individual writer only, but is the general teaching of British Israelism, special attention is also called to a similar statement in "British-Israel A B C," written by *H. Periam Hawkins*. This, evidently, was written for beginners in British-Israel lore, and the author considered it important to inform his pupils that Jeremiah "became the natural guardian of the two princesses, the king's daughters," and therefore became responsible for the transfer of one of them from Egypt to the shores of Ireland.

"Jeremiah also distinctly foretold the seventy years' captivity of the Jews in Babylon, at the same time warning and pleading with Zedekiah against his wrongdoing. Jeremiah's daughter, Hamutal, was the mother of Zedekiah, so that when the threatened disaster came upon Jerusalem, Zedekiah being taken captive and his sons put to death, Jeremiah became the natural guardian of the two princesses, the king's daughters, one of whom was now the heiress and the representative of the throne—the 'tender twig' whom Jeremiah is believed to have transferred for safety to another land, together with the 'Stone of Witness.'"

This author (Mr. Hawkins) might be considered as being more on his guard than was Mr. Jarrold with regard to his statement, as he simply says that "Jeremiah's daughter, Hamutal, was the mother of Zede-

kiah." No one can challenge this wording. Standing by itself it would appear correct. Of course, he does not say that it was Jeremiah of Libnah who was the father of Hamutal; and since he simply says "Jeremiah's daughter, Hamutal," we might take it for granted that he meant the "Jeremiah of Libnah," were it not for the fact that he did not differentiate between the Jeremiah mentioned in the second sentence and the one mentioned in his first sentence, where he says that "Jeremiah also distinctly foretold the seventy years' captivity of the Jews in Babylon, at the same time warning and pleading with Zedekiah against his wrong-doing." The fact that in his first sentence he distinctly refers to Jeremiah the prophet makes it certain that his three following declarations about Jeremiah refer to the same person.

With its literature, British-Israelism reaches a number of readers who are not trained to reason out great theological, ethnological, sociological, and philological systems. May of the readers of British-Israel literature are not in a position to test these systems by the Word of God because they never have studied the Bible except in a cursory and superficial manner. Therefore, they are unable to detect error or to unravel unsound doctrines.

By reading the A B C of British-Israelism the beginner may be converted to British-Israelism, but he will not learn God's real plan and purpose in establishing His mediatorial kingdom upon earth through His chosen people Israel.

*Dr. Wm. Smith*, author of the renowned work, "Old Testament History," has well said in dealing with the deception of the magicians of Egypt that "the common error is to attempt to explain everything, instead of *first testing the evidence as a whole and rejecting it as a whole when it breaks down on critical points.*" This rightly applies to the theories put forth by British-

Israelism, which seeks to explain that Great Britain is Israel on the theory of coincidence or supposition. As one goes into this teaching with the Bible in hand one finds that it breaks down on many of its principal and critical points.

*The Testimony of Jeremiah Refutes the Claims  
of British-Israelism*

In addition to the proof given to show the inconsistency of this position, attention is now called to the refutation of Jeremiah the prophet himself. Surely no one, not even an ardent believer in British-Israelism, will lightly regard the fact that Jeremiah proves by his own writing that there was no relation between himself and Zedekiah's daughters.

The proof is very simple, but all the more convincing. In the first chapter of the book of Jeremiah, verses 1, 2, in order that the readers of his own generation as well as of future generations might be informed as to himself and not confuse him with other Jeremiahs of his own time, he writes:

"The words of Jeremiah the son of Hilkiyah, of the priests that were in Anathoth, in the land of Benjamin: to whom the word of the Lord came in the days of Josiah, the son of Amon, king of Judah, in the thirteenth year of his reign."

He declares here that his father, Hilkiyah, was not the Hilkiyah who was High Priest of Jerusalem in Josiah's time, but that he was the "Hilkiyah of the priests that were in Anathoth." He makes it known that he is the Jeremiah of Anathoth near Jerusalem, and of no other place.

Note what he says of the Jeremiah who was the father of Hamutal, the wife of Josiah, and the mother of Zedekiah.

Just at the very place where one would expect Jeremiah the prophet to say something of his relationship



with Zedekiah's daughters in their perplexing condition of exile in Egypt, in the last chapter of the Book of Jeremiah, he is very careful and exact in his language, so that no one could think that any relationship existed between himself, the prophet sent of God, and Hamutal who was the grandmother of the ungodly daughters of Zedekiah. In speaking of Hamutal as the mother of Zedekiah, Jeremiah the prophet distinctly declared that this Jeremiah was not himself but that he was the "Jeremiah of Libnah" (Jeremiah 52: 1).

There can be no doubt in the mind of any reader of the Bible that British-Israelism is absolutely wrong in teaching, since its inception a century ago to the present time, that Jeremiah the prophet was related to these daughters of Zedekiah.

*No Special Guardianship Exercised by Jeremiah Over  
Zedekiah's Daughters*

The prophet Jeremiah also makes it perfectly plain that he at no time exercised special guardianship over these two daughters of Zedekiah. He tells the story of how he came to be in Egypt at the same time that they were. After Johanan had delivered these daughters from the hands of Ishmael in the land of the Ammonites, instead of following the counsel of Jeremiah and remaining subject to Nebuchadnezzar in the land of Judah (Jeremiah 42: 8-14), Johanan sought safety for himself and others in the land of Egypt, and therefore took with him "all the remnant of Judah that were returned from all nations whither they had been driven, to dwell in the land of Judah; even men, and women, and children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah. So they came into the

land of Egypt: for they obeyed not the voice of the Lord: thus they came even to 'Tahpanhes' (Jeremiah 43: 5-7).

In order to get the force of Jeremiah's protest against the actions of the Jews who were taken by Johanan to Egypt, one should read chapter forty-four, which tells how he openly rebuked all the Jews for burning incense to "the queen of heaven." There is no record that the two daughters of Zedekiah were any exception, but there is every reason to believe that these very daughters were then and there in the land of Egypt continuing in the worship of "the queen of heaven" as had been done by "our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem" (Jeremiah 44: 15-17).

Not only is the teaching of British-Israelism wrong with reference to the relationship of Jeremiah the prophet to Zedekiah's daughters, but it is also wrong in holding up one of the daughters of Zedekiah as an ideal bride through whom was brought about the transfer of the throne of David from Egypt to Great Britain. British-Israelism does not inform us why Jeremiah took only one of the daughters of Zedekiah and what became of the other daughter.

This system of myths and legends must give up its long-cherished prophet who has been used so frequently to add interest to its teaching of the transference of the Davidic throne from Egypt to Great Britain, and adopt Jeremiah of Libnah, who, though he be the legitimate father of Hamutal, cannot be made to fill the same place that Jeremiah the prophet has done. And how too, then, will fare the legend of the prophet in Ireland who married Tea Tephi to Heremonn on his profession of faith in Jehovah and established a school of prophets, since the Bible furnishes no information whatever regarding the life, character, or work of Jeremiah of Libnah?

## CHAPTER V

### WRONG THEORY OF THE SCARLET THREAD

In its claim for the continuation of the Davidic monarchy in the ruling house of Great Britain through the female line of Zedekiah's daughter in her supposed marriage with Heremonn, prince of Ireland, British-Israelism uses, in support, Ezekiel 21: 25-27:

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until He come whose right it is; and I will give it Him."

*J. H. Allen*, a British-Israel writer, in "Judah's Scepter and Joseph's Birthright," states that these words "teach that the crown is to be taken from off the head of Zedekiah, and placed upon the head of this person whom the Scriptures designates 'him that is low.' Furthermore, the expression, "This shall not be the same,' taken together with the overturns, **LEADS US TO EXPECT** a change of dynasty, at least in the male line, and also **A CHANGE IN THE TERRITORIAL OR GEOGRAPHICAL SITUATION.**"

Since this declaration of Ezekiel's is a Messianic promise, this exposition is nothing short of sheer nonsense, as there is not the slightest intimation in these verses that there would be either a change of dynasty, or a change territorially or geographically which would transfer David's throne from Jerusalem to London. This specific promise has reference to the coming of David's greater Son and Lord (our Lord Jesus Christ) and the establishment of His Messianic, mediatorial reign upon the earth.



In spite of the fact that Jeremiah was in no way related to the daughters of Zedekiah and that no reliable information is at hand with regard to a transfer from the land of Egypt to that of Ireland, *W. T. F. Jarrold*, in his book, "Our Great Heritage," says: "Instructed by the Almighty, no doubt Jeremiah, in whom Princess Tamar and her sister placed implicit trust, both on account of his near kinship and sanctity as a prophet of God, determined on quitting a land doomed to disaster in the near future. . . ." Mr. Jarrold expresses uncertainty as to this transfer by saying that "our exiles IN ALL PROBABILITY landed at Sagunto in Spain," and from there travelled to "Zaragossa, the chief stronghold of the Zaharites." He goes on to say that "PROBABLY by some direct revelation Jeremiah set out on this voyage, having seen, PERHAPS in prophetic vision, the union of the descendants of two Princesses."

To lure his readers to accept this speculation regarding the disposal of Tea Tephi, the author makes a strong appeal to sentiment and tells them that this princess was very beautiful. He says that "the deferential reception" of this princess "at the court of the Irish monarch was due NO DOUBT to the STATELY BEAUTY of the Egyptian princess in no small degree."

### *The Theory Regarding the "Scarlet Thread" Son*

After her arrival at the Irish court Tea Tephi met an Irish prince, and, says British-Israelism, on his profession of faith in Jehovah the prophet Jeremiah married his ward to Heremonn.

Now according to British-Israelism this Irish prince is supposed to have belonged to the descendants of Judah, although he had no connection with the tribe of Judah.

In the book written by *J. H. Allen*, entitled, "Judah's Scepter and Joseph's Birthright," the author devotes two entire chapters to outlining the circumstances which he says indicate that this prince who is supposed to have married Tea Tephi is "the prince of the scarlet thread." The basis of this teaching British-Israelism takes from the thirty-eighth chapter of Genesis, where the story is told of the twins that Tamar bare to Judah. When one of these brothers reached out his hand the midwife fastened upon it "a scarlet thread," saying, "This breach be upon it." This, according to the author, establishes the position that this son marked with the scarlet thread, although born last, was in fact according to "the law of primogeniture" the rightful heir to the Davidic throne, and that "at the proper time the first-born or eldest son might ascend the throne."

To understand the folly of this teaching, one needs only to know that the Word of God, in recording the posterity of Judah, gives no attention to the genealogy of Zarah but only to that of Pharez. This is proof of the fact that God Himself settled "the right of primogeniture" by giving it to Pharez instead of to Zarah, for whom British-Israelism claims it.

In order to prove that thesis of the Zarah line, Mr. Allen contends that the incident of the scarlet thread in connection with the birth of the twin brothers prophetically portrays that at some future period there would occur a breach in the line of Pharez, and that then the right of primogeniture would pass from Pharez, the first-born, to which David and his posterity belonged, to Zarah, the "scarlet thread" son, to whose line it is said that Heremonn, the Irish prince who is said to have married Tea Tephi, belonged.

In order to support this theory of the transfer of "the right of primogeniture" from the Pharez to the Zarah line, the author proceeds to show that Jeremiah

was set apart by God "to pull down and pluck up the exalted Pharez line, and afterward to BUILD UP AND PLANT ANEW THE SCEPTER, THRONE AND KINGDOM," without one single passage of God's Word *to verify it*, and without furnishing historic proof of the claim that Jeremiah was concerned or connected in any way with the scheme or plan of transferring the throne of David to the Irish prince of the so-called Zarah line of descent from Judah.

### *Speculation of British-Israel Teaching*

Feeling that some Scripture was required to support the transfer from the Pharez to the Zarah line, Mr. Allen availed himself of the riddle of the two eagles found in the Book of Ezekiel, the entire seventeenth chapter of which is used by British-Israelism in support of this teaching. The text-book, "British-Israel Truth," also elaborates on the exposition of the riddle of the two eagles and of the cropping off of the young twigs from the high cedar (Ezekiel 17: 22-24).

British-Israelism says that the cropping off of this young and tender twig refers "to one of the daughters of Zedekiah, king of Judah, after the male heirs had been cut off, and that the succession to the throne was to be in the female line, and that the planting of the tender twig upon an high mountain, where it should become 'a goodly cedar' bringing forth boughs with spreading branches, bearing fruit.....indicated the vast dominion, wealth, and influence of the future kingdom.....

"If the scepter was not to depart from Judah in the latter days, 'till Shiloh come,' and the sons of Zedekiah, and the male line of Judah, were extinct, *it clearly* follows [according to British-Israelism] that it must have been carried on in the female line: and these prophecies explain the contingency of the disobedience—the male line deposed, the female exalted.



"At all events, *in some such way as this*, Jeremiah *may have been able* to execute the second half of his commission reprovding for the fulfilment of the prediction bestowed by Jacob on the family of Judah, and of the promise vouchsafed by God to David. *In some such way* [note the frequency of uncertainty] it must have needs been accomplished."

This exposition of the riddle of Ezekiel is mere fiction and furnishes not an iota of proof that either the descendant of Zarah or the descendant of Zedekiah ever was taken by ship from Palestine or Egypt to the shores of Ireland.

How easy British-Israelism seems to find it to juggle the Holy Scriptures and TURN FICTION INTO FACTS!

## CHAPTER VI

### UNCONDITIONAL AND CONDITIONAL DAVIDIC COVENANTS

In making the covenant with David, British-Israelism does not recognize that God was not concerned with the literal succession in the royal household and the perpetuation of the Davidic kingdom as much as He was interested in preparing the way for the coming of David's Greater Son, the Lord Jesus Christ, and in outlining the character of His mediatorial, eternal kingdom, which He is to establish with Israel as a redeemed nation, and through Israel over all the nations of the earth.

According to British-Israel theorists Great Britain constitutes the ten tribes of Israel—a position necessary to prove the irrevocable covenant which God made with David, but they altogether overlook the fact that this very covenant plainly portrays the failure of the royal house of David and definitely declares its disruption and doom, and yet makes sure to David an house and kingdom which cannot fail because upon the throne will sit "the Son of David," who is recognized by David himself as his Lord. In Psalm 110: 1 David said: "Jehovah said unto my Lord, Sit Thou at My right hand until I make Thine enemies Thy footstool."

British-Israelism teaches that the Davidic covenant was "totally abrogated" except for the marriage of Zedekiah's daughter, Tea Tephi, to Heremonn, the Irish prince of the line of Zarah, who was of the posterity of Judah.

How does the Word of God solve the problem of the disruption of the house of David?

The covenant which God made with David was held inviolable by Jeremiah at the time that he uttered the doom of Zedekiah, the last king of Judah (Jeremiah 33: 25, 26). But British-Israelism teaches that Jeremiah received commission to transfer the Davidic

kingdom from the Pharez line to the Zarah line and cites the riddle of the two eagles as its reason, its exposition being the fanciful application of the two eagles to two different ships of transportation, each of which is supposed to have brought a ROYAL passenger of the seed of Judah to the shores of Ireland.

*Exposition of the Parable of the Two Eagles*

Matthew Henry, in his commentary, gives a very good interpretation of this parable, and other commentaries gives a similar interpretation. That the reader may understand this parable, the brief exposition found in the one-volume commentary by *Rev. J. R. Dummelow, M. A.*, Queen's College, Cambridge, is quoted:

"The prophet exposes this rebellious policy in an allegory, condemns it, and predicts its failure and punishment. The royal house of Judah is a cedar of Lebanon. Babylon (or, Nebuchadnezzar) is an eagle, which crops off the highest twig of the cedar (Jehoiachin) and carries it to a land and city of commerce (Babylon). The eagle takes of the seed of the land (Zedekiah) and plants it so that it becomes a dwarf vine bending towards the eagle (Egypt, or Pharaoh-Hophra) towards which the vine (Zedekiah) turns (seeking Egyptian instead of Babylonian overlordship). God will not allow such treachery to prosper. The vine will be uprooted, Egyptian help will fail. Zedekiah will be taken captive and will die in Babylon (Ezekiel 17: 1-21).

"But God Himself will take another twig of the cedar, and will plant it on a high mountain of Israel, where it will become a great, spreading and fruitful tree. All the trees (nations) will learn that God directs the destinies of every one of them (vers. 22-24). This is a prophecy of the restoration of the Jewish kingdom which was NEVER LITERALLY ful-



filled, but which contains a promise of the Messiah—the Ideal Future King.”

The promise that God “will crop off from the top of his young twigs A TENDER ONE” (ver. 22) and will plant it “in the mountain of the height of Israel” has no application whatever to Tea Tephi or to the bringing of David’s crown to Great Britain. It refers directly to the coming of the Promised Messiah, who more than a century prior to Ezekiel’s time was described by Isaiah as “A ROD OUT OF THE STEM OF JESSE, AND A BRANCH growing out of his roots” (Isaiah 11:1). This tender twig was also known to Jeremiah as “A RIGHTEOUS BRANCH” raised up unto David, “A KING WHO SHALL REIGN AND PROSPER,” who will “execute judgment and justice in the earth” (Jeremiah 23:5).

The three *overturns* found in Ezekiel 21:25-27 refer to the removal of the last three kings of Judah—Jehoiakim, Jehoiachin, and Zedekiah—by Nebuchadnezzar, king of Babylon. There is ONLY ONE who can be entrusted to bear “the scepter of Judah” over God’s chosen heritage, Israel, and He is the Messiah, “THE KING OF RIGHTEOUSNESS.”

### *The Davidic Covenant Both Conditional and Unconditional*

British-Israelism fails to realize that the Davidic covenant had in it both a conditional and an unconditional element—an imperfect human element and a perfect Divine element—a revocable part as well as an irrevocable part. Why should God promise to the posterity of David a continuation of the Davidic throne regardless of whether they proved faithful in keeping His commandments or not?

The covenant with reference to its fulfilment in the coming Messiah, who is to inaugurate the Eternal, Mediatorial Kingdom which shall endure forever, is

irrevocable, while the covenant with reference to the continuation of David's posterity upon the royal throne was *conditional*, being dependent upon obedience (Psalm 132: 11, 12; Jeremiah 22: 30).

Only when British-Israelism can show and prove from the inspired Word of God that the descendants of David fully met this specification of OBEDIENCE to God's statutes and commandments can it claim that the throne of David must continue without abrogation. But even British-Israelism cannot find proof that the conditions demanded by God were met, and must admit in the face of the specific declarations of His Word, that the continuance of the royal house of David has no basis in the Word of God, since its occupants by their disobedience and unfaithfulness made its continuance impossible. To see the impossibility of British-Israel teaching, it is only necessary to understand that the covenant with reference to the posterity of David through the line of Solomon was not unconditional but specifically *CONDITIONAL* (1 Chronicles 22: 10, 12, 13; 28: 7).

Had Solomon and his posterity who sat upon the throne of David given heed to the commandments of Jehovah, there never would have been any abrogation of the royal house of David, and never any cause for the Assyrian and Babylonian captivities, Israel would then have built up an imperishable, indestructible kingdom on the basis of obedience to God on the part of its rulers and people (1 Kings 2: 2-4; 9: 4-7).

In the light of these definite and repeated declarations of God's Word it must be said that British-Israelism is wrong in saying that David's throne must continue regardless of the shortcomings of its occupants. The very opposite is established by the Word of God, for unless the occupants of David's throne proved their worthiness of the same by full obedience to God's commandments, they were to be punished and

uncrowned, and the throne of David was to be rooted up and destroyed, and this is exactly what took place in the Babylonian captivity. Jehoiachin had no child, and therefore no heir to occupy the throne of David at the time that he was taken captive to Babylon.

*No Loophole in the Bible for British-Israelism*

There is no possible loophole in the Bible through which British-Israelism can slip its teaching that David's throne was transferred from Jerusalem to Great Britain. Jeremiah uttered the doom of the Davidic royal household to Jeconiah, or Jehoiachin, when he said, "No man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah" (Jeremiah 23: 30).

Persistent disobedience to the conditional covenant which God made with David necessitated the abrogation of the throne of David, yet the unconditional covenant which God made with David required that "David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before Me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually" (Jeremiah 33: 17, 18).

Study this passage carefully and you will see that Great Britain does not meet its requirements, since it does not engage "the priests the Levites to offer burnt-offerings, and to kindle meat-offerings, and TO DO SACRIFICE CONTINUALLY." The liturgy of the State Church of England does not in any way meet this specification which must accompany the restoration of the Davidic throne; and it will be fully met only when Jesus the Messiah, as reigning King, re-establishes the Davidic throne and thus inaugurates the mediatorial kingdom vouchsafed to David in the unconditional part of the covenant which was made with him.



## CHAPTER VII

### THE GENEALOGY OF BRITISH-ISRAELISM EXAMINED

British-Israel writers consider that the occupant of the British throne, whom they believe to be a direct descendant of King David, will hand over his scepter to the Lord Jesus Christ at His coming, and yet they are unable, either from the scriptural or genealogical point of view, to prove that the British sovereign is a descendant of King David.

#### *Claims Relative to David, Prince of Wales*

In the book, entitled, "Our Great Heritage," by W. T. F. Jarrold (Page 160), it is stated that "H. M. George V and H. M. Queen Mary are thus the ninety-ninth generation from King David. The hundredth is H. R. H. Prince David, who was thirty years of age in 1924."

In the tract called, "David's Imperishable Throne in Britain," by T. H. Whitehouse, we read the following: "When the great work of national restoration and upbuilding is completed, who will be sitting upon David's throne? Will there be a British David ready to hand over the scepter, crown and throne to Him whose right it is to possess them—the Lord Jesus at His coming?"

"The Prince of Wales, the most justly popular man in the world today, is only once removed from the throne. Though he is officially named Edward, yet when in the providence of God he is called to occupy his ancestral throne the choice of his kingly title will lie with himself. Every one knows that *he is always called David* in the home circle. It is, therefore, not an improbable conjecture that *he may be* the child of destiny pointed to in many inspired passages; for instance, Jeremiah, foretelling Israel's final deliverance

and return, says (Jeremiah 30:9) 'They shall serve the Lord their God, and David their king, whom I will raise up unto them.' (See Ezekiel 37:21-24)."

Referring again to the book mentioned above, entitled, "Our Great Heritage," the author gives an interesting account regarding the name given to the Prince of Wales:

"The story of *how our Prince David* came by his name is not generally known. George and Andrew and Patrick and David represent England, Scotland, Ireland and Wales. Lady Waterford—a friend of the royal mother—sent a special request that the baby should be called *David*, because, she said, 'I believe he will be the David your Prince foretold by the prophet, under whom we shall possess the Holy Land.' (The late Dr. Hanan had it from her own lips—and the royal mother's reply to her friend was: 'Baby is called David')."

While it was indeed unfortunate for British-Israelism that the Prince of Wales did not choose David but Edward VIII as his official title, it is still more unfortunate for it that with his abdication as King of Great Britain on December 10, 1936, he gave definite proof that at no time was he "the child of destiny," chosen of God to fulfil the prophetic declarations of Jeremiah and Ezekiel regarding David the Prince. Thus another important part of British-Israel teaching falls into the discard.

Their genealogical table of the royal house of Great Britain designates Edward VIII as being the hundredth generation from King David, so that the present monarch, George VI, represents the hundredth and first generation.

#### *Devious Methods Used in Preparing Genealogical Table*

Studying the composition of the Genealogical Table of the British Royal House, one will find that the first

thirty-two generations (from Adam to David) are quoted from Luke 3:32-38. Verses 23 to 31 of this genealogical table are omitted. Then, beginning with the thirty-third generation (Solomon) and continuing to the forty-eighth (Josiah) they are quoted from Matthew 1:7-10. A Bible student is rather shocked when he comes upon the strange omission in the genealogical record. Instead of continuing the scriptural succession after the death of Josiah and naming Jehoiakim and Jehoiachin, the name of Zedekiah is inserted. Jehoiakim and Jehoiachin are omitted from the genealogical record of British-Israelism because their inclusion would form no connection between the Davidic royal household and the present ruling monarch, and Zedekiah is inserted in order to provide for the "mythical" marriage of Tea Tephi and Prince Heremonn of Ireland.

The authors of British-Israel literature testify that this genealogical table, woven together so ingeniously to connect George VI with King David, is not beyond questioning. They cannot vouch for its accuracy since much of it is shrouded in tradition and mystery beyond the possibility of reason.

It is because of this that the *Rev. J. H. Allen*, in the seventh edition of his work, "Judah's Scepter and Joseph's birthright," quoting from the *Rev. A. B. Gromaldi* (p. 371) states that "*perfect accuracy is hardly to be expected in such an attempt*, but it is believed that the genealogy is as correct as present knowledge of this *OBSCURE* and intricate subject will permit."

### *British-Israel Genealogy Only "Very Nearly" Correct*

This same author, knowing that flaws exist in this beautifully (?) woven British-Israel genealogy, states that "another worker in this cause says: 'From the



tables we are able to furnish a complete list of the royal line from David and Zedekiah to Queen Victoria. We believe the account here given is *very nearly correct*. If any error be detected, we should be happy to be informed.' "

What a wonderful feat British-Israelism performs in producing a genealogical record for British royalty that is "VERY NEARLY CORRECT"! When it comes to such things as genealogical tables "very nearly correct" it means they are ABSOLUTELY WORTHLESS.

The Divine purpose of the inspired genealogical records found in Matthew and Luke was to show BEYOND A SHADOW OF DOUBT, both on the male side to Joseph, and on the female side through the Virgin Mary, that Jesus is the LEGAL HEIR as well as THE ACTUAL HEIR TO THE THRONE OF DAVID, in whom the covenant made with Adam and with Abraham and with David will find fulfilment.

British-Israel genealogical records are altogether out of the domain of Scriptural intent and purpose, which was solely Messianic in character. The Word of God had but one purpose in setting forth the genealogies found in Matthew and Luke, and that to trace the lineage of Jesus, the Messiah, back to David as Son of David, and back to Adam as Son of Man.

And because the genealogy of the British royal house in seeking connection with the royal throne of David lacks both scriptural and historic support, British-Israelism proves itself in this matter to be an unscriptural and unauthentic movement utterly undeserving the credence of a child of God.

## CHAPTER VIII

### ISRAEL NOT NOW QUALIFIED TO BE THE STONE KINGDOM

British-Israelism teaches that Great Britain represents the Stone spoken of in connection with Daniel's vision, the Stone destined to destroy or absorb the world empires, represented by the gold, silver, brass, and iron in Nebuchadnezzar's colossal image. The British Empire, according to this teaching, is the only empire fit to survive the impending battle of Armageddon, and is destined to fill the earth.

In the special issue of "The National Message" of July, 1930, the statement is made that the British Empire is "this precious stone set in the silver sea," and as such "is the last World Empire, the Stone Kingdom, which will last until our Lord comes to establish His reign therein....The Stone Kingdom is the Kingdom of God, a literal and visible kingdom. It is the British Commonwealth of nations."

It must be admitted by every student of the Bible that this Stone Kingdom "is the final world empire," but this does not in any way justify the conclusion of British-Israelism that "it is the British Commonwealth of nations." The Messianic, Mediatorial Kingdom of our Lord will be the most wonderful, powerful, conquering, beneficial government that this world has ever known, a kingdom with which the British Empire can never hope to compare.

A large portion of the nominal Church teaches that it is the mission of the Church to inaugurate and establish the kingdom of God which will become a universal kingdom BEFORE the Lord finally returns as King. The principal basis of this error is Post-millennialism, which places the Second Coming of Christ at the close of the thousand years instead of at

the *beginning*—where the Word of God plainly puts it; and it is not in God's purpose to inaugurate and establish the Kingdom of God over the earth through the instrumentality of the Church.

### *Wrong Interpretation of Stone Kingdom*

British-Israelism is right in protesting against the erroneous teaching of the Church which is given in this spiritual and allegorical interpretation of the Scriptures in identifying the Stone quarried without hands with itself. It is also right in demanding the same literal interpretation for the fifth empire as that given to the four preceding world empires mentioned in the second chapter of Daniel. But British-Israelism is wrong when it denies that this Stone has any special reference to Christ, teaching instead that it "represents God's chosen people Israel."

In the text-book entitled, "British-Israel Truth," appears the statement that "The stone kingdom is not our Lord, as so many think, but represents His chosen people Israel, intimately connected with Him, it is true. Christ, personally, is not the 'Stone' that smites the image of Daniel, for that 'stone' is a 'kingdom,' and moreover the kingdom over which He Himself, with His saints, has to reign."

*Herbert Garrison*, Secretary of the British-Israel Federation, in his book entitled, "Truth Triumphant," speaking of the Stone Kingdom, says that "British-Israelites who search the Old Testament Scripture as the Master commanded, can show in detail that the characteristics of the Stone Kingdom are prophesied of the Kingdom of Israel, under its Davidic throne; and as we cannot have two different kingdoms filling the earth, performing the same functions, and doing the same predestined work of mankind at one and the same time, the kingdom of Israel and the Stone King-



dom must be identical. Therefore, it exists somewhere, and surely it can be none other than the greatest Kingdom and Empire the world ever has seen, compared with which the other four kingdoms were Liliputian."

Another appeal made to readers of British-Israel literature, regarding the position that Great Britain is "the Stone kingdom," is its geographical location. *Morton W. Spencer*, in Volume 2 of "The Missing Links" (p. 295), says: "Geographically the islands of Great Britain have been cut out of the southern portion of the Scandinavian range and by erosion *may have been* cut off from France, which answers to the description here given. The fact that all the kings and queens of England for centuries have been crowned on a stone-sealed state chair *may be* a reason, also, why that kingdom should be called a stone.

"We believe that the Anglo-Saxons are the people represented in this fifth kingdom; that the ancient government, with its Irish, Scottish, and English royal line of kings, presents to the world in the solid characteristics of its people all the durability and permanence found in the stone."

The thing that appeals most to the reader of British-Israel literature as a proof that Great Britain is identical with Israel in bringing into existence the Stone Kingdom is the magnitude and greatness of the British Empire, it being far greater in area and population than any of the four preceding world monarchies. But the argument of Britain's greatness is, as will be shown, not enough to prove that Great Britain is Israel or the Stone Kingdom.

## CHAPTER IX

### THE CORONATION STONE AND THE STONE KINGDOM

British-Israelism appeals to the pride and imagination of the British people in teaching that the coronation stone now in Westminster Abbey, upon which the kings and queens of England have for centuries been crowned, is the very stone which Jacob used as a pillow at Bethel, and which stone was named by Jacob on his dying bed, "the shepherd, the stone of Israel."

Of this stone *W. T. F. Jarrold*, in his book entitled, "Our Great Heritage," states (the statements appearing in capitals): "*IS IT NOT LIKELY JACOB TOOK THE FIRST STONE TO BE TO HIS SEED AS A CONSTANT MEMORIAL? There is no doubt* but that Jacob carried it into Egypt, for wagons were sent by Joseph, and therefore, *the transportation of this memorial is made easy.*" This author also declares that this stone was later called by Jacob, "The shepherd, the stone of Israel."

How perfectly absurd to apply to this stone a Messianic promise such as is given in Genesis 49: 24! Jacob's words, "The Shepherd, the Stone of Israel," can refer only to CHRIST, and not to any stone which Jacob used for a pillow!

Another ridiculous legend of British-Israelism is that "Jacob's pillow stone" was the rock smitten by Moses, which gushed forth water to quench the thirst of the people of Israel during their wilderness journey.

#### *Spurious Teaching Regarding the Coronation Stone*

In the book by *J. H. Allen* entitled, "Judah's Scepter and Joseph's Birthright," the statement is made: "The fact that God said to Moses, 'The rock,' is proof

to us that He was speaking of a rock with which they were already familiar. MAY IT NOT HAVE BEEN the Bethel rock, the shepherd, the stone of Israel, which had been committed to the keeping of the house of Joseph?"

This is nothing short of idolatry, It is also said by British-Israel writers that this stone was used at the crowning of the kings of Israel, but verification of this absurd teaching is not found in the Scriptures. British-Israel writers take it for granted that Jeremiah the prophet took the Ark of the Covenant, Jacob's Pillow Stone, and other sacred relics of the Temple to Egypt, from whence they were taken to Ireland, and this stone is supposed to have been used in the coronation of British sovereigns.

In the tract, "England's Coronation Stone," published by H. Munro of Birmingham, various theories are advanced regarding this coronation stone. On page 13 of this tract, a quotation from *Dean Stanley* is given which shows that the legend of "the stony pillow on which Jacob laid his head" at Bethel "dates back to at least as early as *the Fourteenth Century*." Of the preceding TWENTY CENTURIES of its supposed existence in the British Isles NOTHING is known. This tract gives the opinion of *Skene* (Historiographer Royal for Scotland) that this stone "WAS QUARRIED FROM THE ROCKS NEAR SCONE and brought from thence to Scotland."

This tract also gives emphasis to the tradition that the coronation stone was "possibly the stone altar upon which Bonifacius first celebrated the Eucharist. Whatever view may be taken of this remarkable stone, there is no doubt that from a very early period it has been regarded as a sacred monument, whether in England, Ireland, or Scotland, and it has received a great deal of attention, *without so far clearing up the mystery of its origin.*"



The coronation stone is RED sandstone and could not possibly be the stone which Jacob used for a pillow, since in the region of Bethel, where Jacob tarried all night, there is naught else but WHITE sandstone, as any tourist who has visited that country will testify. More credence may be placed in the story that the stone on exhibition in a Moslem schoolhouse at Bethel, which it was the privilege of the writer to see on his recent tour through Palestine, is the one used by Jacob as a pillow. It is of white sandstone, and many similar stones are seen in that locality. But even though the stone now at Bethel has more characteristics in its favor, the British Government would not consent to an exchange; nor would the Moslems exchange the white sandstone in their possession for the red sandstone in the coronation chair.

### *Israel Rejected of God Because of Unfaithfulness*

British-Israel commits its greatest blunder by teaching that God is fulfilling His promises to make of Israel the greatest and most prosperous of all nations, regardless as to whether or not the requirements of obedience and faithfulness demanded of Israel are met.

Israel cannot attain to greatness without first being obedient to the statutes and commandments of God. See Deuteronomy 10:12, 13; 14:2; 28:1-24; 33:27-29.

Israel never qualified for the place which God promised to them as His chosen people. While there were individuals within the nation who loved and served God faithfully, as a nation Israel was a rebellious and obstinate people, and so persistently that it was necessary for God to fulfil to the letter the curses foretold by Moses.

In rejecting God as King, Israel aligned herself with other nations and followed in their ways of idolatry,

licentiousness, and wickedness (1 Samuel 8:7). Like Samson in the lap of Delilah, Israel in her affiliation with other nations was shorn of her glory and power, and "Ichabod" written over her when the ten tribes were sent into Assyria and the two tribes into Babylon as captives.

In order to prove that Great Britain is Israel, and as such the Stone Kingdom spoken of by Daniel, British-Israelism employs the ingenious method of identifying Jacob's pillow stone at Bethel with "the shepherd, the stone of Israel," spoken of by Jacob on his dying bed; then with "the rock" smitten by Moses at Rephidim; and then with "the stone cut out without hands, which smote the image upon his feet," which Nebuchadnezzar saw in his dream. It teaches that this "stone" which smote the image upon its feet was not Christ but the nation of Israel, which in the guise of "barbarians" overthrew in succession the Babylonian, Medo-Persian, Greek and Roman kingdoms. According to this teaching the stone first smote the gold, then the silver, then the brass, and last the iron, whereas the Word of God declares that the Stone will smite the image on its feet of iron and clay. The Stone will not make its appearance until "the image" has reached full development in its ten-toed condition—separate and yet united kingdoms growing out of the fourth, the Roman Empire.

Although British-Israel writers point with pride to the vast dominions of the British Empire, which are indeed far greater than any of the four world monarchies represented in Daniel's vision, they are utterly baffled when asked to furnish proof as to when and how Israel took part in the overthrow of these world monarchies. They are even more baffled when told that a large portion of the Roman Kingdom of iron is still in existence and, day by day, coming into greater power and prominence. Italy, under the dic-

tatorship of Mussolini, set as her goal the restoration of Roman Imperialism, and with the conquest of Ethiopia in 1936 the Revived Roman Empire was declared an accomplished fact. Its restoration is one of the most striking signs of the consummation of the age and the revelation of Christ as King of glory to exercise world dominion. Great Britain is unable to stay Italy's progress, and being outside the actual realm of the ancient Caesars, exercises no authority over the vital parts of the ancient Roman Empire. Egypt and Palestine, which she controls, are but tributaries of the ancient Roman Empire.

The fifth world empire, the Messianic Kingdom filling "the whole earth," cannot come into existence so long as the fourth world monarchy (The Roman Empire) continues to flourish.

No one can deny, and no one need be unwilling to concede, that Great Britain is the world's greatest empire, dwarfing both in size and population the empires of Babylon, Medo-Persia, Greece, and Rome, yet it is begging the question to use this as proof that it is the fifth universal empire—the Kingdom of God promised to Israel.

#### *A Remarkable Reply to British-Israel Teaching*

A very remarkable answer to this erroneous teaching of British-Israelism is given by *Samuel Hinds Wilkinson*, in his excellent book, "British-Israel Examined," in which he says on p. 105: "The vital question is, Do these features, more or less characteristic of the British Empire, in any way identify it with the kingdom which the God of Heaven shall set up and which is to break in pieces and consume 'all these kingdoms' and to stand forever? Granted all of the wonderful story of grace and long-suffering which God has exercised towards Great Britain and her colonies



and populations, Christian and non-Christian, granted all of the pardon and preservation she has experienced in spite of her grave national sins, is there aught in the British Empire's character and conduct which so completely differentiates her from others as to entitle her, and her alone, to be described as set up by the God of Heaven and as to be guaranteed perpetuity of existence? Obviously not. The distinctions between Great Britain and other kingdoms which may be drawn in favor of the former are purely of degree and not of essential qualities. There is no sin, however gross, found in humanity which is not present somewhere or another in the British Empire. But the *method* by which the theocratic kingdom is to be established is radically different from that of the formation of the British Empire; the outstanding features of the Divinely-established kingdom as regards its territory (Zech. 14: 4, 9), its monarch (Luke 1: 32), its capital (Isaiah 24: 23), its fertility (Isaiah 55: 13, etc.), its well-built cities (Isaiah 61: 4), its land laws (Isaiah 65: 21, 22), its absence of sedition (Ezekiel 20: 38), and its undisputed supremacy (Micah 5: 8), are when set together seen to be so unique, as to entirely disqualify Great Britain or any other present-day power from establishing a claim to identity therewith."

The Word of God makes it perfectly plain that the inauguration of the Messianic Kingdom is not the result of a gradual process covering many centuries and brought about by the expansion of the British Empire, as taught by British-Israelism, but that it will be accomplished with the revelation of the Christ in power and glory as King of kings and Lord of lords. This great universal kingdom will succeed in bringing into subjection to God all nations, and will exercise world dominion for God.

"The Stone" will not be "cut out of the mountain" until "the times of the Gentiles" have run their full

course. The fifth monarchy, the Kingdom of God, will not appear until after the crushing blow has been dealt to the image upon its ten toes. Then Rome under the rule of the "Beast," as a separate power, will be utterly destroyed, and the Son of God will come from heaven upon "a white horse," accompanied by the armies of heaven, and will destroy Israel's enemies in the battle of Armageddon. Then, for the first time, the rule of God will cover the whole earth, and all men will be subjects in the Kingdom of the Heavens.

*"The Stone" in the Dream Vision a Symbol of the  
Son of God*

"The Stone" which Nebuchadnezzar saw coming from heaven to earth is a symbol and emblem of the Son of God, the Triumphant Messiah, represented in various parts of the Bible as the Stone which is to destroy the kingdoms which will have set themselves in array against God (Psalm 2: 1-9).

The first reference to "the Stone" in the Bible as a symbol of Christ, is found in connection with the prophecy made by Jacob on his dying bed, at which time he spoke of "the Shepherd, the STONE of Israel." This reference applies to Jesus Christ Himself, who in His public ministry on earth revealed Himself as both "The Stone" and "The Shepherd" (Matthew 16: 16-18; 21: 42; John 10: 11, 14).

The rock smitten by Moses represented our Lord and Saviour Jesus Christ and was not Jacob's pillow stone, as British-Israelism teaches. The Apostle Paul said, "They drank of that spiritual Rock that followed them: and THAT ROCK WAS CHRIST" (1 Corinthians 10: 4). Other remarkable references to the Rock which symbolizes the Coming Messiah appear in Psalm 118: 22-24 and Isaiah 8: 14; 28: 16. If any one still doubts that "the Stone" represents Jesus Christ, let

him turn to the New Testament where He will find that our Lord applied this term to Himself. Compare Matthew 21:24 and Mark 12:10 with Luke 20:17, 18. Notice too how Peter spoke to the Jews who had crucified "the Lord of glory," saying: "This is the STONE which was set at nought of you builders, which is become the head of the corner" (Acts 4:11). In his First Epistle, the Apostle Peter refers to Jesus as the Divinely chosen "Stone" which shall bring salvation to Zion, and through which the Messianic Kingdom will be established (1 Peter 2:6, 7). The Apostle Paul also refers to Jesus as "the Chief Corner Stone" (Ephesians 2:20).

Certainly, with this array of Scripture, no one will question the fact that both the Old and New Testaments declare plainly that JESUS, THE SON OF GOD, IS THE STONE PROPHESED TO OVERTHROW SATAN'S DOMINION AND ESTABLISH THE KINGDOM OF GOD ON EARTH. Jesus is the KING who will establish the kingdom of God on earth (Luke 1:32, 33; John 18:36, 37).

### *Christ Establishes the Kingdom at His Second Advent*

Jesus made it perfectly plain that He would not establish the kingdom of God at His first advent, but at His second advent. In the parable of "the ten pounds," having by His incarnation become "the Son of Man," Jesus represents Himself as going "into a far country to receive for Himself a kingdom and to return." In His first advent Jesus came as Saviour; in His second advent He will come as Judge, Ruler and King.

In this same parable Jesus also teaches that it is during His absence from the earth that He receives the kingdom. Then, having received the kingdom, He returns as King of glory to exercise dominion over all



the earth. Then it is that "the God of Heaven" shall set up a kingdom which will fill the whole earth, and to the Son of Man will be given "dominion, and glory, and a kingdom, that all people, nations and languages, should serve Him" (Daniel 7: 14). The kingdom cannot precede the King. First must come the King, and then the kingdom of God in its visible, material form. This is the inexorable logic of Scripture.

So we see that the Word of God leaves no room for the teaching which seeks to prove that Great Britain is the fifth world kingdom—the Stone Kingdom described in the Book of Daniel. "The Stone" which is to smite the colossal image seen by Nebuchadnezzar in his dream vision, therefore, is not Great Britain, but our Lord and Saviour Jesus Christ when He comes from heaven in His glorious second advent as King, at which time "all Israel will be saved."

*Then* through a fully regenerated Israel He will establish the kingdom of God.

*Then*, and not before then, will be given to "the people of the saints of the Most High" [to a fully saved Israel] "the greatness of the kingdom under the whole heaven."

*Then* for the first time, will Jesus sitting upon the throne of David in Jerusalem, exercise His right as King, "Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Daniel 7: 27).

**PART III**

**GREAT BRITAIN'S PLACE  
IN PROPHECY**





## CHAPTER I

### THE SCYTHIAN ORIGIN OF THE BRITISH SETTLERS

British-Israelism confuses the descendants of Japheth with those of Shem, and claims that the British people, who are of Celtic-Gothic-Saxon origin, constitute the House of Israel.

One of the most remarkable features of the Bible is that which reveals the origin of the various national divisions of the human family.

#### *Noah's Threefold Division of the Human Family*

Noah made a prophetic declaration of great importance regarding the whole human race in its three distinct and separate divisions wrought through his three sons, Shem, Ham and Japheth.

A curse of servitude was pronounced upon Canaan, the son of Ham, who was doomed to be "a servant of servants . . . . unto his brethren."

To the descendants of Shem, the eldest of Noah's sons, was given the definite work of making known to the nations of the earth the fact that redemption for the entire human race had been provided by the Lord. Israel, of the direct line of Shem, was called into existence for the purpose of making known God's revelation of Himself through the promised Redeemer and Saviour of men.

To Japheth, the second son of Noah (whose name means "extended"), was given the promise that "God shall enlarge Japheth, and he shall dwell in the tents of Shem." *Lange's Commentary* interprets this prophecy as denoting "the highest expansion geographically, thus bringing into the tents of Shem that which he has won from the world, and in return for it, sharing

in the blessing of the Name Jehovah, or the true religion."

### *The Enlargement of Japheth's Borders*

In order that the reader may understand that the descendants of Japheth extended over a large part of Asia, and also of Europe, attention is called to a reference in *Clark's Commentary*, published in 1850:

"Japheth signifies enlargement; and how wonderfully did Providence enlarge the boundaries of Japheth. His posterity diverged eastward and westward throughout the whole extent of Asia, north of the great range of Taurus, as far as the Eastern Ocean, whence they probably crossed over to America by Behring's Straits from Kamchatka, and in the opposite direction throughout Europe to the Mediterranean Sea and the Atlantic Ocean; from whence they might also have crossed over to America by Newfoundland, where traces of early settlements remain in parts now desert. Thus did they gradually enlarge themselves till they literally encompassed the earth, within the precincts of the northern temperate zone, to which their roving hunter's life contributed not a little. Their progress northwards was checked by the much greater extent of the Black Sea in ancient times, and the increasing rigor of the climates; but their hardy race and enterprising, warlike genius, made them frequently encroach southwards on the settlements of Shem, whose pastoral and agricultural occupations rendered them more inactive, and unwarlike; and so *they dwelt in the tents of Shem* when the Scythians invaded Media, and subdued western Asia southwards as far as Egypt, in the days of Cyaxares; when the Greeks and afterwards the Romans, overran and subdued the Assyrians, Medes, and Persians in the east, and the Syrians and Jews in the south."

*The Celts, the Original Settlers of Britain*

The ancient Britons were of Celtic-Scythian origin. The Celts planted Britain, and "the Celtic strain is the basic and controlling quality of the British race which has enabled it to establish a world-wide empire." *Herbert Garrison* has said that "the Anglo-Celto-Saxon race is the great wandering, working, colonizing, missionizing, and stabilizing race." *Canon Kingsley*, of Cambridge, declared that the forebears of the British people came from the shores of the Black Sea.

*J. Rhys, M. A.*, the author of a book on "Celtic Britain," who was Professor of Celtic in the University of Oxford, says, "The Celts form a branch of the great family of nations which has been variously called Aryan, Indo-European, Indo-Germanic, Indo-Celtic, and Japhetic; its other branches being represented by Italians, Greeks, Teutons, Armenians, Persians, and chief peoples of Hindustan."

Although the British Isles were first settled by the Celts, it is necessary to realize that other tribes such as Jutes, Angles, Saxons, and Normans contributed much to the growth and development of the British nation.

In a book on "The Foundations of England," by *Sir James H. Ramsay*, we read: "However satisfied we may feel of an extensive survival of Celtic population, even in the districts properly called 'England,' we must nevertheless fully admit that we owe all the dominant elements of our blood, our language, and our institutions, to the conquering Teutons, Jutes, Angles, and Saxons."

The Celtic family has its origin in Gomer, the son of Japheth, who is "the progenitor of the ancient Cimerians and Cimbri, from whom are descended the Celtic family" (*Scofield Bible*).



*The Pedigree of the English People Traced to the Scythians*

In order to show that the various races which in the course of many centuries emigrated to the British Isles have one common origin, attention is called to a number of noted authorities who write on this particular question.

In the book entitled, "Pedigree of the English People," the author, *Sir Thomas Nicholas*, states that "the researches of modern historians unequivocally favor the opinion that under the names of Keltai, Galatai, Gauls, Celts, Cimbri, Brython, Scoti, and Picts, only one race under different tribe or clan divisions, political organizations and periods of existence, is spoken of as...one people."

*John Milton*, in his "History of Great Britain," says of the Saxons that "they were a people thought by good writers to be descended from THE SCYTHIANS, or Saxai, afterwards called Sacasons, who with a flood of other nations came to Europe toward the decline of the Roman Empire."

*No Proof for Israelitish Origin of the British*

British-Israelism claims that the British nation is of Hebrew and Israelitish origin, although not the least evidence from the Scriptures nor from history can be given to support this claim. British-Israel literature abounds in all kinds of wild speculations regarding the descendants of Zarah (the youngest son of Judah, of the scarlet thread), who, they claim, found their way from Palestine to the British Isles. These writers also endeavor to make capital of the renegades of the tribe of Dan, claiming that they laid siege to the city of Troy after which they admit the uncertainty of their future wanderings, saying that "THEY PROBABLY

left Greece, migrated by way of the *Dardanelles* up the *Danube*, settling in Norway, and Scandinavia, and turning out *as Danes*."

To show how sure (?) a most enthusiastic supporter of British-Israelism is that the people of Israel-Judah, or the "Zarah" line of descendants, established the British Colony, attention is directed to a statement of *W. Pascoe Goard* in his book on "The Races of the Bible." He says regarding these people, that they had found their way to Britain at least by 1200 B. C., and continues: "I am not sure that that was the beginning of it: I think *probably* the forerunners had reached here before that..."

### *British-Israelism's Claims Based Only on Speculation*

With regard to the union of the Zarah-Judah line in the marriage of Zedekiah's daughter to Heremonn, the Prince of Ireland, he says: "If you tried from the pages of history to establish that as an indisputable fact, you would fail." This shows how uncertain British-Israel leaders are as to the real facts with regard to the beginning of the British nation.

British-Israelism especially endeavors to prove that the Ten Tribes, taken captive to Assyria, lost their identity as Israelites in their wanderings, became known as Scythians, and after centuries of further wanderings migrated to England under the name of Picts, thus constituting "the Scottish race as it existed prior to the arrival of the Saxo-Normans."

The book, entitled, "Prophetic Light on World Destiny," by *William Harper*, tells us that "by 712 B. C., the Ten Tribes of Israel had disappeared from Palestine. Some 3,700,000 had been taken captive to Assyria, and some 1,250,000 had escaped elsewhere."

No Scripture can be found for these wild and exaggerated speculations. These 5,000,000 Israelites are

supposed to have emigrated eventually to the British Isles.

*Dr. Bonar's Exposure of British-Israelism*

*Dr. Horatius Bonar*, in his classic tract, "Are We the Ten Tribes?" says:

"The occupation of our land by certain tribes, who we now call the Aboriginal Caledonians, or Britons (long before the Ten Tribes were carried captive to Assyria, and who, therefore, could not be Israelites), is passed by. The grand story of an Israelitish emigration from Assyria into Great Britain, whether by sea or land, we are not told, and there is neither history nor tradition nor local monuments to confirm it. And yet, when was there ever an emigration in which the emigrants did not carry their language, their religion, their manners, their dress, and their national traditions with them? This the identifiers of Israel with England have not considered. The Two Tribes in their dispersion over wide Europe carried their worship, their language, and their manners, into every European city, and synagogues exist to this day which were set up centuries before Christ, and every European Jew can tell for certain that he is a descendant of Abraham, and lives apart from the Gentiles around; yet, if the Anglo-Israelite Theory be true, the Ten Tribes poured in upon Great Britain and settled themselves there, drove back the Aborigines, but left their religion, their books, their priesthood, their language, their names, behind them like cast-off clothes, in order to prevent themselves from being identified, as if ashamed of their ancestry....

"There is no evidence in the Bible, or in history, or tradition, for any such Israelitish emigration. Such a flood could not have passed over Europe, either north or south, without leaving some trace or being mention-



ed in history. If some two or three millions of Israelites did pour into this remote and barbarous island of ours, it must have been before the Romans came; and such a flood of Easterns must have made it a populous island, which certainly it was not. ....

“Noah’s prophecy stands out clear and sharp with its threefold ethnology; Shem, Ham and Japheth are the roots of the nations, and God has kept them distinct: let us beware of confounding them. History tells us that our pedigree is to be traced to Japheth. The modern discoveries in ethnology confirm this beyond a doubt; Eastern monuments, whether of Assyria or Egypt, tell the same story.”

### *Claims of British-Israelism Are Wrong*

How unbelievable it is that millions of Israelites in the course of only a few centuries could completely lose their identity and become known to the world as Scythians.

How utterly strange that these millions belonging to the Ten Tribes should have wandered through Europe under the guise of Scythians, leaving no trace of their identity as Israelites in their century-long wanderings, and at last have settled in the British Isles under different names, such as Scots, Picts, Saxons, Danes, and Normans! Facts are sometimes stubborn obstacles to pet theories.

Adherents to British-Israelism would have no difficulty in seeing that their position that the early settlers of Britain were Israelites is untenable, if they were but willing to recognize the indisputable fact that the Scythian race, from which the ancient Celts, Scots, Picts, Saxons, Danes, and Normans sprang, is proved to be Japhetic by competent authority—and with this proof claims of British-Israelism vanish as a mist before the sun.

## CHAPTER II

### JOSEPHUS' TESTIMONY OF THE JAPHETIC DESCENT OF THE SCYTHIANS

British-Israel adherents are agreed that various ancient tribes which made up the British nation, beginning with the Celts and closing with the Normans, **BELONG TO THE SAME FAMILY, OR RACE**, and there can be no objection to this claim as it is supported by the most reliable historians and scholars.

#### *The British Nation Composed of Various Tribes of the Same Stock*

Attention is called to a number of authorities quoted in British-Israel literature who deny the mixed origin of the British race. In an address by *Prof. T. H. Huxley*, delivered in St. George's Hall, London, he said:

"The invasion of the Saxons, the Goths, the Danes, and the Normans, changed the language of Britain, but added no new physical element. Therefore, we should not talk any more of Celts and Saxons, for they are all one. I never lose an opportunity of rooting up the false idea that the Celts and Saxons are different races. I miss no opportunity of uprooting the notion that the people who form the British nation are descended from various races. All the detachments who flowed into Britain are branches of the self-same stock.

"Freeman informs us that the Angles, Saxons, Jutes, Frisians, Danes, and Normans, and the peoples that swarmed across the sea into Britain were of the same stock. He says: 'Thus grew up the English nation—a nation formed by the union of various tribes of the same stock. The Dane hardly needed assimilation, he

was another kindred tribe, coming later than the others. Even the Norman was a kinsman' ('The Origin of the English Nation'). Whilst Jas. Bonwick, F.R.G.S., writes in 'Who are the Irish?' 'The argument about the difference between the Anglo-Saxons and the Celts is a mere sham and delusion.' L. A. Waddell, LL.D., C.B., C.I.E., says: 'The Britons and Saxons are of the same race.' In like manner Sir F. Palgrave ('English Commonwealth,' Vol. 1, p. 35) remarks: 'Britons, Anglo-Saxons, Danes, and Normans, were all relations; however hostile, they were all kinsmen, shedding kindred blood.' " (The National Message and Banner, dated Sept. 15, 1928). In "The British-Israel A. B. C.," by H. Periam Hawkins, in an article entitled, "Celts," the statement is made that "the Celts, the Cymon, the Gaels, and the Saxons, were one people, coming by way of ancient Gaul."

### *Early Settlers of Britain Not Descendants of Israel*

In this connection it is well to remember that Britain was settled by the ancient Picts and Scots long before the sixth and seventh centuries of the pre-Christian era. British-Israelism definitely states that these early settlers were Israelites, and that their immigration began in the twelfth and fourteenth centuries of the pre-Christian era. If such were the case, however, that Israelites in large companies reached Britain before the sixth century of the pre-Christian era, the Word of God would not be silent on so important a fact.

British-Israel also insists that Israel emigrated from the land of their captivity, Assyria, into Asia Minor and Europe, and that therefore they could have had no part in the return of the exiles to Jerusalem after the Babylonian captivity. It should be remembered, however, that the Word of God definitely declares that



the ten tribes were in exactly the same location in Media at the close of the Babylonian captivity as they were when placed in Assyria by Sargon and Shalmaneser.

The Book of Ezekiel, which deals primarily with ten-tribed Israel, since they are mentioned one hundred and eighty-five times and Judah only fifteen times, makes it perfectly clear that the Israelitish tribes had not changed their location during a period of almost two centuries. This being established (that Israel at the close of the Babylonian captivity was still in the land of the Medes and that no emigration of the ten tribes had taken place) there is only one conclusion, as far as the inhabitants of Britain are concerned, that, whoever they may have been, up to 536 B. C. when the exiles returned from the Assyrian and Babylonian captivities to rebuild Jerusalem, they had no connection with Israel.

This scriptural conclusion completely overthrows the teaching of British-Israelism, that the early settlers of Britain were of Israelitish origin.

Although adherents and opponents of British-Israelism agree that all these various tribes constitute but one race, it does not mean that there is any agreement as to which of the three sons of Noah the British race really belongs. There is, in fact, a great diversity of opinion on this issue. The adherents of British-Israelism claim that the Britons are descendants of Shem, being Israelites; whereas the opponents of British-Israelism claim that the origin of the British race is Japhetic. That there is a slight intermixture is self-evident and is admitted by both sides.

The principal question to be settled in this controversy is whether the ancient Scythians, from whom came the Celts, Saxons, Normans, etc., were Shemitic, as claimed by British-Israelism, or Japhetic, as claimed by their opponents.

*The Scythians, According to Josephus, of Japhetic Origin*

In the famous debate on the question, "Are Englishmen Israelites?" held in the city of London in 1879, *Mr. Roberts* pointed out the way to decide whether these ancient Scythians, from whom sprang the Celts, Scots, Saxons, etc., were of Japhetic or Shemitic origin, by saying: "All ordinary historians are necessarily ignorant on a question going so far back into the beginning of things among the European nations. They are all ignorant except this one (holding up Josephus), who derives his information from this (holding up the Bible).... Do you know who Josephus was? that you laugh at it? Do you not know that he was the most prominent and eminent and learned Jew of the first century, the companion of Roman Emperors, the champion of Jewish antiquity against all the writers of Greece and Rome, the author of works which were read by the Roman Emperors, and sent forth to the world with the seal of their authority? You are not aware of the nature of the authority you are laughing at. Let me read to you his statement as to the extraction of the Scythian nation—'Magog (one of the sons of Japheth) founded those that from him were called Magogites, but who are by the Greeks called Scythians.' Here Josephus tells us that the Scythians are descendants of Japheth; the ten tribes were the descendants of Shem. Therefore, how can one be the other? The information we get in the Scriptures you will find in the tenth chapter of Genesis, where, mentioning these very men whom Josephus describes, it says, 'The sons of Japheth: Gomer, and Magog, and Madai, and Javan;' 'and the sons of Gomer; Ashkenaz, and Riphath, and Togarmah;' and then, in the fifth verse, 'By these were the isles of the Gentiles divided in their lands; every one after his

tongue, after their families, in their nations.' Therefore, the Bible and Josephus concur in telling us that the original inhabitants of Europe were descended from Japheth, whereas the ten tribes were descended from Shem. Therefore that is a complete disproof (if there were no other) of the claim of Israelitish descent for the British people."

*Josephus Traces Scythians Back to Japheth*

In order that the reader may judge for himself as to the value of this source of information, a more extended reference to Japheth is given from "The Works of Josephus" (p. 40): "Japheth, the son of Noah, had seven sons; they inhabited so, that, beginning at the mountains Taurus and Amanus, they proceeded along Asia, as far as the River Tanais, and along Europe to Cadiz; and settling themselves on the lands which they light upon, which none had inhabited before, they called the nations by their own names; for Gomer founded those whom the Greeks now call Galatians (Galls), but were then called Gomerites. Magog founded those that from him were named Magogites, but who are by the Greeks called Scythians. Now as to Javan and Madai, the sons of Japheth; from Madai came the Madeans, who are called Medes by the Greeks; but from Javan, Ionia and all the Grecians are derived."

The value of this information from the writings of Josephus cannot be over-estimated. He was a reliable historian and providential character raised up of God and endowed with a powerful mind and thirst after historical truth. Many years of his life were spent in research and the corroboration of facts set forth in the sacred writings of the Old Testament.

There is no indication in the writings of Josephus that the ten tribes of Israel ever lost their identity or were known as Scythians. If the contention of British-



Israelism, that the Scythians and Israelites were one and the same people, is right, it could be proved by Josephus. But this cannot be done, not because Josephus was ignorant of the origin of the Scythians but because he, being nearly twenty centuries closer to their origin, was in a far better position to trace it; and he traced it to no other source than to Japheth.

Now that this point is settled, there remains only one conclusion, and that conclusion is that the claim of the Israelitish origin of the British nation is unfounded and unworthy of the least consideration from an ethnological and historical point of view.

More than eighty-five years ago, in 1850, Adam Clark asserted that *the Scythian race was of Japhetic origin*; and more than fifty years ago Mr. Hine was informed by Mr. Roberts that Josephus declared that *the Scythians were of Japhetic origin*, but did he accept this truth? He did not. He said in the debate that he would use Josephus ONLY IN SO FAR AS HE COULD MAKE HIM SERVE HIS PURPOSE.

Josephus knew nothing of a lost Israel because the ten tribes were never lost in the sense of national identity, but he knew definitely that THE SCYTHIANS, THE FOREBEARS OF THE BRITISH NATION, WERE OF JAPHETIC ORIGIN.

## CHAPTER III

### GREAT BRITAIN IN POSSESSION OF THE LAND OF TARSHISH

British-Israelism reasons that because Britain is the "land of Tarshish" that the British nation is of Israelitish origin; while the fact is that it is proof of the very opposite; namely, that Britain is in no way identified with Israel.

#### *The Importance of the Bible Term "Tarshish"*

The word "Tarshish" in the Bible is one of far-reaching importance. It is found in ten different books of the Old Testament, being first mentioned in the tenth chapter of Genesis as the name of one of the grandsons of Japheth, and last referred to in the Book of Jonah. The story of Jonah tells that he fled from the face of Jehovah in order to avoid going to Nineveh, and took ship at Joppa to go to Tarshish, located somewhere on the western shores of Spain, or somewhere beyond the Pillars of Hercules.

There are twenty-four references to "Tarshish" in the Bible, and the word has three separate and distinct applications. It is used twice in the genealogical sense as the name of the grandson of Japheth; and there are nine references to "the ships of Tarshish" and thirteen to "the land of Tarshish."

The Word of God, therefore, warrants the statement that this genealogical, maritime, geographical use of the term "Tarshish" pictures an enterprising, colonizing, merchandising people who are to have a definite part in the program of the Almighty with reference to His chosen people, Israel.

The term, "isles of Tarshish," represents a people greatly blessed of God with material wealth, participating in world commerce. Prophetically, we know

that they will be used of God in defending and protecting His chosen people, Israel, from the powerful foes who will seek to destroy them in the latter days, when through their enterprising energy Palestine has again become "a land flowing with milk and honey."

*"Tarshish" Not Owned or Controlled by Israel*

The Word of God nowhere indicates that Israel will possess the land of Tarshish at any time. However, it fully establishes the fact that the people in possession of the land of Tarshish are descendants, at least to some extent, of Tarshish, the grandson of Japheth.

The purpose of including the genealogy of the three sons of Noah—Shem, Ham, and Japheth—in the tenth chapter of Genesis, is plainly set forth in the last verse of this chapter: that we may know that, "These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood."

Many lands are definitely named after these descendants of Noah, as may be seen in the names of Canaan, Tyre, and Tarshish.

After mentioning the descendants of Japheth, in the first four verses, the statement follows that, "By these were the isles of the Gentiles divided in their lands, every one after his tongue, after their families, in their nations."

It will be of interest to read the statement regarding "Tarshish" in "The New Schaff-Herzog Encyclopedia of Religious Knowledge," under the subject of "Navigation:"

"The Old Testament does not make clear where Tarshish lay, except that it was somewhere in the west, either on the Mediterranean or still farther west. It is mentioned as belonging to the islands or coastlands of the Mediterranean, known as of importance and celebrated by Sidonian seafarers, as belonging to



the Greeks (Isa. 23: 1; 60: 9; Ezek. 27: 12, 25; Gen. 10: 4), and as reached by sailing from Joppa (Jonah 1: 3). Isa. 66: 19 implies that its distance was great."

*Adam Clark*, in commenting on Ezekiel 27: 12, says that "by Tarshish some understand the Carthaginians; some think Tartessus, near the Straits of Gibraltar, is meant; others Thrasis in Cilicia. The place was famous for all the useful metals—silver, iron, tin, and lead." ALL THESE THEY MIGHT HAVE HAD FROM BRITAIN.

*Agreement of Scholars that "Tarshish" Applies to the British Isles*

Many scholars today, regardless of their attitude toward British-Israelism, agree that the British Isles are definitely singled out as "the land of Tarshish." Therefore, there is no objection to the name of Tarshish for the British Isles, or even for the British Commonwealth.

In the book entitled, "Fifty Reasons Why the Anglo-Saxons Are Israelites," the author, *Rev. W. H. Poole, D. D.*, presents his own view, with that of others, showing that the term "Tarshish" applies to the British Isles: "It is necessary here that we look for a moment at our Biblical geography. If our position be correct we will have a strong argument drawn from this source, and so we have. In Gen. 10 we have the names of the countries allotted to the sons and grandsons of Noah.

"The isles of the Gentiles,' Calmet says, 'included all those lands to which they were wont to go by water.'

"To Javan was given the British Isles, and I have an ancient map of Ptolemy on which it is so named, England and Scotland are named Javan. Those isles on the ancient maps and in the Bible are called 'isles of the West.' To Javan's two sons, Tarshish and

Kittim, was given the Western coast of Europe, that we name Spain, Portugal, and France. It also is so named on the ancient maps. Frequent mention is made in the Scriptures of 'Tarshish,' 'the isles of Tarshish,' and of 'the ships of Tarshish,' and 'the men and commerce of Tarshish,' as also of Javan and Chittim....

"Diodorus says that 'tin and bright iron was brought into Gaul from the western isles, 620 B. C.'

"Pliny says, 'The whole of the Roman Empire was supplied with metals and with tin from Britannia.' He says, 'Greece, too, was supplied with tin and sundry metals from the same source as early as 907 B. C.'...

"Von Humboldt and Sir Geo. Lewis say that 'voyages to Cornwall, England, for tin and iron, were of frequent occurrence, 620 B. C.'...

"Polybius:—"Some will inquire why, having made so long a discourse on Lybia and Iberia, we have not spoken more fully of the outlet of the Pillars of Hercules, nor of the interior sea, nor yet indeed of the Britannic Isles, and the working of tin, nor of the gold and the silver mines of Ibernia."

"Aristotle says, 'Beyond the Pillars of Hercules the ocean flows around the earth. In this ocean, however, there are two islands, and those are very large, and are called Britannic, Albion, and Ierne, which are larger than those before named. They lie beyond the Keltie, and there are not a few small islands around the Britannic Isles, and around Iberia.'"

The reason that British-Israelism claims that Great Britain is "the land of Tarshish," however, is not to emphasize its Japhetic ethnological origin—which cannot be denied, as it is plainly taught in the Word of God—but that thereby they may prove the fulfilment of the prophecy that Israel in the latter days is to become the greatest of all world governments, reaching out to all parts of the earth.

*British-Israelism's Wrong Claims Regarding "The Land of Tarshish"*

It is not enough, therefore, for British-Israel writers to prove that the British Isles are rightly designated as "the land of Tarshish," possessing the greatest world marine—"the ships of Tarshish"—but they must also find some declaration in the Bible with reference to Israel's coming into possession of "the land of Tarshish." They found the statement of Nathan to David, in 2 Samuel 7: 10 (Authorized Version): "I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more."

Attention already has been called to the fact that this is a defective translation, the original Hebrew requiring the past tense instead of the future tense in this important declaration, thus making this reference of no value whatever to British-Israelism in choosing the British Isles as "the appointed place."

Careful search was then made of all the twenty-four references to Tarshish, and, as fortune would have it, three passages were found which have been used in various books in an endeavor to prove that Israel is entitled to possess "the land of Tarshish."

*Deductions of British-Israel Authors Regarding "Tarshish"*

In the book written by *the Rev. W. H. Poole*—"Fifty Reasons Why the Anglo-Saxons are Israelites"—the statement is made (p. 37): "When the power of the Medo-Persian Empire was broken, and all hindrances removed, the commission from the Lord was given to Israel (Isaiah 23: 6), 'Pass ye over to Tarshish.' 'Pass through thy land as a river, O daughter of Tarshish.'

"They could now go as a river, in streams, none to hinder them. They are commanded to go to Tarshish.



"The Lord, moreover, had said, 'I will send those that escape of them (*i. e.*, Israel) unto Tarshish and Javan, and to the islands afar off (or, *Yarish Islands*) that have not heard My fame, neither have seen My glory, and they shall declare My glory among the Gentiles' (Isaiah 66: 19)."

In the British-Israel A B C, under the name, "Tarshish," we read: "Tarshish: A name given to one of Noah's grandsons, the son of Javan, Gen. 10: 4. In the early division of land the west coast of Europe was given to Tarshish, and was named after him, Spain, Portugal and France being called Tarshish in ancient times, and the 'Isles of Tarshish' were the adjoining British Islands, who were to 'declare the glory of God to the Gentiles.' When the Medo-Persian Empire was broken and the way was made ready, Israel was to pass over 'as a river to Tarshish.' The different tribes came over in a continual stream one after the other, the last to arrive being the Benjamites in 1066."

In British-Israel *Truth* (p. 99), the statement is made: "Tarshish of unfulfilled prophecy, mentioned by Isaiah and Ezekiel, will be a mercantile and maritime people—the first to carry back Israel to the Holy Land. . . . That power, like Gog's confederates, must be now before the world; and there is but one power that can answer such a description.

"By this chain of reasoning, 'Tarshish' of Isaiah is demonstrated to be Great Britain; but all our previous arguments have shown that Great Britain must also be the House of Israel, therefore the Tarshish of Isaiah 60: 9, is the home of the House of Israel in these latter days."

*Three Bible References Wrongly Applied by  
British-Israelism*

Here are three different passages of Scripture

quoted by British-Israel text-books to prove that Israel was commanded of God to pass over into Tarshish and thus obtain possession of Great Britain. These passages of Scripture taken from the prophecy of Isaiah are the best proof that can be found to support this contention that the land of Tarshish would come into possession of Israel:

“Pass ye over to Tarshish; howl, ye inhabitants of the isle. Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn. Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honorable of the earth? Pass through thy land as a river, O daughter of Tarshish: there is no more strength” (Isaiah 23: 6-10).

“Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee” (Isaiah 60: 9).

“And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles” (Isaiah 66: 19).

The reader has learned ere now that one need never be afraid that a careful search of the Word of God will lead one to accept any of the major tenets of British-Israelism. Some of the references taken from the Word of God to prove British-Israel teaching are mistranslations found in the Authorized Version, as has been pointed out in connection with 2 Samuel 7: 10; other so-called scriptural proofs are based upon mere coincidence; and still others are made by a wilful changing of the Scriptures. Coincidence furnishes but feeble proof in any court of law. It is true that in

searching for truth one may not always find the solution; but when the solution of some difficult problem has been clearly pointed out, there is no further excuse for remaining in ignorance and darkness.

*These References Prove Gentiles in Possession of  
Tarshish*

Upon a more thorough examination of the passages above referred to, one will see that instead of these references proving that Israel is in possession of the land of Tarshish, they prove that the Gentiles are in possession of it. Isaiah did not say at any time of the ten tribes in Assyrian captivity that some of Israel would return with Judah to rebuild the temple and the walls of Jerusalem, while the vast majority would pass "as a river" to the land of Tarshish.

How absurd and preposterous is the statement that more than three million Israelites, as is claimed by some British-Israel writers (although no such number ever was in captivity), left Assyria, passed through Europe, and landed in the British Isles, having totally lost their identity as Israelites!

The weightiest statement British-Israelism can make in seeking to prove that the land of Tarshish has come into possession of the ten tribes of Israel is that presented in the text-book, "British-Israel Truth," which simply says that "all our previous arguments have shown that Great Britain must also be the House of Israel; therefore, the Tarshish of Isaiah 60:9 is the home of Israel in these latter days."

This mode of argumentation is valueless because no proof has been furnished that the British nation is Israel.

*"The True Position of Britain in Prophecy,"  
by Robert Roberts*

In order that the reader may understand that "the



land of Tarshish" is in the possession of Gentiles and not of Israelites, attention is called to the able presentation of this matter by *Mr. Robert Roberts*, who, having concluded a "Three Nights' Debate" with Mr. Edward Hine, on the question: "Are Englishmen Israelites?" on April 23, 1879, delivered on the following Lord's Day a special lecture on the subject, "The True Position of Britain in Prophecy," in Myddelton Hall, Islington, London. In this address he expounded the teaching of the Word of God with regard to "the ships of Tarshish" and "the land of Tarshish." He said:

"I might have said that the phrase 'the islands of the sea' shows it is England, because there is no other nation that is an island nation but ourselves. But the next point is Tarshish. Well, how do we apply this to England? By a process of argument arising out of Ezekiel 27:12. This chapter is an address to ancient Tyre, the capital of Phoenicia, the Britain of ancient days—I mean, the power that in the ancient world fulfilled the part of England in conducting the traffic of the sea and the business of the world in general. There is a description here of the various markets that were open to her, and the various countries that traded with her, and in this passage we read: 'Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.' Now, tin was derived from but one source in these days. The question is: What source was that? Whence was the tin derived that was supplied to the markets of Phoenicia or Tyre, and thence distributed through the world? That is a matter of historical enquiry, and I may say, without going round about, that classic investigation will show that the British Islands were the source from which Phoenician merchants brought the tin that was sold in the Tyrian market and supplied to all the military nations for

the alloy in the manufacture of their military and other implements. There was no other known source of supply at the time. The Greeks tried to find out the secret in vain. Herodotus, I think it is, who speaks of the Phoenician ships being chased and rather suffering themselves to be wrecked than disclose the secret. The very name Britain shows it: for you find that in Welsh the word means 'the land of metals,' and that in the Phoenician, which is the source of the Welsh, for there can be no doubt that many of the names of capes, mountains, rivers, and so forth in Cornwall, Wales, etc., are Hebrew in form, because they are in Syriac, which was allied to the Hebrew, and they are Syriac because the Phoenicians from Syria were the first trading settlers in the southern parts of Britain, as the extinct mines in Cornwall bear witness to this day. I was about to say: You find the Phoenicians called these islands Baratanac, which came, in the course of ages, to be pronounced Britannic, and gradually softened down to Britain. 'The merchants of Tarshish and all the young lions thereof' were to antagonize Gog, that is Russia, in the latter days. Are we merchants? Yes, the merchant-power of the world. Do lions answer to our political heraldry? Yes; the young lions rampant are the arms of our royal house; and the great lion, the standard of our political constitution. Mr. Hine has made mistaken use of Hebrew resemblances, in the nomenclature of the country, and of the political heraldry of the nation. These matters identify the isles with Britain. But there is all the difference in the world between this position and Mr. Hine's theory, that there is between master and servant. England is not Israel, but Israel's servant; she will have to bend her back to the King of Israel. Mr. Hine makes it an objection in his books that if we are not Israel, then we shall have to cringe to the Jews. Just so! But God has made choice of our nation to min-

ister to the Jews in the great and marvelous program that is to be developed upon the earth when Christ arrives; and this surely is a great honor."

In the notes appended to the lecture is one on "The Isles," in which Mr. Roberts says:

"If Israel is found 'a Christian nation in the isles' when Christ comes, how are we to understand statements which show that the inhabitants of the isles are at that time to receive severe treatment that they may be brought to the knowledge of God; *e. g.*, 'I will send a fire on Magog, and on them that dwell carelessly in the isles; and they shall know that I am the Lord' (Ezekiel 39:6). The context shows this to apply to the latter days and the appearing of Christ. Again, 'I will send those that escape of them to the nations... to the isles afar off, that have not heard My fame, neither have seen My glory' (Isaiah 66:19). Verse 15 of the chapter shows it to refer to the appearing of Christ. The isles in the case include Britain unquestionably; but they are isles inhabited not by a Divine and obedient Israel, but by a proud and careless race who require to be enlightened on the first principles of the Oracles of God."

*Great Britain Identified by the Bible as a Gentile Nation*

Tarshish is described in the Old Testament especially, as a land carrying on trade in "silver, iron, tin, and lead," with various countries. The cities of Tyre and Sidon are mentioned in this connection, and also Jerusalem, during the reigns of Solomon and Jehoshaphat. According to 2 Chronicles 9:21, it took three years to make the journey. Although there is no way to determine from Scripture the exact location of Tarshish, the Word of God furnishes definite means by which Tarshish may be identified not only as a Gentile mercantile nation but also as Great Britain.



The Bible applies the term "Tarshish" to a mercantile people of great antiquity, carrying on commerce and trade with Tyre and Sidon, and also makes it perfectly plain that Tarshish will be of great importance in "the latter days" in connection with the great events which are to transpire in the return of the Jews, as Judah and Israel, to Palestine.

*Exposition of the Three Important References to  
Tarshish*

The three passages used by British-Israelism to prove that Tarshish represents an Israelitish people, prove the very opposite to an unbiased mind; namely, that Tarshish applies only to a people of Gentile extraction.

The first reference, Isaiah 23:6-10, has not the slightest application to Israel, as will be seen by reading the entire chapter, which is entitled, "The Burden of Tyre," and describes the judgments of God which were to come upon Tyre, "the crowning city," and Sidon, its companion on the Phoenician coast. It says that the people of the land of Tarshish who were carrying on trade with Tyre and Sidon by means of "the ships of Tarshish," would be astonished at what they beheld as they (certainly Gentiles) passed through the land of Tyre and Sidon after God had "stretched out His hand" in judgment and "destroyed the strongholds" of these cities.

The second reference upon which British-Israelism relies to prove that the people of Tarshish are of Israelitish descent, is Isaiah 60:9. It is not difficult to see that the term "Tarshish" in this chapter refers only to a Gentile people. This sixtieth chapter of Isaiah is a great Messianic chapter which speaks of Jesus as the Deliverer out of Zion who shall bring "the glory of the Lord" to Israel, to be manifested in their conversion.

In this connection reference should be made to a statement which appeared in "The Banner of Israel" during the time that Edward Hine was publisher of this journal, which statement refers to Edward Hine as the promised Deliverer out of Zion. The statement is as follows: "Are the British people identical with the lost Ten Tribes of Israel? And is the nation, by the identity, being led to glory? If these things are true, then where is the Deliverer? He must already have come out of Zion. He must be doing his great work; he must be amongst us. *It is our impression* that, by the glory of the identity, we have come to the time of Israel's national salvation by the Deliverer out of Zion, and that Edward Hine and the Deliverer are identical." It must be apparent to every student of Messianic prophecy, that this is a false claim, making a fallible man to be the Deliverer out of Zion.

"The Deliverer out of Zion" promised to Israel is none other than our blessed Lord and Saviour Jesus Christ, appearing from Heaven riding upon a white horse and bringing salvation and blessing to Israel. When the glory of God is seen in the regeneration and conversion of the entire nation of Israel, then will Israel be in a position to witness to the entire Gentile world, and then "shall the Gentiles come to Thy light, and kings to the brightness of Thy rising" (Isaiah 60: 3). Then shall "the abundance of the sea be converted unto Thee" (ver. 5); then will "the isles wait for Me," and then will "the ships of Tarshish...bring thy sons from far" (ver. 9).

This prophecy regarding "the ships of Tarshish" deals with a Gentile nation which renders service to God in returning "thy sons," meaning Israelites, to the Promised Land, in the last days, when "the forces of the Gentiles" render service to God's chosen people Israel. *There is not the slightest hint that "Tarshish," in this instance, could be identified with Israel.*

*Bible Proof that "Tarshish" is Owned by Descendants  
of Japheth*

The third passage, Isaiah 66: 19, also is taken from a Messianic chapter, which describes Israel's conversion: "As soon as Zion travailed, she brought forth her children" (ver. 8). Jerusalem is commanded to rejoice because the Lord "will extend peace to her like a river, and the glory of the Gentiles like a flowing stream" (ver. 12).

At this period of time, when God is dealing with Israel in judgment, He also will "plead with all flesh" and "gather all nations and tongues" to see the glory of God.

The Tarshish of verse nineteen describes a people of Japhetic origin, since the very words "Tubal," "Javan," "Tarshish," in this verse, are exactly the same as those used in the tenth chapter of Genesis, where the descendants of Japheth are referred to by these names. Therefore, there is no possibility of confusing the *Tarshish* of this verse with the Israelitish people, as British-Israelism is wont to do.

It would be more sensible to insist upon proving that Noah was a woman than that Tarshish refers to an Israelitish people. In the first instance, proof can be given that Noah was a woman; but in the latter instance no proof at all can be given. It will be seen in Numbers 36: 11 that Noah was one of the five daughters of Zelophehad, but it is self-evident that this is not the Noah who built the ark for the time of deluge.

British-Israelism builds its questionable teaching upon mere coincidences no more sensible than that mentioned above; but its insistence that Tarshish is of Israelitish origin lacks even the proof of coincidence in any of the twenty-four references to this name in the Old Testament.



## CHAPTER IV

### GREAT BRITAIN'S RIGHTFUL PLACE IN PROPHECY

By teaching that Great Britain is Israel, British-Israelism denies Great Britain her providential place as set forth in the sacred Scriptures. As "Tarshish" she is classed among the Gentile nations which will come to the rescue of God's covenanted, oppressed people of Israel in the latter days.

Because this place is assigned to Great Britain in Bible prophecy, she and her Anglo-Saxon allies represent to a large degree the "sheep" nations of the twenty-fifth chapter of Matthew, which will be especially commended by the Son of Man because of their aid in alleviating the sufferings of the Jews, when He sits upon "the throne of His glory" to judge the nations of the earth.

#### *Great Britain First Gave Rights of Citizenship to the Jews*

Great Britain is singled out from the nations as the one to be used of God in bringing full emancipation to the Jews from age-long oppression. Great Britain was the first nation to grant to them full rights of citizenship, thus entitling them to hold the highest office in the gift of the British Government.

Great Britain, more than any other nation, has been used in making possible to the Jews their return to Palestine in large numbers, giving them under the mandate of the League of Nations, and by the terms of the Balfour Declaration, the protection of the British Government in realizing their ideal of a national homeland; so that they may build colonies, establish industries, organize schools, and work out their God-given destiny.

God's program, plainly set forth in His Word, demands that Palestine, though downtrodden and neglected for ages, shall again come to the front as the land upon which the Battle of Armageddon—the final world catastrophe—will take place.

*Jerusalem Will Become the World Metropolis*

The mold of history must follow the Divine outline of prophecy; and the center of the world's greatest conflict is slowly but surely moving toward Jerusalem. This is the Divinely destined world metropolis from which the Son of God, as the Messianic King, will rule the nations with justice and in righteousness. Jerusalem is the city near which, and because of which, the last great world conflict will be fought. This last battle will take place on the plains of Esdraelon, in the valley of Megiddo, before the inauguration of the Mediatorial, Messianic Kingdom on the earth.

It is of great importance in unfolding the history of men and nations to understand that to Israel is given a place of leadership not granted to any other nation.

"When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel" (Deuteronomy 32:8).

Israel is the nation created and called of God to be "a holy people," to keep God's commandments, and to walk in His ways, so that "all people of the earth shall see that thou art called by the Name of the Lord" (Deuteronomy 28:10).

Israel as yet has not realized her national ideals; but the time is near at hand for the re-budding of the Fig Tree (the Jewish nation) and the return of the Jews to Palestine in large numbers. Then will come the chastisement of Israel by judgment and a time

designated in prophecy as "the time of Jacob's trouble." This time of trouble will be, in reality, a time of purification, and as a result "all Israel shall be saved," and shall become "a crown of glory in the hand of the Lord, and a royal diadem;" and the land of Palestine shall be called "Beulah: for the Lord delighteth in thee, and thy land shall be married" (Isaiah 62: 4).

### *Jerusalem to Become the Praise of the Earth*

Then shall Jerusalem be made "a praise in the earth," and shall be called "the city of the Lord, the Zion of the Holy One of Israel," its walls being called "Salvation" and its gates "Praise." With the acceptance of the Rejected Messiah as King, and David, God's servant, as "prince forever," the rule of God will be inaugurated in the earth, and "out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isaiah 2: 3).

When Israel is regenerated, redeemed, and restored to her God-given place of leadership among the nations; when Israel "shall be all righteous," and shall "inherit the land forever;" it shall be said of the branch of God's planting that "a little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in His time" (Isaiah 60: 21, 22). Then shall Israel's Redeemer be called "the God of the whole earth," and then shall "the earth be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11: 9).

Such is the program laid down in the Word of God for Israel—and a most wonderful program it is! Only God can carry it out. The preparation for its realization is already being made.

The Word of God makes it perfectly plain that other nations than Great Britain will have a part in the re-



instatement and re-investiture of Israel in Palestine. Since Israel cannot as yet be looked upon as God's fully redeemed nation, and has not realized the fulfilment of the wonderful promises of God, it is certain that ISRAEL CANNOT BE IDENTIFIED WITH ANY NATION THAT IS NOW EXERCISING WORLD DOMINION. The very fact that Great Britain today is counted among the nations as the greatest and best empire in the history of the world ESTABLISHES THE FACT THAT IT CANNOT BE ISRAEL.

*Britain's Very Greatness Proves It Is Not Israel*

No demonstration ever has been given to prove that Great Britain is Israel. Neither its greatness, its wealth, nor its moral and spiritual standards prove that it is Israel. The fact that Great Britain has been given the territorial boundaries, taking in eight million square miles, with a population of three hundred and fifty million, that it has "the greatest ports, finest harbors, greatest railway lines, most extensive wheat areas; the richest gold, silver, copper, tin and coal mines; the largest fisheries, the greatest forest, rubber, and cotton resources;" with a commerce of nearly two thousand million pounds every year, making London "the center of the business world," does not prove it to be Israel, but rather when relating to a nation outside Palestine, that it is NOT Israel.

"The splendid array, high on the scroll of honor and fame, of navigators, explorers, pioneers, missionaries, soldiers, statesmen, and merchant princes," does not in any way identify Great Britain with Israel. More than mere coincidence in the history of Great Britain is necessary to fulfil the prophecies made of Israel. There must be actual demonstration; there

must be indisputable proof that Great Britain ethnologically, historically, and scripturally, fits into the definite prophetic mold given to Israel. This, however, never has been and never will be the case!

British-Israelism cannot give to the world anything except a fanciful, plausible theory, or hypothesis, which is entirely lacking in evidence and proof.

One of the most honored Patriarchs of British-Israelism, the Right Reverend *J. H. Titcomb, D. D.*, Anglican Bishop of Rangoon, in his work entitled, "Anglo-Israel Postbag," made the following declaration regarding its teaching: "The evidence is not actual demonstration, but it must be submitted that the opinion is neither unreasonable nor visionary, and until a better theory can be propounded it is worthy of our fullest belief."

Plain evidence is at hand that British-Israelism, born only as "a possible theory," has never advanced beyond this stage of uncertainty. Repeating a theory even a million times, does not of itself turn it into a fact; and repeating the coincidences of British-Israel teaching to prove that Great Britain is Israel, will not make it a fact, for Scripture and history are positively against it.

### *The Significant Admission of Probabilities Only*

Even as late as May 10, 1930, *The National Message and Banner* could not bring its theory beyond the mere state of POSSIBILITY, when it published "The Message sent by the British-Israel World Federation to the First All-American Anglo-Israel Convention held in Detroit, Michigan, U. S. A., on May 6th, 7th, and 8th," in which important document occurs this significant admission of probability: "THE PROBABILITY IS that we are Ephraim, holding the stick of Joseph; and that you are Manasseh, fulfilling the

prophecy and the promise made to the elder son of Joseph. THESE THINGS ARE PROBABLY SO."

This document sent from the British-Israel World Federation is signed by its President, James Knowles, and also by its Secretary General, Herbert Garrison. For officials of a World Federation to be dealing only with probabilities when speaking of Ephraim and Manasseh is utterly unworthy of true scholarship.

How ridiculous to assume that Great Britain, even if it were the tribe of Ephraim, could create a new tribe through its emigrants to America!

The Word of God makes it perfectly clear that Manasseh was the elder and Ephraim the younger of Joseph's two sons (Genesis 48: 11-14), so in order to be consistent British-Israelism should have allotted the blessings of Ephraim to America and of Manasseh to Great Britain. But this would have spoiled British-Israel teaching for its adherents in Great Britain!

Herein lies the error of British-Israel teaching: In the face of being unable, genealogically, to trace either England to Ephraim or America to Manasseh, yet because certain prophecies regarding Ephraim and Manasseh appear to have been fulfilled in the history of these two countries, it is taken for granted and is published as a fact that Great Britain is Ephraim and America is Manasseh.

A child who has believed fairy stories awakens with a shock when he faces a world of stern reality; but disillusioned, he can no longer be made to trust the things believed in childhood. Many readers of the Bible have been delighted with the fanciful deductions of British-Israel teaching, but once disillusioned through a prayerful and thorough study of God's Word, they will be like the child who no longer takes to fairy stories.

It would be well for British-Israel teachers who say that Great Britain is probably Ephraim and America



is probably Manasseh to realize the importance of a saying of Abraham Lincoln: "You can fool all the people some of the time, and some of the people all the time, but you cannot fool all the people all the time." The plain fact is that Great Britain cannot be Ephraim; and neither can it be Israel, since it lacks the necessary characteristic of identification.

It is most illuminating and encouraging in the interests of proper prophetic interpretation of the Scriptures, to know that this error of interpreting the prophecy of Jacob made to Ephraim to have its fulfilment in Great Britain, and that made to Manasseh its fulfilment in the United States, is being clearly discerned by some advocates of British-Israelism in the United States.

In the publication, "*The Torch of Israel*," issue of March, 1938 (Volume 23, No. 2), an article written by the Editor appears on page 12, entitled, "*The Fallacy of the Manasseh-American Theory*." This article plainly reveals that a rift is taking place in the British-Israel Movement. While many American adherents of British-Israelism have blindly accepted its many unwarranted tenets and theories, this of its teaching regarding the application of the Ephraim and Manasseh prophecies made by Jacob, is now being positively repudiated as "a fallacy," and in this article is referred to as "foolishness" and "folly."

The Editor, D. Paul Ziegler, deserves much credit for his courage in denouncing this long-existing error in the teaching of British-Israelism, in such a frank, outspoken manner. Note the opening paragraph:

"One of the greatest fallacies, and one that is doing more harm to Scriptural teaching than any other, is that which is being taught, that the United States is Manasseh, and that Great Britain is Ephraim. This at once spells ruin to the Israel story, for if Great Britain is Ephraim and the United States is Manasseh,

where will we find Israel? Ephraim and Manasseh are but two tribes, and the promises in the Scriptures are to Israel, that is, to the whole of the Twelve Tribes."

Notice in this statement that the writer declares that this teaching regarding Ephraim and Manasseh—applying them to Great Britain—"SPELLS RUIN TO THE ISRAEL THEORY."

In this article the writer takes the position that it is not enough to allot to the United States but one tribe, Manasseh, as is commonly done in British-Israel teaching, but that ALL TWELVE TRIBES must be allotted to the United States, according to the proof furnished by him in the Scriptures—2 Samuel 7: 10—where it is said of ISRAEL that they are planted in a place of their own, and thus "MOVE NO MORE."

He is not aware of the fact, to which we have before referred, that this passage as rendered in the Authorized Version is a mistranslation, giving the verb the future tense, "I will appoint," and "I will plant," instead of rendering it in the past as the original Hebrew demands, making it to read: "I have appointed" and "I have planted." He reasons that this prophecy made to David has no application to Great Britain, because there was a movement from Great Britain across the Atlantic to America. Instead of lessening the difficulties of the British-Israel theory by this process of reasoning, they are infinitely increased, thus leaving no room in prophecy to explain the greatness of the British Empire from the standpoint of British-Israelism.

The writer then declares that "reason says the United States, or, in other words, United Israel, as here ALL TWELVE TRIBES TOGETHER WITH THE TRIBE OF LEVI HAVE GATHERED, and set up for themselves a Government of their own." He then continues, that "because Great Britain owes the

United States a huge amount of money, "reason should teach us *the United States, or United Israel, is the nation of Israel* that is planted, and with such deep roots that we can loan money to practically all the nations of Europe and yet go on with our national affairs with all these great debts to us still unpaid."

The writer then says, "Why not believe God and quit this foolishness of teaching the United States is Manasseh, when the facts in the case show that the United States is none other than REGATHERED ISRAEL, ALL TWELVE TRIBES, or enough of the twelve tribes to set up in operation the most powerful government in the earth in these 'latter days.' "

There is more truth than fiction in the closing statement of this article, that "this Manasseh teaching is being used largely to COVER THE AWFUL WOUND delivered by Great Britain to the American Colonies when they asked for their freedom and God gave it to them.... Those who are teaching the Manasseh-United States theory should know the truth, face about and become 'Israel-Americans' not 'British-Israelites.' "

The Editor has done very well to discard the Manasseh-United States theory, but he has furnished no Scriptural proof that the United States is United Israel, since the argument used by him for proof, based on 2 Samuel 7: 10, has reference to neither Great Britain nor the United States, but solely to Palestine, the only Land of Promise given to Israel, where God had planted His chosen people Israel.

*Robert Roberts Said: "The Hine Theory Is a Mockery"*

It was Edward Hine's belief that Great Britain must be Ephraim and America Manasseh, because he could explain the greatness and boundless wealth of these two countries on no other theory than that they constituted the nation of Israel.



The absurdity of trying to identify Great Britain with Israel was pointed out in sharp, convincing terms by one of Great Britain's sterling sons, *Robert Roberts*, of Birmingham, England, who wrote in his Preface to the debate between Edward Hine and himself (which took place in the city of London in 1879) the following words:

"The Hine theory is a mockery. It is a sham and a cheat for all spiritual purposes. It puts off with hollow words the soul that thirsts for the good things promised to Israel. The God of Israel has asked all such to hearken diligently to Him, to eat that which is good, to let their souls delight themselves in fatness, to have a part in the sure mercies of David (Isaiah 55:1-3). What those sure mercies are is known to those who know the Scriptures. Hineism comes forward with British greatness as the sum and substance of them all. What is British greatness to the man who longs for what God has promised to Israel?—who longs to see Divine light upon earth, Divine law enforced, property Divinely distributed, society Divinely constructed, individual life Divinely formed, national life Divinely regulated, physical life Divinely renovated, evil in every form Divinely repressed, and death itself at last abolished? British greatness! What is it? The triumph of unscrupulous might, the success of unprincipled commence, the prosperity of intolerant pride, the deft management of men and ships in the art of human destruction, the skilful use of mechanics and the subtle employment of intellect in self-aggrandizement, the picturesque and vain-glorious ostentation of caste, the ignominious ease of a few at the sacrifice of the best interests of toiling millions who scarcely know how to subsist, and who have none of the alleviating opportunities and influences which a just distribution of earth's teeming wealth would ensure for all.....

"It asks us to recognize the promised greatness of Israel in the tramp of British soldiers, the prowess of British ironclads, the jangle of British parliaments, the mummery of British ecclesiasticism, and the colonial appropriations of British acquisitiveness. There is nothing Divine in the British constitution, except in so far as it is a tolerated and occultly regulated institution for ulterior Divine ends. It is a purely and intensely human affair, unlike the government of Israel, which was, and is again to be, proximately and visibly Divine. In pointing us to such a thing, ANGLO-ISRAELISM FOR BREAD GIVES US A STONE."

The fact that Great Britain cannot prove itself to be Israel does not in the least detract from its Divinely-destined place as the nation chosen and trained by God to accomplish the emancipation of the Jewish race. Great Britain was the first nation to give to the Jews full franchise, placing them on the same political, social, and commercial basis with all other subjects. In this way God has made preparations to fulfil His program for the rehabilitation of Israel in their own land at the close of "the Times of the Gentiles" (Luke 21:24).

It was necessary for God to win as an ally to the cause of Israel one of the many Gentile nations; and this Gentile nation which is to accomplish Israel's emancipation from age-long dispersion and oppression must of necessity be a rich and powerful nation; yea, one of the richest and most powerful of all nations.

Great Britain, set apart by the hand of God and Divinely protected, has developed into the greatest of all commercial nations, reaching to the uttermost borders of the world's civilization. It alone, because of its locality, its genealogical Celtic-Saxon origin, and its continuous history from time immemorial as a maritime nation, can rightly claim to be the nation having "the ships of Tarshish," by means of which the

sons of Israel are to be returned to their homeland in Palestine.

### *The Nations Marshalling into Four Camps*

It is of great significance that the world of nations is dividing into four distinct and separate camps of diversified interests.

First, THE REVIVAL OF THE JEWISH NATION, which through the Zionist Organization is showing its intense passion for the possession of a homeland in Palestine, thus giving evidence that "the Fig Tree" of Israel is shooting forth its first buds, prophetic of its national regeneration and conversion.

Second, THE REVIVED ROMAN EMPIRE. This empire is rapidly coming into view as the fourth empire spoken of in Daniel's prophecy, represented by the ten toes of the great image and ruled over by a superman with the earmarks of the Antichrist, who is called "the Beast," upon which will be enthroned "the scarlet woman" of prophecy. No encouragement or help will come to the cause of the Jews from this source.

Third, THE FORMATION OF THE NORTH-EASTERN CONFEDERACY. This Confederacy, consisting of Russia, Germany, Austria, Manchuria, Persia, China, and Japan, one great world alliance, is plainly set forth in the thirty-eighth and thirty-ninth chapters of Ezekiel as being brought into existence in "the latter days," having but one Satanic purpose—that of gathering a great army, "riding upon horses," coming "like a storm" and "like a cloud" to invade "the mountains of Israel," to despoil God's covenanted people, the Jews, "that dwell in the midst of the land." Russia, with its Atheism and Bolshevism, is now doing its utmost to destroy the last trace of the Christian religion, and for ages it has been the greatest persecutor of the Jews.



Fourth, THE FORMATION OF THE "SHEEP" NATIONS CONFEDERACY made up of Great Britain and the United States. This company of nations, which because of its world merchant marine is also designated as "the ships of Tarshish," is represented in all the continents of the earth.

### GOD'S CONTROVERSY WITH THE NATIONS

The Word of God declares that God's controversy with the nations in the time of the end, will have its climax in two distinct and separate battles.

The first great battle that takes place is that of Armageddon (Revelation 16:16) towards which the world is now hastening, in which the Revived Roman Empire will be crushed by the Son of Man, when He comes "with the clouds of heaven" as "the Stone cut out of the mountain without hands," breaking and consuming "all these kingdoms," which will be under the control of "the Beast out of the sea."

This Beast is referred to in Revelation 13, as a non-descript beast, being like "a leopard," his feet those of "a bear," his mouth as "the mouth of a lion," to which the dragon had given "his power and his seat, and great authority." This Beast, gathering "the kings of the earth and their armies" to make war against the Son of God coming forth out of the open heavens sitting "upon a white horse," followed by the heavenly cavalcade also sitting upon white horses, will be taken with the false prophet, and cast alive into "a lake of fire burning with brimstone."

The second battle, following some time after that of Armageddon, is named in Ezekiel 39:11 as "Hamon-gog." This name is applied to a valley in Palestine, where the slaughtered army of Gog is destroyed by Divine judgment for intending to plunder Israel. Some believe that this wrathful judgment of God will be

visited upon these enemies of Israel in the valley of Jehoshaphat, others in some ravine in the Jordan valley.

Russia, being a component part with Germany and Poland in the North-Eastern Confederacy, has proved to be the greatest foe of the Jews in the time of the end. Because of her satanic hatred of the Jews, breaking out in anti-Semitism, she has frequently instituted pogroms and fierce massacres in which multitudes of Jews have been killed. She has become "the black spot of Europe," but according to prophecy set forth in Ezekiel, chapters thirty-eight and thirty-nine, she and her allies await their doom in the battle of Hamon-gog by Divine judgment.

### *The Jewish Nation a Miraculous Nation*

How is it possible that the Jews or Twelve-Tribed Israel should come forth victoriously in the onslaught made at Armageddon by the armies of the Revised Roman Empire, and at Hamon-Gog by those of the North-Eastern Confederacy?

From the human standpoint, nothing less than extermination was probable. The only answer for the survival of the Jewish nation out of "Jacob's trouble" in the Great Tribulation, is that Israel, or the Jewish nation, stands forth as the *one and only miracle nation* of all history, miraculous in its conception as seen in the birth of Isaac; miraculous in its national emancipation from the yoke of Pharaoh when, after the observance of the Passover, Israel passed through the Red Sea safely, whereas the firstborn in all Egypt were slain and the chariots of Pharaoh with their armies were destroyed as they essayed to pass through the Red Sea; miraculous in its historical development, as can be seen in the deliverances wrought during the period of the Judges, in the deliverance of Jerusalem from the onslaught of Sennacherib, when the Angel of

the Lord went forth to slay the entire army of 185,000 in one night, and also in the deliverance given in the time of Esther, when Haman had plotted the national extinction of the Jews in the Persian kingdom.

The reason for Israel's being the miracle nation of history is because of its redemptive purpose in the mind and plan of God. Little wonder then that when God manifested His Divine miraculous power at various times in Israel's long history, He should do so likewise (especially at the close of the times of the Gentiles) when the Lord is ready to reveal Himself as the rightful "King of Israel." Little wonder that when His chosen people shall humble themselves in true contrition of heart before God for their age-long unbelief and rebellion against the Almighty, the Lord shall then come to their rescue to work deliverance at "Armageddon" in completely destroying the Gentile image of gold, silver, iron, brass and clay by the falling of the Stone from Heaven, and also at "Hamon-gog"—when the Lord destroys the vast hordes of the North that come to the land of Israel to take away their spoil.

Just what part, if any, the armies of the "Sheep" Nations Confederacy will have in opposing the enemies of Israel, is difficult to determine, except that a plain indication is given in Ezekiel 38:13, that "the merchants of Tarshish, with all the young lions thereof" shall say to Gog, "Art thou come to take a spoil? Hast thou gathered thy company to take a prey, to carry away silver and gold, to take away cattle and goods, to take a great spoil?"

The Word of God declares that "ALL NATIONS" will be involved in this life-and-death struggle for the capture and defence of Jerusalem. In this manner then will the prophecy of Zechariah 14:1-3 be fulfilled, which plainly tells how deliverance will come to Jerusalem, after it has been taken, its houses rifled, and its women ravished.



*Deliverance for Israel out of "Jacob's Trouble"**Miraculous*

Deliverance will come to Jerusalem when "the Lord shall go forth and fight against those nations as when He fought in the day of battle." Then will the Lord "be jealous for the cause of Zion;" then will the Lord "defend the inhabitants of Jerusalem," and triumph over all her adversaries.

There can be no question but that the "Sheep" Nations Confederacy, made up largely of the Anglo-Saxon race, will in some measure be involved in this great controversy which God has with the nations of earth. However, it is apparent that because of their favorable attitude to the Jews, protecting them and championing their civil and religious rights for centuries, that they will continue the same policy of championing their cause (the cause of the Jews) during the Great Tribulation, and whether, therefore, directly or indirectly involved in the Battle of Armageddon or to withstand the attack of Gog at Haman-gog, this much is certain, that the "Sheep"-nations survive the Great Tribulation with an all-saved Israel to enter the Millennial Kingdom, while the other two confederacies of the Revived Roman Empire and the North Eastern Confederacy perish as the direct result of Divine judgment.

The award awaiting Great Britain and her Anglo-Saxon allies as part of the "Sheep"-nations Confederacy, which is designated in the Scriptures as "Tarshish," of Celtic, Japhetic origin, for championing the cause of the Jews, is that when the Son of Man, coming in His glory, sits "upon the throne of His glory," upon the holy hill of Zion in Jerusalem, having gathered all nations before Him, separating the sheep from the goats, that then the King shall say to these on His right hand, who had championed the cause of "the least of My brethren," "Come, ye blessed of My Father, in-

herit the kingdom prepared for you from the foundation of the world."

Thus will the Messianic Kingdom not only be constituted of an all-saved Israel of Shemitic origin, but also of the "Sheep"-nations of Gentile, or Japhetic and Hamitic origin, who will voluntarily and gladly yield themselves to the King of kings, and the Lord of lords, who will be given "dominion and glory and a kingdom, that all people, nations and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

## CHAPTER V

### TEN GREAT PERIODS IN ENGLISH HISTORY SHOW DIVINE PROVIDENCE

British-Israelism fails to recognize that the Word of God designates Great Britain and America as Gentile nations of Japhetic origin which will be greatly rewarded for their friendly attitude toward the Jews and their cooperation with God's covenanted people.

#### *Great Britain Has Championed the Cause of the Jews*

The entire history of Great Britain bears direct evidence of the fact that this great world-wide commonwealth has proved itself indeed a friend to the Jew. It is the one nation which has brought the Jew from age-lasting obscurity to national and international prominence, and has fostered their political independence under the famous Balfour Declaration. Great Britain, with her daughters, including America, stands forth as the only real champion of the cause of the Jewish nation in the world.

It is this attitude of friendship toward the Jews more than anything else that has caused Great Britain to receive greater material favor and blessing from God than has been given to any other nation in the world's history. And should not a nation which has been willing to champion so unpopular a cause as that of protecting "the wandering Jew," giving him the rights of an emancipated people, thus enabling him to work out the aspirations and ideals of his race in the rebuilding of Jerusalem, in the colonization of Palestine, and in the founding of its university—should not such a nation, though it be Gentile, have a special place allotted to it in Divine prophecy for the latter days?



No other nation ever has undertaken to do for the Jew what has been done by Great Britain.

The Divine mold of prophecy gives not only a description of Israel in "the latter days," but also of its Gentile foes, into which Russia and Germany fit perfectly as heading up the North-eastern Confederacy, and Italy and all the Latin nations around the Mediterranean Sea as comprising the Revived Imperial Roman Empire.

*The Common Interest in Israel Showed by Anglo-Saxon Nations of Divine Origin*

The Divine mold of prophecy for the latter days also calls for a Gentile nation that will be Israel's ally and friend, into which fits perfectly the great commonwealth of Great Britain, with the American Republic. The important place given to the Anglo-Saxon nations of Britain and America on the checker-board of the world's history can be understood only in the light of prophecy.

The question may well be asked: How has it come about that in the face of Israel's deadly foes who are now preparing for the world's catastrophe at Armageddon, the Commonwealth of Great Britain and the American Republic have voluntarily taken their stand for the downtrodden Jew? Was it mere chance that Great Britain was the nation entrusted with the mandate over Palestine, to provide there a homeland for the Jew? No; that cannot be; for nations as well as individuals are subject to the law of cause and effect.

In the tapestry of history may be seen a Divine design. An overruling Providence is ever at work in the world's events, and more and more clearly may be seen the plan and purpose to establish the kingdom of God upon the earth. God, the Divine Architect, has laid the foundation for the superstructure of these last days

deep in the history of the nations. Great events are the result of a long series of causes which ripen into world epochs.

During the centuries that God has been working in the nation of Israel to bring about a regenerated, redeemed people by which to establish His Mediatorial Kingdom on earth, He has been at work in the Gentile world fashioning Great Britain in such a way as to carry out His design through "the merchants of Tarshish" and protect the interests of the Jewish race in "the latter days."

It is not difficult to see the hand of God in British history, and today the British Commonwealth is ripening into the greatest ally of the Jew in the world.

*For a Thousand Years God Has Trained Britain to  
Befriend the Jew*

Through ten great epochs of English history can be traced the plan of the Divine Schoolmaster to train the British nation as "the merchants of Tarshish" to do His work in the latter days.

Little by little, through a thousand years of history God has imparted revelation and made Great Britain the greatest champion of the Bible the world has ever known.

The ten distinct epochs in British history which have helped to bring about this result are as follows:

1. First Written Code of Britain in Alfred's laws (871-900 A. D.).

King Alfred, the only one of the English sovereigns called "the Great," is commonly reputed to have been "the noblest of English kings." He was superior to all the men of his time "in his love of learning and desire for the improvement of his semi-barbarous people." Not only did he rescue England from barbarism, but he laid the foundation for the English kingdom by

building a navy and organizing "a permanent military force." He laid the foundation for Britain's greatness by organizing schools and stimulating learning. The greatest of his contributions is "the legal code of Alfred the Great," which is prefaced with an elaborate introduction composed of "THE TEN COMMANDMENTS, PARTS OF THE SERMON ON THE MOUNT, AND A LETTER OF THE APOSTLES FROM JERUSALEM." As far back as the ninth century this ruler began the translation of parts of the Bible into Anglo-Saxon.

2. The Norman Conquest in 1066 under William the Conqueror (1027-1087).

This ruler gave to the Jew the first opportunity to settle in England. On account of the discrimination of the kings and rulers of Europe against the Jews, and because they were not allowed to engage in commerce, they were compelled "to employ their capital in the only way left open to them, by lending it out at interest." Through the overruling Providence of God the foundation was thus laid for the Jews in later centuries to control the capital of the world.

In "A Short History of England," by *J. R. Green*, considerable light is thrown upon the unusual opportunities afforded the Jews at this time. He says of William the Conqueror:

"William found a more ready source of revenue in the settlement of the Jewish traders, who followed him from Normandy, and who were enabled by the royal protection to establish themselves in separate quarters, or 'Jewries,' of the chief towns of England. The Jew had no right or citizenship in the land; the Jewry in which he lived was, like the King's forest, exempt from the common law. He was simply the King's chattel, and his life and goods were absolutely at the King's mercy. But he was too valuable a possession to be lightly thrown away. A royal justiciary secured law



to the Jewish merchant, who had not standing-ground in the local courts; his bonds were deposited for safety in a chamber of the royal palace at Westminster, which from their Hebrew name of '*starrs*' gained the title of the Star-Chamber; he was protected against the popular hatred in the free exercises of his religion, and allowed to erect synagogues and to direct his own ecclesiastical affairs by means of a chief rabbi. No measures could have been more beneficial to the kingdom at large. The Jew was the only capitalist in Europe, and, heavy as was the usury he exacted, his loans gave an impulse to industry such as England had never felt before."

3. The Religious Revolt of the Lollards brought about by John Wyclif (1320-1384).

This remarkable and learned priest, Professor of Theology at Oxford, was rightly called "The Morning Star of the Reformation." He, as no other, laid the foundation for the Protestant Reformation. To John Wyclif, the Bible was preeminently "Godde's Lawe," setting forth the immediate relationship of the individual to God without the mediation of popes and kings who largely held dominion over land and people at that time.

Wyclif "discarded all mediate dominion or ownership, temporal and spiritual," as exercised by popes and kings, and taught that "all dominion came from God and therefore every man is His tenant." Because of this fundamental position, he considered it necessary for each individual to "have access to the Bible." He denounced the idea held by the papacy, that the State must be subservient to the Church; and he, more than any one else, was responsible for the abolishing of the papal tribute of England to Rome in 1366.

He did his utmost to improve the lot of the common people by delivering them from priestcraft and superstition and giving them "THE TRUE KNOWLEDGE

OF CHRIST'S LIFE AND TEACHING." This he accomplished through the translation of "the whole Bible from Latin into English." His followers, called Lollards, because they chanted hymns and sacred music, went "through the length and breadth of England preaching the Word as Wyclif believed Christ taught it."

#### 4. The Scottish Reformation under John Knox (1513-1572).

All progress toward spiritual emancipation of the people was apparently lost during the reign of Mary Tudor (1553-1558) who sought by means of persecution, dungeon, and faggot to uproot faith in the Word of God.

"The penalty for reading the English Scriptures, or for offering Protestant prayers, was death. In his autobiography, Benjamin Franklin says that one of his ancestors who lived in England in Mary's reign, adopted the following expedient for giving his family religious instruction: He fastened an open Bible with strips of tape on the under-side of a stool. When he wished to read it aloud he placed the stool upside down on his knees, and turned the pages under the tape as he read them. One of the children stood watching at the door to give the alarm if any one approached; in that case, the stool was set quickly on its feet again on the floor, so that nothing could be seen."

It was at this time that John Knox (1513-1572) "a man of strong and even stern convictions," called "the Savonarola of Edinburgh," who recognized no dangers in carrying out his aims, dared to openly rebuke Queen Mary Stuart, who was deposed in 1567. He called her "a Jezebel and traitress" to God's cause. Was it any wonder that the Queen feared "the prayers of John Knox more than all the armies of Scotland?" "The flame of religious revolution was kindled throughout the country, which resulted in the overthrow of Catho-

licism and the establishment of the Reformed Kirk in Scotland."

Thus another chapter was written in the preparation of the British nation to befriend the Jew.

5. The Translation of the King James Version (1604-1611).

This translation, more than any previous effort, gave to the common people the Word of God, and it has been circulated in every part of the civilized world. Since the middle of the seventeenth century, "the King's Bible" has been the acknowledged Bible of the English-speaking nations throughout the world. The King James Version of the Bible (known as the Authorized Version) has done more to uplift Great Britain and to extend its influence to earth's remotest bounds than all other agencies, industrial and political.

6. The Rise of Puritanism under Oliver Cromwell (1599-1658).

This ardent champion of Protestantism brought Britain to the front by bringing about "the union of England, Ireland, and Scotland," and giving to each a full representation in the English Parliament. As "a deeply religious and ardent Puritan," he sought to dispense justice and to rule the people in the fear of God.

Of special importance to England's future development was Cromwell's consent, in 1655, to the Jews' return to England, giving them the assurance of the protection of the government. Although the Jews had been given permission to settle in England, under William of Normandy, they had been expelled in 1290, and but few were there until the date of the Commonwealth under Cromwell, when they were given permission to return.

7. The Matchless Classic of Bunyan's "Pilgrim's Progress."

The spirit of tolerance towards dissenters from the



State Religion is one of the chief earmarks of the greatness of the British Empire. This spirit of toleration, which has taken in the Jew and has put him on an equality politically and socially with those professing the Christian faith, is the outcome of a struggle which lasted for many centuries. No one was used more, as an instrument of God, in the imparting of a spirit of tolerance in Great Britain, than the humble tinker, John Bunyan (1622-1688), who for twelve years was a prisoner in Bedford jail.

In defiance of the Act of Uniformity, by which the use of the Episcopal Book of Common Prayer was to be forced upon all ministers and congregations, John Bunyan, with other Covenanters, insisted on the right to worship God according to his understanding of God's Word. Although not educated as were Shakespeare and Milton, who had but shortly passed off the stage of action, yet by his marvelous dream set forth in *Pilgrim's Progress* he gave to the world a classic which has been translated into more languages and has been read by more people, apart from the Bible, than any other book. "No book but God's own has been so honored in lifting up the Cross among the far-off nations of mankind." No other book has helped the masses of Great Britain to understand the Bible more clearly, and no book apart from the Bible has done more for the spiritual uplift of mankind than Bunyan's *Pilgrim's Progress*.

8. The Religious Revival under John and Charles Wesley.

Although the British Empire under George II was expanding, through its conquests in India based on the spirit of self-interest, the common people had sunk into a spirit of torpor, intemperance, and utter indifference to religion. To awaken the masses from their spiritual lethargy, God raised up a movement known as Methodism, under the guiding hands of John and

Charles Wesley, which brought to Great Britain and other countries one of the greatest, if not the greatest, of all revivals, quickening many to a new spiritual life and giving them a deeper consecration and a closer walk with God.

Of this Revival, which originated with the preaching of John Wesley (1707-1788), *Montgomery*, the historian, has said: "Better than the growing prosperity of extending commerce, better than all the conquests in the East or West, was the new religious spirit, which stirred the people of both England and America, and provoked the national church to emulate in good works—which planted schools, checked intemperance, and brought into vigorous activity all that was best and bravest in a race that when true to itself is excelled by none. The revival swept over England with its regenerating influence and extended across the sea to America."

It was this great revival that awakened the missionary spirit in England and laid the foundation for the organization of Missionary and Bible Societies, through which the Bible, or parts of it, has been translated into nearly a thousand languages, thus making the Word of God available to earth's teeming millions, as never before.

9. The Golden Era of British Expansion under Queen Victoria (1819-1901).

The world has never seen another empire expand as rapidly as did England under the beneficent reign of Queen Victoria. It reached to the uttermost bounds of the earth—to India, China, Canada, Transvaal, Egypt, Australia, and to many other colonies. The reign of this remarkable queen, which covered a period of more than sixty years, did more than that of any other sovereign to bring the Jew into great prominence, as was the case in the election of Disraeli, a converted Jew, who was called Lord Beaconsfield. He

was leader of the Conservative Party, being chosen for the highest position possible in the British Cabinet, that of Premier, a number of times.

During the nineteenth century the world began to realize that it must reckon with the Jews, who furnished governments with the finances necessary to carry on warfare and to engage in great commercial and industrial projects. During this century the name of Rothschild became famous throughout Europe through the establishment of vast banking-houses which made enormous loans to the various governments of Europe. One of the most prominent members of this family was Baron Lionel Nathan Rothschild (1808-1879), who was born in London, and who made himself an indispensable asset to the British Government by loaning vast sums of money for the undertaking of great projects in the interest of the British Empire. He made as many as eighteen government loans, one of which amounted to sixteen million pounds, which was used by the British Government to carry on the Crimean War. Another, made in 1876, was more than four million pounds; and this was to enable Disraeli, the Premier, to buy for the British Government the 176,000 shares in the Suez Canal which the Khedive of Egypt owned. Thus the British Government, which had opposed the building of the canal in 1869, was enabled to become sole owner of it in 1875, thereby providing a closer tie with India and also laying the foundation for its suzerainty over Egypt, which took place in 1899 and terminated in 1937.

It is of great interest to trace the hand of God in these events which prepared the way for Palestine to come under the control of the British Government in 1917.

One great factor leading up to the Jews' claim of Palestine as their homeland was the fact that the



Rothschilds had made various loans to Turkey, which amounted to almost one hundred million pounds, for the building of railroads and other public utilities in Palestine; and when the Government of Turkey collapsed because of its affiliation with the Central Powers, the Jews had a large claim upon Palestine, which deserved recognition by the Allied Powers.

In tracing the rise of the Jewish people in the British Empire it is important to realize that by "their energetic commercial activity" they became by far the most important of all factors in the expansion of colonial and foreign trade. The city of London was quick to recognize this factor and the Jews were granted membership in the City Council, then in the Aldermanic Council, and then rose to the Mayoralty; and at last, the city of London, "acting as the convincing apologist for the Jews, sent Baron Lionel de Rothschild to knock at the door of the unconverted House of Commons as parliamentary representative of the first city of the world."

"The Jewish disabilities" preventing the taking of his seat in the House of Commons because he could not conscientiously take an oath in which was the acknowledgment of Christ. After a struggle of many years, the House of Lords passed "the Jews' Bill" on July 26, 1858, which stated that "any persons professing the Jewish religion may henceforth, in taking the oath prescribed in an Act of the present session of Parliament to entitle him to sit and vote in this House, omit the words, 'And I make this declaration upon the true faith of a Christian.'"

It was publicly stated at that time in the House of Lords that Great Britain was more indebted to the Jews for their prosperity than to any other factor. One of the members, Mr. Hedfield, declared that he looked upon this occasion as "A GREAT TRIUMPH FOR THE CAUSE OF RELIGIOUS LIBERTY."

Through this decision not only Baron Lionel de Rothschild was given admission to the British Parliament, but also other Jews.

Thus closes one of the greatest chapters in the progress of the British Empire.

10. The Balfour Declaration and Mandate over Palestine.

The crowning event of all British history was the capture of Jerusalem from the Turks by General Allenby, on December 9, 1917, without the firing of one shot. Prayer was the great factor in bringing about this signal victory. The Jews had placed their resources at the disposal of the British Government for the carrying on of the Great War, making enormous loans to the Allied Powers. It was largely because of this financial support that the Allied Powers won in this, the greatest war of the world, which was used of God to work out His plan to provide a homeland for the Jews in Palestine.

The Balfour Declaration of November 2, 1917, was confirmed by the San Remo Conference on April 24, 1920. Sir Herbert Samuel, the newly-appointed British Commissioner over Palestine, was hailed by the Rabbi of Jerusalem as the second Nehemiah, for he was obeying a more far-reaching decree than that of Cyrus for the rebuilding of Jerusalem. Over four hundred thousand Jews, thus far, have made their home in Palestine.

The world's eye today is upon Jerusalem, which is destined to be the Messianic, Theocratic center for the whole world. The Word of the Lord is yet to go forth from Jerusalem. History is rapidly falling into line with Divine prophecy, with which the Balfour Declaration, which led the League of Nations to give to Great Britain the mandate over Palestine in order to make possible a homeland for the Jews, is in perfect harmony. This mandate proves that God has used

a Gentile nation to further the cause of Israel and to make possible the return of the Jews from all the countries of earth to Palestine.

*God Will Use America and Britain to Bring the Jews  
into Their Heritage*

These ten great epochs in British history clearly indicate how God has brought it about that at the close of "the times of the Gentiles," Great Britain and America are ready to give their support to "the wandering Jew," enabling him to return to the land which was covenanted by God to Abraham. Many other epochs could be mentioned to reveal the fact that God has been at work in the British nation, for more than one thousand years preparing a people who, at "the time of the end," would champion the cause of the oppressed and persecuted Jews.



## CHAPTER VI

### THE SHEEP-NATIONS' CONFEDERACY: GREAT BRITAIN AND THE UNITED STATES

British-Israelism misses the mark in seeking to explain the growth and expansion of Great Britain and America on the theory that these nations represent Ephraim and Manasseh, or "the lost ten tribes of Israel." This theory lacks all scriptural and historical support, and should be discarded by every intelligent student of God's Word.

#### *The Place of America and Britain in Prophecy*

Prophecy foretells that a company of Gentile nations, termed "the merchants of Tarshish, with all the young lions thereof," will protect "My people Israel" from the onslaught of her deadly foes (Ezekiel 39: 13). Is it difficult for any one to determine which nations of the world fit into this mold of prophecy? Great Britain and America are the only great nations politically free from anti-Semitism, and they are the only nations which will openly champion the cause of the Jew. Their material wealth is due, largely, to the Jew. The finances of both nations are largely controlled by Jewish banking-houses.

The Word of God, however, makes perfectly clear the place that Great Britain and America are to take in the program for the last days. It is that of the Japhetic, Gentile nations, which having dwelt in "the tents of Shem" and been illuminated by the light of Divine revelation, and fed on the heavenly manna, "the Bread of Life," their thirst having been quenched at "the Fountain of Life" opened for sin and uncleanness in the atoning blood of the Son of God, who shed His blood upon the cross for man's redemption, will

be used of God in a special way in working out His plan. In manifesting their gratitude to God for the privilege of dwelling "in the tents of Shem" these Gentile nations are aiding the Jews in carrying out their national aspirations to return to their homeland and prepare for the rebuilding of "the Tabernacle of David."

*The Godly Remnants Will Be Used Influentially  
for the Jews*

Although neither the British nor the American nation may be called Christian in the true sense, since the masses of the citizens are outside the realm of the kingdom of God, yet, because of a true godly remnant within both nations, God will be able to accomplish His purpose in the restoration of the Jews to Palestine and the final establishment of His kingdom.

As the Church of the first century, largely Jewish, made definite progress only after overcoming its prejudice against the Gentile world, so the Church of the last century must show its true power in overcoming its age-long prejudice against the Jew, who has been hounded from nation to nation and from city to city during the nineteen centuries since the destruction of Jerusalem.

Great Britain has been freed from anti-Semitism through years of Divine chastening and training. Although the Word of God makes it plain that she will not be spared the judgments of the Almighty in "the time of Jacob's trouble"—the Great Tribulation—(Psalm 48:7), it also plainly states that during the Millennium "the kings of Tarshish and of the isles shall bring presents" (Psalm 72:10) unto "the King of kings and Lord of lords," while "His enemies shall lick the dust."

*Nations that Help Israel to Have an Inheritance in the Messianic Kingdom*

In the judgment of the nations by the Son of Man, when He returns in glory, "the sheep nations," which befriended the Jews, will be rewarded by having an inheritance in the Messianic Kingdom; while those nations which have opposed the Jews in their struggle for freedom will be obliterated (Matthew 25: 21-46). Both "the sheep nations" and "the goat nations" exist in the world today, and there is no difficulty in locating the Gentile nations which are designated as "the sheep nations." Great Britain and America are the nations so classed. Their place in prophecy as the Gentile nations which befriend the Jews is clear in both the Old Testament and the New, and they will be richly rewarded in the final judgment of the nations by the Son of Man.

One of the most interesting and important of all political movements in the world today is the recognition on the part of Great Britain of an alliance with the United States of America. While Great Britain sought to retain her position of leadership in the League of Nations by the voting power of her colonies, she has found it necessary, on account of the intrigue and hatred between all the European nations, to consider withdrawing from the League of Nations altogether and drawing into a closer political and commercial alliance with the United States of America.

*The Working of Divine Providence*

As Providence has been at work to keep the United States from alliance with the League of Nations, so Providence is working to take Great Britain out of the League of Nations and to bring her into a closer political alliance with the United States of America.



It is openly admitted today that "Great Britain is being helplessly dragged into another great war through its membership in the League of Nations." Her face is being turned from Geneva, the seat of the League of Nations, back to London, the metropolis of the British Empire.

*Lord Beaverbrook Boldly Speaks the Truth*

*Lord Beaverbrook*, British Newspaper Baron, in an editorial published in *The London Daily Express* of May 15, 1931, made this sensational revelation: "The League of Nations was America's idea. To please America we agreed to it. When America refused to join we should have withdrawn.

"Marching side by side with friendly, high-purposed America, the destiny of the British race can alone be fulfilled."

In order to understand more fully Great Britain's consideration of withdrawal from the League of Nations, these further statements of Lord Beaverbrook are quoted: "The truth concerning the League of Nations has been hidden from the people for years by a conspiracy of bluff and hypocrisy, working upon the susceptibilities of decent, trusting people.

"The truth must be told and the *Express* is going to tell it. No better moment could exist for stating the actual facts regarding the League than this hour when the delegates are beginning another chapter in Geneva's long history of intrigue.

*Britain in League Trap*

"The three great League achievements since its inception have been:

"First—To curb and reduce the influence of Britain in the world to that of a second-rate power.

"Second—To destroy the power of the British Empire as the most potent factor for the assurance of the world peace.

"Third—To make inevitable the participation of Britain in any and every future war occurring in Europe.

"League enthusiasts in Britain say the League stands for disarmament and peace. What has it done regarding disarmament?

"It succeeded through machinations in Geneva in reducing the strength of the British navy. That is true. But, while Britain has been meekly cutting down her vital naval strength, the air armada, chemical gas factories, and armies of Europe and the world have been swelling and multiplying to unprecedented dimensions.

### *France Most Powerful*

"France today has the most powerful military machine the world has ever seen. Her expenditure for military aircraft has increased, since 1928, 130 per cent. She is feverishly building a great ring of the most powerful fortifications around her frontiers.

"What is Geneva doing about this? Nothing.

"France is today the most Chauvinistic nation in the world. She stands for Chauvinism in its worst form.

"Geneva says nothing and does nothing because it has become a branch of the French Foreign Office.

### *Europe in Distress*

"It is thirteen years since the end of the war and twelve since the foundation of the League of Nations. What is Europe's condition at the end of that period?

"First—Italy, bellicose, suspicious, and aggressive, is increasing and strengthening her army and navy.

"Second—Germany is apprehensive of French domination and is determined to become the master of central Europe again.

"Third—Yugoslavia, backed by France, is increasing her army in barely disguised hostility toward Italy.

"Fourth—Poland, supported by France, is maintaining a swollen, powerful army, menacing Germany and her smaller neighbors.

"Fifth—The Balkan states are restive in mutual hostility, in the grip of France and fear.

"Sixth—Austria-Hungary, dismembered by the treaty of Versailles, is hostile to her neighbors and stifled by France and her allies.

### *New Conflict Ahead*

"The war of 1914 began with Austria and Germany playing for domination in the Balkans. Germany and France in 1931 are playing the same grim game.

"Anything may ignite the spark of a new war.

"The League is assembling today to thrust aside the demand for an Austro-German customs union designed to ease their economic distress. Whatever happens at Geneva will simply aggravate the dangerous situation in the Balkans and Central Europe.

"The whole explosive European situation finds the poor giant of a British Empire helplessly bound by the League covenant to maintain the integrity of each and every nation in their mutual hatreds and suspicions."

After this careful analysis of the intrigues of European nations against the interests of Great Britain, Lord Beaverbrook makes the following deduction:

### *Britain's Destiny With America*

"Britain must turn from Europe. Her colonies and young expanding dominations offer a heritage of opportunity such as no nation has possessed in history.



"Marching side by side with friendly, high-purposed America, the destiny of the British race can alone be fulfilled. The road to Geneva is the road to war. The road from Geneva is the road to peace."

In another editorial of *The London Express*, the statement is made that Great Britain's destiny lies with the United States of America:

"The future of Great Britain is so clear to eyes that are willing to look on reality instead of gazing at the mirage.

"Britain's destiny is with her own league of nations—the British Empire.

"Britain's destiny is with that other great English-speaking country, the United States of America.

"Great Britain must withdraw from Europe. She must turn to her Empire beyond the seas or sink to the level of a third-rate power.

"Above all, Great Britain must regain her liberty of action, and end once and for all the blind commitments that may plunge her at any moment into a war more disastrous than the last.

"The heart of the British Empire is in London, not Geneva. The destiny of the British people must be directed from London, not Geneva."

These significant statements harmonize perfectly with prophecy. Attention already has been called to the events leading up to the formation of the Revived Roman Empire and to the rise of the North-eastern Confederacy headed by Russia. Now, emblazoned before the world, is the startling declaration that Great Britain must withdraw from the League of Nations and form a more definite alliance with her colonies and the United States of America. What is this but the fulfilment of prophecy? It will bring about the formation of the Sheep-nations Confederacy, through which the

Jewish interests will be protected in their Homeland, assured to them not only by the Balfour Declaration but more especially by God's covenants with Abraham, Moses and David.

With startling rapidity events are taking place on the continent of Europe, proving that there is an overruling Divine Providence bringing about the fulfilment of prophecy bearing on the ultimate settlement of the Jewish Question which has troubled the nations for twenty centuries.

In the story of Jonah the Gentile nations are represented by the great fish which was prepared by the Lord to swallow "the wandering Jew." Unable to assimilate the Jew the nations of Europe are seized with the spirit of Anti-Semitism and determined to expel him from their borders.

When one considers that over eight millions, or half of the Jewish population of the world, is found in Europe, it is not difficult to see the effect that a conflagration of Anti-Semitism will have in making necessary their expulsion, depriving them of their rights of citizenship in the countries where they have toiled. It was never intended by God that Israel, cast out of their own land because of their unfaithfulness to God, and scattered among the nations of earth "from one end of the earth to the other," should live in peace and tranquillity among them.

Moses distinctly foretold their history during the entire period of their dispersion in the words: Thou shalt "find no ease" among the nations, that the Lord shall give thee there "a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life" (Deuteronomy 28: 64-66).

These words of Moses, describing the spirit of Anti-Semitism in the world, never have been truer than they

are today in Europe, where the nations are vying with each other in their hatred and contempt for the Jews.

In all history no character has struck such terror to the heart of the Jew as that one who in recent years has made possible the re-birth of the German nation. It was not by a sudden march on Berlin, such as Mussolini had made on Rome, that Adolph Hitler—once but a paperhanger, and a wanderer for many years—finally became the Reichsfuehrer of the German nation, but by the vote of the masses in democratic Germany in an election held in 1932. Thus the German people themselves placed him in power as their chosen champion and leader. From the beginning of his career as Dictator of Germany, Adolph Hitler has brought heavy pressure to bear upon the Jews in Germany.

The one event of his entire career thus far as the Dictator of Germany, brilliant and startling in its effect upon the world at large, was the sudden, bloodless seizure of Austria, making it by his lightning-like *coupe*, over-night, an integral part of the German Reich, on March 11, 1938. Through this bold feat Hitler has blazed the way, thus opening the path to the Black Sea, by appropriating over 32,000 square miles of new territory, thereby opening the way for the Nazification of over six million of the ten million Germans residing outside of Germany.

The bearing that the expansion of the German Reich by the seizure of Austria has on the Jewish question may be seen in a statement published in *The Chicago Tribune*, of March 26, 1938, under the title, "Half of the World's Jews in Path of Hitler's Terror."

In this article the statement is made that "the terror spread through Central Europe by the increase of Hitler's might and the extension of his persecution of the Jews, is better realized when it is understood that about one-half of the world's Jewish population is con-



centrated in the countries that cluster about Germany."

In the same issue of *The Chicago Tribune* the statement is made that "twenty thousand Jews living in Austria have applied to the Polish Consulate at Vienna for visas to return to Poland, as feeling against Jews runs high, following Jewish runs on banks during the last weeks." Strange as it is that while many Jews in Austria are wanting to return to Poland, that the Polish Parliament "passed a law authorizing the government to annul the citizenship of such persons."

It can plainly be seen how the Jew is persecuted in one country and unwelcome in another. They are being driven from "pillar to post," or being "ground between two millstones." No place of abiding safety is afforded the Jews among the nations of Europe.

It is in the light of these events transpiring in Europe, where Jews are being persecuted in nearly every country, that the attitude of the United States in befriending the Jews throughout its history, takes on a new meaning in the light of prophecy.

In *The Chicago Tribune* of the same date referred to above, March 26, 1938, describing the heartbreaking conditions of the Jews in Europe, an article by a special correspondent, *Walter Trohan*, appeared, written at Warm Springs, Georgia, showing the repercussion in the United States to the Jewish problem in Europe. In this article the writer tells how the President, Franklin Delano Roosevelt, has undertaken to champion the cause of the Jews by encouraging them to seek refuge under the protection of the Stars and Stripes.

In this article, the statement is made that "in placing the welcome mat before its door for political refugees regardless of race, creed, or nationality, the United States is following its traditional policy of maintaining a safe harbor for the unfortunates of world political storms" (quoting from President Roosevelt).

"At a roadside conference Mr. Roosevelt discussed the invitation of Secretary of State Cordell Hull to nine European powers and the Republics of Latin America to work with this country to perfect some means of affording havens to those who have been made political outcasts by the bloodless conquests of Austria by Hitler. The American door is open not only to those of the Jewish faith, but also those of the Christian faith, who may find it difficult to continue in their homes, the President said."

Why should the Jew above all others be singled out for derision, abuse and persecution?—since he has made himself qualified to fill the highest and most responsible positions in the various professions, such as Law, Medicine, Music and Art, and manifested in all cases true devotion and loyalty to the country to which he belongs.

The proportion of Jews to the population in all the countries of Europe is so small that it seems almost a farce for rulers to single them out as a dangerous element in the nation, and yet in many parts of Europe posters are seen on the street corners with the inscription, "THE JEWS ARE OUR MISFORTUNE." In Germany the percentage of Jews is only 0.76%, in Austria 2.83%, in Hungary 5.11%, in Poland 5.46%, and in Russia only 2.83%, in France 0.57%, and yet Anti-Semitism rages high in all these lands.

Why is it, with the Jews making up less than 3% of the population in Austria, that on April 10, 1938, when 50,000,000 votes were cast to back up the *coupe* of Adolph Hitler in Austria, when more than 99% of the votes were cast for approval of annexation, special attention was given to the notice in all the newspapers, that "Jews in Austria as in the rest of Germany were not permitted to vote?"

The reason for the hatred of the nations toward the



Jews is because they, more than any other class, have eminently qualified themselves for leadership in Business, Industry, Finance, and Learning. Many eminent men, as Albert Einstein, Sigmund Freud, and others, have been obliged to leave their countries to seek refuge in other lands in order to carry on their work unmolested.

Just before going to press with this book, most startling news has appeared on the persecution of the Jews in Europe, issued from Rome on September 1st, 1938, pertaining to a decree approved at a Cabinet meeting, over which Premier Mussolini presided, that "the Italian government has ordered all Jews who have established themselves in Italy since January 1st, 1919, to get out of the country within six months."

This decree has amazed the world, since for years Mussolini has posed as friend and protector of the Jews, having conferred citizenship upon thousands of them in Italy.

The new decree just issued revokes Italian citizenship conferred on at least 10,000 Jews, and prohibits additional Jews from settling in Italy. In it Jews were defined as those "born of *both* parents of the Hebrew race regardless of religion." This decree also excludes nearly 10,000 Jewish youths and children from State-controlled schools and universities, and also provides for dismissal of Jewish officials, teachers, and students whose diplomas are recognized by the State. The order of expulsion of Jews from Italy is to be carried out on the plan issued by the Fascist Council, of "a ratio of one Jew to 1,000 Italians."

In *The Chicago Herald and Examiner* of April 8, 1938, appeared the following article sent from *Budapest, Hungary, April 7th*: "Stringent regulations affecting nearly 500,000 Hungarian Jews were presented to Parliament tonight by Premier Kolona Daranyi. Under the measure, only 20% of the em-



ployes of private firms may be Jewish and only 20% of the total wages paid may go to Jewish employes. Jews who changed their religion before August 1, 1919, will be considered Aryans."

Slowly but surely the demarcation is taking place between the Pro-Semitic and the Anti-Semitic nations, between the Sheep Nations and the Goat Nations, just as the mold of prophecy demands typically for "the time of the end." This demarcation now taking place between the Sheep and Goats, between those who succor the Jews and those who oppress and persecute them, must be made more real and visible as the Great Tribulation approaches, for it is this very issue of Anti-Semitism that places the Jews in the vortex of "Jacob's Trouble," during the Great Tribulation.

It is most significant that while many nations of Europe are persecuting the Jews and making it necessary for them to leave their Homeland, God is opening a door of welcome for them in the United States and other nations which have been approached on this matter by President Roosevelt.

More and more it can be seen that a division is taking place between nations: on the one hand, those opposing and persecuting the Jews, and on the other hand, the nations that are affording protection to the Jews. The division between these two classes of nations is becoming more marked. Only a spark is needed to ignite the dynamite that will set the world ablaze with war and tribulation such as the world has never known, and this will pave the way for the final conflict between the nations—the Battle of Armageddon.

There need be no doubt as to the final outcome. As sure as there is a God in Heaven truth and righteousness will triumph in the earth! God's chosen people cannot be vanquished. Although Israel is judged as a nation during the time of Jacob's trouble, a company

of 144,000 from all the tribes of Israel will stand forth as a redeemed remnant with the Lamb on Mount Zion with their Father's name written in their foreheads (Rev. 14: 1-5).

When the Mediatorial, Messianic Kingdom shall have been established by the Son of God and all nations appear before His judgment-throne, then will be given to Great Britain and her colonies, and to the United States of America, the reward of national preservation during the Millennium.

The British-Israel theory is not needed to find the right place for Great Britain and America, and is a hindrance to any one who is endeavoring to understand prophecy and God's plan for these nations. Great Britain and America are not Israel, and to hold to this theory muddles the whole Bible. The Word of God makes it plain that the Anglo-Saxon nations which befriend the Jew are Gentile nations of Japhetic origin, which leaves the way open for regathered and regenerated Israel to enjoy the fulfilment of all the promises made under the Abrahamic, Palestinian, and Davidic covenants, and for the full establishment of the visible, Mediatorial, Messianic Kingdom upon earth, which is called by our Lord and Saviour Jesus Christ, "The Kingdom of Heaven."

## CHAPTER VII

### COMPREHENSIVE CONCLUSION

BRITISH-ISRAELISM IS "FOUND WANTING" when "weighed in the balances" of a correct dispensational unfolding of the Scriptures. Its fundamental error is that it claims for Great Britain, a Gentile nation, now, what can only be applied to Israel in the Kingdom Age, when Christ sits upon the throne of David in Jerusalem.

No Scripture has been produced by the teachers of British-Israelism to prove that Israel, either as a whole or in part (ten tribes), is to attain to its greatness and its supremacy over other nations outside the Promised Land covenanted to Abraham, and apart from the visible manifestation of the Messiah, who will rule as King of glory and send forth His law from Zion and His Word from Jerusalem.

Jerusalem, and Jerusalem alone, was selected by God as the Theocratic center of Messiah's world-dominion. It is an undisputed fact that Jerusalem constitutes the center of land area of all the earth, and Ezekiel 5:5 declares: "Thus saith the Lord God: This is Jerusalem; I have set it in the midst of the nations and countries that are round about her."

The fallacy of British-Israelism is seen in the teaching that England, and not Palestine, is the Promised Land; that London, and not Jerusalem, is the city from which the Prince of David will rule. In the British-Israel World Federation Hymn-book, published in London, Hymn No. 63 reads:

"I will not cease from mental fight,  
Nor shall my sword sleep in my hand,  
Till we have built Jerusalem  
In England's green and pleasant land."



Not only is British-Israelism "found wanting" when weighed in the balance of God's Inspired Word, but also when weighed in the balance of history, of ethnology, and of reason, since no proof has been given in its literature to establish the claim of relationship between Great Britain as of Scythian origin with the Ten Tribes of Israel, which were lost not in an ethnological or geographical but only in a spiritual sense. History furnishes indisputable proof of the Japhetic origin of the Anglo-Saxon peoples, which, therefore, excludes them from being any part of the nation of Israel.

A close analysis of the Scriptures used by the teachers of British-Israelism reveals that the Old Testament predominates, with particular emphasis on the books of Genesis, Isaiah, Jeremiah, Ezekiel, and Hosea. A further analysis of the New Testament Scriptures used, reveals the fact, to which attention has been called in previous chapters, that many important passages in the New Testament showing that the terms "Jews" and "Israel" are used interchangeably, are omitted. These passages, with other references made to the Twelve Tribes of Israel, prove that the writers of the New Testament Scriptures believed, with Josephus, that the Jews represented a Twelve, and not a Two-tribed Israel, and, therefore, completely overthrow the tenets of British-Israelism.

Many Bible students who have made a close study of the teaching of British-Israelism have been convinced that its teaching is contrary to Scripture and also contrary to certified historical facts.

In order to give the reader some idea of the conclusions arrived at by writers mentioned in the Bibliography of Anti-British-Israelism, the following statements are quoted:

*Robert Roberts* has said, "The Hine theory is a mockery." He has said, "It is a sham and a cheat for

all spiritual purposes. It puts off with hollow words the soul that thirsts for the good things promised to Israel. Hineism comes forward with British greatness as the sum and substance of them all. In pointing us to such a thing **ANGLO-ISRAELISM FOR BREAD GIVES US A STONE.**"

*David Baron* has said, "Altogether, by the application of wild guess-work about historical origins and philological analogies, and by a slavishly literal interpretation (or misapplication) of selected phrases of prophecy, a case is made out for the identification of the British race with the Lost Ten Tribes of Israel sufficient to satisfy uncritical persons desirous of finding their pride of race confirmed by Holy Scripture."

*Samuel Hinds Wilkinson* says, "The passages quoted by British-Israel advocates to show that Israel must be a great people, peculiarly blessed and possessing the gates of her enemies (and therefore, say they, Great Britain), refer to Israel in Millennial days when restored to the Land and when formally reunited with Judah."

*William Lamb* says, "That the British people are not the lost tribes of Israel, found and restored, I am strongly convinced. Those who hold this theory are, in my judgment, mistaken and misled. It is a wrong doctrine and is most dangerous in its implications. It certainly is one of the last day heresies."

*Dr. Donald Grey Barnhouse* says, "One of the most fantastic theories that has ever been spun in religious history is that of the Anglo-Israel or British-Israel group....It may be stated without question that no historian in the world who respects himself or who is respected by his fellow-scholars has anything more than ridicule for the whole theory of the Anglo-Israelites....Clearly, we can see that the whole of the British-Israel system is a Satanic deception."

*Rev. Oswald J. Smith, D. D.,* says of British-Israel-



ism, "Already there is far too much pride in the heart of man. Men are proud of their ancestry, proud of their nationality, proud of their religion, and it is this pride that has to be rooted out before they can see themselves as common, ordinary sinners, needing a Saviour. To tell them they are Israelites, entitled to the covenant blessings, is only to add to their pride and to make it that much more difficult to persuade them of their need of a Saviour. And it is because British-Israelism does that very thing that it is so dangerous."

*Dr. A. C. Gaebelein* says that British-Israelism "ought to be called 'Anglo-Ishmaelism' for it is an attempt to help God to fulfil His promises. Englishmen, Scotsmen, Irishmen and Americans, who believe on the Lord Jesus Christ are not Israelites, they are not members of the ten tribes, but through grace they have become members of the Body of Christ (Colossians 3:11). Englishmen, Scotsmen, Irishmen and Americans who do not believe on the Lord Jesus Christ are not Israelites to whom God is making good His promises, but like unbelieving Germans, Frenchmen, Spaniards, and Italians, lost sinners, and as such the children of wrath."

*L. Sale-Harrison* says, "Anglo-Israelism tends to exalt the nation of Great Britain at the expense of our Lord, and is contrary to the teachings of God's prophetic Word."

*Mrs. Jessie Sage Robertson* says that the declaration of the union of the two sticks, spoken of in Ezekiel, chapter 37, "positively and utterly refutes the British-Israel theory; for both Israel houses were at that very time in Chaldean captivity according to God's own Word to and through Ezekiel; while the historic facts concerning the British clearly prove that their national foundations had been laid centuries before the Chaldean captivity of either Israel commonwealth."



C. E. Putnam says, "It is very evident indeed that Saint Paul taught and believed that the Jews of 'mine own nation at Jerusalem' constituted 'our twelve tribes' of whom it is said, 'the promises made of God unto our fathers.' Shall we accept man's theories, or shall we believe God's inspired Word? Oh, which?"

Avery H. Forbes says, "We are not a mongrel or hybrid race, for the Jutes, the Angles, the Saxons, the Danes and the Normans all belong to the same Teutonic stock, and were our brethren, or at least our cousins. But is it not plain that, if we are descendants of the lost tribes, so likewise are many other nationalities, and the term *British-Israel* is ridiculous and our supposed Israelitish ancestry becomes a *reductio ad absurdum*."

Rev. Roy Aldrich says, "Anglo-Israelism teaches a form of Galatianism or legalism. Legalism is one of the most persistent and deadly heresies of the Church, and the severest language of Scripture (Galatians 1: 8) is used in its denunciation."

Having presented the estimate of British-Israelism of these witnesses in addition to the many facts set forth in this volume, it remains for the reader to follow the teaching of Paul the Apostle, who gave the following precept to God's people, saying: "Prove all things; hold fast that which is good" (1 Thessalonians 5: 21).

The question to settle by the Word of God is, Can the people of Great Britain in any sense be Israelites?

The one fact that British people have never submitted to the rite of circumcision, and to this day do not observe the same, which rite, however, was made the seal of the Abrahamic covenant, is sufficient evidence to exclude them from any identity with Israel. The further fact that the British Commonwealth is regarded as earth's greatest government is definite proof that it cannot be Israel, since the Scriptures represent

Israel as being in a state of dispersion prior to the revelation of Christ as King of glory.

The purpose of this volume on the *British-Israel Delusion* is not so much to disprove the erroneous tenets of British-Israel teaching, which identifies the Anglo-Saxon peoples with the so-called "lost" Ten Tribes of Israel, as it is to unfold the Word of God in its proper dispensational setting, so that every reader, by a prayerful searching of the Scriptures, will be convinced of two facts, as follows: *First*, that the Jews as God's chosen people constituting the Twelve Tribes of Israel are heirs to all the promises made to Israel by God through the seed of Abraham, which promises are all to be fully realized at the revelation of Jesus as King sitting on the throne of David. *Second*, that God has also made specific promises of blessing to the Gentiles who come to the support of the Jews, giving franchise and emancipation from economic and political bondage, and rendering protection from their adversaries in time of national peril.

The reward promised those who render this protection and assistance to the Jews, and to believing Gentiles suffering persecution during the Great Tribulation, both of whom are included in the designation "My brethren," used by Jesus in the Olivet Discourse, is that they shall sit as "sheep on His right hand" when the Son of Man shall have come in His glory with all His holy angels, and have been seated upon "the throne of His glory." Then the blessing of God's favor will come not only upon the Jews who as "ALL ISRAEL" will be saved when Jesus as their Messianic King will "build again the tabernacle of David, which is fallen down," but also upon the Gentiles, who because of their devotion to Messiah's cause, will with a saved and redeemed Israel, be incorporated in the Messianic Kingdom, which, when once established, will never be destroyed.

The purpose of this volume, therefore, is not only to expose the erroneous teaching of British-Israelism but give constructive teaching from the Word of God, showing that the Twelve Tribes of Israel are represented in the Jewish nation, and, more especially, that in Great Britain and other Anglo-Saxon nations is being fulfilled the promise given by Noah—that “God will enlarge Japheth and he shall dwell in the tents of Shem.”

The Anglo-Saxon peoples, being of Scythian origin, are of none other than Japhetic descent, and through the line of one of Japheth’s sons, Tarshish, have held “the land of Tarshish” in possession to this day. When Messiah exercises world dominion “from sea to sea, and from the river to the ends of the earth,” then shall also “the kings of Tarshish and of the isles bring presents, and all kings shall fall down before Him, and all nations shall serve Him” (Psalm 72: 8-11).

What joy and delight it is for a child of God to know as a result of a prayerful study of the Scriptures, not only the place that Israel, the Church, and the Gentiles have had in God’s plan in the past, their place in the plan being carried out at present in the world at large; but also their place in the consummation of that plan and the full establishment of the Messianic Kingdom, in which Israel, the Church, and the Gentiles will each be given a place of honor and will render acceptable service to Him who is King of kings and Lord of lords!



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