

JEW, ISRAELITES AND HAIR-SPLITTERS

[Note by James Bruggeman: The following article was first published in the October, 1916 issue of *The Covenant People*.]

When we say "All Jews are Israelites" but all Israelites are not Jews, some folk think we are out to try and prove that no member of the ten-tribed house ever called himself a Jew or was absorbed into Judah, whereas it is a fact of history that no people can live in close proximity without some admixture and absorption on both sides. It has been well said, "Cupid is no ethnologist," and I am not quite sure if Cupid cares much about religious convictions, so what is the good of hair-splitting. We may be sure there was a certain amount of absorption on both sides just as there is now among tribes and nations; But does that destroy the separate tribes or nations? Certainly not. Yet the enemies of British-Israel argue that the absorption of some ten-tribed Israelites into Judah puts all the others who are not known as Jews, and so clinging to the Jewish religion, altogether outside of the covenant people. There may be Scotch, Irish and Welsh, who have even called themselves English, but does that alter the fact that Ireland, Scotland and Wales remain, and are likely to do so? In this case could we find any one so foolish as to argue that on account of the absorption of some of these, England has become not only itself but Ireland, Scotland and Wales? If the Jews became Ephraim by absorbing some then if Ephraim absorbed some Jews did that do away with Judah? Only to think that we should have to waste time and paper in refuting such flimsy logic as our opponents are forced to descend to so as to bolster up their Jew Israel idea. Dr. Grattan Guinness said in his "Divine Programme" that the ten tribes "ceased to be known as Jews." Even if this was the case they must exist apart from the Jews. But they had never been known as Jews, and God knowing what would happen in these days never allowed any prophet to call them Jews, and it is only by repetitions of false logic that the simple can be deceived. If I was to say a donkey is a quadruped and all quadrupeds are donkeys the simple ones could see this falsehood, but a pious man stands up and says, "did not

St. Paul say I am a Jew," and then say "I am an Israelite?" Therefore a Jew is an Israelite and an Israelite is a Jew. St. Paul was a Jew in the same way that an Irishman may, if he choose, be an Englishman, he was a Jewish citizen and a Roman citizen. Why don't they go on to prove a Jew was a Roman and a Roman a Jew it would be just as logical, but let us look at a fact called "Truly," by a man filled with God's Holy Spirit, we shall find it in Acts iii. 22. Did the unbelieving Jews and their children "Hear that prophet?" What was to happen if they did not "hear" or would not hear? They were to be cut off or destroyed from among the people. Who then could be left? Why, " the people" so the unbelievers are not "the people" any more than the "Three Tailors of Tooley Street" were when they began their petition, "We, the people of England," "not as though the word of God hath taken none effect for they are not all Israel which are of Israel," Romans ix. 6. The Jews were of Israel but were not all Israel for the Scriptures speak of "all Israel and Judah," and the flock was divided and "The poor of the flock knew that it was the word of the Lord." Zechariah ii, John 10. And under the figure of the good olive tree, it remains the Covenant tree for all time, in spite of cut off unbelieving branches, and of these cut of ones, their is no hope until they "he grafted into their own olive tree," which must be in a flourishing condition, for you cannot graft on to a dead tree. Where then are "the people" that the Jews are to join when they are grafted in again?

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