

# **A Biblical Response To the Errors of British Israelism**

## **Romans 10**

*(The following is the substance of an address given by Rev David Silversides at an after-church meeting at Loughbrickland Reformed Presbyterian Church in May 2002.)*

As you see from the title, we are making it clear from the outset that we regard British Israelism as erroneous, as false teaching. I should say at the outset that in preparing this address, I was particularly indebted, especially in the earlier parts, to an address given by Pastor Trevor Kirkland from Templepatrick, and that has been most helpful.

### **1. What is British Israelism?**

Now some of you will be thoroughly familiar with it, others will perhaps have nothing but a complete blank sheet as far as what British Israelism is. This term describes a set of beliefs held by people in various churches. British Israelism is not a church or a denomination, it is rather a movement that has its supporters and advocates in various churches. The history of British Israelism is roughly like this. One of the earliest writers with British Israel ideas was one John Sadler who wrote "The Rights of the Kingdom" in 1649. 1840 was a significant year when John Wilson wrote "Our Israelitish Origin" and this is largely the basis of modern British Israelism. One Edward Hine wrote, "The Identity

of the Lost Ten Tribes of Israel to the Anglo Celtic-Saxons." In more recent times, Herbert Armstrong in "Plain Truth" magazine would have advocated many elements of British Israel teaching. In Northern Ireland, James McConnell of Whitewell teaches quite a bit of this doctrine and, of course, Alan Campbell.

The core beliefs of British Israelism are as follows. As we know, after the time of Solomon when his son Rehoboam became king, ten of the twelve tribes of Israel under the leadership of Jeroboam rebelled and broke away. From then on there were two kingdoms, Judah and Benjamin in the south known simply as Judah, and the ten tribes in the north called Israel and sometimes called Ephraim because Ephraim was the largest of those ten tribes. In 722 BC the northern kingdom, that is the ten tribes known as Israel, fell to the Assyrian Empire and many of the people were taken captive by the Assyrians. British Israelite teaching is that these tribes were lost and that they are the lost sheep of the house of Israel of which Christ spoke, and that they have been found again.

According to the British Israelite view this losing and finding of the ten tribes runs something like this, that in 650 BC the ten tribes escaped from Assyria, and moved west to the Black Sea and were called Scythians. The claim is made that 'Scythians' is derived from 'sons of Isaac'. It has to be said that there is no trace of Hebrew in the Scythian tongue and that the Scythians do not even write from right to left as Hebrew does. They write as we do from left to right, and as far as history is concerned,

there is no record apparently of any written language changing from one to the other. So there is no evidence at all of any Hebrew influence in the Scythian language or in their culture. The Scythians then went some to Misha or Moscow, some to Gomer or Germany and to parts of Scandinavia but ultimately finding their way to 'the Isles'. Various verses in the prophets referring to 'the Isles' are regarded as referring to Britain and America.

Then Leviticus 26:28 is pressed into service. Leviticus 26:28, "Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins." It is argued that seven times means seven years but then counting each day as a year, and provided you can establish that 744 BC was when the first Israelites of Manasseh were deported, 2,520 years later brings you to 1776, the year of the American Declaration of Independence when Manasseh, having left Ephraim behind in England, finally reclaims and asserts itself and its identity. The idea is that this 'seven times' is a period when judgment suspended the promises and now Manasseh is manifest in America.

There are various optional details that are not part of the core teaching that some believe, some of them extremely far-fetched such as the idea that the song "Danny Boy" is so well known in Ireland because the tribe of Dan settled there. There is the idea that the word "Saxons" is derived from "Isaac's sons." Then also the idea that in the Union Jack, the Jack refers to Jacobus, King James, but it is referring to the reunion of Jacob and so on. These are incidental details that some believe.

The position of the royal family according to British Israelism is as follows. Jeremiah and the daughters of King Zedekiah escaped to Ireland, one of the Isles of the sea mentioned in Jeremiah 31:10. A daughter of Zedekiah in 540 BC married an Irish chieftain and the Irish royal line through Argyll and then the Scottish kings down to the English throne. So the idea is that the present throne of the United Kingdom is the continuation of the throne of David and the Stone of Scone is Jacob's pillar brought to Ireland and preserved throughout.

Fundamental to the British Israel scheme is that since the division in Rehoboam's time, Judah and Israel are completely distinct. The terms are used quite distinctly. Judah and the term Jews refers to the tribes of Judah and Benjamin whereas Israel refers to the ten tribes allegedly lost but then found their way to Britain and America and to other places. Therefore the promises concerning Israel have nothing to do with the Jews of Palestine or the Jewish dispersion but they apply to Israel, that is, to Britain and America and to English speaking nations.

Leaving aside various optional details that some hold and some do not, the leading principles are:

1. The ten tribes were lost after the Assyrian captivity of the northern kingdom.
2. These tribes ended up in the British Isles and America.

3. From the time of the division of the kingdom onward, Israel and Judah are distinct terms and not used interchangeably.

4. The promises concerning Israel are to be fulfilled in British Israel, that is, the alleged ten tribes who made their way to Britain and to America.

## **2. A Biblical Response.**

What are we to make of all this? First of all, the ten tribes were not lost. It is not doubted that the kingdom was divided, of course it was, the Scriptures tell us that. During the divided state the ten northern tribes were indeed usually called Israel, sometimes Ephraim, the largest tribe standing for them all. The southern kingdom made up of Judah and Benjamin was called Judah. These things are clear in the Scriptures. It is true that Israel, the ten tribes, were conquered by the Assyrians in 722 BC, whereas Judah was taken captive by Babylon much later in 586 BC. But the question is: were the ten tribes actually lost after the Assyrian conquest of 722 BC? If they were not lost, then they could not be found again in Britain and elsewhere.

The evidence is as follows. 2 Kings 17:18, "Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only." This text features very prominently in British Israel thinking but this verse refers to the cessation of the kingdom of Israel, the state, not its obliteration as a people. Judah remained as a distinct kingdom whereas

Israel did not, but it does not mean that the ten tribes were lost.

First of all, not all of the ten tribes were deported. Assyria's taking of Israel was in the ninth year of Hoshea's reign. That is given in 2 Kings 17:6, "In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." So they were taken captive in the ninth year of the reign of Hoshea. They were placed in Halah and in Habor and by the river Gozan and in the cities of the Medes yet after this, King Hezekiah invited all Israel to the Passover. If you turn to 2 Chronicles 30:1, "And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel." Then in verse 5, "So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written. So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria."

So here we find that Israel is still referred to and that Ephraim and Manasseh are called to the Passover in Jerusalem so the ten tribes are not lost. There are still Ephraimites and Manassehites and others, all Israel, a great multitude that Hezekiah was able to invite to the Passover. In verse 10 and 11 we read, "So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them. Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. Also in Judah the hand of God was to give them one heart," and so on. So there we have reference to Ephraim, to Manasseh, to Zebulun and to Asher. Then in verse 18, "For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one," and so on. So there you have Ephraim, Manasseh, Issachar and Zebulun.

Then turning to 2 Chronicles 34:5-9, this is in the time of Josiah, long after the 90 years, perhaps after the Assyrian conquest of the northern kingdom of the ten tribes and here we read, "And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem. And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about. And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of

Israel, he returned to Jerusalem. Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God. And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem." So here money was collected by the Levites from Manasseh and Ephraim and all the remnant of Israel. They were not lost. There were still people of the tribes of Manasseh and Ephraim and all Israel from whom money was collected. So not all were deported at the time of the Assyrian captivity.

Secondly on this point, those who were deported were not lost. Some were not deported but those who were deported were not lost. 2 Kings 18:11-12, "And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: Because they obeyed not the voice of the LORD their God, but transgressed his covenant, and all that Moses the servant of the LORD commanded, and would not hear them, nor do them." So they were taken to the cities of the Medes because these were under Assyrian rule. That tells us where they were taken but when were they taken or for how long were they taken? 2 Kings 17:23, "Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So



was Israel carried away out of their own land to Assyria unto this day." **Unto this day.** Now how long is that? The inspired writer of 2 Kings must have written at least at the time or after the time of Jehoiachim since Jehoiachim is referred to and is the last event referred to in the book. That is in 2 Kings 5:27, so that takes us to 597 BC. This means that 200 years after the deportation, those of the ten tribes who were taken to the cities of the Medes were still in the cities of the Medes. It says, "unto this day." According to British Israelite teaching, they were supposed to have escaped from Assyria 100 years before this, wending their way ultimately to Britain, but they have not escaped from Assyria. Some of them are still in Israel and those taken captive were placed in the cities of the Medes and 200 years later they are still there. So they were not lost. They have not vanished. They are not on their way across Europe. Some are in Israel, some are in the cities of the Medes.

Then notice those who returned from the captivity were not only called Jews and were not only of Judah. In 597 some of the ten tribes were in their land, others still in the cities of Medes. Now of course in 586 BC, Babylon took Jerusalem and took the cream of Judah captive into Babylon. Babylon in due time was defeated by the Medo-Persian empire and Cyrus issued his decree that the Jews should return and build the temple and build the walls of Jerusalem.

We last saw the ten tribes in the cities of the Medes as well as some of them still in their homeland, and as far as the record in Scripture is concerned, that is where they

stayed until the return of the captivity. Do we find that those who returned under Cyrus's decree and following, were only from Judah and that they were only called Jews? No, this is not the case. If we turn to the book of Ezra 2:2, "Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel." So here are some who returned called 'the people of Israel'.

Chapter 4, and verse 12, "Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations." There they are indeed called Jews but they have already been called Israel.

Chapter 5, verse 1, "Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them."

Then in chapter 6 and verse 16, "And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel." There were Levites there and it was offered according to the number of the tribes of Israel.

There in verse 21, "And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat."

Then turning to chapter 8 and verse 25, "And weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered."

Then in chapter 9, verse 1, "Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations," and so on.

Chapter 10, verse 1, "Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore." Verse 5, "Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware."

Then turning to the book of Nehemiah 1:2, "That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem." There we have the Jews.

Chapter 4, verses 1 and 2, "But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews." And they are referred to as Jews in the next verse also.

Chapter 7, verse 73, "So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities."

Chapter 9, verse 1 and 2, "Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them. And the seed of Israel separated themselves," and so on.

Chapter 12, verse 47, "And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they sanctified holy things unto the Levites; and the Levites sanctified them unto the children of Aaron."

And finally chapter 13 and verse 23, "In those days also saw I Jews that had married wives of Ashdod," and so on.

So there you will see that in Ezra and Nehemiah both terms are used to describe those who have returned from the captivity. They are called Jews and they are called Israel.

One of the prophets of that time, Zechariah 1:19, "And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem."

Then in chapter 10 of Zechariah and verse 6, "And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them," and so on.

So it is simply not true that the descendants of Jacob who returned from captivity were only of Judah and were only called Jews. That is simply untrue.

Then notice in the New Testament the twelve tribes are a present identifiable body. Acts 26:7, this is the Apostle Paul speaking before Agrippa, "Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews." Now it is self-evident that the apostle is talking about the current Jewish people, a body observing the ordinances of the Old Testament and he calls them "our twelve tribes." He does not say there are only two tribes at the moment and the other ten are somewhere else, the isles of the sea or whatever. He says "our twelve tribes."

James 1:1, "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." Now we regard this as written to Jewish Christians and there is no need to say that this is simply a description of the church as a whole.

In chapter 2 and verse 2 we read there, "For if there come unto your assembly a man with a gold ring, in goodly apparel," and so on. In the margin reference that word "assembly" says "read synagogue". It is the word "sunagoge" – synagogue. That being the only place where a Christian assembly is called a synagogue, indicates that this was written to ethnically Israelite believers and they are called the twelve tribes. It is not written to Christians from the two tribes and the ten are somewhere else.

Then in Luke 2:36, "And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age," and so on. Anna is of the tribe of Asher. Now why was she there? If the ten tribes were lost, she should have been in Europe or in Britain but not in Jerusalem.

Matthew 10:5-7, "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." He is not talking there about some future evangelistic effort in Britain or America. He is talking about what the apostles were to do there and then in his day and he calls those to whom they are to go, 'the lost sheep of the house of Israel.' So that passage teaches the exact opposite of British Israelism. It teaches that Israel was there.

Matthew 15:24, "But he answered and said, I am not sent but unto the lost sheep of the house of Israel." Now this is not a question of to whom the Gospel will ultimately come. It is who Christ was sent to in his immediate earthly ministry and he says the lost sheep of the house of Israel, that is the Jews of his day during his earthly ministry.

Notice the inspired Luke calls them Jews and the Apostle Peter calls them Israelites on the day of Pentecost. Acts 2:5, "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Verse 10, "Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes." Verse 14, "But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words." Then in verse 22, "Ye men of Israel, hear these words," and so on. Then verse 36, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." He is preaching to the house of Israel and many of them are in front of him, that is the house of Israel, the Jews in Jerusalem and the Jews of the dispersion in the synagogues.

The Apostle Paul calls the identifiable Jewish people of his day both Jews and Israelites. Romans 3:1, "What advantage then hath the Jew? or what profit is there of circumcision?" There is no reason whatever to think he is talking about some different people when we come to

chapter 9, Romans 9:1-4, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." This defines Israelites. He calls them "my kinsmen." He calls them those because of whom he has sorrow of heart. This defines who he means by Israel throughout chapters 9, 10 and 11. There is no movement from one to another. He is talking about Israelites, his kinsmen according to the flesh, who were there present in Palestine and in the synagogues of the dispersion.

This is made very clear in chapter 10, verses 1-4, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." Who is Israel? The Israel that he is praying for are those Pharisees and their followers, the people of Israel, the Jews before his eyes in Jerusalem and in the synagogues, who were going about to establish their own righteousness, just as he had once done as a Pharisee. So when he says "my prayer to God for Israel is ..." not just a part of it, but Israel. He defines that Israel



as those self-righteous Jews who were in a state of unbelief. He is not talking about some lost tribe somewhere else. He is talking about the identifiable Jewish people in Palestine and in the synagogues of his day. He does not say part of Israel, he says Israel, those engaged in unbelieving, self-righteous Judaism. Chapter 10, verse 12, "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." The Israel of verse 1 is the Jew of verse 12. Then at the end in verse 21, "But to Israel he saith," that is, Isaiah who was in Judah, "All day long I have stretched forth my hands unto a disobedient and gainsaying people."

The Israelites to be grafted in in chapter 11 are the same people who were broken off, the Jews who by means of being broken off had been the occasion of the Gentiles being grafted in. Chapter 11, verse 11, "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." Note there the parallel between Gentiles and the world. In verse 12, "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" The world and the Gentiles are parallel terms and so the apostle envisages two categories here, the Jews or Israelites on the one hand, his kinsmen after the flesh, and then the Gentiles or the nations, the rest of the world. So when he is talking about Israel, he is not talking about ten lost tribes far distant, he is talking about his fellow Jews.

Jews and Israelites are constantly distinguished from Greeks and Gentiles. Greeks are the non-Jews, Greek being the main language spoken by them. The word Gentiles, 'ethnos', just means nations, so that in this epistle of Romans, ethnically he considers two categories only, the Jews or Israelites are one, the Greeks or Gentiles are the other. They are the only two ethnic categories under consideration. There is no other ten tribes somewhere else. The Gentiles are simply the non-Jews, non-Israelites. Romans 1:13, "Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles." The Roman Christians were Gentiles. Gentiles were simply non-Israelite, non-Jewish people and nothing else. The churches of the Gentiles are simply the churches of the non-Jewish or non-Israelite people mentioned in Romans 16:4. The Gospel when it is blessed by God, results in God being the God of the Jews and of the Gentiles, Romans 3:29, "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also."

So there are two categories only: Jews or Israelites, and Gentiles or Greeks. There are not Jews, then Gentiles, but then Israelites, then Gentiles, nor are there Jews, then Israelite Gentiles and non-Israelite Gentiles. There are two categories and only two. Ephesians 2:11, "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the

commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." There the apostle envisages two categories of sinners being reconciled to each other by being reconciled to God through the Lord Jesus Christ: Israelites or Jews and Gentiles, two categories, to make **of twain**, to make of both, one new man. Two categories and only two.

### 3. Some Conclusions.

If we believe the Bible, first, we must reject the idea that the ten tribes were lost and we must reject the unproven and fanciful story of Israelites coming to Britain. It has no basis whatsoever in the word of God. I do not believe it has any basis even in secular history, but it has certainly no basis in the word of God and all the evidence points in the exact opposite direction. They were not lost. They either stayed in Israel or they were in the cities of the Medes until after Assyria was replaced by Babylon and Babylon by Medo-Persia and Cyrus decreed the return of the Jews. They returned with those of Judah.

Secondly, if we believe the Bible, we must reject the idea that though Israel and Judah were distinguishable when there were two separate kingdoms, that these terms remained mutually exclusive terms after the return of the captivity. They did not. It is simply untrue that Judah and Israel or Judah and Jews, and Israel and Israelites, are mutually exclusive terms after the return of the captivity. No doubt the word 'Jew' was initially applied to those who were actually of Judah but it came to be applied to all Israelites. Just as in England people are called Englishmen whether they are descended from the Normans or from the Anglo-Saxons. The term 'Jews,' originally, no doubt, referring to those of Judah came to be applied to all the Israelites because there were no longer two separate kingdoms anyway and the term Jew and Israelite are used interchangeably by the apostles in the New Testament.

Thirdly, if we believe the Bible, we must reject British Israelism as an invention of man that has come about by the Scriptures being wrested and twisted and distorted in order to fit in with it. British Israelism is not derived from Scripture. It is imposed upon Scripture and Scripture is twisted and distorted to fit in with this pet theory. Anyone prepared to use Scripture in the manner that British Israelism demands should never be regarded as a safe expositor of the word of God. In order to use Scripture to defend British Israelism, methods of handling the Scripture have to be used that should never be entertained and anyone who endorses this theory should not be regarded as a faithful expositor of the word of

God. British Israelism is a fantasy that appeals to the pride of British sinners.

Then we must also say the throne of David is not to be located in Jerusalem according to dispensationalism, nor in London according to British Israelism. The throne of David pointed to Christ reigning at the right hand of God. Acts 2:30-36, Peter having quoted from Psalm 16 says, "Therefore being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." The one who is to sit on David's throne is the one who ascended into the heavens and he is reigning. He is not to sit on a little throne on earth. He is at the right hand of the Father, the Son of David, the Lord Jesus Christ, and his reign at the right hand of the Father is the fulfilment of the promise that he should sit upon the throne of David.

Then we can also say the advance of David's throne is the progress of the Gospel by Christ the King in heaven, sending forth the Spirit of truth and building up his church. Acts 2:33, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." The exalted Redeemer, the Son of David according to the flesh, sending forth the Holy Spirit, that is the building again of or the advance of the true throne of the Lord's anointed. Acts 15:13 at the Council of Jerusalem, "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." The advance of the Gospel among the Gentiles was the building again of the tabernacle of David. In other words, Christ, the Son of David, exalted at the right hand of God, building his church, that is the setting up again of the throne of David.

Then we must conclude that any promises to ethnic Israel are promises of the blessings of salvation in Christ and relate to the identifiable body of Jewish people of the apostles' day and continuing until now. There are promises concerning ethnic Israel but they are promises

pertaining to the Israel that is identifiable as the Jews of Paul's day and of ours, not some mythical British Israel. The promises concerning the Jews are not promises of some separate kingdom or of Christ reigning on earth for a thousand years. They are promises of the blessings of the Gospel of salvation as the Jews are brought to the knowledge of Christ and added to the one church of God in the world which is made up of Jews and Gentiles.

Then, lastly, Christ will return at the end. When all the elect are saved by grace, then Christ will come and beyond that is only the eternal world. Christ will come at the end when all the elect, Jew and Gentile, are gathered into the kingdom of God's Son. Then the Redeemer will come and judge the world in righteousness. Acts 3:20, "And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." That is at the end, the time of restitution of all things when there will be a renovation of the heavens and the earth and the eternal state will proceed. Believers will be raised up not before then but at the last day. John 6:39, "of all which thou hath given me I should lose nothing, but raise it up at the last day." When will Christians be raised from the dead? At the last day beyond which there are no days.

There is one coming of Christ. It is one single event. There is one resurrection of the just and the unjust, then the eternal world of glory in heaven for the redeemed and of misery forever for the damned. There is one kingdom,

one Gospel, one Saviour, one way of salvation, one continuous church of God from the Old into the New Testament. Reject the false identity of Israel with Britain. It is a myth. Reject also false views of the promises for Israel as if they have to do with some separate kingdom different from the church of Jesus Christ. Recognize that the Jews of Paul's day were Israel and other nations were called Gentiles. They were and are receiving the Gospel and that Israelites or Jews in great numbers will yet receive that Gospel and greater blessing to the Gentiles will follow. That is what Romans 11 really teaches and after all of that, Christ will come again with great power and great glory.

We are blessed indeed if we are Christians, not by pretending to be ethnic Israelites when we are not. Do not pretend to be what you are not. You are not an ethnic Israelite. Do not engage in such foolishness. But if we are Christians, then we are among those wild Gentile olive branches that have been grafted into the church of God by the grace of God, saved by grace through faith in Christ Jesus, that not of yourselves, it is the gift of God. That should be enough. So enough of this arrogant nonsense about being British, therefore being an Israelite. You are not. But if you are a Christian, then thank God for it.