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ANGLO-ISRAEL ASSOCIATION.

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TRACT No. 1

ON THE

DISTINCTION BETWEEN THE HOUSES OF
JUDAH AND ISRAEL.

The following forms No. 4 of a series of letters by the Secretary of this Association, on the Identity of the British and American nations with the "House of Israel," published in the "Canada Presbyterian," Toronto, between the months of July and December, 1879.

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DISTINCTION BETWEEN THE HOUSES OF JUDAH AND ISRAEL.

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In glancing over the CANADA PRESBYTERIAN of the 18th of July, my attention was drawn to an article on Romish Ordination, signed "X," in which the writer after be-rating "A Member," for ignorance in regard to the question at issue, broadly hints that, because "in the days of Knox and Luther it was not the practice of the Church to require the re-ordination of Romish priests, and because Dr. Hodge of Princeton, as well as many able and devout divines are opposed alike to re-baptism and re-ordination, therefore there is no need of its being done at the present day when ex-priests of Rome are received into the Christian Church.

Had our ministers gone for guidance "to the law and to the testimony" rather than to "the traditions of the elders," they would no doubt have found there better examples to follow than even that of the Church in the days of Knox and Luther. They would there have discovered that the Levite Barnabas (a priest of the true God under the Jewish dispensation) was re-ordained, Acts xiii. 2, and that twelve men, among whom was presumably Apollos (a man mighty in the Scriptures and fervent in the spirit,) who had been baptized unto repentance and faith in our Lord Jesus Christ, by so great a prophet as John the Baptist, were on their full reception into the Christian Church again baptized, Acts xix. 1 to 5; how much rather then these ex-priests of the "Synagogue of Satan," of which history attests and Father Chiniquy will prove to you, that it is pagan in its ancestry and anti-Christian in its practices.

In thinking over this matter it appeared to me, that just as "X," and those able and devout divines have done in regard to Church practices, *i.e.*, following the lead of the early Church in the days of Knox and Luther, when it was just emerging out of the thick darkness of Popery, and accepting blindly even the opinions of the great men of the present day like Dr. Hodge, so have our professors and our ministers (of all evangelical denominations) trained their students and the membership of the Church to accept implicitly the sayings and doings of those whom men are pleased to call the "Fathers of the Church," notwithstanding that it was impossible that these good men could, in the comparative darkness of their days, understand the prophecies, as can equally good and learned men in these days of science and discovery, when prophecy, especially during the last century, has so largely developed into history.

It cannot be denied that many interpretations of Scripture, accepted and trusted in by our honoured ancestors, have in the light of the present day been found erroneous, and the system universally adopted by these commentators, and as universally followed by our ministers, of spiritualizing everything which did not (from their defective knowledge of God's word as compared with His works of providence as seen in his history) appear plain to them, has likewise tended to darken the understanding of not a few, who, unable, or unwilling, or both, to search and prove all things for themselves, are content blindly to follow whithersoever these good men may lead, caring nothing that "doctors differ" in theology as well as medicine, and that the earth for a time covers both their mistakes.

That the lost ten tribes of Israel have not long ago been found, may largely be due to the fact that our commentators, past and present, have failed to notice the broad distinction which the Scriptures make between the two "Houses" of Israel and Judah. From their point of view all Israelites are Jews—even Abraham, Isaac and Jacob are no exceptions to this rule—and accordingly they have jumbled up the promises and threatenings, the blessings and the curses, until perfect chaos has become the result.

Following such leading, Voltaire, it is said, came to the conclusion that the Bible was false and untrustworthy, because the prophecies regarding *the Jews* were so full of contradictions, blessings and curses and curses and blessings, alternating with such wonderful rapidity that he failed to see how the same people could be under the blessings and under the curses at the same time, and to-day, many like him failing to see the distinction, and to interpret the Scriptures according to the dictates of common sense, have, if not daring to accept his rash conclusions, acknowledged their total inability to penetrate their meaning and therefore consider it wisest totally to ignore them.

It is worthy of note that the Biblical Revision Committee have drawn attention to the fact, that in the headings of the prophetic chapters, great liberties have been taken with the text, the "Church" being credited with nearly all the blessings which were to be the portion of Israel in the latter days. J. Turvey in commenting upon this very question says, "It is a prevalent practice when reading of Israel and their future, as indicated in the prophetic writings, to assume that the Jews are the people referred to, and this view is frequently propounded in our schools and churches. There is, however, anything but consistency in this, matter, for many there are among our learned authorities and among Bible students generally, who will tell us that the *curses* rightfully belong to the *Jews* but that the *blessings*, although promised to the *Israelites*, belong to the *Christian Church*; thus totally ignoring the people to whom the promises were made, and placing the "Church" in its stead. What grounds are there, we may ask, for applying to the Gentiles the promises given to Israel? No such course is adopted with reference to the curses pronounced on the Jews, but they (the Jews) are allowed to have full and undisputed possession of them. If then Judah's curses are to be taken in their literal signification, of which, by the way, there is no disputing, for we have the very people before our eyes a living fulfilment of them, we must with every sense of right and justice, claim the same interpretations for the great and glorious promises given to Israel.

Further on he says: "At this period (the captivity to Assyria) they suddenly and permanently drop out of the historical portion of the Bible, but prophecy supplies the sequel. No more of their doings are chronicled, but their whole future is foretold with great minuteness of detail, and in all its fulness of character.

Many tender and forgiving messages were sent after them with assurances of mercy and forgiveness and repeated promises of a restoration. There are also numerous predictions as to their becoming, (during their absence from their own land,) scattered and lost. They were to be divorced from the law and to be redeemed. They are frequently addressed in the Isles of the Sea, and the Isles of the West, where they should become multitudinous, great and powerful and God's witnesses for the truth. They were to find the islands too small for them in their rapid development, when they should break forth on the right hand and on the left, inhabiting the desolate heritages, and filling the face of the world with fruit.

They were to become the cord, or measuring-line of God's inheritance and "all that see them shall acknowledge them that they are the seed which the Lord hath blessed." On the other hand, predictions concerning the House of Judah or the Jews, are, that they should be few in number, bereft of children, a bye-word, a proverb, an astonishment, a reproach, and a shame. These two sets of predictions cannot possibly refer to one and the same people; besides the context shows that in the one case they refer to Israel and in the other to Judah. How those relating to Judah have been fulfilled is well known; but that those relating to Israel have also been, or will be likewise literally fulfilled we may be equally assured."

The following comparative view presents a number of points on which the distinction is clearly and visibly manifest.

1. The Kingdom of Israel consisted of ten tribes, 1 Kings xi. 31; xii. 1-19; Josephus, book 8, chap. viii.

The Kingdom of Judah consisted of two tribes, 1 Kings xii. 20-21; Josephus book 8, chap. viii.

2. Jeroboam was the first separate king of Israel, 1 Kings xii. 20; 2 Chron. x. 15.

Rehoboam was the first separate king of Judah, 2 Chron. xii. 13; Josephus book 8, chap. viii. sec. 1.

3. The people of Israel were called Israelites, Josephus book 9, chap. xiv, sec. 1.

The people of Judah were called Jews, 2 Chron. xxxii. 18; Ezra v. 5; Josephus book 9, chap. xii. sec. 1.

4. Israel's chief city was Samaria, 1 Kings xvi. 24; Isaiah vii. 9; Josephus book 8, chap. xii. sec. 5.

Judah's chief city was Jerusalem, 1 Kings xi. 36; 2 Chron. xi. 1; Josephus book 8, chap. viii. sec. 3.

5. Israel had nineteen kings and no queen.

Judah had nineteen kings and one queen, Athallah, 2 Kings xi. 1-3; 2 Chron. xxii. 10-11.

6. The last king of Israel was Hoshea, 2 Kings xvii. 4; Josephus book 9, chap. xiv. sec. 1.

The last King of Judah was Zedekiah, 2 Kings xxv. 7; Josephus book 10, chap. viii. sec's. 1, 2, 3 and 4.

7. The Israelites were all taken out of their own land, not one was left behind, 2 Kings xvii. 18-20; Josephus book 9, chap. xiv. sec. 1.

The Jews were not all taken out of their own land, 2 Kings xxv. 19; Jeremiah xxxix. 10; Josephus book 10, chap. x.

8. The Israelites were taken captive by Shalmaneser, king of Assyria, 2 Kings xvii. 3; Josephus book 9, chap. xiv.

The Jews were taken captive by Nebuchadnezzar, king of the Chaldees, 2 Chron. xxxvi. 17; Josephus book 10, chap. ix, sec. 7.

9. The cities of Israel were colonized by strangers sent thither by Shalmaneser, 2 Kings xvii. 24-34; Josephus book 9, chap. xiv, sec. 1; book 10, chap. ix. sec. 7.

No foreigners came to colonize the cities of Judah, 2 Chron. xxxvi. 21; Josephus book 10, chap. ix. sec. 7.

10. The Israelites' captivity began B.C. 721.

The Jews' captivity did not begin until B.C. 588.

11. The Israelites were placed by Shalmaneser in Halah and in Habor by the river of Gozan, and in the cities of the Medes, 2 Kings, xvii. 6.

The Jews were placed by Nebuchadnezzar in the city and province of Babylon, 2 Chron. xxxvi. 20.

12. The Israelites never returned to Palestine; Josephus book 11, chap. v. sec. 7.

The Jews returned thither after the promulgation of the Decree of Cyrus, B.C. 536-518; see Ezra, Nehemiah, and Josephus book 11, chap. 1. Letter of Cyrus.

13. The Israelites had nothing to do with the rejection and crucifixion of Christ.

The Jews committed both these crimes: Math. xxvii. 25; Acts ii. 23.

14. Israel was to remain one nation for ever, Jeremiah xxxi. 36.

The Jews were to be scattered among all nations, Jeremiah ix. 16; Ezek. xii. 14-15.

15. Israel was to be under the rule of the house of David, Jeremiah xxxiii. 26.

The Jews were to pass from under that rule, Jeremiah xxii. 30; xxxvi. 30-31.

16. The fear of Israel was to be upon all nations, Dent. xi. 23.

Judah was to be a by-word Jeremiah xxiv. 9.

17. Israel was to be the chief of nations, Jeremiah xxxi. 7.

Judah was to be down-trodden by all nations, Luke xxi. 24.

18. Israel was to break every yoke and let the oppressed go free, Isaiah lviii. 6.

Judah was to be oppressed, Isaiah iii. 5.

19. Israel was to possess the gates of her enemies, Gen. xxii. 17.

Judah was to serve her enemies, Jeremiah xvii. 4.

20. Israel was to be strong in power, Isaiah xli. 12.

Judah was to be without might, Jeremiah xix. 17.

21. Israel was to be a great multitude, Ezekiel xxxvi. 10-37; Micah ii. 12; Hosea i. 10.

Judah was to be few in number, bereft of children, Ezekiel xii. 16; Jeremiah xv. 7.

22. Israel was to be brave, able to turn the battle to the gate, Isaiah xxviii. 6.

Judah was to be fainthearted and trembling, Jeremiah vi. 24; Ezekiel xxi. 7.

23. Israel was to lose her old name and be called by another name, Isaiah lxii. 2; lxx. 15.

Judah was to retain her old name, Isaiah lxx. 15.

24. Israel was to have a place of "her own" and never be removed from it, 2 Samuel vii. 10.

Judah was to be tolerated in all countries, but to have none of her own, Jeremiah xv. 4; xxiv. 9.

25. Israel was to be under the new covenant, Hebrews viii. 10.

Judah was to be under the old covenant, Jeremiah xiv. 12.

26. The seal of God's covenant with Israel was "the sure mercies of David," Isaiah lv. 3.

The seal of God's covenant with Judah was circumcision, Jeremiah iv. 4; Acts xv. 5.

27. Israel was to eat.

Judah was to be hungry.

28. Israel was to drink.

Judah was to be thirsty.

29. Israel was to rejoice.

Judah was to be ashamed.

30. Israel was to sing for joy of heart.

Judah was to cry for sorrow of heart, and howl for vexation of spirit, Isaiah lxv. 13-14.

31. The Israelites were to be of comely countenance, Hosea xiv. 6.

The Jews were to have the shew of their countenances for a witness against them, Isaiah liii. 9.

Note.—The work of Josephus, to which reference has been made throughout this list, is the "Antiquities of the Jews."

(From "Israel's Identity Standard" p. 41, 42,).

"This distinction, then existed as early as B.C. 1,056 (if not before). It has continued through all the centuries that have since elapsed, and, as a culminating point, if we return to the Scripture passages referring to the restoration, *which is yet future*, we find it as marked and as prominent as in any of the other features to which we have alluded.

"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, for great shall be the day of Jezreel: ' (Hosea, i. 11.)

"In those days the house of Judah shall walk *to* (marginal reading) the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers: ' (Jer. iii. 18).

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king of them all; and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all: ' (Ezekiel, xxxvii. 22)."

"And I shall strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I will have mercy upon them; and they shall be as though I had not cast them off, for I am the Lord their God and will hear them:" (Zech. x. 6.) (I. Turvey.)

It is hardly necessary for me to produce evidence to prove how literally many of the foregoing prophecies have been fulfilled. It is well known to all your readers that the Jews have in the past suffered terrible persecutions, but it may not be as well known that at the present time these persecutions still continue.

As an example of the treatment formerly accorded them in Prussia, I give you the following from Mulbach's Historical Romance of Frederick der Grosse, translated from the original:—"My prince, I am a Jew, that means a despised calumniated, persecuted man, or rather no man, but a creature who is kicked like a dog when he is poor and in misery, and to whom the rights of manhood are barely accorded when he has gold and treasure. A dog's life is better than a Jew's in Prussia's dominions. The female dares to have young ones, and when she has borne the pangs of nature she may rejoice over them. But the Jewesses dare not rejoice over the children she bears in anguish, for the law of the land hangs a sword over her, and perhaps she will be driven forth, because she has borne a child, by which the permitted number of Jews is overstepped, and it may be that the father is not rich enough to pay the thousand thalers wherewith he must each time pay the State the right to be a father." Such was the law in force in the Christian country of Prussia in the eighteenth century.

The following from Mirza Shakér, of Teheran, in Persia, shows how they are treated in that country at the present time: "The Jews in Persia are very numerous, very badly treated and occasionally massacred, as at Tabriz where they were annihilated. A Jew may not ride in the presence of even a Musulman boy, being liable to be cut down and killed. Even the Shah's Jewish doctor may not drive through the main streets of Teheran much less ride. They are killed if they attempt to sell food out of their own quarters of the cities. The punishment for the murder of Moselm is death; of a Jew, cutting off the top of the little finger. No Jew can live out of the Jews' quarters. More than 1,000 years ago [tradition says] the Jews of Ispahan were set aside to be massacred, but the sentence was deferred for 1,000 years. A little less than twenty-five years ago the time expired, and Haji Synd Mahomed Baghir, of Ispahan, called up the elders to show cause why they should not be massacred. The elders showed that the Musulmani year was ten days shorter than the Jewish, therefore he gave them a respite of 1,000 times 10 days, or 27½ years, which brings their massacre year very near A.D. 1881."

May not these persecutions which are not confined to Persia, be the means in the hand of God of causing the Jews "to walk to the house of Israel" [in Britain] in such multitudes that Britain may see it for her interest to transport them in her "swift-winged" ships to the land of Palestine, and there to guard and protect them in the peaceful possession of that land long ago promised to them for an everlasting possession?

That the House of Israel [the British nation] has also received the fulfilment of many of the prophecies of blessings bestowed upon it, is so well known as to require no proof. Notwithstanding, hear what the great Frenchman, Victor Hugo, says of us: "Over that sea, in calm majesty, lies the proud island whose

existence consoles me for a thousand continental crimes, and vindicates for me the goodness of Providence. Yes, proud England thou art justly proud of thy colossal strength, more justly of thy God-like repose. Stretched on the rock, but not like Prometheus, and with no evil bird to rend his side, rests the genius of England. He waits his hour but he counts not the hours between. He knows it is rolling up through the mystic gloom of the ages, and that its chariot is guided by the iron hand of destiny. Dare I murmur that the mist will not clear for me, that I shall not hear the wheels of the chariot, of the hour of England? It will come—it is coming—it is come! The whole world aroused as by some mighty galvanism, suddenly raises a loud cry of love and adoration, and throws itself upon the bounteous bosom of England. Henceforth there are no nations, no peoples, but one and indivisible will be the world, and the world will be one England. Her virtue and her patience have triumphed; the lamp of her faith, kindled at the apostolic altars, burns as a beacon to mankind. Her example has regenerated the erring; her mildness has rebuked the rebellious; and her gentleness has enchanted the good. She is henceforth humanity, and London her type and her temple, shall be the Mecca and Jerusalem of a renewed universe * * * It shall be thine to undo the work of Babel, and with a pardoned sigh, the son of France recognizes in thy tongue and Shakespeare's the one language of the ages."

Compare Victor Hugo's words with Balaam's prophecy. [Josephus' version. Antiquities Book IV, chap. VI, §1.]

"Happy is this people upon whom God bestows the possession of innumerable good things, and grants them his own providence to be their assistant and their guide; so that there is not any nation among mankind but you will be esteemed superior to them in virtue, and in the earnest prosecution of the best rules of life, and of such as are pure from wickedness, and will leave those rules to your excellent children, and this out of the regard that God bears to you, and the provision of such things for you as may render you happier than any other people under the sun. You shall retain that land to which he hath sent you, and it shall ever be under the command of your children; and both all the earth, as well as the sea, shall be filled with your glory; and you shall be sufficiently numerous to supply the world in general, and every region of it in particular with inhabitants out of your stock. However O blessed army! wonder that you are become so many from one father; and truly, the land of Canaan can now hold you, as being yet comparatively few; but know ye that the whole world is proposed to be the place of your habitation for ever. The multitude of your posterity also shall live as well in the islands as on the continent, and that more in number than are the stars of heaven. And when you are become so many, God will not relinquish the care of you, but will afford you an abundance of all good things in times of peace, with victory and dominion in times of war. May the children of your enemies have an inclination to fight against you, and may they be so hardy as to come to arms, and to assault you in battle, for they will not return with victory, nor will their return be agreeable to their children and wives. To so great a degree of valour will you be raised by the providence of God who is able to diminish the affluence of some and to supply the wants of others."

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