

- 1. ISRAEL IN PROPHECY: Where Are the Lost Ten Tribes?**
2. Booklet Draft--Rick Sherrod--February 1997
3. Chapter 1
- 4. “I Am Your Brother Joseph”**
- 5. or**
- 6. Who and Where Are the Lost Ten Tribes?**
7. “I am Joseph!” (Genesis 45:3) (Slide #2134, 3322--“Joseph Recognized by His Brethren” by Baron Francois-Pascal Gerard (1770-1837).
8. Few statements could have made a more startling impact. The eleven middle-aged men already stood uncomfortably as mere merchant-traders--tenders of flocks and herds-- before the most powerful prime minister in the world. Now they truly were astonished and speechless. Could it be? What must have passed through the minds of these shocked and frightened listeners who, incidentally, were the very ones responsible for selling this Joseph into captivity in the first place?
9. The last time they knowingly had seen their brother, Joseph, was an impetuous and outspoken 17 year old. They had watched as he disappeared into the distance, no doubt vigorously protesting his sale into the hands of Midianite slave-traders (Genesis 37:12-28). How could those brothers have known the incredible adventures--the remarkable ups and downs through which their younger sibling had passed during the intervening two decades?
10. Certainly, Joseph’s experiences had been incredible: transported against his will to Egypt, the dominant power of that region of the world (Genesis 37:36); sold as a slave to a high-ranking Egyptian official and officer in the very court of Pharaoh (Genesis 39:1-6); gaining respectability and position in his newfound place in life, only to find himself falsely accused and whisked away to become an inmate in an Egyptian prison (Genesis 39:7-20); experiencing yet another unlikely rise in station in the midst of his incarceration to become the chief assistant of the prison warden (Genesis 39:21-23); moving literally from the prison to the palace, assuming the office of prime minister under the Pharaoh (Genesis 40-41); and now finally, dramatically revealing his true identity before the very brothers who had sold him into captivity more than 20 years before.
11. A more unbelievable tale hardly could have been contrived. More significantly, Joseph’s remarkable story was to become a forerunner of the precise experiences that his many descendants would undergo on a national scale over the millennia which were to follow. It is a tale which remains in process. One purpose of this very booklet is to make that story clear.
12. Meanwhile, back in the 18th century B.C. court of Pharaoh, until Joseph identified himself before his brothers, they knew nothing of the reality of his life after his enforced departure from home as the slave of a foreign people. For all they knew, he had long since died (cf. Genesis 44:28). Even if he was still alive, what chance would there have been that he had escaped the dehumanizing experience of his enslavement--of removal from the comfort of his homeland, denied the role of his father’s favorite son (slides #2138 (“Joseph Telling His Dream” by Rembrandt; #2133 “Joseph’s Coat of Many Colors” by Ford Madox Brown) to be treated instead as property to be bought and sold at the whim of his owner. Certainly, few

things so remarkable have ever happened as Joseph's ascent from slavery to become prime minister of the most powerful kingdom of that region, if not the entire world.

13. Why does the Bible record the story of Joseph's trials and tribulations followed by his ultimate rise to unbelievable heights? The answer is multifaceted. In Israel's traditions and history, the story of Joseph provides a captivating account of an ancient people's pedigree and lineage. At a different level--far more important to us today--the life of Joseph was an acting out, thousands of years in advance, of one of the most distinctive and prominent threads of Western history.
14. Joseph's story holds a key to locating the so-called "Lost Ten Tribes" of Israel--the descendants of him and nine of his 11 brothers. These Israelites disappeared from the historical record around the close of the 8th century B. C. when the Assyrian armies invaded and largely swept them from their homeland in Palestine.
15. More importantly, knowing the identity of Israel today equips us not only with critical understanding of end-time prophecies but also knowledge about the changes which God would require of the people of the United States, the United Kingdom, the Commonwealth nations of Australia, Canada, New Zealand and, South Africa.

16. The Abrahamic covenant

17. This remarkable story begins in ancient Mesopotamia with the biblical patriarch Abraham (slide #1847), probably some time in the mid-19th century B.C. It hinges upon the most important and far-reaching promises and prophecies ever delivered by God to man. People even casually acquainted with the Bible are generally familiar with the monumental spiritual dimensions of God's promise to Abraham. God told the patriarch that He would make of him "a great nation; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed" (Genesis 12:2-3).
18. This blessing to come on all nations, we later learn from the apostles, was the blessing of eternal life (Acts 2:25-26; Galatians 3:8, 16, 29). Thus from the virtual onset of the biblical record we understand God's intention to offer spiritual salvation to the whole of humanity. The fulfillment of this great promise was reached at one level on Passover A.-D. 31 with the crucifixion of Jesus Christ and the consequent breaking down of the wall of partition separating humankind from God (Matthew 27:51). The sacrifice of Jesus Christ made it possible for people of all the nations of the earth to enjoy a relationship with Yahweh, the God of Israel, who until that time had dealt almost exclusively with the descendants of the patriarch Jacob, also called Israel.
19. Is the spiritual dimension of the Abrahamic promise the entire story? What exactly did God mean by his promise in Genesis 12:2 to make of Abraham a "great nation"? A closer examination of God's relationship and dealings with Abraham reveals one of the most important and least understood aspects of the biblical record.
20. From Genesis chapters 12 through 22, we find seven different passages which describe God's promises to Abraham. In the initial account (Genesis 12:1-3), God admonishes Abraham to leave his homeland and family--a condition preceding the promise--for which God promised to make of Abraham a great nation, would bless him and would make his name great. A few verses later, we read how God soon thereafter miraculously appeared to Abraham, promising his descendants the land of Canaan (verse 7).

21. In chapter 13, the Bible provides us even more details--information which implies a physical dimension tied to the Abrahamic promise. Following the dramatic account of Abraham's willingness to give the fertile Jordan River plain to his nephew Lot (verses. 5-13), we see that God in turn promised all of Canaan to Abraham forever (verses. 14-17). Moreover, He promised to make the still childless Abraham a father with descendants "as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered" (verse. 16).

22. _____

23. TEXT BOX:

24. Abraham--Friend of God

25. What would it be like to be the very "friend of God"? That is what God considered the ancient patriarch Abraham (Js. 2:23). What was it about this remarkable man that so endeared him to his Creator?

26. Abraham was a man very much like you and me--given to human flaws and foibles (cf. Js. 5:17). Not long after God began to work directly with him, Abraham allowed fear and faithlessness to compel him to lie to preserve his own life (Genesis 12:11-13). Not once but twice, the Bible bears witness of Abraham giving in to this same temptation (20:1-2). Moreover, he grew impatient waiting on the promises of God to provide him with a child and heir (12:2, 15:5). Abraham even caved in to the pressures to solve his problem through his own culture's ancient world version of surrogate parenthood--producing a son through the handmaiden of his lawful wife (16:1-4).

27. As we must do today, Abraham had to grow and overcome. He had to address his shortcomings and failings and literally become like God (Genesis 17:1, Matthew 5:48). Through very personal life experiences, Abraham saw that God was good to His Word--that His Creator could be trusted to fulfill His promises.

28. Today, Abraham is known as a man of great faith. Among Christians everywhere he is "father of the faithful" (Romans 4:12-21, especially v. 16). Many qualities made Abraham special to God. He was a man of instant obedience. He was willing to obey the voice of the Eternal--to do without question what he understood as the will of the mighty Yahweh (Genesis 12:1-4, 22:3, 26:3, 5--note also 17:23, 26 and Acts 7:8). Abraham was also a loving, compassionate, and humane man ever ready and willing to consider the interests and plight of others as well as himself (Genesis 18:23-32, 21:11, 24:32).

29. If Abraham exhibited a lack of faith in certain actions, he ultimately rose to meet and defeat faithlessness. He went on to a perfection in character which reflects the very image of God. Across the span of his 175 year lifetime, Abraham experienced and passed four main tests of faith, each requiring him to relinquish something which he dearly loved. His very calling (Genesis 12:1) involved the forsaking of both his homeland in the Tigris-Euphrates river valley and almost all of his extended family (many of whom tradition tells us were fully involved in the syncretistic Mesopotamian religious practices of the day). Abraham very likely left a quite comfortable lifestyle in Ur of the Chaldees (11:28, 31, 15:7, Nehemiah 9:7) at a time when that city was enjoying a heyday of commercial and political prestige.

30. Abraham's response to God's calling--his voluntary removal to a place essentially unknown to him and his family in the Land of Canaan--is a physical action which representing something important for Christians of the New Testament era. Abraham's forsaking of his

homeland portrays the spiritual commitment which one makes upon acceptance of Jesus Christ as personal savior and embracing a way of life literally defined by the laws, statutes, principles, and judgments of God (cf. Revelation 18:4 and its reference to spiritual Babylon, a principle city of the Mesopotamian River valley). In both Abraham's case and our own, accepting God's calling (John 6:44) requires faith to give up those things close and familiar. We exchange the comfortable present for an oftentimes precarious and uncertain sojourn into a land of promise, all the while waiting to inherit blessings which are yet to be received (Hebrews 11:8-9).

31. Some time after Abraham's arrival in Canaan, he again demonstrated his belief in God's own faithfulness to provide. In his new and foreign setting so far from his Mesopotamian homeland, Abraham's sole fellowship with extended family was that which he enjoyed with Lot, a nephew who had accompanied him on his travels. When conflict between Abraham's herdsman and those of his nephew made dwelling together in peace an impossibility, Abraham willingly deferred to Lot, allowing him to take the preferred grasslands of the well-watered Jordan plain (Genesis 13:1-13). On a third occasion, God directed Abraham to cast out his very own offspring, Ishmael, the "child of the bondwoman" and the heir of the flesh (Galatians 4:22-31). The patriarch obediently and faithfully responded in spite of the personal pain which it caused him as a father to experience (Genesis 17:18). Abraham let go of his son, believing that God would provide for Ishmael as He had promised (verse 19-20).
32. Finally, in Abraham's greatest test of faith, the aged patriarch willingly took the son of promise, Isaac, to the top of Matthew Moriah. There he would have sacrificed him as a burnt offering if not for the direct intervention of God (Genesis 22:1-13). Proving his faith through his actions (Js. 2:21-24), Abraham demonstrated his willingness to give up that which was most dear to him. All the while, he believed that God would remain true to His promises (Hebrews 11:17)--that if need be Jehovah-jireh (Genesis 22:14) would resurrect his fallen son to insure the fidelity of His word.
33. If we exhibit the faithfulness which God expects of us, we are considered nothing less than the children of Abraham (Romans 4:16, Galatians 3:29--contrast to John 8:39). And like the faith-filled patriarch, Christ will consider us as friends as well (John 15:14). With that status comes a remarkable and invaluable benefit. The Savior promised His disciples: "Ye are my friends, if you do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you" (John 15:14-15).
34. That promise can include us today. Indeed, this booklet you hold in your hands imparts an understanding unique among the followers of Jesus Christ. As a "friend of God," the Creator gives us as Christians insight into the events of the future--into the prophecies of both the Hebrew Scriptures and New Testament.
35. The understanding of those physical, national, and material dimensions of the Abrahamic Promise are central to opening our minds to see what lies ahead--both good and bad--for the people of Israel. God grant us all the inspiration and strength to follow in the steps of Abraham and receive the enlarged understanding which being a friend of God can bring.
36. _____
37. In chapter 15, we read how about a decade later God again appeared to Abraham in a vision. Notwithstanding the fact that Abraham remained without a naturally born offspring, God reiterated His promise that an heir would "come forth from out of thine own bowels;" that his descendants would be as large in number as the stars of the heavens (verse 4-5). A few

verses later, we see that God promised Abraham not only numberless descendants but specific territory stretching “from the river of Egypt [the Nile] unto the great river, the river Euphrates” (verse 18-21)--a swath of territory including considerably more than the original commitment to turn the Land of Canaan (12:6-7--cf. 17:8,24:7) into the hands of Abraham’s progeny.

38. The longest and most elaborate articulation of the Abrahamic Promise appears in Genesis 17:1-22. As is the case from the earliest record of the promise itself, receipt of God’s blessings remains conditional upon Abraham’s obedience and living of a perfect life. God admonished him, “I am the Almighty God; walk before me, and be thou perfect” (cf. Matthew 5:48). It is no coincidence that this restatement of the promise fell upon the first day of unleavened bread (Genesis 17:23, 26, Exodus 12:40-41, Galatians 3:16-17)--a special period of time for Christians representing the removal of all sin from their lives (1 Corinthians 5:6-8). Nor is it surprising that the promise repeated here is directly connected to the covenant of circumcision (Genesis 17:10-14)--a physical act symbolic of the change in heart a Christian experiences upon conversion (Romans 2:25-29, 8:7-9, 14).
39. Again, we read that God promised to multiply Abraham’s descendants. This was a yet-to-be reality God emphasized by renaming this patriarch heretofore known as Abram--a name denoting “father of Aram,” the location of Abraham’s original Mesopotamian homeland. “Neither shall thy name any more be called Abram, but thy name shall be Abraham,” an appellation literally meaning “father of many nations” or “father of a multitude” (Genesis 17:5).
40. As we find in the earliest record of the promise (Genesis 12:1) the biblical narrator introduces the theme of nationhood--a matter of physical, material, and national concern. Indeed, verse 6 elaborates upon this dimension of the promise, indicating that God intended to make Abraham “exceeding fruitful, and I will make nations of thee, and kings shall come out of thee” (cf. v. 15-16). The material nature of this aspect of the promise is further demonstrated in verses 8-9 which makes use of the plural pronoun “their.” God said, “and I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. . . . Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations [emphasis ours].”
41. The Genesis 17 account establishes God’s agreement with Abraham as an “everlasting covenant” (verse 7, 13, 19), binding obligation requiring God to give the patriarch’s descendants the Land of Canaan in perpetuity (verse 8). It reinforces the notion that God’s commitment to Abraham included not only the Messianic promise of grace--unmerited pardon for sins committed--and spiritual salvation. . . but a national inheritance complete with material possessions, power, and position.
42. The sixth account of the Abrahamic Promise appears in Genesis 18 in a setting immediately prior to the story of the destruction of Sodom and Gomorrah. Abraham’s angelic guests--messengers with news about the hail of fire and brimstone to come upon the cities of the plain--confirmed the soon-coming birth of a son to the 99 year old Abraham and Sarah, ten years her husband’s junior (verse 10-14). Promising that God would not “hide from Abraham that thing which” He would do (cf. Amos 3:7), the angels visiting the aged patriarch reconfirmed that Abraham would “surely become a great and mighty nation”—a physical, material, national promise in scope and dimension. They also affirmed the spiritual promise that “all the nations of the earth shall be blessed in him” (Genesis 18:18). True to the promises of God, about a year after this encounter, Sarah gave birth to Isaac (21:1-3). There remained only one great test awaiting Abraham.

43. The grand climax of the covenantal accounts comes in Genesis 22, one of the most interesting and significant stories in all the Bible. In this account we find the seventh and final elaboration of the promise to Abraham. As the story of Joseph is an acting out in advance of the human history of the Israelitish people, so the story of Abraham's sacrifice of Isaac forecasts the opening phase of salvation history: the 1st century A. D. sacrifice of God the Father's only begotten Son Jesus Christ (John 3:16).
44. Previous descriptions of the promises to Abraham show that the blessings of the covenant were dependent upon Abraham's actions and behavior (e.g., Genesis 12:1, 17:9). The events described in Genesis 22 transformed the Abrahamic Covenant, elevating it to an entirely new and different level. This was with very good cause. Much to Abraham's discomfort, God commanded him to take the son of promise and sacrifice him as a burnt offering atop of Mount Moriah (verse 2). Trusting in God's wisdom, truth, and faithfulness, Abraham did as he was told, only to be miraculously stopped at the very moment he was about to slay his son (verse 9-11).
45. God's words spoken shortly thereafter are powerful and revealing: "Now I know [emphasis ours] that thou fearest God, seeing thou hast not withheld thy son, thine only son from me" (verse 12). In obedience to his God, the patriarch was willing to relinquish that which was most precious to him (verse 16--cf. John 3:16). His behavior demonstrated to the Creator that Abraham was truly a man fit for the role of "father of the faithful" (Romans 4:11-22, Galatians 3:9, Hebrews 11:17-19)--that he was suitable as the progenitor of numberless descendants who would become the people of God (cf. Genesis 18:19). It is only at this point in the story of Abraham that the promises--both physical and spiritual--become unconditional. God's assertion, "By myself have I sworn" (verse 16) implies that Abraham is no longer obligated to act in order to receive the benefits of the promise. The language used in Genesis 22 implies that there are now no other parties to the contract other than God Himself.
46. The account concludes with a rehearsal of the central elements of those things promised "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 [cf. Deuteronomy 29:13, Joshua 24:3-4, Acts 7:17, Romans 4:18, Hebrews 6:13-14]; and thy seed shall possess the gate of his enemies [all promises of a physical, material, national nature--cf. 24:60]; and in thy seed shall all the nations of the earth be blessed [the spiritual blessing of making salvation available to the whole of humanity rather than any single people or nation]" (verse 17-18).
47. God repeatedly renewed the promises to Abraham by passing the covenant in succession from the patriarch's son Isaac (Genesis 26:1-5) to grandson Jacob (27:26-29, 28:1-4, 10-14, 35:9-12--in this last-named account, God changed Jacob's name to "Israel" meaning one who prevails with God). . . and ultimately to the great-great-grandchildren Ephraim and Manasseh (48:1-22), the sons of Joseph through his wife taken from the ranks of Egyptian nobility (41:45). As is the case with those promises described prior to Genesis 23, accounts of the passing of the blessing provides additional evidence that the Abrahamic Covenant included physical-material-national aspects as well as the more important spiritual ones.
48. The Genesis 26 account of Abraham's passing of the promise to Isaac reveals includes reference to the title and deed for large amounts of land. The double reference to "all these countries" (verse 3-4) implies an inheritance involving colossal material benefits. As in previous repetitions of the promise from God to Abraham, we see Isaac guaranteed a progeny of almost limitless proportions, likened again to "the stars of heaven" (verse 4).

49. By right of birth, the physical blessings passed down to Isaac should have gone to Esau, the firstborn son (Genesis 25:21-26). However, Jacob, the younger of Isaac's two children induced his older brother to sell his Birthright for a meager bowl of lentil soup (verse 29-34). To insure the acquisition of the blessings that the Birthright entailed, Jacob (with the help of mother Rebekah--27:1-17) later even tricked his blind and aged father into passing the preponderance of the family inheritance to him in place of his elder brother (verse 18-27).
50. Isaac blessed Jacob (slides #1282, 2130, 3318), saying, "Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be everyone that curseth thee, and blessed be he that blesseth thee" (verse 28-29).
51. In spite of the dubious means used by Jacob to trick his father into pronouncing the Birthright blessing upon his own head, God Himself eventually confirmed the passing of the promises to Jacob in a dream at Padanaram (Genesis 28). In the account describing this event, we learn that Jacob's descendants would spread throughout the entire earth, going "to the west, and to the east, and to the north, and to the south" (v.14--cf. Romans 4:13 which identifies Abraham as "heir of the world").
52. It is in Genesis 35, however, that we first find introduced an interesting and critically important new dimension to the physical-material-national aspect of the promise. This passage adds the novel element of a "nation and a company of nations" (verse 11), a concept essential to the understanding of where Israel's descendants are to be found in modern times. From the Genesis 35 account we learn that Jacob's descendants will one day comprise two separate and distinct national entities.
53. *POSSIBLE ILLUSTRATION: Slide #6443-4, 6502 of the River in Jordan where Jacob's dream occurred*
54. Finally, we see the promise passed by Jacob to Ephraim and Manasseh (Genesis 48). The aged patriarch used this occasion to place his very name upon his two grandsons (verse 16), implying that many references to "Jacob" or "Israel" in the prophetic writings of the Bible point primarily to the offspring of Joseph. Once again, the language of the biblical narrator reveals a clearly physical-material-national dimension to the promises transmitted to this fourth generation. Jacob's blessing upon the two boys involved the giving of land "for an everlasting possession" and the expansion of their own descendants into a "multitude of people" (verse 4--cf. v. 16). Moreover, for a second time, we see articulated the idea of a great nation and a "multitude of nations" (verse 19).
55. A passage found in 1 Chronicles 5 contributes as well to our understanding of the Abrahamic promise, particularly concerning the difference between its spiritual and physical dimensions. Verse 2 of this chapter reminds us that the "chief ruler" would arise out of the house or tribe of Judah. It confirms Jacob's prediction that "the scepter shall not depart from Judah" (Genesis 49:10), a prophecy which points to both the House of David ruling over the Kingdom of Judah and Israel, and the role of Jesus Christ as Messiah and the One who would make salvation available to all of humankind (Hebrews 7:14, Revelation 5:5).
56. In contrast, the promise of physical, material, and national greatness went not to Judah but rather to Joseph, Jacob's firstborn son by his wife Rachel. In a rich description of how this promise devolved into Joseph's hands, the chronicler writes: "Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his fathers bed

[Genesis 35:22, 49:4], his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's [emphasis ours]" (1 Chronicles 5:1-2).

57. Perhaps the most revealing of all biblical passages is found, however, in Genesis 49 which describes Jacob's blessings upon and prophecies about all of his sons' descendants "in the last days" (v.1). The description of those things to befall the people of Joseph are monumental (verse 22-26). Similar to the blessing pronounced by Isaac upon Jacob (25:28-29), they included favorable climate and weather conditions (the "blessings of heaven above") (slides #239, 240, 1771, 2563 [weather]); fertile tracts of land and agricultural abundance; abundant natural resources essential to insure national economic strength and world dominance (those "blessings of the deep that lieth under") (slides #253-6, 315, 5056 [iron];); generally peaceful conditions in which they were to live and grow; and power over the peoples of the world. Jacob predicted that Joseph would become "a fruitful bough"--a people greatly benefited by the "blessings of the breasts, and of the womb," indicating the sizeable population of Joseph's seed at the end of the age. (slides #231, 241-2, 244, 311-2, 1770, 2237, 2533, 2564-5, 3065 [agriculture]; 257-61, 707, 1606-7, 1626[gold]; 262, 1619, 2124, 2581 [diamonds]; 263-7, 499, 500 1281, 2566 [oil])
58. The patriarch also forecast a time when Joseph's "branches [would] run over the wall," implying a people broadcast by colonization and imperial expansion literally to all four corners of the earth (cf. 28:14). Jacob represents Joseph's descendants as a people imbued with military might, their "bow" abiding in "strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob."

59. _____

60. TEXT BOX: "Blessings of the Deep That Lieth Under"

61. That the Anglo-Saxon peoples have inherited the richness of the earth is plain for all to see. Jacob prophesied of such nearly four millennia before these material blessings literally overtook the British and American people. A part of that prediction foretold that the children of Joseph would fall heir to the "blessings of the deep that lieth under" (Genesis 49:25).
62. Many examples could be cited to illustrate how time and again during the modern period, Jacob's words have been fulfilled. One of the most dramatic testimonies to the faithfulness of God's word comes out of the British imperial sphere in South Africa. Not only did the southern region of the African continent provide the British with a treasure trove of diamond mines; it yielded the largest diamond ever found (slides #1238, 3080, 1707). In 1905, the superintendent of the Premier Diamond Mine made an unbelievable find.
63. This 2,601 carat diamond, named after Sir Thomas Cullinan who opened the Premier Mine, is the largest diamond ever found. The Transvaal government gave the "Cullinan Diamond" as a gift to King Edward VIII who had it cut into several pieces. The largest--319 carats--is known today as Cullinan One or the "Star of Africa." It is found in the scepter of the King of England. "Cullinan Two" is a part of the Imperial State Crown (slide #963).
64. If the Cullinan Diamond is one of the most dramatic illustrations of Joseph's inheritance of the natural resources of the earth, it is no less remarkable than the gold mines, oil fields, coal and iron deposits all found in great abundance from the British Isles to North America or from Australia to South Africa. These treasures lying deep beneath the earth bear witness to Joseph's modern-day identity.

65. End of Text Box
66. _____
67. Bringing his prophecies to a rousing crescendo, Jacob concludes, “The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the crown of the head of him that was separate from his brethren” (verse 26). In this final and emphatic pronouncement, we find yet another clue to locate the people of Israel in the latter days. While this final phrase is clearly an allusion to the story of young Joseph’s separation from his human family at age 17, like so many other aspects of the Joseph stories, it is also highly prophetic. We should look for the modern-day people of Joseph in a setting where they are separated. . . insulated from descendants of the other Israelite tribes by some kind of physical or geographic barrier. And indeed, this has been the case with the people of Joseph during modern history.
68. Where are Joseph’s descendants today? As unbelievable as it may sound to 20th century ears, they are to be found in those areas of the world which have been populated by the English-speaking or Anglo-Saxon peoples of modern times. They are in fact the peoples of the British Commonwealth nations and the United States of America. In one respect, the story of the meteoric rise of the Anglo-American nations is the ascent of Joseph writ large on the pages of 19th and 20th century A. D. history.
69. Much like Joseph sold into slavery, the tribes of Israel found themselves cast from their land of inheritance in the 8th century B. C. Thereafter, the Israelites of the Northern Kingdom disappeared from view (cf. II Kings 17:18). The trail they left is an uncertain one. Consistent, hard, and irrefutable evidence of their long and northwesterly journey is impossible to find. However, the tell-tale signs that do exist, combined with Bible prophecy about both past and future, confirm that a physical national people of Israel will exist at the close of this age when Jesus Christ returns to establish the Millennial rule of the Kingdom of God on earth.
70. It is the purpose of this booklet to examine the historical and biblical evidence which helps us to locate Israel today. As we shall see, the idea that Israel is found among the British and American peoples of the world is an old one--an idea which God’s Church and His people have embraced throughout much of the 20th century.
1. ISRAEL IN PROPHECY: Where Are the Lost Ten Tribes?
 2. Booklet Draft--Rick Sherrod--February 1997
 3. Chapter 2
- 4. British-Israelism: The History of An Idea**
5. Where did the idea that the British and American people are the “Lost Ten Tribes of Israel” originate? How did it become an understanding so readily embraced by the membership of God’s Church? Since the 1930s, the idea has been a commonly accepted teaching among members of the Church of God. We can enlarge our appreciation of how the belief fits in the context of recent Church history by an examination of the historical setting in which the idea known as British- or Anglo-Israelism developed.
- 6. The Historical Context**

7. Although the first truly sophisticated published articulation of the idea appeared in 1840 and pre-dates Darwin's Origin of the Species (1859) (slide #1718) by almost two decades, Anglo-Israelism was born and grew to maturity in an intellectual climate heavily tainted by ideas of evolution and racial superiority. Twentieth century critics of British-Israelism often cite this intellectual milieu as evidence that the idea is simply one more expression of the "racialism" around mid-century--one piece of the larger fabric of a flawed and prejudicial 19th century world view. Indeed, the insensitive language of early exponents of British-Israelism can leave even convinced believers feeling a bit uncomfortable. Today, where the idea is known, it is likely to be associated (especially in the United States) with skin-head extremists, or unsavory racist groups like the American Nazi Party, the Freed Men, or the Aryan League.
8. *POTENTIAL ILLUSTRATIONS: Portrait of Charles Darwin; cover of Origin of the Species; other possible pictures would be shots of American Nazi Party, Freed Men, Aryan League*
9. Nevertheless, we must evaluate the literature of any era in its historical context, remembering that most British-Israel material was written before Nazi race theories led to the "Final Solution" of the Holocaust. In the last century, while Britain and America were on the ascendancy, the concept that the British and Americans were descendants of the "chosen people" was an attractive and quite plausible idea. In fact, the concept itself is not inherently racist or prejudicial, any more than Jesus Christ was racist in his comments to the Samaritan woman beseeching Him to cast the demon out of her daughter (Matthew 15:24). It is interesting that Jesus' response to this woman's request for aid was: "I am not sent but unto the lost sheep of the house of Israel." As such, neither Jesus' ministry nor the premise of British-Israelism demand that we accept wrongheaded notions about inequality among the races of humankind.
10. In fact, the idea of Anglo-Israelism is not inherently racist any more than Christianity is inherently violent. It depends who is endorsing and practicing it. Neither are its implications, when properly understood, incompatible with New Testament teachings. God was not racist in the selection of Abraham to initiate His plan for the salvation of all humankind (Genesis 12:3, Galatians 3:8, 14). God's choice did not mean He preferred Abraham's race above all others. God simply had to begin somewhere and selected Abraham as his instrument to do so.
11. At the national level, Abraham's descendants--the Israelites--received a similar opportunity. The earth "and the fullness thereof" are God's. It is His prerogative to give that earth to whomsoever He pleases (Ps. 50:12). Deuteronomy 32:8-9 suggests that God intended from the beginning of human history that various peoples should inhabit specific territories of the earth. Moreover, "he set the bounds of the people according to [emphasis ours] the number of the children of Israel" (see also Acts 17:26). Israel's selection was for the purpose of providing all the other peoples of the world with a national model of Godly behavior (Deuteronomy 4:6-8). God intended that people of every nation might imitate Israel's positive example and also receive the benefits given first to Israel (see Isaiah 20:23-24, Zechariah 8:23).
12. If popular ideas about race affected 19th and 20th century British-Israel literature, so did the expansion of British power throughout the world during the 19th century. By the beginning of World War I, British military power and economic influence had created the largest empire in recorded world history. Predictably, the success of British imperialism (slide #1475) fueled the popularity of British-Israelism.

13. In America, British-Israelism became a kind of a narrowly-focused or modified version of Manifest Destiny (slides #1934, 643, 1718)--the idea that God favored the territorial expansion of the U. S., to facilitate the free development of democracy across the continent and the acquisition of new territory as an outlet for America's remarkable population growth. Those Americans who embraced British-Israelism carried the notion of Manifest Destiny one step farther, forging a literal link between the mid-19th century expansion of the U. S. to fill the North American continent and God's unconditional Birthright conferred on the seed of Joseph
14. Consequently, British-Israelism in both Britain and America has become an idea often associated with the negative connotations of "imperialism." Some 20th century critics allege that those who embraced British-Israelism were seeking a salve for the conscience. This idea is anachronistic, projecting today's political sensitivities on an audience that viewed the world far differently than most people do today.
15. To understand those who accepted British-Israelism, it is essential to consider the historical context in which they lived. In fact, imperialism in mid-19th century Britain was not perceived negatively by the general public. As for justification of Empire, many British citizens--albeit in a self-congratulatory spirit--saw themselves as extending the blessings that had made Britain great to less fortunate peoples around the globe. Indeed, "missionary imperialism"--the duty to deliver a superior culture, system, and way of life to the backward peoples of the world--imbued many British subjects with a sense of both right and responsibility to help the barbaric societies of the world to develop, to become elevated (whether the people of those societies liked it or not).
16. At the turn of the 20th century, the British were a people splendidly confident in their ability to make the world over for the better and in their own image (slide #72). The spirit of Rudyard Kipling's White Man's Burden (slide #1057) composed "in 1898 at the height of the imperial endeavor," prevailed over any pangs of conscience about interfering in the affairs of less technologically and (as was the popular 19th century perception) culturally advanced peoples (Christopher Bayly, *Atlas of the British Empire*, (p.125). The general public considered the "New Imperialism" which blossomed during the last quarter of the 19th century more a cause celebre--giving the masses at home "something to shout about"--than a stain to be expunged from the moral integrity of the British people.
17. As is well known today, the British Empire ultimately began to fracture and come apart. But this did not begin to happen until the end of the 19th century. A general awareness of this process of disintegration did not develop until the early- to mid-20th century, well after the British-Israel movement had reached high pitch. Concerning the American context and the mid-century spirit of Manifest Destiny (slide #45--map), American attitudes were similar to British ones across the Atlantic. Most Americans enthusiastically supported the overspreading of the United States across the American continent. The popular American mood was one of belligerent self-confidence.
18. Just as British-Israelism existed and flourished in an environment which approved of imperial expansion, it also developed within the religious context of the times. By 1840, the year in which the first major British-Israel publication appeared, Britain was almost a decade into the Oxford Movement, a religious revival aspiring to revitalize the Anglican Church by reintroducing traditional Roman Catholic ritual, practice, and doctrine. The chief spokesmen of the movement, the "Tractarians," enthusiastically promoted their ideas through the printed word and had a significant influence on the Church of England. Many British-Israelites adopted an argumentative style similar to that typical of mid- to late-19th century British religious literature.

19. In America, the 1840s witnessed the final decade of the “Second Great Awakening,” a time of revivalism distinguished (especially in the South) by considerable religious enthusiasm and the birth of several new Christian denominations. Capitalizing on a growing interest in the Second Coming, a Baptist minister named William Miller (slides #632-3, 635-6b, 663) rode the wave of this burgeoning interest in religion. He and others effectively established the Adventist Movement. Based on his understanding of prophecies in the books of Daniel and Revelation, Miller predicted the imminent Second Coming in the early-1840s. The “Great Disappointment” of 1843 and again in 1844 came only a few years after the introduction of British-Israel teachings in the British Isles. Miller’s focus on end time prophecy and the return of Jesus Christ not only created a mentality receptive to ideas like British-Israelism; many of his teachings and doctrines became an important part of the theology of those Churches of God to which United Church of God, an International Association traces its origins.
20. It is undeniable that British-Israelism was a product of the times. Many who wrote about the idea were influenced to one extent or another by the theological interests or the racist-imperialist intellectual climate of the day. Some writers presented their information more responsibly than others. The fact that many 19th century Anglo-Israelites writers incorporated racism into their arguments brings discredit upon them personally rather than upon the essentially sound core of the idea which they sought to disseminate. The central issue is not whether British-Israelism is racist, imperialist, or elitist; rather, it is whether the fundamental concept—that Israel still exists today and is found among the Anglo-American nations—is true or false. The present-day critique of British-Israel ideas touches on more, however, than concerns of theological debate, racism, associations with evolutionary theory, or jingoist imperial expansion. It involves an important dispute over who introduced the idea and when.

21. Contributors to the Discussion

22. The origins of the idea itself are somewhat obscure. There is reputed to be a volume entitled Ten Lost Tribes in French by Counsellor Le Loyer, published about 1590. Some evidence exists of 18th century British-Israel thought in a volume entitled Triomphe de la Religion by Dr. Abade of Amsterdam (a.k.a., Dean Abbadie of Kilaloe). In 1723, he allegedly wrote, “Unless the ten tribes have flown into the air. . . they must be sought for in the north and west, and in the British Isles” (cited in the Encyclopedia of American Religions, p. 447). But clear documentation of pre- and early-19th century Anglo-Israel concepts is hard to find.
23. Where then did the notion that the Anglo-Saxon people were descendants of the Lost Ten Tribes of Israel originate? Many critics trace it to the writings of Canadian-born Richard Brothers (slides #2253-4, 3771, 3925, 3944, 4006-10, 4167-9) (1757-1824), an eccentric self-styled prophet who became obsessed with the belief that he was a messenger of God sent to deliver England from impending divine judgment. He made a nuisance of himself writing letters to dignitaries, spent time in debtors prison, and was accused of treason for his aspirations to the British Throne.
24. Eventually the English government arrested Brothers and incarcerated him in a lunatic asylum at Islington. Although generally regarded as a fanatic, he gained a considerable following, including at least one Member of Parliament, the distinguished scholar Nathaniel Brassey Halhed from Lymington. Brothers’ prophecies, some of which actually came to pass, were made against the backdrop of the French Revolution (1789-1799) and Napoleonic Wars (1804-1815) when ancient thrones tottered and new European and world orders were about to emerge. It was the very time when, as we will see in Chapter VI below, the Birthright promise to Joseph hung in the balance.

25. Although Brothers was a prolific writer, there are only miscellaneous references in his works directly connecting the British to the ancient Israelites. It is hardly surprising that Brothers was attracted to this idea considering his penchant for those things unconventional and outside the norm. But he certainly did not invent the notion. Neither did he ever develop it thoroughly, in spite of the fact that a bibliographic search through monographs written by Brothers reveals the provocative title *A Correct Account of the Invasion of England by the Saxons, Showing the English Nation to be Descendants of the Lost Tribes* (1822). This book is frequently but erroneously cited by opponents of Anglo-Israelism as the foundational treatise on the subject.
26. Those who make such assertions have never taken the time to read the book. In fact, the actual title of the volume is *A Correct Account of the Invasion and Conquest of the Roman Colony Ailbane, or Britain, by the Saxons*. The work includes only two references to British-Israel concepts, both of which are essentially parenthetical. Nowhere in any of his numerous publications does Brothers make a concerted academic or theological case for such ideas. Instead, his references to the ethnic ties of the English to Israel are casually presented as matters of fact revealed to him by God.
27. These inconsistencies lead one to ask: was Brothers used by Satan as a diversion at a critical time in history? Was his impact comparable to that of disreputable televangelists who in the 1980s brought discredit on television as a respectable medium for preaching the Gospel today? It is characteristic of our adversary Satan the devil to use such tactics.
28. Shortly before Jesus began His public ministry, there were "Red Herrings" dragged before the people of Judaea (Acts 5:34-36). Did this not muddy the waters at the precise time the true Messiah was due to arrive? Christ was also suspect because he came from Nazareth (John 1:46). From the time of the first Jewish Hasmonean king, Judas Aristobulus, and the forcible conversion of the non-Jewish inhabitants of Galilee (104 B. C.), that district became notorious as a seedbed for rebellion. All these circumstances combined to make the charge of treason against Jesus, the Galilean, seem very plausible to Roman authorities (e.g., Matthew 27:11-13, John 18:29-37, 19:12).
29. Whether or not Satan was involved in 1st or 18th century A. D. developments is beyond our capacity to prove. However, it is not preposterous to assume he was influential in obstructing the plan of God. In the latter case, the disreputable career of Brothers certainly made it convenient for later generations to attack British-Israelism as a crackpot idea which sprang from a deranged and distorted mind.
30. Considering Brothers' position on the lunatic fringe of British religious life, it should not surprise us that later supporters of Anglo-Israelism were eager to disclaim him. Indeed, he should not be credited with creating a full-blown argument connecting the Anglo-Saxon to ancient Israel. That distinction properly goes to a remarkable man from Cheltenham named John Wilson (slides #2135, 2144-6, 7095-6). This Anglican layman published *Our Israelitish Origin* in 1840 only three years after the coronation of Queen Victoria (1837-1901).
31. Wilson drew on the best of contemporary scholarship and methodology. He made particular use of the work of Sharon Turner (1768-1847), a monumental figure in British historiography whose multi-volume work, *A History of the Anglo-Saxon Peoples* (1799-1805), (slides #3151-2, 3765, 7094) traces the Anglo-Saxons back through Europe to the Balkan countries and ultimately to the Crimea and Caucasus mountain range. This is just where we would expect based on the testimony of II Kings 17:6 and 1 Chronicles 5:26. "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."

32. Wilson also rigorously connected his arguments for British-Israelism to Scripture. His knowledge of the Bible was expansive. His impressive list of publications includes not only the foundational works on the identity of modern Israel, but a wide range of theological topics, particularly ones of interest to pre-millennialists--those who believe in a future Millennial rule of Jesus Christ on the earth. Wilson became a popular speaker and drew large audiences principally from the respectable Victorian British middle class.
33. One of the earliest British-Israel works to capture the popular imagination was Forty-Seven Identifications of the British Nation with Lost Israel (1871) by banker and life insurance office manager, Edward Hine (slides #983, 1093, 5986-7, 7087). This man was probably the most significant of Wilson's immediate successors. He lectured on British-Israelism before sizable audiences throughout the British Isles and in the United States during the late-19th century. Hine claimed to have addressed some 5 million people during his lecture circuit career, speaking at venues as prestigious as Exeter Hall. His work represents a certain coming of age in British-Israel thinking. The fact that Hine's work drew criticism from no less than the Saturday Review, as well as Canon George Rawlinson, a professor of history at Oxford University, illustrates the degree to which British-Israel ideas commanded the attention of the late-19th century British public.
34. In both the U. S. and Britain, the idea of British-Israelism cut across denominational lines, although a preponderance of Anglo-Israelites in the British Isles were very likely Anglican. Some of the major contributors to the literature illustrates the denominational diversity of the idea's believers: John Wilson was an Anglican from England; Joseph Wild was a Congregationalist minister from Toronto, Canada; John Harden Allen was a Methodist from the Pacific Northwest; and T. Rosling Howlett was a Baptist minister who had pastorates in New York City, Washington, D. C., and Philadelphia.
35. Believers typically were non-proselytizing. They usually tried to work within the framework of their own established churches. The "movement" such as it was took organized form only to the extent that a handful of essentially sectarian British-Israelite organizations made a concerted and organized attempt to propagate the British-Israel idea through the published word (including monographs, serial publications [7083, 3994], and pamphlets), public lectures, and debates between British-Israel writers or clergymen and well-known theologians or academicians. The British-Israel World Federation (slides #1340, 3888-90, 3915, 5080, 5364) was formed in the late-19th century to bring together many of the various believers into an organized body. Headquartered in Putney, England, it continues to exist today although its vigor and influence are only a shadow of what they once were.
36. Unfortunately, during the 19th and 20th centuries, a long list of authors have used British-Israelism as a vehicle to trumpet or attempt to justify various political and social agendas, including but not limited to imperial expansion, socialism, anti-communism, and anti-Zionism. However, as the movement grew in strength during the last quarter of the 19th century, it also gathered some distinguished and respectable followers. These included the Charles Piazzi Smyth (1819-1900), Royal Astronomer of Scotland and Emeritus Professor of Astronomy at Edinburgh University; Colonel John Cox Gawler (1830-1882) (slide #1301-2), the Keeper of the Crown Jewels; First Sea Lord and Admiral Jacky Fisher (1841-1920), as well as several members of the British Royal family. Queen Victoria was apparently intrigued, and one of her direct descendants was a patron of the movement until her death a few years ago.

37. For at least a while British-Israelism made a significant impact in the British Isles. At one stage, up to 20 million British subjects were reputed to be active believers. In 1845 one of the leading Tractarians of the Oxford Movement, John Henry Newman (slide #5006), cited his “fear that the Church of England stood in danger of being taken over by the Christian Israel Identity movement” as one of his reasons for leaving the Anglican Church to embrace Roman Catholicism (Patience Strong, Someone Had to Say, pp. 85-86).

38. _____

39. TEXT BOX: “We Are the Lost Ten Tribes!”

40. If many of those who have believed in British-Israelism have been criticized as simple-minded or uneducated, the idea has attracted its share of prominent people as well. In 1914, one of Britain’s greatest admirals, Jacky Fisher (slides #855, 1167, 1549, 1696, 1742, 3005) wrote First Lord of the Admiralty, Winston Churchill, offering advice on naval affairs. William Manchester recounts how “the old salt had been bombarding Churchill with advice, sometimes on profound matters, sometimes on trivia: ‘Why is standard of recruits raised 3 inches to 5 feet 6? . . . What d--d folly to discard supreme enthusiasm because it’s under 5 feet 6. We are a wonderful nation! astounding how we muddle through! There is only one explanation--We are the lost 10 tribes!’ He was now seventy-four” (The Last Lion, vol. 2, p. 440) (slide #824). An article in the June 1980 National Message attributes to Fisher these words when his nation was “at the peak of British sea-power. . . . ‘The only hypothesis to explain why we win in spite of incredible blunders is that we are the lost ten tribes of Israel’ (cited in O. Michael Friedman, Origins of the British Israelites, pp. 37, 45 [note 44]). Of such remarks, journalist-historian James Morris observes, “Admiral Fisher thought only half in jest that they [the British] were the Lost Tribes” (Pax Britannica, p. 502).

41. End of Text Box

42. _____

43. TEXT BOX: Modern Archaeology & British-Israelism: Flinders Petrie & the Great Pyramid

44. *Picture of Flinders Petrie (slides #5225, 5292-4, 6673, 8053-4)*

45. In 1865, Scottish Royal Astronomer Charles Piazzi Smyth (slide #4004) wrote his classic work, Our Inheritance in the Great Pyramid (slide #3439, 3984). It was this very book which launched the “father of modern scientific archaeology in Palestine,” Sir Flinders Petrie, on a prestigious career involving the excavation of over 50 sites and the publication of 98 books on Middle Eastern archaeology.

46. Petrie grew up in a strict Presbyterian home which embraced literalist religious beliefs. Smyth was a friend of the Petrie family. At age 13, Petrie read his book. At age 27 in 1880, he went to Egypt with the intention of mathematically confirming Smyth’s theories that the dimensions of the pyramids held the secrets of prophecy for the descendants of Israel. In fact, after two years of work, Petrie’s triangulation system disproved Smyth’s prophetic speculations. As the work of Petrie and many others who followed him have convincingly shown, the pyramids were principally tombs for Egyptian royalty.

47. The results of Petrie’s work appeared in his first book, The Pyramids and Temples of Gizeh. His experience at the pyramids induced Petrie to continue with his work in Egypt, laying the foundation for modern archaeological studies (Biblical Archaeology Review, November/December 1980, p. 46).

48. End of Text Box
49. _____
50. On the opposite side of the Atlantic, the idea commanded similar if perhaps lesser interest. It included among its prominent exponents Howard B. Rand (b. 1889), a Chicago lawyer and the founder of Destiny Publishing Company; and Charles Adiel Lewis Totten (1851-1908), a graduate of West Point and War Department Professor of Military Science and Tactics (1889-1892) at Yale University.
51. The list of Americans who published British-Israel books and articles is a lengthy one. Two of the more balanced presentations include *Israel Redivivus* by Canadian clergyman Frederick C. Danvers, a recognized authority on the Indian Office, the East India Company, and the rise and decline of the Portuguese empire in India; and *Judah's Scepter and Joseph's Birthright* by Methodist clergyman, J. H. Allen.
52. *POTENTIAL ILLUSTRATIONS: Portraits of Allen (slides #699, 1107, 3408-10, 7080), Rand (slide #1092, 3975), Danvers (slide #1102), Totten (slides #804-5, 4029-30); picture of Totten's masthead and/or Allen's title page of Judah's Scepter and Joseph's Birthright*
53. Among this group of balanced and carefully-reasoned works is Herbert W. Armstrong's *The United States and Britain in Prophecy* (all quotations herein are from the 9th edition, revised, November 1986), first published in 1942 and reappearing in ten editions over the next four and a half decades (slide #700). This original volume drew heavily from Allen's research and publications. Whatever the source of inspiration, it was Mr. Armstrong's work which made the association of ancient Israel with the modern day British and Americans a popular and widely accepted idea in the Church of God.
54. No human work is perfect in every detail. Some editions of Mr. Armstrong's book include inaccurate or failed predictions. Like the apostle Paul, Mr. Armstrong anticipated the end of the age and an imminent Second Coming based on the national and world conditions which prevailed during his own lifetime (1 Thessalonians 4:17). Inaccuracies and errant cosmetic details notwithstanding, in general terms Mr. Armstrong's overall assessment, like the broad strokes of Christian doctrine canonized in the writings of Paul, remains valid and sound.
55. Some critics assail not so much Mr. Armstrong's predictions or style, but the whole notion of British-Israelism. They consider it theologically and historically unsound. This has been especially true among the critics of British-Israelism at the close of the 20th century. Much that in an earlier century might have been accepted as historical proof would today either be disregarded or at best considered circumstantial evidence. And rightly so--to date, the historical-critical method has failed to prove the Anglo-Saxon people are Israelitish. We must be careful, however, not to extend inordinate respect to that methodology.
56. Some subjects which are accurate, valid, and true--including the idea of a resurrection from the dead, one of the fundamental convictions of Christianity itself--cannot be proven beyond a shadow of a scientific doubt. Conventional academic methodology leaves us wanting. If a matter may be controversial but nevertheless true, how should a Christian understand Scripture? What are the rules which should govern our interpretive perspective, particularly on an issue relevant to biblical prophecy or the identity of Israel in modern times? These are the concerns we will address in the following chapter.
1. ISRAEL IN PROPHECY: Where Are the Lost Ten Tribes?
 2. Booklet Draft--Rick Sherrod--February 1997

3. Chapter 3

4. Understanding Scripture

5. Critics of the Anglo-Israelism are victims of the limitations imposed by the historical-critical method and the criteria by which post-Enlightenment Western society mandates that we scientifically validate all that we consider fact or truth. Such a methodology effectively eliminates faith as a factor in the equation. By these standards--and reminiscent of the unconverted Pilate's musing, "What is truth?" (John 18:38)--absolutely certain truth is a rare commodity in the human sphere.

6. Anglican clergyman Lesslie Newbigin's discussion of "reigning plausibility structures" is helpful in revealing how the criteria for defining truth in any age is actually an evolving set of standards (The Gospel in a Pluralist Society pp. 1-11, 16-39, 68-69, 112-113, 199). Newbigin effectively shows how any received opinion--that which is accepted in society as truth without having to bear the burden of proof--is eternally subject to its own peculiar flaws and weaknesses. Every set of standards used to measure and evaluate truth is based on certain a priori assumptions which are themselves vulnerable to scientific probe and challenge. As standards, values, and attitudes evolve over the course of time, received opinion will always be something of a moving target.

7. This kind of subjectivity presents anyone seeking to locate the origins of the Anglo-Saxons with a virtually impossible task. Any honest searcher quickly discovers that it is vain to search for clear, incontrovertible historical evidence to support many aspects of the Anglo-Israel position. Ancient Israel disappears as a national-political entity from the historical record in the 8th century B. C. The Anglo-Saxons appear from out of nowhere on the northwestern European coastlands around the 5th century A. D. Nearly 1,200 years separate these two historical facts. The Anglo-Saxons were part of the Germanic tribes--a group of vigorous, ethnically similar, and largely illiterate people along the northeastern borders of the 4th-6th century A. D. Roman Empire. The Romans generally considered them as barbarians or savages. The Anglo-Saxons were among these peoples who migrated toward and eventually into Europe during the obscure period between the disappearance of Israel and the settlement of the northwest European coastal regions. . . but very little evidence has survived to document their movements.

8. _____

9. TEXT BOX: What the Historians Say

10. Scholars are hampered in answering questions about "who the Germans were because the Germans could not write and thus kept no written records before their conversion to Christianity [generally dating from the conversion of Frankish king Clovis, c. 498]. . . . Our knowledge of the Germans depends largely on information in records written in the sixth and seventh centuries and projected backward" (McKay, et. al., History of Western Society, 3rd ed., pp. 210, 212-214).

11. Significantly, authority on early-British history James Campbell entitles his chapter on the period A. D. 400-600 "The Lost Centuries." Concerning the archaeological record of this era, he writes: "[I]f in some ways we know very much less of the fifth and sixth centuries than we do of later periods, in others we know more. . . . [However,] those who wish for certainty in history and who like to feel the ground firmly under their feet are best advised to study some other period. For those who care to venture into a quagmire, the archaeological

evidence, and the truly remarkable intellectual effort of archaeologists to make sense of it, are of basic importance" (The Anglo-Saxons, pp. 27, 29).

12. Thus it is that the period of Anglo-Saxon settlement truly constitutes the lost centuries of British history. Renowned historian, Lord Macaulay (slide #1175) writes:
13. “[F]rom this communion [with comparatively cultured Western Continental kingdoms still in contact with the old Eastern or Byzantine Empire] Britain was cut off. Her shores were, to the polished race which dwelt by the Bosphorus, objects of mysterious horrors. . . . Concerning all the other provinces of the Western Empire we have continuous information. It is only in Britain that an age of fable completely separates two ages of truth. Odoacer and Totila, Euric and Thrasimund, Clovis, Fredegunda and Brunehild, are historical men and women. But Hengist and Horsa, Vertigern and Rowena, Arthur and Mordred are mythical persons, whose very existence may be questioned, and whose adventures must be classed with those of Hercules and Romulus. At length the darkness begins to break; and the country which had been lost to view as Britain reappears as England” (The History of England: From the Accession of James the Second, vol. 1, pp. 6, 10-11).
14. Sir Frank Stenton, in Anglo-Saxon England, opens his volume observing: “[B]etween the end of the Roman government in Britain [traditionally marked by Emperor Honorius' letter to his British subjects, who had apparently appealed to Rome for assistance repelling barbarian invasions, instructing them to see to their own defense, A. D. 410] and the emergence of the earliest English Kingdoms [7th-10th centuries A. D.] there stretches a long period of which the history cannot be written. The men who played their parts in this obscurity are forgotten, or are little more than names with which the imagination of later centuries has dealt at will. The course of events may be indicative, but is certainly not revealed, by the isolated coincidental references to Britain made by writers of this or the following age. For the first time in five centuries Britain was out of touch with the Continent. . . . Archaeological discoveries have shown that permanent English settlements were founded in Britain during, if not before, the last quarter of the fifth century [tradition places the Saxon arrival in Britain between A. D. 446-454]. But archaeological evidence is an unsatisfactory basis for absolute chronology, and even if the British traditions may be trusted, they do not indicate the rate at which events moved between the coming of the Saxons and the establishment of permanent Kingdoms. . . . The early history of these nations [Saxons and Angles] is enveloped in the obscurity which overhangs all Germany in the age of national migration. . . . For the next two hundred years the nations of Germany were involved in a movement which carried them to distant seats, created new confederacies which caused the adoption of new racial names. . . . It is only an imperfect story which can be recovered from these [fragmentary comments of Roman writers or poems], and there are irrecoverable passages of crucial importance in the early history of the Angles, Saxons, and Jutes. Of these nations the Saxons are the least obscure. . . . [Ptolemy] places them on the neck of the Cimbric peninsula, in the modern Holstein” (pp. 1-2, 11).
15. Little wonder that Winston Churchill, in Island Race, concisely notes that in the 5th century A. D., a curtain is drawn again across English history. “Thereafter the darkness closes in” (p. 8). And so, the trail connecting the Israelites to the Anglo-Saxons (slide #1541, 3180, 3898-3900--Venerable Bede, father of English history) is unreliable, and the information about migration of peoples from the Middle East into Europe quite sketchy.
16. End of Text Box
17. _____

18. To assertively argue the British-Israel case as some have done based on archaeological evidence is to enter an academic black hole. Moreover, such evidence provides us with a sword that cuts both ways. To present that evidence as though it provides an “open-and-shut” case for a particular point of view creates an illusion of certainty which is lacking in substance. The average layman may be easily bedazzled by unqualified assertions which insist that history unfolded in a certain way and archaeology “proves” it. In fact, archaeology speaks with many voices--indeed, it is one of the most subjective disciplines of all the social sciences. As an academic discipline it is, in its interpretive dimensions, far more artistic than scientific. A single find can overturn paradigms--interpretive perspectives--which have held the field for decades. As with all history of antiquity, the paucity of records make interpretation of evidence particularly susceptible to revision.
19. Furious debates rage around what many of the most significant finds of biblical archaeology really mean. This is little wonder given the incompleteness of the archaeological record. The mainstream evangelical Christian would do well to realize that many of the scholars and archaeologists who would ridicule the idea of British-Israelism on archaeological grounds are the same individuals who use their craft to insist that there were no patriarchs Abraham, Isaac, or Jacob--that these were merely eponymous ancestors or literary creations of an ancient world people in need of pedigree; that there were no twelve sons of Jacob, let alone an Israel in modern times.
20. Moreover, many of today's most celebrated theologians and teachers of biblical studies believe that there was no Exodus out of Egypt (Exodus 12-15) or Conquest of the Promised Land (the Book of Joshua). Some on the extreme edge of the critical school even argue that there was not even any historical Israel before the time of king David in the 11th century B. C. (For an excellent and highly accessible summary of the main lines of critical interpretation of scripture in this regard, see J. Maxwell Miller's *The Old Testament and the Historian* [pp. 1-19, 49-69]. A conservative perspective on the same material is nicely captured in *Faith, Tradition, and History* edited by A. R. Millard, J. K. Hoffmeier, and D. W. Baker [pp. 1-64, 313-340].)
21. Nevertheless, archaeology does yield evidence that can be employed (on either side of the argument, of course). It is found in the Middle East, the British Isles, and somewhat tentatively at various points in-between. Some recent work presents a case that the Anglo-Saxons were not the wild-eyed savages they are traditionally portrayed to be. They seem to have had strong cultural links with the people who had inhabited Britain in Roman days.
22. Writing in *Blood of the British: From Ice Age to Norman Conquest* (1986) Catherine Hills shows continuity in the settlement of the British Isles, from Megalithic to Norman times. She concludes: “Archaeology does provide a great deal of information about the past, and we do know more than we used to. But the answers aren't always obvious, and we sometimes have to rid ourselves of preconceptions in order to arrive at them. One of those preconceptions is that all change equals invasion, or, conversely, that all invasions equal change. . . . Could some of the “Saxons” really have been Britons? Or were there a lot of Britons still living in England who have left little or no traces? Neither of these ideas is unreasonable, but neither is easy to demonstrate.”
23. Such a proposition conforms markedly to the traditional Anglo-Israel hypothesis that more than a single wave of Israelitish people settled the British Isles over a lengthy span of time.
24. Nonetheless, identification of the Anglo-Saxons as Israelites is impossible to prove beyond a shadow of a doubt. Were these difficulties not so formidable, some enterprising scholar, through use of the historical method, would have proven the identity of Israel and

consequently made his career and reputation long ago. Indeed, even Scripture itself implies that God intended Israel to be lost from the view of man (cf. II Kings 17:18, 20).

25. If we are to present the argument by 20th century scholarly standards, we must maintain a distinction between proof and evidence. In other words, we can make use of evidence--simply at various different levels:
26. Beyond reasonable doubt: no other conclusion can be considered likely.
27. Preponderance of Evidence: such evidence as, when weighed against that opposed to it, has more convincing force and thus a greater probability of truth.
28. Clear and convincing evidence: More than a preponderance but not proven beyond reasonable doubt.
29. Tangible evidence: material remains which are comparatively easy to interpret, e.g., the Rosetta Stone, the Behistun Inscription, or Shalmaneser's Black Obelisk.
30. Circumstantial evidence: proven facts that provide a basis of inference that other facts are true.
31. Given the limitations of the tangible historical evidence, the best we can hope for is a measure of credibility and acceptance in the world of scholarship.
32. However, if the identity of post-captivity Israel cannot be proven. . . neither can it be disproven by history, archaeology, or any other academic discipline. There is evidence in support of those who wish to believe and evidence to the contrary for those who do not. The fact of the matter is, apart from inspiration and faith, there is no way to know for sure. Where does that leave us if we wish to pursue the matter further?

33. How are we to read the Word of God?

34. While there are primary resources which buttress our case, the most significant primary resource is the Bible itself. Do the Scriptures support the idea that the Anglo-Saxon people are descended from Israel? How strongly? What are the consequences? In fact, without the Bible, there would be little basis or even need for this idea. If the identification of ancient Israel with today's Anglo-American nations rest upon a firm biblical framework, the historical evidence seen in proper perspective can be presented accordingly. Ultimately, our judgment on the matter will stand or fall according to the way we interpret Scripture.
35. We stand at the end of a millennia-long succession of generations, each striving to understand Bible prophecy in the context of the existing times. The British-Israel view is one way in which the indisputable facts of recent world history--a story about the extraordinary ascendancy and dominance of the Anglo-American people--can be arranged to make sense of our contemporary circumstance. Such an arrangement adds a powerful dimension of relevance of the story of 19th and 20th century history. How do we justify this extraordinary interpretation?
36. Depending on one's rules for interpreting Scripture, British-Israel notions become either plausible or ridiculous. The crux of this issue is whether or not God inspires present-day Christians to have an enlarged understanding of Scripture (e.g., Daniel 10-11, Luke 24:25-27) and His will (2 Samuel 7:1-17, Acts 8:29, 11:12); whether He continues, as He did in Old and New Testament accounts, to be involved in human affairs (cf. Ps. 75:6-7, Daniel

4:25, 32, 2 Corinthians 2:12, Revelation 3:8); whether the prophecies of the Hebrew Scriptures were all fulfilled by either ancient Israel or Jesus Christ.

37. Our point of departure must rest on a single, fundamental concept well-articulated in a booklet entitled *Introduction to Prophecy*: “The fact remains the historical record is at best sketchy and inconclusive. But the tribes can be located--if we use the clues and signposts of the Bible itself. What happened to the people of ancient Israel is one of the little understood aspects of history. It is vital to know who they are, if you want to make sense of the prophecies of the “latter days.” There is some fragmentary evidence in history, but the proof [emphasis theirs] is in prophecy” (sidebar titled “*Mystery of the Lost Tribes of Israel*,” p. 12).
38. We will find the answers we seek in prophetic retrospect and prophetic prospect.
39. Retrospectively, we must ask, “What do the prophecies given by Jacob and recorded in Genesis 48 and 49 mean?” Who among today’s comity of nations best fulfills the incredible predictions relevant to the physical, national blessings and inheritance promised to Abraham’s seed? In prospect, we may question, “If Israel still exists (cf. Amos 9:9), what are we to make of the prophecies yet unfulfilled about a coming punishment upon Israelitish people for their sins, and on a far more encouraging note, a regathering and reunion of the tribes in the land of promise?” (e.g., Isaiah 11:11, 48:20-21, Jeremiah 16:14-15, 23:7-8, 31:7, 33:7).
40. Certainly these questions are important ones. The way we and others have answered them in the past has raised serious challenges. Not the least of these comes from National Endowment for the Humanities award-winning historian, Barbara Tuchman. She describes the methodology of the Anglo-Israel movement as “a tortured interpretation of stray passages from the Bible [by which believers] have convinced themselves that the English are the true descendants of the ten lost tribes of Israel” (*Bible and Sword: England and Palestine from the Bronze Age to Balfour*, p. 82). Ironically, Tuchman’s own unique way of presenting Anglo-American and European history provides us with some of the most compelling evidence to suggest that God’s Hand has been active in delivering the Abrahamic promises to the British and American people.
41. At issue, of course, are two matters far larger than Israel’s modern identity: (1) the nature of God’s calling (John 6:44, 65) and (2) divine revelation (Amos 3:7). Does God’s holy spirit open the human mind to prophetic insight? If we answer “yes,” then we have moved into a whole new arena of inquiry. It is spiritual in nature, and as a consequence, impervious to scientific analysis. Understanding prophecy subsequently becomes more a matter of faith than mental capacity or intelligent quotient. Understanding and belief become products of something orchestrated by God in the individual human mind--a matter of the revelation of information which, by ordinary physical human means, could not otherwise be grasped or comprehended.
42. Are there times when God reveals future events to his earthly servants today? If we take the Bible at face value, this seems to be the case. Certainly God is able to foretell the future. Isaiah writes: “Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure” (46:9-10).
43. The prophet Daniel forecast a time when knowledge and the truth of God--including the meaning of many heretofore obscure or sealed prophecies--would increase (Daniel 12:1-2,

4, 10). As the end of the age approaches, this passage suggests that God will reveal aspects of prophecy to His people. The communications revolution created by the opening of Internet and the Worldwide Web, not to mention the accompanying proliferation of home computers, gives us some inkling of how Daniel's predictions might be fulfilled, perhaps in our very own time.

44. The prophet Amos indicates that those called by God will have a special insight into how the future will unfold--"surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (3:7). Jesus Christ Himself declared "I call you [specifically His 1st century A. D. apostles, but by extension Christians through all times] not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known to you" (John 15:15). Mr. Armstrong elaborated on this general concept, writing:
45. "He [God] foretold what would, through the years, happen to these cities and nations [of Middle Eastern antiquity]! In every instance the prophecies that were then to be fulfilled came to pass on Babylon, Tyre, Sidon, Ashkelon, Ashdod, Ekron, Egypt, Assyria, Chaldea, Persia, Greece and Rome. There has not been a miss! Those prophecies were accurate. And now, in other prophecies, the same supreme God has foretold precisely what is going to happen to the United States, the British nations, Western Europe, the Middle East, the Soviet Union [sic]. . . . Great world powers of our time have been, and are, the United States, the Soviet Union [sic], Great Britain, Germany, France, and other Western European nations" (United States and Britain in Prophecy, p. ix, 2).
46. If the prophets of the Hebrew Scriptures do not specifically mention modern nations in their writings, details about modern events and today's nation-states nevertheless may well be described in many Old and New Testament prophecies. This can clearly be the case when one applies the interpretive principles of duality and forerunners.
47. Mr. Armstrong observes, "few have realized it but a duality runs all the way through the plan of God [emphasis ours] in working out His purpose here below" (United States and Britain in Prophecy, p. 17). Paul writes of a first and second Adam--the physical human created in the Garden of Eden by God (Genesis 1:26, 2:7, 19) and Jesus Christ, the quickening spirit (1 Corinthians 15:22, 45). As there was a Babylon in ancient times--the capital of the Nebuchadnezzar's world ruling empire (Daniel 2:1, 31, 37)--so there is a spiritual Babylon written of by John in the Book of Revelation (17:1-6, 18:1-4). In similar fashion, the congregation of ancient Israel in the wilderness was a physical type of spiritual Israel or the New Testament Church of God (Romans 2:29).
48. One facet of the insight brought by the principle of duality relates to the Church of God's unique understanding of the meaning of the God's holy days described in Leviticus 23. Those special days provide us with a blueprint of the "master plan" of God. We understand better Christ's role as the sacrificial Lamb of God (John 1:29, 36, Revelation 5:8) by examining the ceremonies tied to the sacrifice of Passover lambs among the ancient Israelites (Exodus 12:1-14). The painstaking removal of physical leavening from our homes each spring (Exodus 12:8-39) dramatically underscores for us the need to rid our lives of sin (1 Corinthians 5:7-8). The wave sheaf offering and harvest at Pentecost enlarges our understanding about the founding of the New Testament Church (Acts 2) and the concept of spiritual firstfruits (e.g., Romans 8:23, 11:16, 1 Corinthians 15:20, 23).
49. The Feast of Trumpets illuminates prophecies about end time war, tribulation, and the ultimate return of Jesus Christ (1 Corinthians 15:52-54, 1 Thessalonians 4:16-17). The two goats of Atonement (Leviticus 16:1-28) reveal aspects of the story of the Christ-sacrifice

and the binding of Satan for a thousand years (Revelation 20:2-3, 7). The Feast of Tabernacles (Leviticus 23:34-43) gives us a glimpse into the Millennial reign of Christ on earth (Revelation 20:4, 6), and the Last Great Day (Leviticus 23:36, 39) resolves the dilemma of how God will eventually extend salvation to the billions never called in the age between Adam's sin and the Second Coming (e.g., Matthew 12:41-42, Revelation 20:11-12).

50. Each respective festival season and holy day portrayed something special in the master plan of God. The holy days, of course, are significant both in terms of physical Israel's national history and spiritual Israel's blueprint for salvation (see the United Church of God publication "God's Holy Day Plan"). Significantly, in the stories about the patriarchs and the ancient Israelites, numerous key events of national import literally fell on specific holy days--a thread which we will see developed in some of the text boxes in the chapters which will follow.
51. If the principle of duality magnifies our appreciation of God's holy days, it also shows how predictions, written by prophets of antiquity for people of old, can have a double and quite modern application. It gives us the confidence that God will act today as He has acted in the past. Indeed, many prophecies, as well as biblical stories like those of Abraham or Joseph, appear to foreshadow the future or have multiple fulfillments. Thus, the principle of duality makes possible a variety of complimentary interpretive frameworks.
52. This principle also can diffuse some of the concerns often raised about the physical, national promises inherited by the descendants of Abraham. Some critics of British-Israelism challenge the idea that these promises were not fulfilled until modern times. They often explain that Scripture abounds with references in the Abrahamic promises that the patriarch's seed would become as the dust of the earth (Genesis 13:16), the sand on the seashore (Genesis 22:17, 28:14), and the stars of the heavens (Genesis 15:5, 22:17--cf. Deuteronomy 10:22, 28:62, Nehemiah 9:23). Many modern commentators vigorously contend that these very promises were fulfilled in Old Testament times. Numerous verses appear to buttress their argument.
53. In Moses' departing message to Israel about to cross the Jordan River and enter the Promised Land (Deuteronomy 1), the leader of the Exodus declared: "The Lord your God hath multiplied you, and, behold ye are this day as the stars of the heaven for multitude" (Deuteronomy 1:10). Commenting on the conditions prevailing in Solomon's Israel, the narrator of I Kings wrote: "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry" (4:20). King Solomon himself added to these assertions: "Now, O Lord God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude" (2 Chronicles 1:9).
54. All these passages appear to undermine the idea that the Abrahamic promise of a multitude of descendants remained unfulfilled throughout ancient times. There are ways, however, to resolve these apparent difficulties through the use of Scripture itself. One need only to continue reading the passage in Deuteronomy 1. Moses continued his thought with the prophetic charge, "the Lord God of your fathers make you a thousand times so many more as you are, and bless, as He hath promised you" (verse 11). There is double and even triple entendre in the bequeathing of blessings from God and the fulfillment of many prophecies found in the Hebrew Scriptures.
55. The Bible abounds with forerunners which cast a revealing shadow of events yet to come. At one level, the Birthright blessing was inherited by those Israelites who crossed over the

Jordan River and occupied the Promised Land. Hebrews 4:3-11 is rich in illustrating that both the Sabbath day and ancient Israel's occupation of Canaan under Joshua are forerunners of a future establishment of the Kingdom of God on earth. Passages like Deuteronomy 1:10-11 demonstrate how this kind of duality--the successive unfolding of one antitype after another--operates as well. It would be nearly four centuries after Joshua's initial late-15th century B. C. occupation of the Promised Land (Joshua 10:40, 11:23) that Israel would finally fill and dominate Canaan (note 13:1).

56. It took no less than David's personal and political savoir faire to bring unity to these Israelites (2 Samuel 2:4, 5:1-5) who had battled the centrifugal forces of tribalism off and on since Moses had led Israel to Canaan's borders. The unity that David brought was a picture of something far greater yet to come. The rule of David and Solomon in the 11th-10th centuries B.C. was a forerunner of Christ's thousand year reign over all the earth (Revelation 20:4, 6). Prophecy reveals that the Millennium will be the time of the quintessential reunion of the twelve tribes of Israel (Ezekiel 37:19, 22)--a prophetic event forecast during the Davidic-Solomonic era (United States and Britain in Prophecy, pp. 59, 93, 122, 184). At that future point in history, all the Israelite tribes will flourish as never before under the rule of a Davidic monarch (e.g., Jeremiah 30:9, Ezekiel 37:24-25). The epoch of the 11th-10th century B C. United Monarchy was but an imperfect forerunner.
57. Biblical scholar Eugene Merrill describes the fragility of the twelve-tribed union even under David's adroit political leadership: "Once a modicum of unity had been achieved, David was able to centralize government in Jerusalem without sacrificing local tribal distinctions and interests. At best, however, this was a loose federation, for up till the last years of his life David had to struggle with the tendency toward fragmentation, especially between Judah and the north. . . . The success of his early wars. . . attests to his ability to organize the nation, at least on a temporary basis. . . . By the time of David's death. . . the old tribal distinctions still existed, but with David there had come at least a sense of national unity in both secular and spiritual affairs."
58. "The United Monarchy disintegrated within one generation following David's death. That breakup testifies to the tentative character of this union" (Kingdom of Priests: A History of Old Testament Israel, 1987, pp. 281-284--see also the Soncino commentary on "Samuel," pp. x-xi).
59. The success achieved during Israel's Golden Age under David and Solomon is itself a forerunner of the fulfillment of the Abrahamic Promise to Israel. It is not, however, the greatest fulfillment. One of the most convincing testimonies to this fact is found in 2 Samuel 7:10 and 1 Chronicles 17:9--"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." Concerning this prediction, Mr. Armstrong wrote, "the prophecy was for [1] David's own time, for [2] the ultimate fulfillment in the time of the Millennium to come, and also [3] for a different time in a different land where these scattered Israelites were to gather, after being removed from the Holy Land, and while that land was lying idle and in possession of the Gentiles." The Millennial fulfillment to which he refers will see "an era that will far surpass (in grandeur and magnificence) even the reign of King Solomon" (United States and Britain in Prophecy, pp. 59, 93, 122, 184).
60. To expand somewhat on this quotation, a version of the Abrahamic inheritance came around 2,520 years after the inhabitants of Israel's Northern Kingdom went into Assyrian captivity (see Chapter VI below). The ultimate fulfillment will, of course, be realized during the Millennial reign of Jesus Christ. All fulfillments of the Abrahamic promise which have

preceded the Second Coming are antitypes or forerunners which show us the pattern we can expect to see under the rule of Christ (Isaiah 11:9) instituted after His return.

61. A similar kind of duality is exemplified with the founding of the Church age in A. D. 31 (Acts 2). The Church of God's existence illustrates the "not yet, but even now" aspect of the coming of the Kingdom of God on earth (cf. Luke 17:21). With the establishment of the Church, we see a coming of the kingdom in microcosm, or, as Mr. Armstrong styled it, "in embryo." If the Millennial realization of the promise is the grandest fulfillment, our concerns in this booklet are less grandiose and more mundane. Our focus here is on a lesser yet important fulfillment--probably the penultimate one--between the days of Solomon and the return of Jesus Christ. To explore that story, we must address the issue of the "Lost Ten Tribes."

1. ISRAEL IN PROPHECY: Where Are the Lost Ten Tribes?

2. Booklet Draft--Rick Sherrod--February 1997

3. Chapter 4

4. Were the Tribes Really Lost?

5. The identity and whereabouts of the "Lost Ten Tribes of Israel" is one of the great mysteries of ancient world history. Where these Israelites went and who they are today are questions which have stimulated great interest and periodic debate. The hope of finding their whereabouts has inspired many a searcher.

6. S. Geyser reminds us that "even in the course of the Exile itself the prophets started to proclaim the return of the people and the restoration of the destroyed Twelve Tribe Kingdom" ("Some Salient New Testament Passages," p. 305). Indeed, a belief in the continuing existence of the descendants of these deportees of the Northern Kingdom is evidenced especially in the history of the Jewish people. Simon Wiesenthal convincingly argues that part of the impetus of Columbus' search for the East Indies was an interest in locating the Lost Tribes (Sails of Hope). In the mid-17th century A. D., Dutch Rabbi Menasseh ben Israel (inspired by the stories world traveler Antonio Montezinos) (slides #3991-2) even wrote a treatise--The Hope of Israel (1650-1652)--on the subject. These are but some of the many examples which could be cited.

7. If there are Lost Tribes, then where are they today? From the Japanese to the American Indian to the Afghans to the people of Northwestern Europe, almost every group of people outside the Middle East has at one time or another been so identified by some enthusiastic seeker. However, many 20th century historians and theologians have seriously challenged the idea that there even was such a phenomenon. Were the Israelites of the Northern Kingdom ever really lost?

8. Growth of Israel into a nation

9. Before answering that question, it is essential to understand the basic contours of Israelite history. The people of Israel descended from the twelve sons of the biblical patriarch Jacob. At some time probably in the 17th century B. C., severe famine throughout the Fertile Crescent drove Jacob and his family to seek refuge in Egypt where Jacob's favorite son, Joseph, had been sold into slavery about two and a half decades before. Thanks to Joseph's remarkable turn of good fortune--his unlikely ascent from slave status to the Egyptian prime ministership--he was in a position to benefit the entire family (Genesis 45:4-7) during this time of trial and famine throughout the entire Levant (41:28-32, 53-42:2, 43:1-2). Jacob and

his family took up residence in the fertile alluvial plain of Goshen (45:10-11, 47:1-4) where the children of Israel remained and grew into a people (Exodus 1:7) over the following two centuries.

10. The establishment of Egypt's XVIIIth dynasty bode ill for the Israelite colony in the northeast corner of the Egyptian kingdom. Founded by Ahmose I (c. 1570-1546), this dynasty very likely introduced the change in Egyptian policy which laid the groundwork that turned Israel into a slave people under harsh Egyptian taskmasters (Exodus 1:8-14). The anti-Israelite character of Ahmose's program was probably part of a larger nationalist reaction against varying degrees of Hyksos domination of Egypt running from Dynasties XIII through XVII (c. 1780-1560). The Hyksos were an Asiatic people ethnically related to the Hebrews. Their dominance in Egypt during the life of Joseph may help to account for his acceptability as a central figure in Egyptian government.
11. The cryptic biblical reference--"Now there arose up a new king over Egypt, who knew not Joseph" (Exodus 1:8)--may summarize this very pivotal period of Egyptian history. If the XVIIIth Dynasty (slide #2472) is indeed the period being described, Ahmenhotep I (1551-1524 B.C.) probably followed his predecessor's lead by instituting the repressive policies which reduced the Israelite population to slave labor. Thutmose I (c. 1524-1518 B. C.) was likely the pharaoh who ordered Hebrew babies thrown into the Nile (Exodus 1:15-22). (Slide #8079 of Hatshepsut) And the famous Thutmose III (c. 1504-1450 B. C.) (slide #1149), remembered today as the "Napoleon of Egypt," became pharaoh around the time of Moses flight into the wilderness of Midian (Exodus 2:15).
12. Whenever these events may have occurred, some 40 years after Moses left Egypt, he returned, only this time to lead Israel on an Exodus out of Egypt (c. 1443 B. C.) (slide #2129) and eventually back to Canaan where father Abraham had spent the final century of his life. (Slides #6369, 8045, 6371, 6130 of Matthew Nebo) After crossing the Jordan River and entering the land of promise (c. 1403 B. C.), the Israelites spent nearly the next four hundred years attempting to establish themselves as the dominant national presence in the Land of Canaan. This did not occur until the establishment in about 1004 B. C. of a combined Judahite-Israelite monarchy (2 Samuel 2:4, 5:1-4) under the remarkably charismatic and talented David ben-Jesse. Only then did Israel finally become the dominant polity of the area known today as Palestine. After Solomon's rule, the Israelite kingdom split with the ten northern tribes existing as an independent polity for the next two centuries.
13. _____
14. **TEXT BOX: Egypt in American Heraldry**
15. *Israel in Egypt slides #12197, 2473*
16. The Israelite experience in Egypt was a formative one. Indeed, Egypt was the location where the twelve sons of Jacob and their families grew into a vast multitude (Exodus 1:7). From these people, God would eventually form His own special nation (19:5). Should we be surprised, then, to find Egyptian symbolism in American heraldry. Perhaps the most conspicuous example is the official Seal of the United States, which appears on the back of the American one dollar bill. Under the motto *Annuit Coeptis*--"He hath prospered our undertakings"--we find the Great Pyramid of Gizeh. This choice of imagery is interesting in several respects.
17. The name "Joseph" derives from a Hebrew yosafe--"let him add"--implying "prosperity" (cf. Genesis 39:2-3, 23). As for the Pyramid of Gizeh, it rests in Egyptian territory almost

precisely at the center of the earth along the 30th parallel in longitude and on the 31st meridian east of Greenwich. As it appears on the Seal, the Pyramid consists of 13 layers of stone--an allusion to Manasseh's national number--and is missing the cornerstone at the top (cf. Ps. 118:22, Luke 20:17). Some British-Israelite exegetes have suggested that the absent capstone is representative of that "Stone Kingdom" described in Daniel 2:34-35. The all-seeing eye above the Pyramid itself connotes God's overseeing presence and attention to the fortunes of the American nation (cf. Ps. 121:4, Jeremiah 24:6). The Glory Cloud behind the eye is reminiscent of the pillar of cloud which led the ancient Israelites on their journey out of Egypt and through the wilderness (Exodus 13:21, 14:19-20, 16:10, 24:16, 34:5, 40:38, Numbers 9:17, 10:34, 16:42, Psalm 105:39).

18. The motto beneath the Pyramid reads *Novus Ordo Seclorum*--"New Order of the Ages." Such a choice is interesting considering that the establishment of the new American nation contributed to the Anglo-American ascendancy--an ascent which is a type of Israel as God's supreme and model nation during the Millennial rule of Jesus Christ.
19. Egyptian imagery was on the mind of many of those who contributed to the creation of the new United States of America. Benjamin Franklin, Thomas Jefferson, and John Adams comprised the original committee for creating an official national seal. Benjamin Franklin's design for the U. S. Seal showed Moses lifting his rod and dividing the Red Sea while in the background Pharaoh's host was overwhelmed (slide #811). Although Franklin's design was not adopted, the rays emanating from the pillar of fire in his design survived to find expression in the Seal which was ultimately selected.
20. Thomas Jefferson originally proposed that the obverse side of the Seal portray the liberated children of Israel in the wilderness, led through divine guidance by a cloud during the day and a pillar of fire by night (slide #810--an artist's depiction of what this illustration might have looked like). The motto encircling Jefferson's own personal seal (slide #1870) read "Rebellion to Tyrants is Obedience to God"--words taken from Oliver Cromwell and the epitaph of John Bradshaw, both among the regicides of Charles I (1625-1649).
21. It is apparent that the founding American fathers saw a parallel between the Israelite experience of Egyptian bondage and their own perceived colonial bondage and mistreatment under the "tyranny" of an English king. There was far more to the similarities than they ever imagined in the imagery which they selected for the United States of America.
22. End of Text Box
23. _____
24. **TEXT BOX: Cleopatra's Needles**
25. *Slides #976, 1943, 1045, 1296, 3679-80, 5099; Mehemet Ali--2123, 1992, 1962*
26. Two remarkable Egyptian monuments stand today in London and New York City. Both are solid red granite obelisks from the Temple of On in the ancient city of Memphis. Known as "Cleopatra's Needles," one is found on the banks of the Thames River near the Parliament buildings; the other resides in Central Park in front of the Metropolitan Museum of Art. Both monuments were gifts to Great Britain and America respectively from the Viceroy of Egypt, Mehemet Ali (1769-1849).
27. If these obelisks are invaluable treasures from antiquity, they are also interesting silent witnesses to the connection tying Joseph to the land and people of Egypt. Joseph's children were a blend of Semitic and royal Egyptian blood. The mother of Ephraim and Manasseh

was in fact Asenath, an Egyptian princess and the daughter of Potipherah the Prince of On (Genesis 41:45). It was probably in part for these very reasons that Jacob formally adopted his two grandsons (Genesis 48:5)--lest any of the other claimants to the Abrahamic Promise and the Birthright challenge Joseph's sons on grounds of their ethnicity.

28. Indeed there are two scriptural allusions in which the Ephraimite descendants of Israel's family are referred to as Egyptians (Isaiah 23:3, Hosea 11:1-3). So it is that today, Cleopatra's obelisks can serve as perpetual reminders of our origins as a people coming out of the land of Egypt and our distinctive Israelitish ethnic heritage.

29. End of Text Box

30. _____

31. Israel's Golden Age

32. If David laid the foundation for a united Israelite monarchy, it was his successor and son Solomon who brought Israel to new pinnacle of power and glory (cf. I Kings 3:11-13, 2 Chronicles 1:11-12). Although many of today's archaeologists and theologians dispute the accuracy of the biblical account, Scripture represents the Solomonic era as a "Golden Age" when "the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore tree that are in the vale, for abundance" (I Kings 10:27).

33. The language used by the biblical narrator to describe Solomon's splendor and magnificence is the same employed later by the prophets to represent the coming millennial age when the Kingdom of God will govern the earth under the rulership of Jesus Christ Himself (e.g., I Kings 4:25 and Micah 4:4). The biblical account of Solomon's reign abounds with Millennial types, patterns, and forerunners. As many biblical commentaries will attest, Solomon--whose name derives from the Hebrew root word shelomoh meaning "peaceful" or "peaceable"-- is often representative of no less than the quintessential Prince of Peace (Isaiah 9:6), Jesus Christ.

34. Solomon's reign brought a version of the very things which will come in earnest under Christ's beneficent worldwide rule: peace (I Kings 4:24-25, Isaiah 2:4, Micah 4:4), happiness and prosperity (I Kings 4:20, 22-23, 10:14-23, 27, Amos 9:13, Micah 4:4), wisdom and the availability of spiritual knowledge and understanding (I Kings 4:29-34, 10:1, 4, 6-9, 2 Chronicles 1:12, the Book of Proverbs, most of which is of Solomonic authorship, and Isaiah 11:9), world renown (I Kings 4:21, 10:1, 6, 23-24, Ps. 72:8-11, 19, Isaiah 2:3, Zechariah 9:10), and a massive program of building and construction (I Kings 6:1, 7:1-2, Isaiah 58:12, 61:4, Ezekiel 36:10, 33-36). Students of the Solomonic period also describe it as an age of intellectual revival and learning (see Lawrence Boadt, *Reading the Old Testament*, p. 477; James Pritchard, *Solomon and Sheba*, p. 30; and Andre Lemaire's essay in *Ancient Israel* edited by Hershel Shanks, p. 106)--something which will also be a major feature of Christ's program to reeducate and elevate the newly subjugated populations of the world (Zechariah 8:23, 14:16-19, Revelation 2:27).

35. Indeed, the Solomonic age of glory is a biblical forerunner of even greater fulfillments of the physical, material, and national promise made to the descendants of Abraham. Like all forerunners or imperfect "types," Solomon's Golden Age was a shadow of the reality it forecast. It bore within itself the seeds of its own destruction.

36. The divided kingdom

37. If Solomon's Israel bore the form of greater things to come, his methodologies for kingdom building were not always Christ-like. Indeed, by the conclusion of his reign, the kingdom's religious life had grossly deteriorated (I Kings 11:4-8). More relevant to our concerns, dissatisfaction over his high rate of taxation, enforced labor policies otherwise known as the corvee, and insensitivity to concerns regarding respect for the territorial integrity of the tribes north of Jerusalem had all reached dangerous proportions.
38. When Solomon's son and successor, Rehoboam, met with northern leaders at Shechem for the purpose of renewing the Davidic covenant of rulership over the northern tribes (I Kings 12:1), he very likely found himself confronted by a sullen and disillusioned group of men intent on having their grievances promptly and effectively addressed (verse 2-5). The young new king took three days to consider the northern appeal for tax reform and a rescission or modification of the corvee, only to mistakenly accept the advice of his younger contemporaries over older, wiser heads (12:6-13). He responded to northern requests with sharp rebuke and a foreboding promise: "My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions" (verse 14).
39. Rehoboam's wrongheaded, youthful presumptuousness had a predictable outcome. Heeding the cry, "To your tents, O Israel" (verse 6), the northern tribes rallied under the leadership of their chief spokesperson, Jeroboam (verse 2-3, 20) declaring "What portion have we in David?" (verse 15-16). From that momentous separation between Israel and Judah, the Bible bears witness to a two century-long progression of 10 different dynasties, presided over by no less than 19 monarchs reigning over what became commonly known as the "Northern Kingdom." This new political entity, completely separate from the Kingdom of Judah, essentially was comprised of the tribes of Ephraim and Manasseh (descendants of the two sons of Joseph), Dan, Gad, Issachar, Zebulun, Asher, and Naphtali. From the establishment of this independent Israelite monarchy, national leadership invariably took the northern tribes away from God.
40. Starting with King Jeroboam I (c. 931-910 B. C.), the religious life (slides #6642-50 of Tel-Dan) of the kingdom atrophied. Jeroboam evidently mistrusted God's forthright and awesome assertion which could have launched the Northern Kingdom to remarkable achievement and success. Through the prophet Ahijah, God promised Jeroboam: "And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt harken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes, and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee (11:30, 37-38).
41. Unhappily, Jeroboam failed to take advantage of this remarkable opportunity. With a faithlessness that has characterized Israelite behavior throughout almost all of Israel's history (e.g., Numbers 13:17-14:45, Luke 18:8, Hebrews 3:8-19) (slide #7066--Golden Calf), Jeroboam succumbed to the pressures of fear that his northern subjects would return to the House of David (I Kings 12:26). In particular, he was anxious that Israelite religious unity eventually would prompt a restoration of political oneness among the twelve tribes.
42. To subvert any such development, Jeroboam actually polluted the religious life of his people by erecting golden calves as idols in both Dan and Bethel (I Kings 12:28-30). Believing that the common observance of the annual festivals of Yahweh (Leviticus 23) would rekindle a desire for national unification, he changed the date of the annual fall festival (Leviticus 23:23-44) from the seventh to the eighth month of the Hebrew calendar (I Kings 12:32-33). Finally, he summarily dismissed the Aaronic and Levitical priesthood (verse 31, 14:33), a

group of men set apart by God's own decree (e.g., Exodus 40:15) for the purpose of maintaining the integrity of the religious life of the nation. The Levitical priesthood represented a threatening independent power base within his kingdom. They inherited their office, owed the king nothing, and were largely outside his control. In place of the Levites, Jeroboam created new ecclesiastical hierarchy "of the lowest people" (12:31, 14:33), a group of men who owed all that they had and were to the king. Such a caste would have to cater to royal favor to retain position. By dismissing the Levitical priests of the north, Jeroboam gained royal control of the priesthood.

43. Thus the first king of the new Israelite dynasty established a pattern in religious life which ultimately led to the destruction of the Northern Kingdom. So was the impact of the religious changes Jeroboam introduced that his reign became the standard against which future evil in Israel would be measured. While there were occasional religious reformations like the half-baked return to Yahwism under the administration of general-turned-king Jehu (II Kings 9:6, 16:33, 10:1-7, 18-32), for the most part, Israel's political and ecclesiastical leadership persisted in the sins of Jeroboam (e.g., I Kings 13:34, 15:30, 16:2-3, 19) virtually from the foundation to the collapse of the Israelite state.
44. In the final analysis, God withdrew His protection and blessing, leaving the Northern Kingdom to fall victim, like most of other small, independent kingdoms across the 8th century B.C. Fertile Crescent to a new and powerful military presence on the ascendancy from about the mid-9th century. The coming of the Assyrians spelled doom for Israel (slides #2414, 2639, 2655--maps).

45. Into Assyrian captivity

46. The landmark 19th century A. D. discoveries of British archaeologist Austen Henry Layard dispelled any doubts that the Assyrian kingdom was a formidable force which ferociously dominated the entire ancient Near East off and on from the 9th through the 7th centuries B.C. It is indisputable that the Assyrians invaded and conquered the Northern Kingdom as part of that domination. What remains beyond our grasp are the precise, complete, and irrefutably accurate facts and figures involved.
47. Some argue that only a small number of leading people--the Northern intelligentsia--were actually taken captive by the Assyrians. The rest either fled as refugees, or assimilated into the alien populations transplanted in the Northern Kingdom (II Kings 17:24). Others believe that the enslavement and removal of Israelites involved almost the entire northern population. How are we to know who is correct? How many Israelites were actually deported?

48. _____

49. TEXT BOX: Egypt, Assyria, and the British Museum

50. *ILLUSTRATIONS: Selected pictures of the main Egyptian & Assyrian pieces in the British Museum*
51. For any enthusiast of ancient world history, a pilgrimage to the British Museum is an antiquarian's delight. Inside its richly filled halls, the visitor discovers many of the most important archaeological remains of the greatest civilizations and kingdoms in all the ancient world. In particular, one finds an abundance of treasures which document the histories of the Egyptian and Assyrian kingdoms.

52. From Egypt we find among many other things, the Rosetta Stone (slides #5222, 3763)--the key to unlocking one understanding of Egyptian hieroglyphics; the huge granite head of Amenhotep III from Karnak; and an impressive assemblage of mummies and various papyri. The Assyrian collection of the British Museum takes up a full seven rooms. Included in these treasures are Shalmaneser's Black Obelisk; the Taylor Prism; the colossal human headed bulls and lions; and the reliefs of the Lachish siege, royal lion hunts, and reliefs from various palace walls. Those who stroll through its corridors leave with a distinct sense of what it might have been like to have lived during the heyday of Nimrud, Nineveh, and other major Assyrian cities.
53. There is a certain appropriateness that such a large concentration of Egyptian and Assyrian records, monuments, and archaeological artifacts reside in Britain's national museum. For ancient Israel, the two kingdoms of Egypt and Assyria were intimately involved in Israel's beginnings and endings. As the Bible reveals, the tribes migrated to Canaan out of an extended sojourn in Egypt, eventually settling in that area and establishing themselves in the 11th and 10th centuries B. C. as the dominant regional power. After Solomon's rule, the Israelite kingdom split with the ten northern tribes existing as an independent polity for the next two centuries.
54. The descendants of ten of the Israelite tribes eventually fell victim to the aggressive expansion of the Assyrian Empire. Many of the most interesting pieces in the Museum's collection provide the best extrabiblical documentation of the Bible's account of the extinction of the Northern Kingdom.
55. End of Text Box
56. _____
57. Assyrian court records provide specific numbers. The Emperor Sargon II (slides #2045, 2677) claims to have taken 27,290 captive from Samaria (Sargon's Annals, 10-18). This number seems decidedly small against a population which some authorities estimate to have been around 500,000. However, if Sargon's testimony is a primary resource, it is also considered suspect by most modern-day historians of the period. The chroniclers of Sargon's reign did not produce the inscriptional record of Israel's fall until several years after the collapse of Samaria. More importantly, Sargon may have even fabricated a role for himself in the whole matter of Israel's conquest (slide of the Merneptah or "Israel" stele--#4157-8, 5058, 5198, 6664). Many scholars and historians point out other considerations which reduce to Sargon's credibility. "He probably had no right to that claim [of taking Samaria], at least not as king. He may have been Shalmaneser's army commander" (Shanks, Ancient Israel, pp. 130-131,154).
58. The immediate chain of events leading to Israel's ultimate fall actually began with Tiglath-pileser (745-727 B. C.), the Assyrian ruler who implemented the Galilean Captivity (734-732 B. C.) taking large segments of the Reubenite, Gaddite, and the trans-Jordan Manassite population into the upper Mesopotamian river valley. In fact, Shalmaneser V (726-722 B. C.) was the Assyrian monarch responsible for the 722/721-718 B. C. campaign into the Northern Kingdom.
59. Another observer reminds us that Shalmaneser "was deposed soon afterwards by another king, Sargon II, whose very name, 'True King', betrays the suspect nature of his claim to the throne. Sargon moved the Assyrian capital to his own foundation of Khorsabad, built in imitation of Nimrud. . . . In three campaigns, 734-732 B. C., Tiglath-pileser overwhelmed the area. Damascus and part of Israel became Assyrian provinces, and many of the

inhabitants were deported. In 722 B. C. Israel, which had proved a troublesome vassal state, was finally eliminated and Samaria became capital of an Assyrian province. The Assyrian king at this time was Shalmaneser V, but he did not have time to commemorate his achievements in stone, and it was his successor, Sargon II, who claimed credit for his victory" (Julian Reade, *Assyrian Sculpture*, pp. 33, 45-46).

60. Finally, conservative biblical scholar Eugene Merrill observes that Shalmaneser V "took Samaria in his last year. . . . Sargon, who probably was not the son of Tiglath-pileser, as some claim, but a usurper, reigned over the vast Assyrian Empire from 722 to 705. One of Assyria's most militant rulers, he claims to have undertaken significant campaigns in every one of his seventeen years. In the annals of his first year he takes credit for Samaria's fall. In actual fact the biblical assertion that Shalmaneser V was responsible is correct; as several scholars have shown, Sargon claimed this major conquest for his own reign so that the record of his first year would not be blank" (*Kingdom of Priests*, pp. 408-409).
61. Even if Merrill is incorrect, might it be possible that Sargon's low figures regarding deportees reflect a mopping up operation--that the numbers he lists do not include those already taken by his predecessors Tiglath-pileser III and Shalmaneser V (slide #2618--Shalmaneser's campaign map)? The matter of Sargon's inscriptional record illustrates the difficulty of bias faced by every historian. Regardless of the time period, he who examines those accounts left behind by the participants in historical events must ask: Can the record be trusted completely?
62. For those who believe in the inerrancy of Scripture (John 17:17), there is another and far more reliable source: the biblical record. Moses predicted: "I [God] said, I would scatter them [Israel] into corners, I would make the remembrance of them to cease from among men" (*Deuteronomy* 32:36).
63. The report of II Kings is probably the most essential biblical testimony: "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. . . . the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. . . . For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; 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" (17:18-23).
64. Granted, there is biblical proof and indirect archaeological evidence that there were representatives from the northern tribes among the people of Judah well after Israel's fall. Undoubtedly, some northerners moved to the south in protest of the syncretistic practices introduced by Jeroboam I (II Kings 12:25-33, 13:33, 2 Chronicles 11:13-26) (slide #2137) and many of his successors, most notably Ahab and Jezebel (I Kings 16:28-33, 18:3-4, 18). Such men and women did so in an effort to find an unpolluted religious environment in which to worship Yahweh.
65. It is also quite probable that many northerners headed south permanently to escape the Assyrian onslaught of the 8th century B. C. It is indisputable that the population of Jerusalem expanded greatly during that very time. Israeli archaeologist Magen Broshi estimates that the population of Jerusalem swelled from about 7,500 to 24,000 as the 8th century drew to a close. Not all this increase is attributable to a burgeoning birthrate. Certainly some pious northerns responded to Hezekiah's religious reformation (2 Chronicles 30:1-18, 31:1) but most probably acted out of fear of the oncoming Assyrian invasion.

66. Perhaps the greatest archaeological find relevant to the issue of northerners relocating in the south is Hezekiah's "broad wall"--20-23 feet wide and located on the city's western ridge Nahaman Avigad discovered this structure in 1970 (cf. 2 Chronicles 32:5, Isaiah 22:9-11). Indirectly related is "Hezekiah's Tunnel"--a subterranean channel beneath the city of Jerusalem to guarantee the city's water supply in time of siege. This archaeological feature attests to the anxieties which the Assyrian invasion (II Kings 18:9-19:37, Isaiah 36-37) of the late-8th century must have created.
67. Other frequently cited Biblical passages regarding an Israelite presence in Judea pertain to Asa's reign over Judah (2 Chronicles 15:8c-9) and the Josianic reformation period (34:3, 6, 9, 35:17-18, II Kings 23:19-20). Of less certainty are the claims that all Israel was restored in the days of Zerubbabel (slide #2195--Cyrus Cylinder), Ezra, or Nehemiah. Many critics of British-Israelism vigorously maintain that the 6th century B. C. Restoration under Zerubbabel constituted a return of all twelve tribes (cf. mention of "all Israel" in Ezra 2:70, 7:28); not Judah only.
68. Much is made of the sacrificing of "twelve bulls for all Israel" (Ezra 8:35--see also 6:16-17) or references to "Israelites" (Nehemiah 11:3-4) or Zechariah's admonitions to both houses (Zechariah 8:13). To bring balance to this debate, we must remember that the resettlement process was into areas from which the émigrés' predecessors had formally lived. The names of the returnees accompanying Ezra (e.g., Ezra 1:5, 8:1-15) are Jewish--not names from northern tribesmen.
69. Moreover, the Bible mentions only a few locations of the area resettled which are not decidedly part of Judah's territorial inheritance (Jericho, Bethel, and possibly Ono, and Neballat--Nehemiah 7:32, 36-37, 11:31-35). Those sites which were in the north are located in the far south along the border of the territory of the Kingdom of Judah. We are likely looking at areas which were peopled by the southernmost inhabitants of the Northern Kingdom--ones who escaped the net of the 8th century B. C. Assyrian captivity--or quite possibly Jews who eventually drifted north to occupy the land vacated by Assyrian deportation. Ezra 1:5 implies that the leaders and organizers of the return were Jewish rather than Israelite.
70. The New Testament includes numerous references to "the twelve tribes." Luke 2:36 mentions Anna the prophetess who was from the tribe of Asher. In Acts 2:2 and 3:12, we see Peter addressing his audience as "ye men of Israel" (cf. 5:21). Some critics employ Acts 9:15 to argue that Paul fulfilled his missionary work to Israel by preaching to the Jews. Others cite Acts 26:2-8 and 22-23 to argue that all 12 tribes worshipped God in the 1st century A. D. Romans 11:1 and Phil. 3:5 identify Paul not as a Jew but a Benjamite. James 1:1 addresses "the twelve tribes which are scattered abroad." Finally, some commentators argue that the salutation in 1 Peter 1:1--to "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia"--is addressed to non-Jewish Israelites.
71. Again, Geyser convincingly challenges those who appropriate these New Testament verses in this fashion. He writes:
72. "In parables and debates he [Jesus] taught them [the Twelve] its [the Kingdom's] nature and the signs of its coming, and to pray for it daily. The 'Twelve' (eleven) asked him after the resurrection, 'Are you now going to establish the Kingdom for Israel?' (Acts 1:6). James perceived their presence, the latent twelve tribes, in the Jewish dispersion in and around Antioch around 46 A. D. . . . Paul pronounces a beracha on the Israel of God in the Galatian diaspora, is convinced that all Israel will be saved and pleads before Agrippa his hope that according to the divine promises the Twelve Tribe Kingdom will be restored [Galatians

6:16, Romans 11:26, Acts 26:6-7]. The twelve to whom Jesus delegated his power and authority to exemplify the ingathering in Galilee, and who for that occasion quite rightly his, not the church's, apostoloi, are literally fundamental to the Twelve Tribe Kingdom's restoration as apocalyptically symbolised in the 'New Jerusalem' " ("Some Salient New Testament Passages," p. 310).

73. In simple terms, there were Israelites as part of a long term diaspora. . . and there were Israelites who had settled within the boundaries of Judah. Neither the biblical nor secular records support the idea that every last man, woman, and child of the Northern Kingdom went into captivity "in Halah, and in Habor by the river Gozan, and in the cities of the Medes" (II Kings 17:6, 18:11--cf. Hosea 13:16). Obviously, there were Israelites from the Northern Kingdom who relocated and assimilated into the Jewish Kingdom. The issue is how many were taken captive and deported by the Assyrian rulers Tiglath-pileser III, Shalmaneser V, and Sargon II.
74. It is significant that Assyrian ruler Tiglath-pileser instituted a novel policy concerning the treatment of conquered populations. Roman Catholic scholar and theologian Lawrence Boadt tells us that the practice of mass deportations "became the standard Assyrian policy from that time on. . . . There is good evidence that conditions were not as bad under the Babylonians as under the earlier Assyrians, who had begun the practice of mass deportations of conquered people back in the eighth century." Boadt amplifies his description of Tiglath-pileser noting that he would hold "entire cities responsible if they did not surrender the rebelling king to him. He would often wipe out a whole population or deport them to far-off lands and replace them with peoples conquered in still other parts of his empire" (Boadt, *Reading the Old Testament*, pp. 43, 383-384). Was this a pattern applied by the successors of Tiglath-pileser? Historians McKay and Buckler note that sometimes the Assyrians deported only a portion of a kingdom or nation. "In other cases they deported whole populations, wrenching them from their homelands and resettling them in strange territories" (*History of Western Society* 3rd ed., p. 50). If these secular historians argue thus, the Bible seems to indicate it all the more.
75. We must ask whether the biblical assertion that "there was none left but the tribe of Judah only" (II Kings 17:18) should be taken at face value. If one accepts the scriptures as a valid primary resource, the biblical evidence suggests it is wiser to err on the side of literalist interpretation. In predicting the Assyrian overrunning of the Northern Kingdom, the prophet Amos prophetically described the "remnant" that would be left behind: "Thus saith the Lord; as the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch" (Amos 3:12). In such a fashion, Amos poetically represents the paltry population of the Northern Kingdom after the Assyrian conquest.
76. Finally, Jewish tradition, which anticipates an eventual reunion of the physical twelve tribes as part of its Messianic eschatology (see the Soncino Commentary on Isaiah 43:12-21, Jeremiah 23:6-8, Ezekiel 37:19; note also Jeremiah 33:7 and Geyer's "Some Salient New Testament Passages," pp. 305-310), also strongly supports the notion of lost tribes. With the exception of the testimony of an Assyrian king, whose Annals themselves are suspect, there is no specific number assigned biblically or otherwise to the northerners deported. Neither is there record of the number involved in any resettlement in or return to the region of Judea. And so. . . we are left with the question: Where then did the Israelites go?

1. ISRAEL IN PROPHECY: Where Are the Lost Ten Tribes?
2. Booklet Draft--Rick Sherrod--February 1997

3. Chapter 5

4. The Migrations of Israel

5. If Assyria carried the majority of the Northern Kingdom's population into captivity, where then did those Israelites ultimately go? They were last seen headed northeast--captives of one of the most feared and brutal people in the ancient Near East. From that point forward in time, the Israelites of the Northern Kingdom essentially vanish from recorded history.
6. Can we find Israel today? If so, where are we to look for the evidence? The Bible itself is the best place to begin. The prophet Amos' prediction expands our understanding of the record in 2 Kings 17:18-23, a passage which indicates that the Eternal removed Israel "out of His sight: there was none left but the tribe of Judah only." This prophet from Tekoa in northern Judea tells us that the "remnant of Joseph" (5:15) would be scattered, but ultimately not lost entirely from God's view: "Behold, the eyes of the Lord God are upon the sinful kingdom [Israel as a political entity], and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house [or family] of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (9:8-9).
7. Also important is the prediction made even earlier in the days of king David concerning the long-term fate of Israel: "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 before time" (2 Samuel 7:10--cf. 1 Chronicles 17:9).
8. With these passages in mind, we might expect that the migrations of the tribes can be traced by hints in Scripture and prophecies . . . and such is exactly the case.
- 9. Where did the "lost tribes" go?**
10. The Scriptures cited above imply that Israel would be sifted--that they would be participants in a major migratory movement along with scores of other ethnic groups--and then be divinely led to and planted in a permanent home. This being the case, we can deduce from other passages that Israel's new land would be located to the north and west of the Promised Land. The most frequently used verse in this regard is found in the Book of Isaiah: "Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim" (49:12--see also v. 20).
11. Since there was no expression in the Hebrew language corresponding the English "northwest," it does not do violence to the meaning of Isaiah's predictions to understand this passage to mean that Israel would migrate in a northwesterly direction. (slide #3407--classic map from J. H. Allen book with descriptive caption)
12. Other sections of Scripture which are often cited include Hosea 12:1. "Ephraim feedeth on wind, and followeth after the east wind" [i. e., an expression which implies moving to the west].
13. Jeremiah provides an interesting clue as well: "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel" (Jeremiah 3:11-12).
14. Still different passages suggest that Israel will ultimately be found in an island setting. "I will set his hand also in the sea, and his right hand in the rivers" (Psalm 89:25) and "Listen, O isles, unto me; and hearken, ye people, from far" (Isaiah 49:1).

15. Also, “They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock” (Jeremiah 31:9-10).
 16. Other miscellaneous references to an island location include Jeremiah 31:1-3, 9-10, Isaiah 24:15, 41:1, 5, 51:5, 66:19, and Psalm 89:25. In addition, Isaiah 23:3 implies that Israel will be a maritime people (cf. Ezekiel 17:4-5). Collectively, all the passages cited above can be used to make the case that the captive Israelites eventually moved from Mesopotamia, ultimately settling in Northwestern Europe. The descendants of Ephraim and Manasseh, upon whom the patriarch Jacob or Israel had specifically named his name (Genesis 48:16), finally lighted in the British Isles.
 17. If this use of Scripture seems contrived, there are other no less unusual and surprising applications of God’s Word which were made by Jesus and still later the apostles themselves. Even Roman Catholic theologian Paul Knitter who probes the “scandal of particularity”—the claim that Jesus Christ represents something thoroughly surprising, exceptional and unique in human history—concedes the following: “Both critical Christians and skeptical humanists must be open to the possibility that what they [the Evangelical Christians] are saying may be true” (No Other Name? A Critical Survey of Christian Attitudes Toward the World Religions, pp. 45, 49).
 18. In principle, Knitter’s concession applies similarly to the matter of the identity of Israel in modern times. If Israel still exists and is to be found today among the Anglo-Saxon peoples of the world, no amount of eloquent or persuasive theological reasoning to the contrary can confute the plan and purpose of God. If our Biblical reasoning—our hermeneutic—is sound thus far, historical evidence begins to bear a greater burden of proof.
- 19. How did the Israelites get to Europe?**
20. One of the most conspicuously obscure periods of history lies between Israel’s 8th century B. C. deportation and the appearance--seemingly from out of nowhere--of Hengist, Horsa, and their Anglo-Saxons compatriots (slide #536). These people arrived on the Thanet (slide #3756--map; 3694-8, 3807-11, 3893-7--Ebbsfleet) off England’s southeast coast in around A. D. 449. Finding Israel in the post-8th century B. C. ancient world is, of course, no mean task. It approximates the proverbial looking for a needle in a haystack.
 21. Like all other inquiries of this nature, the results are restricted by the subjectivity of interpreting the very incomplete historical record of antiquity. Since records from the distant past are so partial--limited by the ravages of time, war, and the elements, not to mention the intractable difficulty of reconstructing the histories of the largely non-literate populations--a single find in archaeology can literally overturn a whole interpretive paradigm in a matter of years. Because of this, the reconstruction of ancient world history is--and until the Marriage Supper of the Lamb (Revelation 19:7-9) will remain--subject to criticism and radically different interpretations of the same basic evidence. Such limitations make the search for Israel’s trail particularly challenging.
 22. How then did the Lost Ten Tribes get from Mesopotamia to Northwestern Europe and the British Isles? This scenario seems unlikely--a unique interpretation of both historical facts and the Word of God. The former leaves us very little to go on--only shards of historical evidence. However, if there is a paucity of primary resource material, the broad contours of the story can be reconstructed from the fragments of history we do have.

23. _____

24. TEXT BOX: Post-Captivity Israel and the Extrabiblical Record

25. The two principal extrabiblical references to post-captivity Israel come from 1st century A.D. Jewish historian, Josephus, and the apocryphal work we know as II Esdras (c. A. D. 70-135) (slides #3184-5). In Antiquities of the Jews, Josephus writes that “the entire body of the people of Israel remained in that country [to which the Assyrians deported them]; 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” (Antiquities of the Jews, Book 11, Chapter V, Section 2).
26. Where Josephus got his information, we do not know.
27. The account of Esdras reads:
28. “Then you saw him collecting a different company, a peaceful one. They are the ten tribes which were taken off into exile in the time of King Hoshea, whom Shalmaneser king of Assyria took prisoner. He deported them beyond the [Euphrates] River, and they were taken away into a strange country. But then they resolved to leave the country populated by the Gentiles and go to a distant land never inhabited by man [cf. 2 Samuel 7:10], and there at last to be obedient to their laws, which in their own country they had failed to keep [cf. Leviticus 26:18-21]. As they passed through the narrow passages of the Euphrates, the Most High performed miracles for them, stopping up the channels of the river until they had crossed over [cf. the Israelite crossing of the Red Sea (cf. Exodus 14:16, 21-22) and later the Jordan River (cf. Joshua 3:13)]. Their journey through that region, which is called Arzareth, was long, and took a year and a half. They have lived there ever since, until this final age. Now they are on their way back, and once more the Most High will stop the channels of the river [cf. Isaiah 27:6, 12-13] to let them cross” (2 Esdras 13:39-47).
29. While the records of neither Josephus nor Esdras merit the credibility of inspired and canonized Scripture, there is very likely a core of truth in the accounts which both writers have preserved for us.
30. With particular reference to Esdras’ record, one of the most creative (if subjective) explanations of how Israel’s trek can be demonstrated is found in an article by John Hulley (a.k.a., Yochanan Hevroni Ben David) “Did Any of the Lost Tribes Go North? Is the ‘Sambatyon’ the Bosphorus?,” published in B’Or Ha’Torah, No. 6 (in English), 1987 (pp. 127-133). The author explores the tradition which indicates that the lost tribes are located beyond the “Sambatyon,” a river which is said to have rested--ceased its flow--on the Sabbath day (cf. Babylonian Talmud Sanhedrin 65B; Jerusalem Talmud Sanhedrin 10:6; Lamentations Rabba 2:9; Genesis Rabba 11:5, 73:6; Targum Pseudo-Jonathan to Exodus 34:10; and Nachmanides on Deuteronomy 32:36).
31. Hulley demonstrates that the narrow strait of the Bosphorus, through which pass the waters of the Black Sea into the Aegean, is the likely the “river” about which tradition speaks. “There the current does slow down drastically, stop or even reverse on average about once a week” (p. 128). He offers an explanation of the physical process which produces this unusual phenomenon. The Bosphorus would have been a likely area through which some of the migrating Israelites would have passed on their journey out of Assyrian captivity and on to the European Continent. Hulley concludes his article with a refreshingly balanced approach writing, “these pieces of evidence are circumstantial, and the identification can therefore only be conjectural. On the other hand, they are unique, and their combination is

exceptional.” (slides #1378, 4013, 1987, 2118, 3959, 3979-81--various maps highlighting possibilities as described in text immediately above & below)

32. There are many other interesting and plausible theories about how Israel made the trek from the Middle East to Northwestern Europe. One such treatment is W. E. Filmer’s article (slide #1511), “Our Scythian Ancestors,” which proposes an Israelite migration well east of the route suggested by Hulley above, and through the Dariel Pass in the Caucasus Mountains. Filmer argues that a network of Scythian tombs dating from the early 6th century B. C. through the mid-4th century B. C. exists to the northwest of the area and documents the course of Israelite migrations. He believes that these travelers filled the expanse between the Sea of Azov and the Carpathian Mountains. Based on evidence derived from some similarities in burial practices, Filmer attempts to connect the Israelites/Scythians with the Germanic population which arrived along the coasts of the southern Baltic Sea several centuries later. His argument, as interesting as it may be, falls somewhat short in making an indisputable connection between Israel and the Scythian tombs (see also Raymond F. McNair, “Hard, Physical Evidence,” America and Britain in Prophecy, p. 42).
33. Finally, one of the richest and most detailed description of Israel’s departure from Assyrian territory comes from Major Bertram De W. Weldon (The Origin of the English, 2nd ed., Revelation, 1919, pp. 48-52) (slide #3512). Bringing his military experience to bear, he equates the freeing of the Israelites with the defeat of the Assyrians at the hands of Nabopolassar (626-605 B.C.) of Babylon in a sequence of engagements: initially in 612 B. C. with the fall of Nineveh; at the first Battle of Carchemish in 609 B. C.; and the final knock out blow several years later, again at Carchemish (slides #2656, 5331), site of the last remaining Assyrian stronghold (605 B. C.).
34. Drawing from the apocryphal Book of Tobit (c. 250-175 B. C.), Weldon suggests that Tobit, both a leader in the Israelite community and an Assyrian official, believed a return to Palestine would be impractical. Hostile armies blocked the route back home and Egyptian garrisons occupied Judah. Weldon opines:
35. “Between the country of the Carducci and the armies of the Medes a narrow gap lay open. This was the route through the Caucasus. . . . With some dim traditions of their former Exodus to hearten them, with the encouragement given by the more recent prophetic messages that had reached them [allegedly from Jeremiah--p. 48], the tribes left their starting point (probably in the region of Ecbatana), crossed the upper waters of the Euphrates, where their enemies very nearly cut them off [cf. II Esdras 13:43-44], and swung North through the Caucasus into Scythia. In the Caucasus one of the important passes bears the name of the “gates of Israel” to this day. . . . The flight of Israel, which may be dated 608 B. C., the year of the battle of Carchemish [sic.], would bring the tribes across the upper Euphrates, through the passes of the Caucasus, into the vast and barren plains of the Scythian steppes.”
36. As fascinating as the story created by Weldon may be, like much British-Israel literature, his version of events appears rooted in military-strategic intuition more than solid historical evidence. END OF TEXT BOX
37. _____
38. Raymond McNair’s Global Church of God booklet America and Britain in Prophecy (1996) does an admirable job in presenting the historical evidence documenting Israel’s location and movements in ancient history (see McNair, “Anglo-American Ethnic Roots,” America and Britain in Prophecy, pp. 28-44). His work is especially interesting concerning the

connections between Israel and the ancient world people known to us as the Celts, Cimmerians, and Scythians. He makes these associations with good cause. Scandinavian scholar Anne Katrine Gade Kristensen includes an argument in favor of identifying the Cimmerians as Israelitish in her volume, Who Were the Cimmerians, and Where Did They Come From? Sargon II, the Cimmerians, and Rusa I (see especially chapter 3, pp. 118-122).

39. It is significant that other historians have argued that the successive waves of “Germanic” migrants--the Volkeswanderung--into southeastern and central Europe were essentially comprised of the same ethnic group. The movement itself is a complicated one.
40. Many twentieth-century historians and sociologists have tried to explain who the Germans were and why they emigrated, but scholars have not had much success at answering these questions. The surviving evidence is primarily archaeological, scanty, and not yet adequately explored. . . . Why did the Germans emigrate? We do not know. . . . ‘The cause and nature of the Volkeswanderung challenge the inquirer as much as ever.’ . . . Scholars are hampered in answering these questions [about who the Germans were] because the Germans could not write and thus kept no written records before their conversion to Christianity [generally considered when Frankish King Clovis became Christian in c. A. D. 498]. . . . Our knowledge of the Germans depends largely on information in records written in the sixth and seventh centuries and projected backward (McKay, et. al., History of Western Society, 3rd ed., pp. 210, 212-214).
41. Undoubtedly, the groups of Israelites which departed from Mesopotamia as part of this general movement left the land of their captivity in sizable but distinct and separate groups. Various reseptive parties probably followed different routes. Moreover, as implied by the prophecy of Amos 9:9--that Israel would be sifted “among all nations, like corn is sifted in a sieve”—intermixed with the many other peoples moving northward to escape from harm’s way from the invading armies coming out of the lower Tigris-Euphrates river valley.
42. With this in mind, we must be careful not to generalize. Not all Scythians, Cimmerians, or Celts were Israelites. Indeed, the term “Scythian” itself appears to be more a generic name for tribal peoples rather than for a specific ethnic group. Of course, some Israelites no doubt were included among those so designated after the close of the 7th century B. C. Scripture itself may include a backhanded allusion to this very fact. Note in Colossians 3:11 the interesting biblical use of the term "Scythian" in juxtaposition to "Barbarian." This passage legitimately can be understood to imply Israelite versus non-Israelite, just as the similar phraseology "neither Jew nor Greek" in Galatians 3:28 suggests.
43. _____
44. **TEXT BOX: The Declaration of Aberbrothock**
45. On April 6, 1320, Scottish noblemen of the Estates in Parliament gathered at the Abbey of Aberbrothock to endorse an official declaration which affirmed their independence from the Kingdom of England. Only three years after English King Edward II experienced a crushing defeat at the Battle of Bannockburn, these aristocrats wished to publicly endorse the rulership of Robert the Bruce and enlist the support of John XXII, the Roman Catholic pontiff.
46. If the declaration failed to receive the papal endorsement it sought, its contents include an almost unbelievable statement: “We know, Most Holy Father and Lord, and from the chronicles and books of the ancients gather, that among other illustrious nations, ours, to with the nation of the Scots, has been distinguished by many honors; which passing from the

greater Scythia through the Mediterranean Sea and Pillars of Hercules, and sojourning in Spain among the most savage tribes through a long course of time, could nowhere be subjugated by any people however barbarous; and coming thence one thousand two hundred years after the outgoing of the people of Israel, they, by many victories and infinite toil, acquired for themselves the possessions in the West which they now hold. . . . In their kingdom one hundred and thirteen kings of their own royal stock, no stranger intervening, have reigned."

47. Many British-Israelite writers have found in this remarkable declaration implicit evidence of the Israelite connection to the Scythians whose descendants became the modern-day Scots.
48. End of Text Box
49. _____
50. If all of these various arguments hold a certain appeal, they fall short of being absolutely conclusive. The trail of Israel out of the upper Mesopotamian river valley is less conspicuous than we would like it to be. Nevertheless, it is not that difficult to deduce how groups of Israelites must have moved slowly and inexorably in a northwesterly direction. British-Israelite literature--with varying degrees of support from historical documentation--typically includes some of the following threads in its rendition of how this migration occurred.
 51. Some members of Israelitish clans left Israel well before the 8th century B. C. deportation began. In particular, number of Danites departed Israel shortly after the 15th century B. C. Exodus from Egypt, going first to Greece but eventually settling in Ireland. During the reign of Solomon and other subsequent kings, it is possible that Israelite colonists left Israel for Britain, Ireland, and northwestern European coastlands. The Bible tells us that Solomon had a navy which he operated with the Phoenicians (I Kings 9:26-28, 2 Chronicles 8:18, 9:21). We know the Phoenicians established colonies in North Africa, Spain, and Ireland. At a minimum, some Israelites would have been aware of Phoenician activity in Europe. It is a reasonable possibility that the Israelites also may have been involved in commercial or colonial activity in these same areas.
52. _____
53. **TEXT BOX: The Red Hand of Ulster**
54. One of the most fascinating legends in Irish history explains the origin of Ulster's heraldic symbol, the Red Hand (slide #735, 1113, 1194, 1206). Although accounts may differ from one source to another, there is general agreement that the symbol is tied to a family named O'Neill. According to legend, there was a boat race between the chieftains of the O'Neill and McDonnell families to determine ownership of the Ulster area. Whoever first reached shore was to receive the land.
 55. As both boats neared the shoreline, the O'Neill chieftain saw he was going to lose the race. To reverse that outcome, he cut off his right hand and flung it to the shore where it touched dry land before McDonnell could arrive. As a result, O'Neill became the Prince of Ulster. Still today, in memory of this episode of Irish history, the Province of Ulster bears as its symbol the renowned Red Hand.
56. Those who believe that the Throne of David resided in Ireland from the 6th century B. C. through 9th century A. D. often make an interesting and quite different connection between the Red Hand of Ulster and the biblical account, about the birth of Judah's twin sons, Pharez

and Zarah (Genesis 38:28-30). The Bible places a special focus on this story and rightly so. As the time of birth drew near, Zarah extended his hand out of his mother's womb. The attending midwife, wanting to insure that the family knew which child was firstborn, tied a scarlet thread around the baby's wrist. To everyone's surprise, the babies repositioned themselves, and Pharez became the first to emerge from Tarah's body. Thus deprived of primogeniture, Zarah's descendants eventually sought a better future by migrating to Europe.

57. Some suggest that Calcol, Zarah's grandson led the family of Zarah on a migration west temporarily settling in Spain. Calcol finally continued his travels, founding the Kingdom of Ulster near the end of the 17th century B. C. The Zaharite presence in the Emerald Isle, British-Israelites would argue, is the real origin of Ulster's Red Hand. Whatever one may think about the historicity of the migrations of Zarah, it is a curious fact of history that until 1920, the official Arms of Northern Ireland included a scarlet thread encircling the heraldic Red Hand.
58. For additional information, see W. Howard Bennett's *Symbols of Our Celto-Saxon Heritage*.
59. End of Text Box
60. _____
61. The majority of Israelites, however, remained geographically stationery until the 8th century B. C. At that point, the Assyrians under Tiglath-pilesar began taking the Israelites into captivity as early as the 730s, with the final and great deportation from Samaria commencing in 721. The beginning of the end for the Assyrian Empire came in 612 B.C. with the destruction of Nineveh. The final demise came at the Battle of Carchemish (605 B. C.) when the Babylonians, Persians, and their Scythian allies dealt Assyria a knockout blow. After that point and perhaps even shortly before, some of the Israelite tribes in captivity south of the Caspian Sea undoubtedly began to free themselves and migrate towards Europe. This migratory process moved in fits and starts, extending over several centuries.
62. The first wave of Israelite people (very likely the Cimmerian or Celtic people) migrated from Assyria through the Caucasus mountains and then into Western Europe. Those people became known to the Greek writers by the name "Celts" (Kelts) but were called Gauls by the Romans. The second wave of Israelites (probably the Scythians) migrated around the eastern side of the Caspian Sea before turning westward. They passed through what is now south Russia into northern Poland and Germany. They were pressed from the rear by the Samarthians, better know today as the Slavs. The Scythians overspread much of Northwest Europe and Scandinavia, eventually taking on names such as Normans, Danes, Swedes, Franks, Lombards, Scots, Angles, Saxons, Jutes, and other less familiar appellations of the various Germanic tribes.
63. Invariably, British-Israelite literature places the tribe of Joseph in the British Isles. From here the story is not only beyond dispute but relatively clear since no one questions whether the British are Celtic and Anglo-Saxon or that the Unites States was initially settled by people of that same ethnicity. In subsequent sections of this booklet we will explore in greater depth the historical evidence connecting the tribe of Joseph to the Anglo-American peoples. Before we do so, we should examine a different but related tribespeople. If Joseph's descendants settled finally in the British Isles, what then of his brother tribespeople?

64. Tribal identities

65. How can we know where each respective tribe eventually settled? If this question is less important than the story of modern-day Joseph, its answer is quite significant in magnifying our appreciation of how the bequeathing of the Birthright blessings eventually occurred in the late-18th and early-19th centuries (the timing of which will be explained in Chapter VI). An interesting dimension of the question of modern tribal identities relates to a titanic “struggle for the Birthright” (cf. Genesis 25:22) which continued beyond the biblical record. This story, recorded in modern history, provides convincing if subjective evidence of the identity of both modern-day Joseph and his brothers.
66. As early as the 17th century, we see periodic bids by the northwestern European and Scandinavian nation-states to dominate the European Continent. Are we witnessing in these struggles for power a picture of sibling rivalry writ large as the expiration of a withholding of the Birthright blessing inexorably drew near? If so, one brother after another--the Swedes, the Dutch, and finally the French--fell short in herculean efforts to usurp the promises made to Joseph and his two sons.
67. The description of the passing on of the Abrahamic promise as recorded in Genesis 48:22 reveals that the descendants of Joseph would have “one portion above his brethren” (cf. Deuteronomy 21:15-17, Ezekiel 47:13). We should expect then by implication to find considerable wealth in the hands of the modern-day descendants of the remaining tribes (slides #7947-8--cartoons showing France & England dividing up globe). Such is undeniably the case today among the people of northwestern Europe and Scandinavia.
68. Much research has been done by French, Dutch and Scandinavian adherents of the Anglo-Israel movement to link their nations with one or another of the tribes. If such identifications remain somewhat conjectural, there is good circumstantial evidence which gives us confidence in making specific connections, particularly with three of those tribes. Mr. Armstrong also explored the question of tribal identities other than Ephraim and Manasseh but largely in a general way. He writes:
69. But what about the other tribes of the so-called “Lost Ten Tribes”? . . . The other eight tribes of Israel [excluding Judah, Joseph, Levi, and Benjamin] were also God’s chosen people. They, too, have been blessed with a good measure of material prosperity--but not the dominance of the birthright. . . . The countries of Europe [are] prosperous compared to the teeming illiterate masses [of the world]. . . . Suffice it to say here that there is evidence that these other eight tribes, along with elements of the tribe of Benjamin, which were swept up in the Assyrian conquest of most of the biblical land of Israel, have descended into such northwestern European nations as Holland, Belgium, Denmark, Iceland, northern France, Luxembourg, Switzerland, Sweden, Norway and Finland. The political boundaries of Europe, as they exist today, do not necessarily show lines of division between descendants of these original tribes of Israel (United States and Britain in Prophecy, pp. 104-105, 152-153).
70. In the case of one tribe outside of Joseph, Mr. Armstrong made a specific and important connection. He believed it possible to locate the descendants of Reuben. He writes, “The tribe of Reuben settled in the country that is France today. They had lost their national identity. But the French have the very characteristics of their ancestor Reuben [Genesis 49:3-4]” (United States and Britain in Prophecy, p. 146--see also pp. 40, 42, 104-105, 148-149, 152-153). This identification is an important one which the historical record and logical deduction does much to affirm (slide #510).

71. Seen from the British-Israel perspective, the long-term Anglo-French rivalry through Western history--an enmity which reached crescendo around the very decades when we would expect Joseph's sons to be positioning themselves to inherit the Birthright blessings--was in fact a struggle between Jacob's two firstborns over the colossal inheritance about to be extended. We will examine some of the history-shaping implications of the forfeiture of the Birthright by Reuben (1 Chronicles 5:1-2) both in this chapter and in the one to follow.
72. Another association connecting the Dutch to the tribe of Zebulun frequently appears in literature about the modern identity of Israelites. One of the best and most convincing arguments for this particular position is *The Netherlands: Strange Parallels* by Helen W. van Woelderen (slides #1133-5). Moreover, just as an awareness of the identity of France as Reuben enlarges our understanding of where Joseph is today, so the story of Zebulun (Genesis 30:20-24) is particularly revealing. It is both interesting and highly significant that the tribe of Zebulun, in its ancient tribal territorial configuration, was a land-locked entity. Yet Jacob's prophecy of Genesis 49:13 predicted that Zebulun's descendants would "dwell at the haven of the sea (slide #2659--map of Holland); and he shall be for a haven of ships." Have the modern Dutch have fulfilled this prophecy? Probably so. (slide #1136--map of 12 Tribes in Palestine showing Zebulun's landlocked position)
73. In the birth order of Jacob's children, Zebulun and Joseph were the closest (Genesis 30:20-24). They no doubt spent more time together than they did with the other older brothers. The story of the Anglo-Dutch relationship in more recent times is a macrocosmic account of the relationship between these two brothers. The modern history of Britain has been dramatically influenced by circumstances in the "Low Countries." During the late-Middle Ages and early-Modern period, this region of Europe was of critical economic importance as a market for England's principal export of wool. French attempts to gain control of the southern portion of the Low Countries--specifically Flanders--was one of the precipitating causes of the Hundred Years' War (1340-1453--an intermittent and protracted conflict between Reuben and Joseph, descendants of the two firstborn sons of the patriarch Jacob).
74. In the early-18th century, the Dutch even provided a monarch for England--William of Orange (1688-1701) (slides #3058, 656, 693, 743, 2541, 2739, 2851)--who led both the Dutch and English into a new round of conflicts with France which some historians style as the "Second" Hundred Years' War (1689-1815). It is with good cause that the English often refer to the Low Countries the "Cockpit of Europe." From Crecy (1346) to Waterloo (1815), a long succession of some of the most pivotal battles determining the fate of the British Isles took place in this very region (slide # --map of battle sites in Low Countries with locations, dates, and names of battles). This reality inspired the English Prime Minister William Pitt the Younger (1804-1806) (slide #688) to describe Belgium as "the chain which unites England to the Continent." Pitt continued the thought asserting that the nation which controls the Low Countries "holds a pistol pointed at the heart of England."
75. The story of modern Anglo-Dutch relations is complete with examples of sibling rivalry. The three Anglo-Dutch Wars (slides #2625-6, 2654, 2720, 2753, 2757, 2761, 2775, 2802, 2853, 2897) of the 17th century--1652-1654, 1665-1667, and 1672-1674--were part of a bitter struggle over colonial possessions. It is also distinguished by cooperative ventures among blood brothers the collaboration between the 16th century A. D. English Sea Dogs and the Dutch Sea Beggars (slide #2974) who worked together in opposition to the King Philip II's Catholic Spain (1527-1598).
76. In that connection, Anglo-Dutch relations took an interesting turn during the Revolt of the Netherlands which began in 1566 against Spanish-Hapsburg domination. The Dutch Calvinists violently resisted Roman Catholicism in general and the imperial control of

Spanish King Philip II in particular. That resistance precipitated a vengeful and violent Spanish retaliation. Philip dispatched 10,000 Spanish regulars under the notorious Duke of Alva (slides #2811, 2975, 2815, 2828, 2891-2, 2912-3, 2957, 3073) who instituted a brutal reign of terror (1567-1573). During Alva's tenure, he boasted of the execution of up to 18,000 religious and political dissidents. The troubles persisted even beyond Alva's administration.

77. As Spanish involvement in the Low Countries caused increasing grief, Dutch officials repeatedly appealed to England's Queen Elizabeth I (1558-1603) (slides #9-10, 740, 766, 837, 980, 1670, 2770, 2786, 3066, 3153, 3157, 3186) for general aid. Initially, any English assistance was covert, but by 1585, the sack of Antwerp by the Spanish Duke of Parma signaled a Catholic sweep through the Netherlands. Elizabeth responded with the Treaty of Nonesuch (August 20, 1585) after which England openly rendered aid to Dutch rebels fighting against Spanish-Catholic imperialism.
78. The timing of the little known Treaty of Nonesuch may have more significance than first meets the eye. It came 1,260 years after a major event in the history of Christianity--one which affected the nature and character of Establishment Christian practice, doctrine, and teaching for centuries to come. In the past, the Church of God has identified A. D. 325 and the Council of Nicea (slides #3306, 3462) as the landmark event which began the 1,260 days or prophetic years of the Church's exile in the wilderness (A. D. 325-1585).
79. At the Nicaean conclave sponsored by Roman Emperor Constantine (A. D. 306-337), the Christian ecclesiastical hierarchy settled among other things the Quartodecimen Controversy by forbidding the observance of the "Jewish" Passover on Nisan 14. This first ecumenical council of the Roman Catholic Church was sandwiched between two other landmark imperial fiats. Both bode ill for all who sought to live by every word of God, particularly those who seriously believed the need to observe the Fourth Commandment-- "remember the Sabbath day, to keep it holy" (Exodus 20:8). Even before Nicaea, Constantine had issued an edict in A. D. 321 forbidding work on Sunday. Four decades after the Nicaean Council, at the Council of Laodicea in A. D. 365, the Roman government officially made keeping of the "Jewish" Sabbath illegal for Christians.
80. Did the Council of Nicaea mark the beginning of the driving of true Christians underground? If so, we should expect the history of Northwestern Europe during the late-16th century A. D. to reveal an increasingly tolerant religious environment--one which enabled Christians to emerge from the "wilderness" (Revelation 12:6) and to practice their religion more openly and without the fear of governmental retribution. Those conditions are precisely what we find.
81. Considering the ultimate results of England's stiffening policy against Philip's Spain, the year 1585 may very well mark the expiration of the "thousand two hundred and threescore days" of the flight of the Church--prophetically portrayed in the Book of Revelation as a woman--into her place to be nourished in the wilderness. Between 1585 and 1587, Elizabeth sent to Holland some 2,000 British troops and a quarter of a million pounds in financial assistance. Elizabeth's support of the Dutch, combined with the execution in 1587 of her Scottish cousin and rival for the English throne, Mary Queen of Scots (slides #621, 973, 2508, 2515, 2734), were in no small way the precipitating factors moving Philip to dispatch the ill-fated Spanish Armada in 1588.
82. _____
83. **POSSIBLE TEXT BOX: The Spanish Armada**

84. The column of smoke began to ascend (slide #1801). The time had come. Englishmen watching the horizon off of England's southwestern coast had sighted the "Invincible Armada" (slides #12-3, 1757, 551, 648, 1669, 1721, 1798, 2734)--130 ships carrying some 31,000 men and 2,431 cannons. This was the largest naval force assembled to date in modern times. The Spaniards enjoyed a two-to-one advantage over the English fleet. It was only a matter of time before the decisive confrontation would occur.
85. *ILLUSTRATIONS: Francis Drake (slides #196, 2825, 2795, 2796, 1793)--Lacy Baldwin Smith calls him "an incredibly vain man. . . who regarded it as his divine mission to personally punish Philip II for his perfidy to God, to England, and to Sir Francis Drake!" (This Realm of England, p. 178-179, 181); Commander Lord Howard of Effingham (slides #1761, 2909); John Hawkins (slide #194)*
86. Could the English Sea Dogs--a group of English mariners disturbingly similar in behavior to ordinary pirates--take on and defeat the foremost military power of the 16th century world? As history has shown, neither New World gold, nor military reputation, nor the blessing of Holy Mother Roman Church would prevail over English daring and bravery. . . of the plain and simple good fortune of the inclement weather which finished what English guns and sailors could not do.
87. From the beginning, things bode ill for the Spanish. Spain's greatest admiral, Alvaro de Bazan, had died of typhus in 1588. As Bazan's replacement, Philip II (slide #189, 2769, 2976, 3084, 3021) selected the melancholy and reluctant Duke of Medina Sidonia (slide #1844)--a man with little experience as a commander and one who openly admitted his declining health and proneness to becoming sea sick.
88. On the evening of July 31, 1588, the English launched fire ships (slides #164, 2754) into the Armada thought to be safe at Calais. The panic-stricken Spaniards cut anchor and ran. The smaller and more maneuverable English ships followed in hot pursuit, pounding their Spanish enemies along the way. (Battle scene slides--#1798, 1669, 1760)
89. Ironically, before the English could finish off the Armada, they ran out of ammunition. Attempting to escape, the surviving Spanish ships sped north (slide #552, 1721) only to be devastated by gale-force winds (cf. Ps. 48:7, 107:23-25, 29) which dashed many vessels along the coastline of Scotland, the Orkney Islands, and northern Ireland. Only 160 heavily battered ships and 10,000 of the original soldiers made it back to Spain. In contrast, England lost only 200 men in battle during the ten days of action. Never again would overseas regions be the exclusive province of Spanish ships and conquistadors.
90. It is not surprising that many Europeans--English, Spanish, and otherwise--saw in the defeat of the Spanish Armada a judgment from God (cf. Ps. 18:14, 47:8, 114:6). Several of the period medallions which commemorate the outcome reflect just that sentiment.
91. *ILLUSTRATIONS: Slide #1766--Elizabeth in prayer thanking God for victory*
92. *Slide #1919--Commemorative English medal (Flavit et dissipati sunt--*
93. *"God breathed and they were scattered")*
94. *Slide #1873--Armada medallion (Solus Deus Tu Deus Magnus et Magna*
95. *Facistu or "Thou God art great and doest wondrous things")*

96. *Slide #1762--Dutch engraving (Dextra Excelfi fecit Sahitem-- "I blow and scatter"*
97. Protestants throughout Europe hailed the Spanish failure as evidence that God had rejected the Roman Church and Catholic Spain. Many contemporary observers, affected by the attitudes regarding gender in that day, believed that an England under female rule was special testimony to God's involvement in the outcome. Whether or not God intervened to produce the final results, the England which emerged over the following centuries was one where religious freedoms progressively grew. England became an environment in which the work of the living God could revive, take root, and grow.
98. End of Text Box
99. _____
100. As a related aside, some British-Israel exegetes have suggested that many of people who settled in Spain are the descendants of Jacob's brother Esau. If this hypothesis is true, it has important implications. Esau was the firstborn son of Isaac, the short-sighted offspring who sold the Birthright for a bowl of red pottage (Genesis 25:29-34--cf. Romans 9:12-13, Hebrews 11:20, 12:16). Jacob later confirmed this transfer of title by his effective but unethical usurpation of his brother's blessing from the blind and aging Isaac (Genesis 27:1-29). By right of primogeniture, Esau was in line to inherit the physical blessings of the Abrahamic promise. Little wonder that he responded with lethal anger (Genesis 27:41), prompting his brothers extended relocation to Mesopotamia (27:42-28:10).
101. Can we interpret the Golden Age of Spain as a premature attempt by Esau's progeny to recoup the Birthright? If so, it was more than the historical "luck of the draw" that enabled the Spanish kingdom to lead the way in the Age of Discovery or Exploration during the 15th and 16th centuries. Spanish ships largely ruled the world's oceans from the 15th century ascendancy of Spain under Ferdinand II of Aragon (1479-1516) and Isabella I of Castile (1474-1504) to the Spanish heyday under Hapsburg Emperor Charles V (1519-1558) (slides #2543, 2865, 2989, 2990) and his diminutive and idiosyncratic son, Philip II. As a consequence of Spanish colonialism, Central and South America became Spanish provinces; the Conquistadors brought Amerindian empires under heel; American gold and silver routed through Spain determined the fluctuations of the entire European economy; and contemporary Europeans considered the Spanish army the class of the military field, even beyond its prime, until the Battle of Rocroi in 1643 when the French finally shattered the "myth of Spanish invincibility."
102. It is interesting and probably quite significant that Spain's defeat at Rocroi--its first major loss in a century and a half--came at the hands of the French, a Reubenite people about to take their place in line to vie for the national and physical promises passed on to the descendants of Abraham. By 1715, Spain had fallen to the rank of a second rate power. Eighteenth century France, notwithstanding Louis XIV's (slides #15, 783, 2730, 3038) long but ultimately unsuccessful bid for European hegemony, became the nation-state which set the standard for Europe in most significant areas of human endeavor.
103. If the identification of Esau with Spain is accurate, we find a quite logical progression of historical events. It is a part of the struggle for the birthright (cf. Genesis 25:22) between Isaac's first and second born sons. The Spanish Golden Age may well be Esau's macrocosmic quest to reverse the effects of his sale of the Birthright to Jacob (verse 29-34) and rescind his father's disappointing pronouncement about his future (Genesis 27:34-40). If so, the Spanish bid for hegemony was fated to fail, coming some two centuries before the

expiration of the withholding of the Birthright blessing. The inheritance of that bounty would not be realized by anyone until the late-18th and early-19th centuries.

104. The late-16th century events involving the Spanish, English, and Dutch set the stage for a decisive shift of influence in European affairs. The prevailing east-to-west, Spanish-Austrian Hapsburg dominated axis of power gave place to a north-to-south axis principally controlled by the Israelitish nation-states of England, France, and Holland. Although it would be some time yet before England ascended to the heights of European and ultimately world hegemony, the stage was definitely being set for English ascendancy.
105. The collective impact of Philip II's failed attempts to master Northwestern Europe freed England from the threat of Spanish domination. It insured that the English kingdom would remain a religiously tolerant Protestant power where the Church of God could enjoy a modicum of freedom to remain faithful to the commandments, judgments, and statutes of God. Hugh A. MacDougall writes that "the early Elizabethan years were decisive in settling the formal religious character of the English nation" (Racial Myth in English History, p. 36).

106. _____

107. TEXT BOX: Priestly stones

108. In ancient Israel, God set apart the tribe of Levi for special service in the priesthood (Numbers 2:47-4:49). At the top of Israel's ecclesiastical hierarchy stood the High Priest, a literal descendant of Aaron, the brother of Moses. Part of his priestly wardrobe included an impressive breastplate (slides #1216, 1235, 1317, 1359, 6842, 7933, 7935) described in Exodus 39:

And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen. It was foursquare; they made a breastplate double: a span was the length thereof, and a span the breadth thereof being doubled. And they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle: this was the first row. And the second row, an emerald, a sapphire, and a diamond. And the third row, a ligure, an agate, and an amethyst. And the fourth row, a beryl, and onyx, and a jasper: they were inclosed in ouches of gold in their inclosings (verse 8-13--cf. 28:1-21).
110. The twelve stones on the breastplate represented each of the Israelite tribes: "And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes" (verse 14).
111. *Slides #3114, 2836, 2757, 1462, 835, 2875, 3361*
112. Millennia after the Aaronic priesthood ceased to exist, there appeared a royal house in England known as the Tudor dynasty (A. D. 1485-1603). Those who have sought genealogical connections between the Anglo-Saxons and the ancient Israelites sometimes posit a literal link between the tribe of Levi and the House of Tudor (see W. M. H. Milner, The Royal House of Britain: An Enduring Dynasty, "The Royal Lines from Zarah and Pharez Judah" chart, p. 4--slides #1312, 577).
113. Clear proof of this connection is absent from the historical record. However, it may be significant that the Tudor monarchy, starting with King Henry VIII (1491-1547) (slides #784, 835, 985, 1003, 1364, 1462, 2729, 2742, 2875, 502) presided over the greatest transformation in the religious life experienced by the English people before or since. Henry VIII orchestrated England's breaking free from the Roman Catholic orbit and changed the

character of English religious thought and practice as no civil ruler before him ever had. Indeed, the Act of Supremacy (1534) made the English monarch “Protector and Supreme Head on Earth of the Church and Clergy of England”—an act which substituted king for pope.

114. If the Tudor line sprang out of Levitical origins, one state portrait of King Henry bears an unwitting but telling testimony. Henry is attired with a vestment (slide #3114) which is surprisingly reminiscent of the description we find in the Book of Exodus of the High Priest’s breastplate. Who better to wear an item of apparel so intimately tied to the religious life of the country?
115. End of Text Box
116. _____
117. When Elizabeth ascended the throne in 1558, “Englishmen desired above all else strong, vigorous, and secular leadership devoid of fanaticism and passion.” They had seen the kingdom rocked through the successive reigns of Henry VIII (1509-1547) whose religious changes were driven primarily by practical, dynastic, and hormonal considerations; Edward VI (1547-1553) whose youth and inexperience enabled various powers behind the throne to introduce policies of extreme Protestantism; and Mary I (1553-1558) (slides #1016, 777, 2059) who drove the English kicking and screaming back into a narrow and intolerant Roman Catholicism. In contrast, Sweet Bess “put out the spreading fires of religious hysteria, she secured the realm in a world filled with women rulers and religious frenzy. . . . The new queen was a *politique*, a firm believer that religion should be an instrument of state and a compartment of life, not the end of government or the whole of human experience.”
118. For all these reasons, historians oftentimes style her reign as the “Elizabethan Compromise” (Lacy Baldwin Smith, *This Realm of England*, pp. 160-162).
119. Walter Phelps Hall observes that “Elizabeth spared England the terrible excesses which were marking religious disputes in many other lands during her day” (History of England, pp. 281, 284-285). Under Elizabeth, there was “no place for either Roman Catholicism or extreme Protestantism.” Her policy was one of “theological inclusivism.” The Thirty-Nine Articles (1571)—a set of statements defining Anglican doctrine regarding theological and civil matters—“sought to achieve a ‘via media’ in which all but Roman Catholics and the most doctrinaire Protestants could participate” (Justo Gonzales, *Story of Christianity*, vol. 2, p. 79). So it was that the 16th century collaboration between the Dutch and the English against the Roman Catholic behemoth of Spain--something that may well represent the combined effort of descendants of Joseph and Zebulun versus Esau--helped to fulfill critical prophecies relevant to the revival of the Church of God.
120. Another provocative tribal connection is sometimes proposed between Sweden and Naphtali, Jacob’s second and last son born to Bilah. In recent years, the Church of God has associated this tribe with the Swedes—a connection which probably has merit. Although it is little remembered today, the Swedish kingdom of the 17th century made a serious impact on European affairs—an intrusion which reflects again a struggle among Israel’s children.
121. During the Thirty Years’ War (1618-1648), Protestant Swedish King Gustavus II Adolphus (1594-1632) made a very nearly successful bid for regional hegemony. His decisive leadership and spectacular military organization enabled him to piece together an impressive if short-lived Scandinavian empire. Moreover, Gustavus Adolphus (slides #2774, 2928, 3335, 5013) supported Swedish expansion into America. Had he not met an untimely death

at the Battle of Lutzen (1632--cf. Daniel 4:25), it would have been interesting to see what kind of additional impact Sweden might have had on European and ultimately world affairs. Gustavus Adolphus' meteoric rise and fall may well represent an unsuccessful 17th century bid by Naphtali to garner the double portion of the Birthright.

122. Not surprisingly, the most dramatic and significant example of this struggle for the Birthright was between England and France--the descendants of Joseph and Reuben. Concerning the transference of the Birthright, once Reuben slept with Bilah (Genesis 35:22), that Birthright passed directly from Reuben to Joseph. 1 Chronicles 5:1-2 clearly supports this view. Joseph becomes Jacob's "second firstborn"--indeed the firstborn of the woman he had intended to marry as his first (presumably his only?) wife (Genesis 29:20-30) (slide #3319--Jacob & Rachel).
123. Viewed from this perspective, the history of the turn of the 19th century takes on added importance and significance. The Louisiana Purchase (1803)--Napoleon's sale of the Louisiana territory on behalf of France to the U. S. A.--becomes a kind of antitypical handing of the Birthright from Reuben to Joseph. This grand transition illustrates another interesting feature which is antitypical of the character of Reuben as described in scripture.
124. The sons of Jacob chafed under the preferential treatment (slide #2133--coat of many colors) given by the father to his favorite son (Genesis 37:2-4). Their anger slowly simmered over Joseph's open sharing of his self-flattering dreams (5-10) (slides #2138, 3320). Although Reuben liked these circumstances no better than his other brothers (verse 4), his sense of responsibility as the firstborn would not allow him to consent to his younger brother's death at the hands of his jealous and resentful siblings (verse 21). Indeed, Reuben's subtle ultimate aim when the hostile brothers expressed their murderous intentions was to "rid him [Joseph] out of their hands" (verse 22). Upon discovering that the other brothers had sold Joseph into slavery, Reuben grieved and tore his clothes (verse 29-30), something which he angrily reminded his brothers about when standing uncomfortably in the presence of the Egyptian prime minister some two decades later (42:22). Reuben's ambivalence toward Joseph is reflected in the story of Anglo-French relationship (slides #3428, 1420, 1464, 713, 1241-2, 2122--Rochambeau, Lafayette, and De Grasse aiding Washington in American Revolution).
125. The sale of the Louisiana Territory at the ridiculously low price of five cents an acre (the total sale price amounted to about \$15 million for 8.28 million square miles of the world's richest and most fertile land) prompted Napoleon's now famous remark, "this accession of territory affirms forever the power of the United States and I have just given England a maritime rival that sooner or later will lay low her pride." With one hand France extended untold treasures to one branch of Joseph's family, and with the other, she reduced in relative but very real material terms the power of the other branch. Napoleon's intent was to use some of the proceeds of the sale price to prepare for renewed conflict with his adversary across the English Channel (slides #1181 [Nap & Addington cartoon], 49).
126. A similar if less dramatic example of this Reubenite ambivalence toward Joseph is found the story of privateer Jean Lafite (slides #180, 1985). This French pirate provided American General Andrew Jackson with the cannons, gun powder, and strategic information about the New Orleans area which insured an American victory over the British in the final battle of the War of 1812.
127. Was the ambivalent relationship between descendants of Reuben and Joseph inevitable? Certainly Reuben forfeited with great reluctance the premier position to his younger half-brother. Jacob's words as recorded in Genesis 48:5 implies that Ephraim and Manasseh took the place of Reuben and Simeon, the first two sons born by Leah. This understanding helps

us appreciate yet another issue, this one concerning the modern-day identity of Joseph. Where today do we find his sons Ephraim and Manasseh.

128. Ephraim and Manasseh

129. Historically the Church of God has located modern Ephraim in the British Isles and Commonwealth countries, and Manasseh in the United States of America. There are some studies, however, which identify Ephraim as the U. S. A. and Manasseh as Britain--an attempt a la Joseph to reverse the hands of the aged patriarch Jacob (Genesis 48:17-19--cf. Hebrews 11:21). This argument inverts of the traditional British-Israel identifications of Ephraim and Manasseh and raises several interesting points. Included in the argument are several basic ideas:
130. • The United States has become the greater of the two powers; no nation--not even Britain at the height of her strength--has ever had in real terms the material and economic power as has the U. S.
131. • The U. S. is far greater blessed than Britain in having the best and most land.
132. • The U. S. is approximately ten times the size of Britain in population; this fact of present-day demographics finds expressions in Deuteronomy 33:17 (Deuteronomy 33 is a parallel passage to Genesis 49 assigning the various blessings of Jacob to the twelve tribes of Israel) which ascribes “ten thousands” to Ephraim and “thousands” to Manasseh. The concept of “company of nations” applies not to Britain’s imperial edifice but rather to the legal autonomy accorded the American states and the division between state and federal government.
133. • The number 13--a figure recurring regularly in the early history of the U. S. A.--should be associated with Ephraim as the 13th of Jacob’s children.
134. • As Manasseh preceded Ephraim in birth, so England established a presence in North America before the American colonials established their own independent but “second born” nation--in both cases, there was a time when there was a Manasseh but no Ephraim.
135. • The appellation “Great” preceding “Britain” is predictable considering Jacob’s affirmation that Manasseh “also shall be great” (Genesis 48:21).
136. If the above ideas have a certain intellectual appeal, they also have certain inherent weaknesses. In the schema making Ephraim American, the two grandchildren replace Joseph with Manasseh becoming son number 12 and Ephraim son number 13. Is this the way to view the matter?
137. _____

138. TEXT BOX: Manasseh, the Thirteenth Tribe

139. Viewed from one perspective, Manaseh the son of Joseph, became a kind of 13th tribe of Israel after being adopted by the patriarch Jacob (Genesis 48:5-60. This concept has inspired many associations of Manasseh with the United States of America. Every American school child knows the story of the revolt of the 13 American colonies (slides #646, 664-5, 1345, 1769--map) against the Mother Country in 1775 (slide #665, 631). Indeed, that rebellion against English Parliamentary and monarchical rule became the crucible of American independence.

140. It is no surprise, then, that the number 13 finds frequent expression in the early heraldry (slide #1379) and official symbols adopted by the United States. The first American flag bore 13 stars (slide #1855). Two early revolutionary flags also incorporated 13 in interesting ways. The well-known rattlesnake flag bore the 13 letters “Don’t Tread on Me,” (slides #1222, 1234, 608, 650, 698, 1222, 1230, 1234) and a flag featuring the liberty tree used the 13 letter motto, “An Appeal to God.” (slide #1230, 986)
141. On the obverse side of the U. S. Seal (slide #1223, 811, 970, 1223B) there are seven features of the heraldry which are composed of 13 parts: the stars, the stripes, the paleways on the shield or escutcheon, the arrows, the olive leaves, the olive berries, and the letters in E Pluribus Unum (“One Out of Many,” a motto introduced by Thomas Jefferson [slides #810, 1870]). The reverse side of that same seal has two similar features: 13 letters in the motto Annuit Coeptis (“God hath prospered our undertaking”), and 13 tiers of solid, unfinished granite block.
142. The eagle clutching 13 arrows in the sinister talon and an olive branch in the other evokes the thought of Jacob’s prophecy in Genesis 49:24--that Joseph’s “bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (cf. Deuteronomy 33:17). The arrow is, of course, symbolic of the power of war. In spite of America’s overwhelming military might, the U. S. has a history distinguished by relatively peaceful intercourse with its neighbors. The olive branch represents this generally peaceful nature of the American nation-state in international affairs. Coincidentally, the Scriptures sometimes use the olive branch or tree as a symbol of the House of Israel (Isaiah 24:13, Hosea 14:5-6, John 15:4-6, Romans 11:16-18, 24).
143. It is curious that in Western society today the number 13 bears the connotation of bad luck. Coincidentally, may students of the Bible associate the number with “rebellion, apostasy, defection, corruption, disintegration, revolution, or some kindred idea (E. W. Bullinger, Number in Scripture, p. 205). Perhaps it is no accident that the first use of the number 13 in the Bible is in association with the rebellion of the kings of Sodom, Gomorrah, Admah, Zeboiim, and Bela (Zoar) against Chedorlaomer, the king of Elam (Genesis 14:1-4). Millennia later, that number 13 became intimately associated with another rebellion--one which contributed to the birth of the United States of America.
144. For further information, see J. H. Allen’s The National Number and Heraldry of the United States of America (slide #856) or C. A. L. Totten’s Our Great Seal (slide #804-5).
145. End of Text Box
146. _____
147. As a result of Jacob’s placing his name upon Joseph’s two sons (Genesis 48:46), both Ephraim and Manasseh became sons of Jacob by adoption. Mr. Armstrong notes “there were twelve original tribes. Joseph was one of these twelve. But when Joseph divided into two tribes and Manasseh separated into an independent nation, it became a thirteenth tribe. Could it be mere coincidence that it started, as a nation, with thirteen colonies” (United States and Britain in Prophecy, p. 104).
148. An equally convincing and far more thoroughly developed case of associating the number 13 with Manasseh has been made by J. H. Allen in his volume, The National Number and Heraldry of the United States of America (a book coincidentally written in Pasadena, California in 1919 from 591 El Molino Avenue only a few blocks from the old Ambassador

College campus). Allen draws heavily from the heraldry of the United States to make his case.

149. _____

150. TEXT BOX: Jacob's Crossed Arms

151. The moment was charged with electricity. Joseph guided his two sons, Ephraim and Manasseh, before the frail and aged patriarch Jacob. Summoning what little strength he had, he sat upon his bed and rehearsed the story of his relationship with God over the past one hundred years. Reminding his grandsons of God's promises to make him fruitful--a multitude of people--and to give him the land of Canaan for an everlasting possession, Jacob then adopted the boys as his own sons. They became a replacement for his two disinherited firstborns, Reuben (Genesis 35:22) and Levi (34:25-27), borne from his marriage to Leah.
152. Before pronouncing his blessing upon Ephraim and Manasseh, the aged patriarch laid his hand on each one. Much to Joseph's distress, Jacob crossed his arms, placing his right hand upon the head of the younger offspring (slide #682). Knowing that the right hand connoted receipt of the greater blessing, Joseph attempted to reverse his father's hands. "Not so, my father: for this is the firstborn; put thy right hand upon his [Manasseh] head" (Genesis 48:18). But Jacob held steady, replying "I know it, my son, I know it: he also shall become a people, and he [Manasseh] also shall be great: but truly his younger brother [Ephraim] shall be greater than he, and his seed shall become a multitude of nations" (verse 19).
153. Some British-Israel writers find an interesting parallel to the crossed arms of Jacob in the British Union Flag (slide #504, 676, 1013, 1195, 1311, 1313, 485, 682), or as it is more popularly known, the "Union Jack." It is interesting that the name "Jack" points us back to the patriarch Jacob. It probably derives from the Latin or French form of "James"--"Jacobus" or "Jacques."
154. The flag itself is a combination of three crosses. The first (slide #676) is the St. George cross--a red cross on a white field--an emblem introduced by Richard I Lionheart in 1194. By 1277, Englishmen generally considered this flag as a national emblem. To the St. George cross, the newly ascended English King James I added a second symbol: the cross of St. Andrew. This blue diagonal cross was that of Scotland's patron saint. The combination of crosses appropriately represented the joining of the English and Scottish kingdoms, a union enacted when James added the English crown to the Scottish one he already possessed. In 1801, with the union of Great Britain and Ireland, the red diagonal cross of St. Patrick became a part of the Union Flag as well (slide #1313, 1311).
155. Although the unique design and pattern of the Union Flag may be nothing more than a reflection of the unique historical events which created the United Kingdom, for those who see in Genesis 48 a prophecy of the unique blessings passed on to Ephraim's descendants, it is a perpetual reminder of the heritage promised and received as a part of the Abrahamic Promise.
156. End of Text Box
157. _____
158. Indeed, British and American heraldic symbols--subjective evidence that they may be--make a stronger case for associating Ephraim with the British and Manasseh with the Americans.

159. The facts of history also argue in favor of the Church's traditional association. By the late-18th century, English settlement of North America existed in the form of thirteen separate colonies, each with its own governmental apparatus and laws. A certain measure of state independence continues to exist today, with each respective state empowered to make its own laws. However, the tendency toward a dominant federal government was apparent as early as the administration of Andrew Jackson (1829-1836), sometimes derisively called "King Andrew" by his political enemies. Jackson was a staunch supporter of the Union over states rights, an issue which intermittently troubled American political life from the time of Jackson through the presidency of Abraham Lincoln (1861-1865), whose presidential career was coincident with the American Civil War (1861-1865).
160. The war between the states ended over 130 years ago. Along with slavery, the issue of states rights was a central consideration igniting this conflict. Perhaps the greatest immediate outcome of that war was that this president named "Abraham" successfully held the Union together, thus preserving a concentration of the resources of North America under the umbrella of a single, unified nation-state. From 1865 forward, the political and economic energies of the U. S. were released to produce what Raymond F. McNair has rightly described an "ascent to greatness."
161. One popular university textbook opines:
162. "The United States was on its way to becoming a true nation-state with an effective central government. . . . The wartime achievements added up to a decisive shift in the relationship between the federal government and private enterprise. The Republicans took a limited government that did little more than seek to protect the marketplace from the threat of monopoly and changed it into an activist state that promoted and subsidized the efforts of the economically industrious. The most pervasive effect of the war on northern society was to encourage an "organizational revolution." . . . [The North's] victory meant that the nation as a whole would now be ready to embrace the conception of progress that the North had affirmed in its war effort--not only advances in science and technology, but also in bringing together and managing large numbers of men and women for economic and social goals. The Civil War was thus a catalyst for the great transformation of American society from an individualistic society of small producers into the more highly organized that "incorporated" America of the late nineteenth century" (Robert A. Divine, et. al., *America: Past and Present*, pp. 455-458).
163. The victory of the Union effectively guaranteed the survival of the United States and the supremacy of the federal government. The centralized structure of the American government is a far more cohesive and structured political framework than the exceptionally diverse imperial edifice of the British Empire.
164. Britain's imperial framework included a wide ranging array of governmental systems. During the late-19th century, Canada, Australia, New Zealand, and South Africa existed as virtual nation-states, enjoying "Dominion" status (slide #1908) with autonomy in virtually every arena except the formulation of foreign policy, enactment of constitutional changes, and determining of issues relevant to defense and trade. At the opposite end of the continuum were imperial territories like India. The subcontinent of Asia was the lynchpin of Empire and as such the British were scrupulously attentive to retaining absolute control of the region. After the Sepoy Mutiny of 1857, the British directly governed India with the kind of ubiquitous control which eventually helped to inspire the creation of the independence-minded Indian Nationalist Congress Party under the leadership of Mahatma Ghandi. Britain's imperial structure seems a far more suitable candidate for the description

“company of nations” (Genesis 35:11, 48:19) than does the American relationship between the states and the federal government.

165. The Empire itself is an example of the fallacy in arguing that the United States is far larger in terms of territory and population than the British Isles. Canada alone is larger than the U. S. Australia is almost the same size as the contiguous 48 states. Moreover, Queen Victoria was “Empress of India” (see text box “Maestro of Empire,” Chapter VII). There was a time when the United Kingdom ruled over populations which far exceed that of the present-day United States.
166. The reversal of the prophetic identities of Ephraim and Manasseh can also be challenged on a more intuitive level. The Bible includes some hints that one feature of the Manassite character is resistance to monarchy as a political institution. The 13th century B. C. Manassite deliverer and judge Gideon singularly rejected the offer of his people to found an Israelite dynasty (Judges 8:22-23). So did others who came later and are of probable Manassite lineage: Oliver Cromwell (1599-1658) who directed a monarch-less English government for almost a dozen years following the English Civil War (a.k.a., the “Puritan Rebellion”) of 1642-1651, and George Washington (1732-1799), the greatest military leader of the American Revolution (1775-1783). In a spirit similar to that of Gideon, both men rejected offers to assume a crown. In fact, both the Puritan Rebellion and the American Revolution were a large scale expressions of an aversion to the “tyranny of a king.”

167. _____

168. TEXT BOX: The First Inauguration

169. With over 200 years hindsight, we appreciate what a momentous occasion it was when, under the newly adopted United States Constitution, George Washington became the first American president under a governmental system which has provided for the peaceful transition of power for more than two centuries. There is a fascinating dimension to the inauguration ceremony which brought Washington to the presidency. (slides #3121, 3423, 2027, 2064, 1980, 2001, 2021, 2147)
170. After becoming the only unanimously elected president in American history, Washington traveled to New York City for the inauguration. A tremendous and joyful crowd greeted him as a special barge transported him to Wall Street. As has become tradition, as the president took his oath of office with his hand placed on an open Bible. Through the years, different presidents have selected various passages on which to place their hands. Washington’s hand rested on a Bible opened to Genesis 49-50. The arrangement of Scripture in that actual Bible (pictured here) makes it very likely that the president’s forefinger would have pointed to Genesis 49:22, a passage reading “Joseph is a fruitful bough.” In light of the incredible evolution of American history from that time until this, Washington could hardly have selected a more appropriate section of God’s Word. How ironic that this passage points us to the abundance which the Manassite branch of Joseph’s family has experienced.

171. End of Text Box

172. _____

173. _____

174. TEXT BOX: The Davidic Throne

175. One central theme in British-Israel thought concerns the Throne of David. Many British-Israelite writers believe that throne continued to exist even after the early-6th century B.C. when the Babylonians under Nebuchadnezzar apparently terminated permanently the Davidic dynasty. Those who accept this notion base their conviction on Scriptures which describe the special covenant made between Israel's King David and God.

176. The biblical evidence

177. The Bible certainly seems to say that God made a covenant with David guaranteeing his throne in perpetuity. A host of scriptures support the case: "The word of the Lord came unto Nathan, saying, Go and tell my servant David. . . when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom . . . and I will stablish the throne of his kingdom for ever" (2 Samuel 7:4).
178. This promise was not conditional based on the heir's behavior: "If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul [emphasis ours], whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established for ever" (verse 14).
179. This surely cannot be interpreted as a reference to Christ who never sinned. Note also: "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt [a symbol of permanence]" (2 Chronicles 13:5)?
180. Psalm 89 adds weight to the case: "If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven [emphasis ours]" (verse 30-37).
181. In this regard, Jeremiah 33 adds: "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel [emphasis ours]" (verses 14-17).
182. Shortly before ancient Israel split into two separate kingdoms, God told Jeroboam I, the Northern Kingdom's first monarch: "Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake [emphasis ours], whom I chose, because he kept my commandments and my statutes: But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem [emphasis ours], the city which I have chosen me to put my name there" (2 Kings 11:31-37).

183. Based on these type of passages, it is easy to conclude that someone, somewhere--one who can trace a lineage back to David--will be sitting, or eligible to sit on the Davidic throne until Christ returns to claim it for Himself. It is evident, of course, from the Gospel of Luke that Christ is the ultimate claimant: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David" (Luke 1:32).
184. But Jeremiah suggests that the prophecy cannot be fulfilled with Christ as the only claimant:
185. "In those days shall Judah be saved, and Jerusalem shall dwell safely [hardly true of Jesus' time] . . . for thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel [emphasis ours]. . . If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me. . . If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers [not "ruler"] over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them" (Jeremiah 33:16).
186. If there remains a perpetual Davidic throne, how has God fulfilled His promise?
187. British-Israelites often insist that the Throne of David is to be found in the British Isles, occupied today by the royal family of the House of Windsor. The claim is made that from this family we find the descendant of David ruling over the modern-day House of Israel. But how could this be? The last reigning king of David's line was Zedekiah (slides #1214, 7920). The Babylonians killed his sons before his eyes, after which he was blinded. The Bible records his own death in Babylon (slide #1483):
188. Then he [Nebuchadnezzar] put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death (Jeremiah 52:11).
189. The Davidic line could have been continued through Zedekiah's predecessor, Jeconiah, who was restored to favor after years of captivity. However, the Bible makes it quite clear that God did not perpetuate David's dynasty through Jeconiah or his sons. Jeremiah observes: "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" (22:30).
190. The account in 1 Chronicles identifies these descendants of Jeconiah: "And the sons of Jeconiah; Assir, Salathiel his son, Malchiram also, and Pedaiah. . . And the sons of Pedaiah were, Zerubbabel" (1 Chronicles 3:17-18).
191. Jeconiah's grandson Zerubbabel led the Jews in a 6th century B. C. Restoration to Judea. He became the Persian-appointed governor over the first wave of returnees who came back to Jerusalem in 536 B. C. But he never held a royal title, and in fact, very likely lost his governorship about 519 B. C. when the seditious sounding prophecies of Zechariah (Zechariah 3:8-10, 4:6, 9, 6:12-14) and Haggai (Haggai 1:1-2, 2:6, 20-23) stirred the restored Jewish community with ideas of Messianic Expectation.
192. The prophecies of both Haggai and Zechariah came in a setting when civil turmoil rocked the Persian Empire (520-518 B. C.). To many contemporary observers, it must have

appeared that the mighty but still relatively young empire was tottering and about to fall. Upon the death of Cambyses (522 B. C.), the son of Cyrus the Great, a power struggle for the throne erupted. Pseudo-Smerdis and Darius battled for the royal title, leaving the peoples under Persian rule with an opportunity to take advantage of the disorder and uncertainty prevailing in the highest echelons of government (Eugene Merrill, Kingdom of Priests, pp. 495-496).

193. When Haggai spoke of the overthrow of “the throne of kingdoms” and the destruction of “the strength of the kingdoms of the heathen,” the spirits in the restored Jewish community must have soared. The Millennial imagery and Messianic terminology used by both Haggai and Zechariah led many to anticipate the imminent coming of Messiah in the person of Zerubbabel himself.
194. Popular sentiment to elevate Zerubbabel to monarchical status probably prompted the Persian imperial government to remove him from office altogether. Indeed, no one from the House of Judah restored a throne of any kind over those Jews who returned to Judea until the late-2nd century B. C. In 104 B. C., Judah Aristobulus of the Maccabean or Hasmonaen family--not of the Davidic line--adopted the title of “king” and reestablished a Jewish monarchy. So how then could the Throne of David continue to exist?

195. The Jeremiah tradition

196. Those who believe that David’s throne exists today appeal to long and persistent set of traditions, myths, and legends which form the backbone--albeit a tenuous one--of the story of the prophet Jeremiah’s (slides #1207) precarious trek from Jerusalem to Egypt (Jeremiah 43:1-7) to Europe. Legends indicate he went first to Spain and eventually--around 580 B. C--to the area of Carrickfergus (slide #5100), Ireland near present-day Belfast. According to legend, Jeremiah’s company included one Tea-Tephi, the daughter of Zedekiah (Jeremiah 41:10, 43:5-7) through whom the Davidic lineage was to be preserved. Also in the party was Baruch (Jeremiah 32:12-13, 36:4-8, etc.), Jeremiah’s personal scribe. Eventually arriving in Ireland, the party found a colony of Zarahite Jews descended from people who had immigrated from the Middle East. Some British-Israel theorists date their departure around the 10th century B. C. and attribute their relocation to dissatisfaction with the establishment of a Davidic monarchy springing out of Judah’s Pharez line.
197. Herremon, the ruler of this Jewish colony, married the daughter of Zedekiah--the last “Pharez” ruler over the kingdom of Judah. According to British-Israel theory, this marital union represented far more than a serendipitous turn of fate. Rather it was the fulfillment of an ancient prophecy involving the reunion of descendants of the twin sons of Judah, Pharez and Zarah.

198. The breach between Zarah and Pharez

199. The Genesis account of the births of these scions of Judah is pregnant with meaning. It reads: “And it came to pass in the time of her [Tamar] travail, that, behold, twins were in her womb. . . when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah (Genesis 38:27-30).

200. Why was this story recorded? Might it be because the “breach” would at some future point be healed. In other words Pharez, who forced himself into the firstborn position, would eventually be reconciled with Zarah. David, Zedekiah, and--through His human descent--Jesus Christ, all were of the Pharez line.
201. Some suggest that several scriptures found in the Book of Ezekiel (chapter 17 and 21:18-26), foretell of God’s healing the breach. In British-Israel theory, part of the commission which God gave to Jeremiah at the very beginning of his prophetic ministry was to insure a marriage between a ruler of the Zarah branch of Judah and the daughters of King Zedekiah. It is the responsibility alluded to in Jeremiah 1:9. “Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant.”
202. Some British-Israelites see in Ezekiel 21 a three-fold transference of the Davidic throne. This passage forecasts: “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 [emphasis ours], it: and it shall be no more, until he come whose right it is; and I will give it him” (Ezekiel 21:25-27).
203. In Ireland, Jeremiah "planted" the throne through the marriage of one of Zedekiah's daughters to an heir of the other branch of Judah's "scepter" family (Genesis 49:10, 1 Chronicles 5:2). Then, through two more later "overturns," the throne migrated from Ireland to Scotland and eventually to England.
204. A frequently included element in this story associates the British Coronation Stone, until recently housed in Westminster Abbey, with the pillar stone of Jacob (Genesis 28:11, 18) (slides #575, 1056, 1189, 2222xx, 1752, 2141). According to this legend, Jeremiah traveled to Ireland with not only the Pharez princesses but also Jacob's Pillar Stone which had become a physical symbol of the covenants. A still later tradition relates that Fergus I MacErc transported the Stone from Tara (slides #943, 3621-35) in Ireland to the Scottish island of Ionia in around A. D. 530. There the Stone remained for over 300 years.
205. By A. D. 843, Kenneth MacAlpin had united the Picts and the Scots under his own rule. For his coronation, MacAlpin moved the Stone to Scone (slides #3608-12, 3866-8) in eastern Scotland near Perth where it remained for over four centuries as the site for crowning of newly ascended Scottish kings (slide #). In 1296, Edward I Longshanks (1272-1307) (slides #1004, 2520, 833-4, 2756, 2981, 5025), the king of England removed the Stone from Scone and “took it to Westminster Abbey, London, to form part of Edward the Confessor’s chair, used in English coronation ceremonies” (Treasures of Britain, p. 426; see also Edward Jenks, Edward Plantagenet, pp. 267-268).
206. If British-Israelites are correct in their assumptions, the actual ascension of a Judahite monarch of the House of David over the English or modern Israelitish people did not take place until 1603. In that year upon the death of Elizabeth I (slides #265, 622, 2705, 2771, 2946, 3158), Scottish King James VI became James I (slides #644, 741, 990, 1021, 1381), King of England. For those who wish to explore further, one of the best reconstructed lineages from king David to Elizabeth II, is found in W. M. H. Milner’s Royal House of Britain An Enduring Dynasty (slide #3132).
207. If the Jeremiah tradition is impossible to verify through hard historical evidence, might it like so many other ancient legends have at its center a core of truth? If it does, the story

becomes an important signpost in pointing us to the location of the House of Israel in modern times.

208. End of text box

209. _____

210. Is Manasseh to be found in England or America? Support for either position depends largely on when we examine the respective histories of the British and American people. People who identify the Americans as Ephraimite often consider the classical identification of Manasseh with America as a product of early-20th century world conditions. They argue that British-Israel writers came to a logical conclusion given the world dominance of the British and the relative insignificance of the United States in world affairs prior the mid-20th century. They rightly maintain that if the U. S. A. has become the greatest and most powerful nation in all world history, this development has reached full maturity since World War II.

211. But the determining factor is not which nation in world history has accumulated the greatest volume of real wealth, power, and glory. Rather, it is who in relative terms has been the greatest nation through time. Robert Briffault, viewing British greatness essentially from an economic perspective, captures the essence of the matter writing:

212. “The world control of industrial and wave-ruling England did not become fully evident to the world until the middle of the [19th] century. The year of the Great Exhibition of 1851 may be regarded as marking the proclamation and recognition of that matchless power and influence. . . . That power and influence rested almost exclusively on the fact that England was first in the field of new economic conditions which transformed the world and displaced all other sources of wealth and economic control. . . . The chief cause of their [the English’s] ‘muddling through’ was that they had more money” (*The Decline and Fall of the British Empire*, pp. 5, 7-8, 12-13).

213. Another prestigious academic observer, historian A. J. Hobsbawm, amplifies Briffault’s commentary, noting that for a brief period the Industrial Revolution “coincided with the history of a single country, Great Britain. An entire world economy was thus built on, or rather around, Britain, and this country therefore temporarily rose to a position of global influence and power unparalleled by any state of its relative size before or since, and unlikely to be paralleled by any state in the foreseeable future. There was a moment in world history when Britain can be described, if we are not too pedantic, as its only workshop, its only massive importer and exporter, its only carrier, its only imperialist, almost its only foreign investor; and for that reason its only naval power and the only one which had a genuine world policy” (*Industry and Empire*, p. 13--on Britain’s overwhelming world dominance, see also James Morris, *Pax Britannica*, pp. 126-127; *Farewell the Trumpets*, pp. 338-362; and *Heaven’s Command*, pp. 195-196).

214. Hobsbawm also offers convincing evidence relevant to the importance of the rather unique character of English entrepreneurship to the industrialization process (*The Age of Revolutions*, pp. 30-32).

215. Regarding the role of the Industrial Revolution as an aspect of Joseph’s Birthright blessing, the record of history dramatically illustrates another example of Joseph supplanting Reuben. The academic community marvels over how the British were in many respects more poorly positioned and less endowed than the French in many of the human and material resources necessary for industrial take-off. Nevertheless, it was the English who burst ahead of their

rivals across the English Channel as the 18th century drew to a close (on this subject, see R. M. Hartwell, ed., *The Causes of the Industrial Revolution in England* noting in particular the essay by F. Crouzet, “England and France in the Eighteenth Century: A Comparative Analysis of Two Economic Growths,” pp. 155-156, 160-161, 167, 169, 173-174.)

216. William McNeill demonstrates the critical impact of the French Wars (1792-1815) in propelling the economy of Britain to unchallengeable supremacy over France and every other nation-state of the world (*The Ecumene*, pp. 528-529). This rather unexpected outcome is especially ironic considering these conflicts very likely represent Reuben’s last frenetic effort to retrieve the Birthright it had forfeited some three and a half millennia before.
217. In light of all the above considerations, the Church’s traditional understanding of the modern-day identity of Ephraim and Manasseh is quite satisfactory. In point of fact, England’s greatness in relative terms has outstripped anything that the world has ever seen. At the turn of the 19th century, England burst ahead of her fellow nation-states in virtually every category of human economic, military, and political endeavor. By mid-century, the British were so far ahead in economic and industrial development they could scarcely see who was in second place.
218. If such facts are easily established, historians have been less successful in comprehending why these developments happened where and when they did. Little wonder since the historian’s craft is restricted to what can be determined, perceived, and understood by the critical-historical method, with all its rules, regulations, and attendant limitations. It is only through the inspired understanding brought by a special and revelatory insight into Scripture that our historical understanding can be enlarged. It is to such an examination that we will presently turn.

1. ISRAEL IN PROPHECY: Where Are the Lost Ten Tribes?

2. Booklet Draft--Rick Sherrod--February 1997

3. Chapter 6

4. **What Are the "Times" of Leviticus 26?**

5. “God is an Englishman.” Or so it was said by many people outside of the British Isles in the 19th century. What accounts for this startling expression of speech from the previous century? If England’s status in the world today is a shadow of what it was one hundred years ago, you would have had a difficult time convincing anyone who lived in the 1800s that God was not somehow divinely prospering the politicians, statesmen, diplomats, explorers, generals, admirals, soldiers, architects, engineers, scientists, inventors, bankers, businessmen, shopkeepers, and entrepreneurs of the British Isles.

6. Perhaps it is significant that the name “Joseph” in the Hebrew--Yowceph--literally means “let him add,” implying prosperity. Certainly as the descendants of Joseph, the people of Great Britain enjoyed a prosperity that no other people in the record of human history had ever achieved. To many observers both in and out of Britain, it appeared that success came to the British people whether or not they even pursued it--whether or not they made wise or foolish choices. It was as though certain unconditional blessings were overtaking them (cf. Deuteronomy 28:2). It was this very kind of “inevitable” success which inspired Cambridge professor of modern history (1834-1895) and author of *The Expansion of England* (1884),

John Robert Seeley's well-known observation that England acquired her globe-girdling Empire "in a fit of absence of mind."

7. The 19th became Britain's century. The British--specialists it seems in "muddling through"-- seemed unable to do anything wrong. To their own astonishment, they found themselves ruling about a quarter of the world's population and a fifth of its land mass. British rule extended over not just any locations but the choicest and most fertile territories on earth. Meanwhile, across the Atlantic, the United States' fortunes were about to bloom as well. This was the time that a 2,520 year withholding of the Birthright to the descendants of Israel drew to a close. It is hardly surprising that educated people of the day saw the hand of God in the process. It was hard to miss.
8. One example of many comes from Lord Rosebery (slides #1837, 1969), not a British-Israelite but a former British Foreign Secretary (1886, 1892-1894) and Prime Minister (1894-1895). He spoke in November 1900 to the students of Glasgow University about the British Empire: "How marvelous it all is! Built not by saints and angels, but by the work of men's hands; cemented with men's honest blood and with a world of tears, welded by the best brains of centuries past; not without the taint and reproach incidental to all human work, but constructed on the whole with pure and splendid purpose. Human, and yet not wholly human, for the most heedless and the most cynical must see the finger of the Divine. Growing as trees grow, while others slept; fed by the faults of others as well as the character of our fathers; reaching with a ripple of a restless tide over tracts, and islands and continents, until our little Britain woke up to find herself the foster-mother of nations and the source of united empires. Do we not hail in this less the energy and fortune of a race than the supreme direction of the Almighty?" [emphasis ours].
9. In those more Biblically literate times, people like Rosebery saw some parallel between their own remarkable circumstance and that of the chosen people of ancient Israel. Was not God blessing them as he had promised to bless those same ancient people? It did not seem unreasonable to see the British Empire as the Kingdom of God on earth and the British people as the "chosen of God." Some British-Israel enthusiasts even began to regard the British Empire as the fifth or "Stone Kingdom" prophesied by Daniel.

10. _____

11. TEXT BOX: The stone kingdom

12. Nebuchadnezzar, king of Babylon (605-562 B. C.), awoke startled and disturbed (Daniel 2:1). His dream had greatly troubled him. He had seen a magnificent image, tall and fearsome--an image composed of a golden head, arms and chest of silver, belly and thighs of brass, legs of powerful iron, and fragile feet comprised of bits of iron and miry clay (verse 31-35). The prophet Daniel gave the king the remarkable interpretation (verse 36).
13. Each respective section of the image represented a succession of world ruling kingdoms: first, Nebuchadnezzar' Babylon (605-539 B. C.); second, the Persian Empire founded by Cyrus the Great and surviving for another two centuries (539 B.C.-331 B.C.); third, the Alexandrian Empire and its Hellenistic successor kingdoms; and fourth, the mighty Roman Empire (31 B. C.-A. D. 476). Nebuchadnezzar's dream came to a resounding conclusion when a remarkable stone made "without hands" (verse 34) violently fell upon the image's feet of clay. The result was devastating. The stone "smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer

threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.”

14. What did this unique and miraculous stone represent?
15. Some people in 19th century Britain came to believe that the prophecy in the Book of Daniel portrayed their own British Empire. Had not this empire on which the sun never set “filled the whole earth” even as the stone described in the second chapter of Daniel. This view is not, however, an accurate one. The stone described in the Book of Daniel represents the return of Jesus Christ to earth to establish the millennial rule of the Kingdom of God.
16. Nevertheless, perhaps it is understandable that there were those who mistook the British Empire for the real thing. Like Solomon’s Israel, 19th century British rule and world dominance was a forerunner of the Kingdom to come. That rule was imperfect to be sure. . .but generally speaking it was benevolent and produced many positive results.
17. Many of the builders of empire aspired to construct a peaceful, happy, unified domain with a quarter of the world’s population living under British rule. To their great credit, British administrators sent to colonial and imperial territories throughout the globe did an admirable job in establishing and extending law and order (slides #1500, 1780, 2009, 1565). In many regions, the British presence stimulated economic development and brought Western technological advances (slides #1494-5). The Pax Britannica enforced peaceful conditions (slide #1688) in many regions of the world formerly troubled by war. Men like William Wilberforce (1759-1833) were instrumental in the abolition of the slave trade (slides #1906, 1953, 2128). And British missionaries became the bearers of Christianity to people from one end of the globe to the other (slides #1567, 1688).
18. However, for all the good that the empire may have accomplished, it fell far short of the realities which the Kingdom of God will bring. Christ’s kingdom will be worldwide (Ps. 47:1-9). If the British brought with them their own laws, Christ will bring and enforce the law of God (Isaiah 2:3, 11:2-5). British prosperity was transient and accompanied by all the attendant social evils which are so often found in industrial civilizations. The economic stability brought by Jesus Christ to humanity will be pure, equitable, and enduring (Isaiah 65:22-23, Amos 9:13, Micah 4:4).
19. The peace of the British Empire was a human creation--something dependent on control of strategic passageways, overwhelming military might, and technological superiority. Moreover, in places the Empire itself was a perpetual battlefield (slide #1481), troubled by numberless imperial wars. There was even conflict between the British government and the various English, Celtic, and Dutch populations in Ireland and South Africa. The peace of Christ (Isaiah 9:6) will be based on a remarkable change in human behavior induced by the writing of the law of God upon the hearts of the men and women of the world (Ezekiel 36:26-27, Matthew 11:28-30). The hopes of Englishmen to Christianize the world fell far short of expectations. Jesus Christ will succeed where all who have gone before Him have failed (Jeremiah 31:34). Inevitable tendencies toward ambition and self-interest limited even the best British intentions. In contrast, Christ will rule with fairness and equity (Matthew 20:20-28).
20. If the British Empire had its various flaws, shortcomings, and weaknesses, it nevertheless provides us with a pattern pointing to the fulfillment of some of the most important and exciting prophecies in all the Bible.
21. END OF TEXT BOX

22. _____
23. But Britain was not always “great.” Indeed, the real rise of both Britain and America came after 1800. Mr. Armstrong wrote: “It may not be generally realized--but neither Britain nor the United States became great world powers until the nineteenth century. Suddenly, in the very beginning of the nineteenth century, these two--until then small, relatively unimportant countries--suddenly spurted to national power and greatness among nations, as no nations had ever grown and multiplied in wealth, resources and power before. . . . Never did any people or nation spread out and grow so suddenly and rapidly into such magnitude of national power. . . . And nearly all this wealth came to us after A. D. 1800!” (United States and Britain in Prophecy, pp. 9, 11, 155, 161).
24. Only a couple of centuries before becoming the premier power of the world, England stood “in the margin of European economy and culture.” On the eve of those 16th century events which would initiate a slow but rarely interrupted ascension in England’s power and influence, the Hapsburg Holy Roman Emperor, Charles V aptly characterized the relative place of England in the comity of European nations. He is said to have remarked that he “I speak Latin to God, Italian to musicians, Spanish to ladies, French at court, German to servants, and English to my horses” (Eugen Weber, Modern History of Europe, p. 130).
25. How did such a reversal of fortunes occur over the following two hundred years? More importantly, why did it occur when it did? Historians have revealed to us much about the process of England’s rise to power, but they remain largely as powerless as ever in explaining the timing of it all. That dimension of the story requires an insight accessible only through an understanding of the mind and plan of God.
26. The industrial and economic growth of the Anglo-American world began to crescendo in the mid- to late-18th century. Economic historians argue furiously about the point at which the industrialization process reached critical mass. Generally speaking, the earliest dates suggested are the 1750s and the latest near the turn of the 19th century. In any case, the proximity of these dates to the issuing of the Birthright to Joseph’s seed helps to make sense of the failure of so many previous kingdoms and empires to develop an industrial economic base, a fact which has long puzzled historians. Why did industrial “take-off” not occur before it did? The answer is simple. It was not according to the master plan and time table of Almighty God (Isaiah 46:9-10).
27. _____
28. **TEXT BOX: Dud Dudley and Cast Iron**
29. The industrialization process in England came in no small way thanks to the development of the iron industry in the British Isles. Today’s visitors to Ironbridge (slides #3794, 3838-49, 5053) can stroll through the reconstructed village and get a sense of what it might have been like to live at the time when the first Englishmen uncovered the secrets which would transform iron ore into one of the most basic, staple resources contributing to the rise of industry. Why did this not take place until the 18th century? History shows that a little known a 17th century Worcestershire innovator came close to discovering the secrets of iron production almost 100 years before.
30. At least such was the claim of one Dud Dudley, who in 1619 experimented with smelting iron ore through use of coal. He was so encouraged by the outcome of his experiments that he even sent samples of his product to King James I. What appeared to be a promising beginning met with failure due to flooding, the coming of the English Civil War (1642-

1651), and Dudley's misbegotten decision to fight in that conflict on the losing Royalist side. The Cromwell government which succeeded Charles I was not receptive to his ideas, and when Charles II was restored in 1660, the new king was too cash poor to help Dudley with the financing he needed to forge ahead (Warwickshire & Worcestershire Life, February 1974, p. 45).

31. Today's experts in metallurgy are disagreed over whether Dudley's processes would have succeeded. As history shows and Providence seems to have directed, successful iron production on a commercial scale had to wait until Abraham Darby's little foundry at Coalbrookdale initiated the process. Between 1709-1717, Darby produced iron from a coke-fired blast furnace (slide #486) and from 1750 forward, the British were able to make machinery and equipment out of cast iron. So it was that one of the principal elements of the infrastructure of the industrialization process became available at precisely on schedule according to the time table of God.
32. End of Text Box
33. _____
34. One of the best assessments of the timing of industrialization comes from conservative historian, Charles Wilson, who writes in England's Apprenticeship: "As yet [c. 1763] "industry" did not mean industrialization as a later age was to understand it. The manufacturing part of the economy was like the components of a watch ready for assembly but not interacting with each other. There were already urban industries (like brewing, soap boiling, sugar refining, etc.) but industry as a whole was far from urbanized. The greater part of the expanding export trade was sustained by rural and semi-rural industries organized on a domestic basis. "Factories" there were, but few of them were mechanized on a [large] scale" (chapter 14 summary, p. 312).
35. In other words, as the 19th century approached the stage was set for the industrial take-off.
36. The dues ex machina of the industrial process--the steam engine (slides #300; 1011, 2972--James Watt)--was a replacement for the Newcomen engine (slides #299, 8118), an atmospheric pump created in 1712 to lift water from mines. Newcomen's machine was in no small way a product the late-17th century wood shortage in Britain. With little wood available for fuel, the English found an alternate source for heat: coal. And coal mines required removal of water from mines which began to become increasingly deep. During the late-18th and early-20th century French Wars, the need to extract metals for the war effort required deeper mining than ever before. Thus arose another incentive to improve pumping capacity. In 1768, James Watt, the "father of the Industrial Revolution," built his first working model of the steam engine. He patented it in 1769.
37. The year 1776 was a landmark one (see Marshall B. Davidson, The Horizon History of The World in 1776). By that date, the steam engine was in practical use and within another decade--just a few years prior to the French Revolution of 1789 which significantly slowed industrial development in France--it became a commercial success.
38. Interestingly, the same year the steam engine became a practical tool in England, American colonists declared their independence initiating the separation of Ephraim and Manasseh prophetically forecast in Genesis 48:16, 19. A Scottish University of Glasgow professor of moral philosophy, Adam Smith (slides #275-6, 286, 2549), published Wealth of Nations which became the intellectual and philosophical support structure for England's developing capitalist economy. That economic system propelled the Western world in general and the

British economy in particular to unprecedented heights. The gospel of laissez-faire articulated by Smith gave the rising commercial, industrial, and entrepreneurial classes of the British Isles the moral sanction they needed to implement “the most fundamental transformation of human life in the history of the world recorded in written documents” (Hobsbawm, Industry and Empire, p. 13).

39. For England, industrial supremacy (slides #312, 314, 316, 318-23, 1469, 2829, 3079, 5055, 5064-5, 5148-9--trains; 325-6, 949, 1370--boats; 324--canal) was an important factor in the successful neutralization of the threat posed by Napoleon. It placed in the hands of Englishmen a kind of Promethean fire which made possible the eventual broadcasting of British imperial power around the globe--the somewhat haphazard, ill-planned construction of an empire on which the 19th century sun would never set. If British diplomats and statesmen lacked a grand design and blueprint for the construction of that imperial edifice, it nevertheless became the largest and most beneficent empire in all of world history. Little wonder that historians often describe the 19th as the “British Century.”

40. The 2,520 years

41. How ever historians or theologians may interpret these astonishing developments, it is undeniable that this flowering of Anglo-Saxon power came some 2,520 years after Israel’s demise and disappearance as a result of the invasion of the Assyrians. What happened around that time among the British and American people bears witness to the fulfillment of the prophecies recorded in Genesis 48 and 49. The developments forecast in these prophecies were most dramatically fulfilled in the Anglo-American setting between about A. D. 1660 and 1820. The former was the year of the restoration of Charles II and the Stuart monarchy by the “Convention” Parliament. By the latter date, the dust from the Napoleonic Wars had settled and England began to lapse into the Splendid Isolation which allowed her to concentrate on the development that made her the foremost nation-state in the 19th century world. It was between these years that the stage was set for the Anglo-American ascendancy of the two most recent centuries of human history. Is this historical happenstance or part of the unfolding of the greater purpose, plan, and design of Almighty God?
42. To answer this question, we must realize that God often places conditions on the blessings which He promises (e.g., Genesis 17:1). The promise to the generation of Israelites which left Egypt was conditional. The Israelites almost immediately disqualified themselves after receiving the promise (Numbers 13:17-14:39, Hebrews 3:8-19). Those very Israelites never entered the Promised Land. They failed to keep their side of the bargain struck at the foot of Matthew Sinai. God promised Israel: “If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people [emphasis ours]” (Exodus 19:5-8). The assertion “If you will obey my voice” (verse 5) is better understood when considered against the “blessings and curses” specified in Leviticus 26 and Deuteronomy 28.
43. God suspended the inheritance of the Promised Land for one generation after the Israelites rebelled in faithlessness and unbelief. On a larger scale, He employed the same type of principle in withholding the blessings promised to Joseph, only extending it over several dozen generations after the chosen people were taken into their in the 8th century B. C. captivity. The duration of that withholding was 2,520 years.
44. Without a doubt 2,520 is an unusual and remarkable figure. The Companion Bible observes: “The four perfect numbers, 3, 7, 10, and 12, have for their product the remarkable number 2,520. It is the Least Common Multiple of the ten digits governing all numeration; and can,

therefore, be divided by each of the nine digits without remainder. It is the number of chronological perfection (7×360)” (Appendix 10, “The Spiritual Significance of Numbers,” p. 14).

45. The number 2,520 is also important in respect to an understanding of biblical prophecy. This is especially true concerning a passage in Leviticus 26:18-21.
46. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass [a kind of temporary rescinding of the blessings promised to Joseph in Genesis 49:25--”and by the Almighty, who shall bless thee with blessings of the heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb”]: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins [emphasis ours].
47. Reference is made in this passage to “seven times” punishment which will fall upon Israel for disobedience to God. In context and based on the Hebrew grammatical structure, the “seven times” spoken of in verse 18 is in fact a measurement of “prophetic times” equaling 2,520 years. Conversely in context the “seven times” of verse 21 is referring to intensity.
48. In withholding the land of Canaan from ancient Israel, God required that the Israelites remain in the wilderness one year for every day that the faithless Israelites scouts spied out the Promised Land (Numbers 14:34). In the language of prophecy, a “time” represents the length of a Hebrew year (360 days). Using this principle of a “day for a year” (cf. Ezekiel 4:4 - 6, and Daniel 4:32), it can be calculated that “seven times” = 7×360 days (the ancient Israelites considered 30 days the length of a month) = 2,520 days or prophetic years. Two thousand five hundred and twenty years from Israel's captivity brings us to about A. D. 1800 when God began to restore the Birthright to the modern descendants of Israel. In fact, God was honor bound to extend these blessings.
49. As we saw in Chapter I above, after the events described in Genesis 22 regarding the sacrifice of Isaac, the Abrahamic Covenant became unconditional. The Northern Kingdom was invaded and became the Lost Ten Tribes, but God remained responsible to fulfill the unconditional promises to Abraham’s descendants (Genesis 22:12, 16). He restored the Birthright promises to the progeny of those 8th century B. C. Israelites taken into captivity. He undoubtedly was involved as well in the setting of the stage for propelling the Anglo-Saxon people to unparalleled national greatness. This was a process which extended at least back to the mid-17th century.
50. _____
51. *TEXT BORDER: I suggest that we place in this chapter a table or perhaps a text border, either at the top & bottom, or on the sides of each page, documenting with captions and illustrations the key events in Assyria/Israelite history and Anglo-American history falling between the mid-9th century and 701 B. C., and A. D. 1660-1820 respectively.*
52. *NOTE: dates for monarchs of the ancient world are taken from Eugene H. Merrill’s Kingdom of Priests, pp. 320, 336.*
53. *Ancient World Events*

54. *Ongoing Illustrations: Sequence of maps showing the chronological expansion and contraction of the Assyrian Empire, complete with “X’s” for battle sites and capital cities (e.g., slides #2669, 2678--maps)*
55. *Assyrian captives: slides #2665, 2699*
56. *Assyrian torture: slides #2691, 6006-7*
57. *Assyrian winged bull: slide #2859*
58. *Assyrian imagery: slides #1521, 2688, 1972, 2173, 2630, 3078, 3131, 3653, 7151, 7254, 7936, 8058, 6004*
60. *Assur-nasirpal II (883-859 B. C.), king of Assyria*
61. *Slides #2615, 4071, 5983, 5990-1, 5994-5, 5998*
62. *Initiated campaigns to the west*
63. *Illustration: Assyrian art work of war chariots (e.g., slides #3078, 2173, 1972, 2630, 2615)*
65. *See pp. 3, 6, 10, 17, 19, 21-22, 27-37, title page, contents page, back cover of Julian Reade’s Assyrian Sculpture*
66. *Ahab (874-853 B. C.), king of Israel*
67. *Initiation of Baal worship at the behest of Queen Jezebel*
68. *Ahab engages in alliance with Ben-Hadad I of Damascus in anticipation of Assyrian intrusions into the affairs of the Northern Kingdom*
69. *Shamaneser III (858-824 B. C.), king of Assyria*
70. *Initiated campaigns into Syria*
71. *Jehu, king of Israel offers tribute to Shalmaneser*
72. *Jehu (841-815 B. C.), king of Israel (II Kings 10:30)*
73. *Illustration: Shalmaneser’s Black Obelisk*
74. *Je-hoahaz (814-798 B. C.), king of Israel*
75. *Joash (798-782 B. C.), king of Israel*
76. *Tribute paid to Adad-Nirari (810-783 B. C.), king of Assyria*
77. *Jeroboam II (793-753 B.C.), king of Israel*
78. *Israel’s “Indian Summer”*
79. *Prophecies of Amos and Hosea*

80. *Zechariah (752 B. C.), king of Israel*
81. *Menachem (752-742 B. C.), king of Israel*
82. *Tiglath-pileser III (745-727 B. C.), king of Assyria*
83. *Illustration: Assyrians torturing captives (slide #2691)*
84. *Campaign Map*
85. *1st stage of deportation of Israelites from the Northern Kingdom-- the Galilean captivity (II Kings 15:27-29, 16:5-9)*
86. *Pekiah (740-732 B. C.), king of Israel*
87. *Revolt against Assyria (734 B. C.)*
88. *Pekah (740-732 B. C.), king of Israel*
89. *Rebellion against Assyria (738 B. C.)*
90. *Ahaz (735-715 B. C.), king of Judah (II Kings 16:7-8)*
91. *Hoshea (732-722 B.C.), king of Israel*
92. *Final revolt against Assyria*
93. *Shalmaneser V (727-722 B. C.), king of Assyria*
94. *Illustration: Winged bull (slide #2859)*
95. *Campaign map*
96. *Initiation of campaign against Israel (722/1-718 B. C.)*
97. *Sargon II (722-705 B. C.), king of Assyria*
98. *Completion of Shalmaneser V's campaign against Israel (718 B. C.)*
99. *2nd stage of deportation of Israelites from the Northern Kingdom*
100. *Illustration:Sargon II (slide #2045, 2677)*
101. *War scenes, captives (slides #2665, 2694, 2699; 2691--*
102. *torture scene; 2688--head count; 2646--map of*
103. *resettlement)*
104. *Hezekiah (729-686 B. C.), king of Judah*
105. *Sennacherib (705-681 B. C.), king of Assyria*
106. *Revolt of Hezekiah, king of Judah against Assyria (705 B. C.)*
107. *Sennacherib's campaign against Judah (704-701 B. C.)*

108. *Isaiah 36-39*
109. *Illustration: Taylor Prism*
110. *Campaign map (slide #1522, 2980, 2600)*
111. *Lachish relief (slide #2749, 3051-2, 3052, 8031)*
112. *Fall of Nineveh (612 B.C.)*
113. *1st Battle of Carchemish (609 B. C.)*
114. *Assyrians suffer major defeat*
115. *2nd Battle of Carchemish (605 B. C.)*
116. *Final Assyrian stronghold falls to Babylonians*
117. *Modern Events*
118. *The Stuart Restoration (1660)*
119. *Ascension to the English throne of the exiled Stuart family*
120. *Beginnings of Cabinet system of government*
121. *“Declaration of Indulgence for Tender Consciences” (1672)*
122. *Illustration: Charles II*
123. *Second Anglo-Dutch War (1665-1667)*
124. *Third Anglo-Dutch War (1672-1674)*
125. *Pro-Catholicism of Charles II (1660-1685) and James II (1685-1688) stimulate renewed immigration to American colonies*
126. *Glorious Revolution of 1688-1689*
127. *The triumph of Parliamentary supremacy in England*
128. *Emergence of political parties in England*
129. *Act of Settlement (1701)*
130. *Guarantees that the throne of England will be occupied only by Protestant successors*
131. *Industrial Revolution (c. 1760s-1790s)*
132. *England propelled to worldwide economic supremacy*
133. *“Second” Hundred Years’ War (1689-1815)*
134. *A protracted duel between England and France over sea power, commerce, and colonies*
135. *War of the League of Augsburg (1689-1697)*

- 136. *William III's Grand Alliance checks the expansion of French power*
- 137. *War of the Spanish Succession (1701-1714)*
- 138. *British navy becomes largest in all of Europe; England gains Newfoundland,*
- 139. *Nova Scotia, Hudson Bay territory, Minorca, and Gibraltar; world power status of England is confirmed*
- 140. *Career of Sir Robert Walpole (1721-1742)*
- 141. *Walpole begins to fill the role of what will become known as "Prime Minister"*
- 142. *The rise of Cabinet government*
- 143. *Policy of salutary neglect prepares American colonial mentality for revolution*
- 144. *French & Indian War (1754-1763) & Seven Year's War (1756-1763)*
- 145. *Annus Mirabilis-- "The Glorious Year" (1759)*
- 146. *English victories at Quebec on Plains of Abraham, Plassey in India, and the destruction of two French fleets*
- 147. *England emerges as world's foremost colonial power with India and North America firmly under her control--but with colonials no longer in need of British military protection. While America would soon break out of the colonial orbit, India would become the "Crown Jewel in Britain's Imperial*
- 148. *Diadem"*
- 149. *War costs caused England's national debt to nearly double preparing the way for increased pressures to tax the American colonies*
- 150. *Stamp Act Congress (1765)*
- 151. *The seminal step in welding the colonies together to take common action*
- 152. *Townshend Duties (1767)*
- 153. *Levies on a variety of products prompt American boycott of British goods*
- 154. *Boston Massacre (1770)*
- 155. *Subsequently, all but the tax on tea is repealed*
- 156. *Tea Act of 1773*
- 157. *In spite of actually lowering the price paid by colonials for tea, Americans resist what they perceive as a mandate for submission to Parliamentary rule*
- 158. *Boston Tea Party (1773)*
- 159. *British images of Americans as disrespectful, unruly ruffians*

- 160. *Quebec Act (1774)*
- 161. *Territory north of Ohio River and east of Mississippi become “Quebec” and as such open to settlement by Roman Catholics*
- 162. *American Revolution (1775-1783)*
- 163. *Lexington and Concord (1775)*
- 164. *The Revolution begins*
- 165. *Declaration of Independence (1776)*
- 166. *Americans formally dissolve their relationship with the mother country*
- 167. *Battle of Saratoga (1777)*
- 168. *American victory prompts open French support of the revolutionary cause*
- 169. *Yorktown (1781)*
- 170. *Washington wins the decisive engagement of the war against Cornwallis*
- 171. *Ephraim and Manasseh separate (Genesis 48) and France inherits a war debt creating financial problems which contribute to the French Revolution of 1789; loss of American colonies heightens British interest in India*
- 172. *Signing of U. S. Constitution (1787)*
- 173. *Brings governmental stability to the struggling American democracy*
- 174. *Adoption of U. S. Bill of Rights (1789)*
- 175. *Guarantees freedom of religion, speech, press, and right to assemble in the new American nation-state*
- 176. *French Revolution (1789-1799)*
- 177. *The French Wars (1793-1799)*
- 178. *Napoleon defeated by Horatio Nelson at Battle for the Nile (1798)*
- 179. *Prophetic ministry of Richard Brothers (1790s)*
- 180. *War of 1812 (1812-1815)*
- 181. *United States emerges imbued with a new self-awareness and sense of confidence in their own abilities and potential; grudgingly the British become convinced that the Revolution was no mistake--the U.S. would remain an independent country*
- 182. *Louisiana Purchase (1803)*
- 183. *Sale of Louisiana Territory to provide funding for renewed war by France against England*
- 184. *Napoleonic Wars (1804-1815)*

185. *War of the Third Coalition (1895-1807)*
186. *Battle of Trafalgar (1805)*
187. *Lord Nelson's British fleet devastates the Franco-Spanish navy and ends the threat of a French invasion of the British Isles*
188. *Battle of Austerlitz (1805)*
189. *Napoleon's most spectacular military victory*
190. *Battle of Friedland (1807)*
191. *Napoleon's victory leads to Treaties of Tilsit and inclusion of Russia in the Continental System*
192. *Battle of Borodino (1812)*
193. *Bloody battle which mired Napoleon in Russia*
194. *Battle of the Nations/Leipzig (1813)*
195. *Napoleon defeated by combined Austro-Prussian armies*
196. *1st Abdication of Napoleon (1814)*
197. *Napoleon exiled to Elba*
198. *The "Hundred Days" or the Return of Napoleon (1815)*
199. *Battle of Waterloo (1815)*
200. *Napoleon's final, decisive defeat*
201. *2nd Abdication of Napoleon (1815)*
202. *Napoleon exiled to St. Helena*
203. *Congress of Vienna (1815)*
204. *The foundation of a century-long epoch of general peace and international equilibrium is laid--in this context the English establish a Pax Britannica*
205. *Britain enjoys unparalleled ascendancy with her navy ruling the high seas and her economy greatly stimulated by the war*
206. *American independence was assured as a result of the War of 1812; the territory gained through the purchase of Louisiana insures eventual world power status for the U. S.; and the diminishing Indian threat cleared the way for Westward expansion*
208. *The French bid for European hegemony had decisively failed*
209. *British withdrawal from the Concert of Europe (1820)*
210. *From about 1820, England moves toward a policy of "Splendid Isolationism"*

- 211. *First English settlers reach Cape of Good Hope in South Africa (1820)*
- 212. *Death of Napoleon on St. Helena (1821)*
- 213. *Monroe Doctrine (1823)*
- 214. *Closed the Western Hemisphere to further colonization*
- 215. *Coronation of Queen Victoria (1837)*
- 216. *Ascension of England's longest reigning queen, during whose years the British Empire would grow into the largest and most benevolent empire in world history*
- 217. *Publication of John Wilson's Our Israelitish Origins (1840)*
- 218. *1st thorough development of the British-Israel theory*

- 219. *End of Text Border*
- 220. _____
- 221. To appreciate this process and have an enlarged understanding about the 2,520 year withholding of the Birthright, we should consider the broader sweep of Assyrian-Israelite contacts. Roman Catholic theologian Lawrence Boadt describes that relationship writing:
- 222. “The two hundred years from 922, when Jeroboam [I] began to rule, down to 722, when the northern kingdom fell to the Assyrians, were mostly taken up by war: either battles against Assyria, border disputes with Judah, revolt by subject peoples such as Moab, or the struggle against the growing power of the new Aramean state of Damascus in Syria. . . . But it was above all the age of the rise of Assyria, the great Mesopotamian power. Assyrian ambition was to conquer all the western lands, and it slowly but surely moved against its neighbors in the two centuries after Solomon’s death. . . . By the end of the ninth century. . . . [Assyria] placed enough pressure on all the others to force an end to the fighting between northern Israel and Damascus. . . . Under a series of strong kings in the ninth century B.C., Assyria began a program of systematic conquest and empire-building that spread in all four directions, especially toward the south to control Babylon, and toward the west to gain access to the forests of Syria and Lebanon which would insure a steady wood supply for the largely treeless homeland” (Reading the Old Testament, pp. 294, 309).
- 223. It is probable that anxieties about Assyrian interference in Israelite affairs date to the reign of Assurnasipal II (883-859 B. C.). Eugene Merrill writes:
- 224. “[H]e initiated a program of annual western campaigns which became notorious for their cruelty. By around 875 he had brought all the northern Aramean states as far as Bit-Adini under Assyrian control. Even so, Israel, Judah, and Damascus were given a reprieve for twenty-five more years until, at last, even they were drawn in into the maelstrom of international upheaval occasioned by the inexorable westward and southward sweep of the Assyrian war machine under Shalmaneser III. . . . The frenetic machination of Ben-Hadad, Ahab, Jehosaphat, and the other rulers of the Mediterranean littoral [were a response to the burgeoning power of Assyrian]. . . . The revived empire had begun a sustained westward movement under Adad-nirari (911-891). This was intensified under Tukulti-Ninurta II (890-884) and, by the time of Ahab and Jehosaphat, had achieved extremely threatening

dimensions under Assur-nasirpal II (883-859). By about 875 he had pressed west as far as Bit-Adini on the upper Euphrates, bringing all the Aramean states of that region under Assyrian control” (Kingdom of Priests, pp. 337, 348-349--see also Shanks, Ancient Israel, pp. 120, 122).

225. Another authority, Julian Reade writes, “the first time, so far as we know, that the Assyrians became directly involved with one of the main biblical kingdoms was in 853 B. C. Shalmaneser III (858-824 B. C.) was then advancing through Syria towards Lebanon and Palestine” (Assyrian Sculpture, p. 44).
226. And so it was that relations between Israel and Assyria began to sour as early as the mid-ninth century B. C. when Ahab (874-853 B. C.), second monarch of the Omride dynasty, took military precautions in anticipation of confronting Assyria’s imperialist-minded Shalmaneser III. Ahab furnished 10,000 soldiers and 2,000 chariots as his contributions to an Israelite-Syrian alliance designed to forestall Assyrian advances to the southwest. Three generations of Israelite kings later, Jehu (841-814 B. C.) felt the brunt of Assyrian pressure to the extent that he became a tributary of Shalmaneser III.
227. _____
- 228. TEXT BOX: Shalmaneser's Black Obelisk**
229. Relations between the Israelites of the Northern Kingdom and the Assyrians began to sour as early as the mid-ninth century B. C. when Ahab (874-853 B. C.), second monarch of the Omride dynasty, took military precautions in anticipation of confronting Assyria’s imperialist-minded Shalmaneser III (858-824 B. C.). As subsequent history demonstrated, Ahab’s anxieties were with good cause. Three generations of Israelite kings later, Jehu (841-814 B. C.) felt the brunt of Assyrian pressure to the extent that he became a tributary of Shalmaneser III.
230. Shortly after the mid-9th century B. C., “Jehu voluntarily became a vassal of the Assyrian monarch Shalmaneser III. He began paying tribute to Assyria as soon as he ascended the throne. . . . Jehu evidently considered it prudent to reverse Israel’s policy toward Assyria, which had been one of hostility, in order to secure Assyrian help against Israel’s chief enemy, Hazael of Syria” (Shanks, Ancient Israel., pp. 125-126).
231. This Assyrian ruler immortalized Jehu’s subservience in stone on the renowned Black Obelisk (slides #3006, 3658, 3772, 3881, 5199, 5200, 5996-7, 5982) which prominently resides today in the British Museum. The great Austen Henry Layard (slides #2860, 3026, 4177, 5173, 5231, 5277-8, 8056) discovered Shalmaneser’s Black Obelisk in 1846 at Nimrud. It bears the earliest known depiction of an Israelite in any type of artistic form.
232. There remains some dispute about who exactly is represented on the Black Obelisk. Theologian P. Kyle McCarter, Jr. argues “that the ai-u-a (or ia-a-u) on the stela should be identified with Joram [the son of Ahab--see II Kings 8:16, 21-29], not Jehu. Reading Yaw as a hypocorism for Joram solves two problems: (a) the king in view is called the “son of Omri,” an improbable designation for Jehu in that he wiped out the family of Omri and founded his own dynasty [I Kings 16:16-28]; and (b) it is unlikely that a king would pay tribute in his first year” (Merrill, Kingdom of Priests, pp. 349 note, 361--see also Reade, Assyrian Sculpture, pp. 44-45).
233. If this proposition is true, Israelite tribute to Assyria began even earlier than most scholars tend to believe. McCarter’s position remains, however, a minority view.

234. END OF TEXT BOX

235. _____

236. The Assyrian records of Adad-nirari (810-783 B. C.) show Israel's king Joash (798-782 B. C.) also paid tribute to Assyria. Not until the Indian Summer of the early 8th century did these Assyrian intrusions into Israelite life appear to abate. Boadt tells us:

237. “[B]y the year 800 B. C., Assyrian power weakened and the western states of the Near East enjoyed about fifty years of relief. During this time, both Israel and Judah reached their greatest prosperity since the time of Solomon under two remarkable kings, Jeroboam II of Israel and Uzziah of Judah. There was a revival of trade and commerce, towns were rebuilt, Jeroboam was able to extend his control over parts of the kingdom of Damascus, and the number of wealthy citizens increased dramatically, at least if we can believe the archaeological evidence showing that much larger private houses began to appear at this time. . . . [By Jeroboam's death, Israel] faced the difficult problems of an age that had known great prosperity, but was now under a renewed pressure from Assyrian power which robbed Israel of independent movement” (Reading the Old Testament, pp. 311-312).

238. The Bible says little of Jeroboam II (793-753 B. C.), devoting only seven verses (II Kings 14:23-29) to his entire administration. Nevertheless, he was a major figure in the line of Israelite monarchs.

239. “[Jeroboam] regained so much lost territory that, with the exception of the territory held by the kingdom of Judah, his kingdom was almost as large as the empire of David and Solomon. He restored Israelite rule over the coastal and inland regions of Syria to the north, conquered Damascus and Hamath, and occupied Transjordan south to the Dead Sea, which probably means that he made Ammon and Moab vassals to Israel. These tremendous gains were possible only because Assyria was suffering a period of political weakness and was unable to interfere. . . . In the midst of its prosperity and evident political security, Israel did not realize that only a few decades later its doom would come, as predicted by the prophets” (Hersh Shanks, Ancient Israel, p. 127).

240. It is both interesting and significant that all of Israel's rises to regional power status--even that of David and Solomon--were more the product of the eclipse of the kingdoms and empires surrounding the Israelite states than the political and military superiority of Israel in real or quantitative terms. In this respect, it is accurate to say that Israel was only relatively powerful.

241. In national Israel's story, we see a physical precursor to its spiritual counterpart, the Church of God. Not surprisingly, Jesus described His people as a “little flock” (Luke 12:32). Paul shows us that the Christian is typically drawn from the weak and foolish of the world (1 Corinthians 1:26-28). So it remains in the Church of God today. How ever small or lacking in influence that Church may truly be, it is charged with a monumental responsibility to preach the Gospel of the Kingdom of God as a witness to all the world (Matthew 24:14). A part of that message involves warning the physical, national people of God about the coming judgments upon them--a theme that will be explored in greater depth in the final chapter of this booklet.

242. If such a message of coming doom must be delivered in an apparently prosperous and thriving context, it is not the first time that servants of God have had to do so. Micah 5:8-15 predicts a time when “the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of

sheep: who if he go through, both treadeth down, and teareth in pieces, and none can deliver." Such has been the character of Anglo-American world dominance over the last two centuries. So it largely remains for the United States today. But it is in just such a time--when the hand of Jacob will "be lifted up upon all thine adversaries, and all thine enemies shall be cut off"--that God "will cut off thy horses out of the midst of thee, and I will destroy thy chariots: And I will cut off the cities of thy land, and throw down all they strongholds."

243. If the Assyrian captivity of Israel is a forerunner of an end time punishment upon Abraham's modern-day descendants, the implications for the Church at the end of the age are overwhelming. God expects His people to deliver a warning message even if it is in a setting where the outward signs of military and economic decay are absent. Dramatic parallels do exist, however, between the social and moral malaise in 8th century B. C. and the 20th century A. D. Israel. As God expects His servants today to condemn such decadence, so He did in ancient times.
244. It was in a benign setting of physical and material Israelite prosperity, and just before Tiglath-pileser (745-727 B. C.) (slides #2190, 2590, 3665, 6003, 6010-12) disturbed that peace, that the prophets Amos and Hosea appeared. These men initiated in Israel the age of "Classical Prophecy." Until this juncture, we read primarily biblical narratives about the prophets themselves. After their coming, Scripture richly preserves the actual words of the prophets. Amos broke new ground, indicting not only national leadership but the whole people as responsible for the sins of "Samaria," a biblical term for the Northern Kingdom. "Sparing neither king nor priest, nobility nor common people, Amos castigated them all in simple but sharp messages of reproof and denunciation. . . . Amos warned that only complete repentance by king and people, and a turning again to Yahweh, whom they had forsaken, could avert the approaching catastrophe" (Shanks, Ancient Israel, p. 127).
245. Both Amos and Hosea inveighed against the evils of the day which included oppression of the poor, perversion of judgment, unbridled greed, selfish luxury among the aristocratic classes (particularly its women), and superficial religiosity which found expression in irreverence toward the Sabbath, faithlessness toward the covenant, and worship of foreign gods. Unsuccessfully, these two prophets called for national repentance.
246. Boadt summarizes the fidelity of Amos' message writing, "God does not stand idly by and watch evil go on. The political moves of Assyria and its fearful military victories are not accidents of history but permitted and directed by God to punish Israel" (Reading the Old Testament, pp. 304, 317-318). Ultimately, the Assyrians proved to be "the rod of God's anger" about which Isaiah wrote (Isaiah 10:5-6). Amos' younger counterpart, Hosea, probably lived to witness the awful fulfillment of his own predictions. He no doubt "saw one king after another change loyalties for and against Assyria, saw the violence of assassination destroy the inner spirit of the country, and watched as little by little the Assyrians conquered and deported parts of the kingdom until the capital itself went down in flames" (Boadt, Reading the Old Testament, pp. 323-324).
247. Very shortly after the death of Jeroboam II (753 B. C.), the Northern Kingdom plunged into political chaos. "Civil wars, assassinations and internal fighting between groups which supported Assyrian policies or opposed any capitulation to them racked the northern state. . . . The deaths of Jeroboam and Uzziah. . . came at the very moment when Assyria regained her power and renewed her push to the west" (ibid. pp. 311-312--see also Shanks, Ancient Israel, p. 128).
248. In the midst of their own domestic and internal difficulties, Israelite policy-makers also had to consider the intrusions of Assyria into their affairs. By the time of Tiglath-pileser III, king

Menahem (752-742 B. C.) was forthcoming with “enormous sums of tribute” intended to induce the Assyrian monarch to leave him and his people in peace (Shanks, *Ancient Israel*, pp. 129-130).

249. In 738 B. C., king Pekah (752-732 B. C.) rebelled against Assyria, only to surrender later and pay a huge ransom in order to retain his throne (II Kings 15:19-20). Typical of the Assyrian policy of the time, Pekah’s disloyalty set in motion the usual Assyrian response of converting the offending kingdom into a vassal state. This re-defining of Israelite-Assyrian relations was the first in a sequence of three levels of response which were automatically and successively introduced as a matter of Assyrian imperial policy in dealing with unruly subject peoples.
250. Second time offenders forfeited their political control and were replaced by a vassal-king whom the Assyrian government believed would be loyal. In stage two, the Assyrians also reduced the amount of territory that the new vassal controlled. The Assyrian monarch took direct rule over at least some of the original kingdom. The new vassal king was less independent than his predecessor. As an additional dimension of punishment, the Assyrians deported limited segments of the population. Finding themselves among strangers whose language they did not understand (cf. Jeremiah 5:15) and whose culture was unfamiliar, the deportees had little hope of successfully revolting against their Assyrian masters. Even if they did, they were hundreds of miles from their original homeland and unlikely to find their way successfully back to it.
251. Tiglath-pileser initiated this second stage of punishment upon Israel in response to Pekah’s alliance with Damascus and a second attempt at revolt in 734 B. C. The first deportation of Israelites (734-732 B. C.), sometimes referred to as the “Galilean Captivity,” took part of the population--principally that drawn from the tribes of Reuben, Gad, and the portion of Manasseh living east of the Jordan River--to northern Syria as well as northern and northwestern Mesopotamia (II Kings 16:5-9, 15:27-29). Tiglath-pileser III also occupied the greater part of Galilee and Gilead and divided Israelite territory itself into four new provinces: Magidu, Duru, Gilead, and Samaria.
252. The third and final official Assyrian response in dealing with rebellious subjects was extinction of the people as a nation. This action usually included wholesale removal of almost the entire population. The Assyrians scattered deportees throughout their empire and repopulated the vacated territories with other people from distant and far-flung regions. The pro-Assyrian but unreliable Israelite puppet, King Hoshea (732-722 B. C.), set in motion the events which brought the final deluge. Hoping to receive critical aid from Egypt to the south, Hoshea betrayed Assyrian trust in around 725 B. C. (II Kings 18:9-10). Shalmaneser V (727-722 B. C.) eventually responded with a three year siege (722/1-718 B. C.) which resulted in the fall of the kingdom’s capital city, Samaria. At that point, the Northern Kingdom ceased to exist.
253. There is an important postscript to the fall of Samaria in 718 B. C. For Judah, the deterioration continued beyond Shalmaneser V’s major military campaign of 721-718 B. C. Hezekiah’s kingdom (slides # 2193-4, 5257-8, 5261, 5268, 5336-9, 5348-9, 8021--Hezekiah’s tunnel) experienced part of a final denouement in failed Israelite-Assyrian relations. In 701 B. C. Simeon, the final tribe outside of Judah proper, was taken captive by the army of Sennacherib (704-681 B. C.) in part of the general Assyrian campaign described in II Kings 18, 2 Chronicles 31, and Isaiah 36.
254. _____

255. TEXT BOX: Sennacherib's Western Campaign

256. Just before the end of the 8th century B. C., Assyrian monarch Sennacherib launched a highly destructive assault through the edge of the desert in that territory of the Kingdom of Judah known as the Shephhelah. He considered his siege of Lachish, located south of Judah and between Gerar and Beer-sheba, the crowning achievement of this campaign. Sennacherib immortalized the siege in his limestone bas reliefs (slides #2749, 3051-2, 8031), originally paneling for the walls of his palace in Nineveh. These reliefs now grace several of the walls in the Assyrian rooms of London's British Museum (on the Lachish reliefs, see Mitchell, *The Bible in the British Museum*, pp. 60-64; and Reade, *Assyrian Sculpture*, pp. 47-52).
257. The story of Sennacherib's western campaign of 701 B. C. (slide #2600, 2980--map showing Sennacherib's campaign/location of Simeonites) is related in the little hexagonal Taylor Prism (slide #5233) which also can be found today in the British Museum. "The best known passage in this description states that because [king of Judah] Hezekiah had not submitted to the Assyrian 'yoke,' Sennacherib laid siege to forty-six fortified Judean cities, deported 200,150 people, and invested Hezekiah in Jerusalem" (T. C. Mitchell, *The Bible in the British Museum*, p. 59). The Assyrian monarch claims to have trapped Hezekiah in his capital city "like a bird in a cage." But what Sennacherib's account does not say is as important as what it does.
258. Placed alongside of the biblical accounts of II Kings 18:17-19:36 and Isaiah 36:1-37:37, we find much more to the story. These passages tell how God delivered Jerusalem by striking the Assyrian army under Rabshakeh with a devastating plague while they were encamped about the environs of the city (II Kings 19:32-35). The Hebrew tradition places this dramatic rescue of Hezekiah's Jerusalem on the Passover. The Soncino commentary on Isaiah 36 observes, "Traditionally Hezekiah's illness occurred three days before Sennacherib's fall. On the third day Hezekiah went up to the Temple to offer his prayer; and on the same day, which was the first day of passover, Sennacherib's armies were miraculously destroyed while he himself fled to Nineveh."
259. END OF TEXT BOX
260. _____
261. Working from the assumption that Assyrian-Israelite relations were generally troubled from the reign of Shalmaneser III through the final campaign of Sennacherib (slides #1522, 5303, 8060), the period between A. D. 1660-1820 becomes a particularly significant. As Assyrian intrusions into Israelite affairs inexorably increased and the impending catastrophe of massive deportation became inevitable, might it be logical to assume that we would find a corresponding crescendo of Israelitish power across a century and a half leading to the expiration of the withholding of the Birthright? Indeed, as we shall see in the following chapter, this is precisely what history demonstrates.
1. ISRAEL IN PROPHECY: Where Are the Lost Ten Tribes?
 2. Booklet Draft--Rick Sherrod--February 1997
 3. Chapter 7
 4. **Prophecies About Israel**
 5. **Retrospect and Prospect**

6. If it is a fact of history that about 2,520 years after ancient Israel ceased to be an independent kingdom, the Anglo-Saxon people were on the verge of exercising unparalleled influence. It is also a matter of clear, unquestionable historical record that during the century and a half from 1660 to 1820, developments in Britain and the United States laid the foundation for the Anglo-American military, political, and economic dominance of the last two centuries. Is this mere coincidence--or is it precisely what we should expect based on the Bible prophecies foretelling the near-unbelievable greatness of Abraham's heirs "in the last days" (Genesis 49:1)?
7. In fact, there are three sets of prophecies, all of which provide some of the most convincing evidence available about the modern-day identity of the descendants of Israel. The first arises from those astonishing predictions about the double-portion of the Abrahamic blessing to fall on the people of Joseph (Genesis 48:21-22, 49:22-26, Deuteronomy 33:13-17, 1 Chronicles 5:1-2). The second relates to Jacob's prediction of an eventual separation between Ephraim and Manasseh (Genesis 48:1-20)--his forecast that descendants of the two boys would grow together into a great people; that eventually they would experience a parting of the ways with each group enjoying continuing prosperity and blessings in their own right. We can locate the people of Joseph in history by looking backward in time, identifying the modern-day peoples who have fulfilled the predictions at the time and in the way that prophecy leads us to expect.
8. The third set of prophecies, scattered liberally throughout the writings of both Major and Minor Prophets, foretells of monumental end time events yet to overtake the Israelitish peoples. They are of value to us not only in demonstrating that a physical, national people of Israel exists today; they give us an enlarged understanding of the very job of the Church of God as humanity moves inexorably toward the return of Jesus Christ and the establishment of His Millennial rule over the all the earth. In this chapter, we will examine in order each of these three sets of prophecies, how they have been fulfilled, and what remains ahead for Israel.

9. The Prosperity of Joseph

10. The words of Jacob predict marvelous and wonderful things for Joseph's end time descendants:
11. "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel: Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the crown of the head of him that was separate from his brethren" (Genesis 49:22-26).
12. Moses reiterated these words in his farewell address to the Israelites about to cross the Jordan River and enter the Promised Land. He declared:
13. "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, And for the chief things of the ancient mountains, and for the precious things of the lasting hills, And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush:

let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh" (Deuteronomy 33:13-17).

14. Separate from His Brethren

15. These magnificent prophecies have been fulfilled in the stories of the British and American peoples. Like Joseph, the son of Jacob, the descendants of Ephraim and Manasseh have been physically separated from the descendants of the other tribes. Throughout European history, the English Channel has served as a beneficent buffer separating the Celts, the Angles, and the Saxons from their fellow-Israelite tribespeople in living on the northwestern portion of the Continent. This separation has had numerous beneficial effects. The first relates to colonization.
16. Those adventuresome Ephraimites who had a wanderlust trekked to distant parts such as Canada, Australia, New Zealand, and South Africa. The Manassite branch of the family traveled as well, ultimately building a nation insulated from not only Ephraim but the other brothers as well by the Atlantic Ocean. The colonization and settlement process in which these people participated was a dramatic fulfillment of Joseph's branches running "over the wall" (Genesis 49:22).
17. Being "separate from his brethren" has also allowed the British and American people to live in peaceful isolation (verse 26). It has often done much to spared them of the grief and losses caused by war. If the British people have been participants in many of the European wars of modern times, they also have often had the decided advantage of picking and choosing how, when, and at times even whether they would be involved.
18. Through much of British history, the insulation afforded by the English Channel spared the British the draining costs of maintaining a standing army and watching the cream of its manhood fall victim to enemy swords, arrows, bullets, and bombs. On many occasions, the British even determined the outcome of Continental conflicts, watching safely from a distance, serving as "Paymaster of the Allies," and pursuing her typical 19th century policy of "Splendid Isolation." If the English Channel made England a relatively peaceful place by Continental standards, the Atlantic Ocean gave the United States of America one of the most unprecedented opportunities in recorded human history. From the birth of the country in 1776, the founding fathers aspired to create a new and noble nation. They wished to build a unique nation-state, unencumbered by aristocratic traditions and foreign entanglements which afflicted the Old World out of which the American colonists had come. The advantage of geographic isolation on a new and largely unpopulated continent gave Americans to create what which has become the strongest and most powerful nation in today's world.
19. S. involvement in world affairs began to crescendo around the time of the Spanish-American War (1898). America's first naive, idealistic, full-scale plunge into international relations came in 1917 with her entry into World War I (slides #1818, 2330, 2831). Disillusionment over the peace process led to a temporary lapse into isolationism, but by the late-1930s, the world had become "too small" for the United States to stand aloof much longer. American involvement in World War II (December 7, 1941--slides #) began a sustained participating by the United States in world affairs. Today, America is the recognized leader among the nations of the world.

20. Along with brother Ephraim, the descendants of Manasseh have had the power to “push the people together to the ends of the earth” (Deuteronomy 33:17). Little wonder that the prophecies inform us that Joseph’s “bow abode in strength” (verse 24).

21. Climate and Geography

22. If the luck of geography made possible Anglo-American dominance of the past two hundred years, much of that strength sprang as well from favorable climate and a seemingly endless supply of natural resources. The “blessings of heaven above” (Genesis 49:25--cf. Deuteronomy 33:13-14) have come to both peoples whose territories lie squarely within the temperate zones (slide #239, 1771, 240, 2576, 2653, 2792, 2579). Auspicious climate has enabled both the British and Americans to capitalize agriculturally on the abundant supply of rich and fertile soil of their territories (cf. Deuteronomy 8:9, 28:3-5) (slides #241, 242, 243, 244, 1770).

23. A dependable food supply has yielded the steady population growth in British regions of the world and the United States from the 18th through much of the 20th centuries. Certainly in terms of population growth, the descendants of Joseph have been a “fruitful bough” (Genesis 49:22--see also v. 25, Leviticus 26:9, Deuteronomy 6:3, 7:13-14, 28:4) providing both the labor force and human ingenuity which helped to make possible the industrialization (slides #290-2, 301-4, 306, 309, 268, 296, 1017, 1677, 1679, 2893) which changed the face of the world (slide #247).

24. In addition to favorable climate, weather, agricultural production and a large population base, the British and American peoples fell heir to a treasure trove of natural resources (slides #1772, 251, 252, 255, 256, 253, 254, 257, 1452, 1454, 707, 258, 1626, 259, 260, 262, 1619, 2124, 2574, 2566, 1281, 263, 501, 264, 265, 266, 499, 1928, 267). What the British lacked within their own isles, they drew from an empire encircling the globe. The Americans found everything necessary for national economic greatness--fertile top soil; iron ore and coal deposits; reserves of gold, silver, diamonds; and petroleum--within the confines of the continental U. S. Both peoples possessed “the chief things of the ancient mountains”-- the “precious things of the lasting hills” and “the precious things of the earth and fulness thereof” within the territories they exclusively controlled (cf. Deuteronomy 8:9, 28:1, 6, 8, 13).

25. _____

26. TEXT BOX: The Great Exhibition of 1851

27. In London’s Hyde Park, on May 1, 1851, one of the most remarkable architectural marvels of the 19th century--the Crystal Palace (slides #287-9, 788, 1682, 1759, 2807, 1758, 1920, 288, 289, 2893, 2934, 1685, 1679, 290)--opened its doors to an eager worldwide public. It was at this venue that Queen Victoria and Prince Albert opened the “Great Exhibition of 1851”--a convincing display of overwhelming 19th century British industrial and technological superiority. The Queen considered the moment to be the happiest and proudest day in her life. Her husband considered the Great Exhibition a turning point in human history and anticipated the time when trade and commerce would supplant the folly of war.

28. The Exhibition celebrated half a century of British progress. The Crystal Palace itself testified to the engineering marvels of the contemporary age. Built by Sir Joseph Paxton with the help of 2,200 English and Irish workers, it was an 1,800 foot long hall constructed essentially out of cast iron and glass. More than 6 million visitors passed through its corridors to inspect and marvel over exhibits placed there by 34 participating nations.

29. The majority of exhibits were, of course, British in both use and origin. Visitors saw examples of the great inventions and mechanical wonders of the day. The Exhibition was an overwhelming demonstration of why contemporary Europeans considered Britain the unrivaled “Workshop of the World.” It was in fact a celebration of a half century of British progress--a “world’s fair” showing how the western nations in general and Britain in particular were striving for a better industrial world. It testified to Britain’s industrial supremacy and leadership.
30. End of Text Box
31. _____
- 32. Forty Decisive Years**
33. All of the things promised in the prophecies about Joseph “in the last days” (Genesis 49:1) began to converge near the end of the 18th century A. D. It is worth examining what happened to the descendants of both Ephraim and Manasseh during this period. We find England and France locked in a life-and-death struggle over European--and by extension world-hegemony. The outcome of that struggle determined who would dominate the world during the following two centuries. The final results were not entirely clear until the end of the Napoleonic Wars (1804-1815).
34. Napoleon’s defeat brought closure to what is arguably the most decisive 40 year period in modern history: 1775-1815. The Bible makes repeated use of the number 40 as symbolic of judgment or as a unified block of time denoting stages of life or reignal periods (cf. Exodus 2:1-10, 15, Numbers 14:34, Joshua 3:14-17, 5:6, 24:31, Judges 3:11, 30, 5:31, 6:1, 8:28, 12:9, 13:1, 2 Samuel 5:4, I Kings 11:42, 1 Chronicles 29:27, 2 Chronicles 9:30, Acts 13:21). The events unfolding during these four decades confirmed the Anglo-American character of the 19th and 20th centuries.
35. The epoch began on the Lexington Green in the midst of the Days of Unleavened Bread and ended on the fields of Waterloo in present-day Belgium on the day of Pentecost (slides #3118, 62, 2094, 3019, 7986--Congress of Vienna). Within this time frame, we see the parallel fulfillment of two prophecies critical to our examination. Genesis 48 addresses the separation of Ephraim from Manasseh and the foundation of two separate independent polities. Jacob predicted that Manasseh “also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations” (verse 19).
36. The first part of this grand prophecy was fulfilled in the setting of the American Revolution (1775-1783) and the War of 1812 (1812-1815). The American Revolution severed the political connection of the American colonists to England. The wars between France and England on the European Continent had an indirect influence as well. The Louisiana Purchase was the product of Napoleon’s need for ready cash to pay for the costs of impending war with England (slides #1389-90, 2020). The acquisition of the Louisiana Territory (1803) insured world power status for the United States. The War of 1812 confirmed the separation of the U. S. from Britain (slide #1154--Treaty of Ghent). And finally, the death of Tecumseh (October 4, 1813, the day following Atonement, at the Battle of the Thames) (slides #1280, 647) effected a subduing of the Indian threat which opened the way for relatively unhindered westward expansion--a development which gathered increasing momentum and reached a kind of climax with the growth of the spirit of “Manifest Destiny” and the Mexican War (1846-1848).

37. The second aspect of Jacob's prediction--that Ephraim would become "a multitude of nations" (verse 19)--also began slowly but inexorably to be fulfilled as a result of the French defeat in 1815. At the end of the Napoleonic Wars, the Royal Navy ruled the world's oceans. The British economy, greatly stimulated by the conflict, had been propelled to unparalleled world supremacy (William H. McNeill, *The Ecumene: The Story of Humanity*, p. 528-529; see also the F. Crouzet essay, "England and France in the Eighteenth Century: A Comparative Analysis of Two Economic Growths," pp. 167, 173-174, in *The Causes of the Industrial Revolution in England* edited by R. M. Hartwell; and *Age of Aristocracy*, pp. 217, 277-278). The French bid for world hegemony--more-or-less continuous since the days of Louis XIV (1643-1715) and the opening rounds of the "Second Hundred Years War"--had decisively failed.
38. Britain found herself free and in possession of the necessary political, economic, and military power to build an empire which extended around the globe. If brother Manasseh move forward to construct a nation that would extend from "sea to shining sea," Ephraim fell heir to the world. The British built an empire on which the sun never set. This imperial structure was almost infinite in its diversity, comprised as it was of people from virtually every known ethnic group and governed by means a centralized as the Raj in India or the British Agent-General's Office in Egypt. . . or as independent as the dominion status granted to the territories of settlement in Canada, Australia, New Zealand, and South Africa.
39. Genesis 49 relates the details of Joseph's inheritance--not Reuben's (1 Chronicles 5:1-2)--of the double portion of the Birthright passed from Abraham to Isaac to Jacob. Napoleon's fall was an essential prelude to Britain's ascension and the fulfillment of this prophecy. After 1815, Anglo-French tensions (slide #1570) remained, particularly in the sphere of colonial and imperial rivalries (the most dramatic example of which is the Fashoda Crisis of 1898), but even in that arena, there are novel examples of attempts at Anglo-French cooperation (e.g., the Anglo-French Commission which managed Egyptian economic affairs (slide #566-Gladstone) from 1876-1881 (slide #2079) or the dividing of the Middle East into spheres of influence by the Sykes-Picot agreement [slide #5133] of 1917). From 1815, there generally ensued a decrescendo of tensions which culminated in the Entente Cordiale of 1904 (slides #2098, 3100, 3130) and the joint Anglo-French resistance to the Triple Alliance and later the Central Powers against whom both French and English fought during World War I (slides #3813-24--Eurotunnel).
40. _____
41. **TEXT BOX: Israel and God's Holy Days**
42. In his own writings on the subject of Israel's modern-day identity, Herbert W. Armstrong observed "few have realized it but a duality runs all the way through the plan of God [emphasis ours] in working out His purpose here below" (*United States and Britain in Prophecy*, p. 17). One facet of this insight relates to Mr. Armstrong's unique understanding of the meaning of the God's holy days described in Leviticus 23. Those special days provide us with a blueprint of the "master plan" of God.
43. Each respective festival season and holy day portrays something special in this master plan (see our booklet "God's Holy Day Plan" on the spiritual significance of these holy days of God). The holy days are significant both in terms of physical Israel's national history and spiritual Israel's blueprint for salvation. Significantly, in the stories about the patriarchs and the ancient Israelites, numerous key events of literally fell on specific holy days:

44. 1873 B. C. 1st Day of Unleavened Bread--God gives Abraham the most extensive elaboration of the promise recorded in scripture (Genesis 17:1-6--see also Exodus 12:40-41, Galatians 3:17)
45. 1443 B. C. Passover and Days of Unleavened Bread--the Israelites make their Exodus from Egypt (Exodus 12-14)
46. 1406 B. C. Fall Festival--rebuilding of the decimated tribe of Benjamin (Judges 21) begins
47. 965 B. C. Fall Festival--dedication of Solomon's Temple (1 Kings 8, 2 Chronicles 5)
48. 710 B. C. Passover--Sennachirib's army smitten with plague--consequently, the siege of Jerusalem is lifted (II Kings 19:35-36, 2 Chronicles 32:21, Isaiah 37:36-37)
49. 537 B. C. Fall Festival--Zerubbabel's revival of sacrifices on the rebuilt altar in Jerusalem (Ezra 3)
50. There is also a hint in Isaiah 27:12-13 that the literal deliverance of physical, national Israel out of its end time captivity might occur on the Day of Atonement (cf. Leviticus 25:8-10).
51. It is an unusual fact of history that numerous events impacting the history of the modern British and American people have conformed to this pattern. This holy day connection runs like a scarlet thread through the fabric of Israelite history both ancient and modern.
52. In this coincidence of history are we looking at the Hand print of God? Attempts to answer such a question defy objective verification. . . but the possibilities are intriguing. In several of the text boxes accompanying this chapter, you will see how history-making developments coincided with events which occurred on God's holy days.
53. For confirmation of most of the dates and events cited in the text boxes below, see William Langer's Encyclopedia of World History, Ancient, Medieval, and Modern Chronologically Arranged.
54. End of Text Box
55. _____
56. **TEXT BOX: William the Conqueror and the Battle of Hastings**
57. Nestled along England's southeast coastline is the quiet little town of Hastings (slides #5076, 5078). Judging only by present appearances, today's visitor to the site would scarcely realize that this was once the location of one what historian C. Warren Hollister describes as "the most decisive battle in English history" (The Making of England, pp. 98-99,107). This engagement was the result of the death in A. D. 1066 of Edward the Confessor (slides #1380, 1806, 3022), England's peculiar monarch who on the day of his marriage reputedly took a vow of perpetual chastity. However well-intentioned Edward's vow may have been, it left England without a direct successor to the throne in 1066.
58. There erupted among several parties a lively competition for the crown. Harold Godwinson, the Earl of Wessex appeared to have secured the royal title. But an illegitimate nephew of Edward the Confessor--William of Normandy (slides #229, 1366, 1829, 2536)--took exception to Harold's claim. Supported by a military force of between five and six thousand men and armed with the special blessing of the Pope in Rome, William made preparations to

invade the British Isles and unseat his rival claimant to the throne (slides #1-2, 227, 584, 584b, 5077--Bayeau Tapestry).

59. Due to contrary winds which delayed his expedition, William's crossing of the English Channel came six weeks later than he desired. What initially seemed a frustrating delay turned to William's advantage. Walter P. Hall observes, "the winds turned favorable just at the unluckiest time moment for Harold, when the threat from Scandinavia was drawing him northward" (History of England, p. 41). Only three days before William landed at Pevensey on September 28, Harold's army had fought a major engagement against Norse warriors under Tostig and claimant to the English throne, Harold Hardrada of Norway, at Stamford Bridge.
60. Harold marched his battle-weary troops 240 miles south to engage his Norman adversary. The Normans confronted the Saxons on the Last Great Day--October 14, 1066. Battle of Hastings began at 9:00 a.m. and continued until dusk. By the end of the day, Harold lay dead on the battlefield, the victim of an arrow fired aimlessly into the air by a Norman archer. . . and William, entering his fortieth year of life, became the king of England. The change from Saxon to Norman rulership defined the direction of British history for centuries to come.

61. END OF TEXT BOX

62. _____

- 63. TEXT BOX: Columbus and the Discovery of America**

64. In the sweep of world history, one of the defining events of early-modern times was the "discovery" of America by the Italian sea captain, Christopher Columbus (slides #6, 722-3, 825, 1411, 1414, 1410, 1790, 1862, 7092, 1472, 5043-4, 5050). Sailing in the service of Spain, he opened contact with the "Novus Mondus"--the New World--and changed the history of the Western world forever. In the final analysis, his voyage in the late-summer and early-fall of 1492 was the seminal event which set in motion an unfolding of history leading to the fulfillment of prophecies in both Genesis 48 and 49.
65. An examination of Columbus' voyage reveals part of an interesting pattern which persists through ancient and modern Israelite history--critical historical events in conjunction with the holy days of Leviticus 23. Official Spanish approval (slides #1515, 1970, 2782) for the Columbus mission came on April 17, 1492--the sixth 6th Day of Unleavened Bread. His expedition did not depart, however, for another three and a half months.
66. The Nina, Pinta, and Santa Maria left port on August 2 of that same year. On the Hebrew calendar, that date fell on the ninth day of the fifth month, Ab. It is interesting that in Israelite history, bad things tend to cluster around this particular day. Conservative Jewish communities traditionally observe the day with a fast (cf. Zechariah 8:19) to commemorate the destruction of the Solomon's Temple by Nebuchadnezzar (585 B. C.) and, in later times, also the destruction of the Herodian Temple by Titus (A. D. 70). It was also on the 9th of Ab--August 2, 1492--that the 15th century Spanish government officially expelled the Jews (slides #860-1) from Spain. For an interesting treatment of the Columbus story and its relevance to the location of the Lost Ten Tribes, see Simon Wiesenthal's *Sails of Hope: The Secret Mission of Christopher Columbus* (especially pp. 7, 10-11, 16, 22, 34, 44-45, 50, 157, 160).

67. A little more than two months after Columbus set sail, he sighted land and made first contact the Amerindians in the Caribbean, quite possibly at a location known today as Watling Island. His landing occurred on October 12, 1492--the seventh day of the Feast of Tabernacles. If Columbus failed to find a shorter route to the Far East, the treasures he opened to his fellow-Europeans have proved worth far more that what he aspired to obtain. The dropping of his anchor in the Caribbean set the stage for the inheriting of the Birthright by Joseph's modern-day descendants.
68. END OF TEXT BOX
69. _____
- 70. TEXT BOX: The Coronation of James I, King of England**
71. No doubt breathless after his furious and unauthorized Pony Express-style 300 mile dash up the Great North Road from London to Edinburgh, a young courtier named Robert Carey stood inside Holyrood Palace (slides #979, 1076). In spite of his more than 30 hours in transit--and the fact that he had taken one bad fall along the way--he was delighted to be the man to inform Scottish King James VI that, upon the death of English monarch Elizabeth I, James had become James I, king of England. Carey delivered these momentous tidings at the end of the day of March 26, 1603--shortly after the beginning of the Passover or Nisan 14 on the Hebrew calendar.
72. If the Throne of David went from Jerusalem to Ireland to Scotland, then the succession of the Stuart king, James I, at the death of Elizabeth I constitutes the final planting of the Davidic throne in England. The possibility that the Scottish line of kings represents the Davidic family is particularly interesting. This is especially true in light of Nathan's prophecy of the fate to befall David's family in the aftermath of the Bathsheba-Uria the Hittite debacle (2 Samuel 11:1-27). The prophet inveighed, "Now therefore the sword shall never depart from thine house. . . . I will raise up evil against thee out of thine own house" (2 Samuel 12:10-11).
73. This prophecy finds a fascinating echo in the observations of Prince Michael of Greece:
74. "Scotland, whose very ancient historical beginnings remain obscure, made her first appearance as a coherent kingdom in the ninth century under Kenneth I McAlpin. The descendants of his dynasty include such famous historical figures as Duncan and Macbeth. Dominated by wars with England, the history of Scotland is a romantic tapestry of acts of great heroism and great brutality. The Stuarts came to the throne with Robert II in the fourteenth century (see text box on "Declaration of Aberbrothock in Chapter IV). Although engaging and often seductive in their storybook quality, they were for the most part markedly incompetent [cf. the royal descendants of David as described in the accounts of Kings and Chronicles], and perpetuated the Scottish tradition of assassinated kings. No country has endured so many violent deaths among its rulers. This long and bloody tragedy was, however, to end as peacefully as could be, when in 1603 the King of Scotland James VI inherited the throne of England as James I from his cousin Elizabeth (The Crown Jewels, p. 78).
75. It is also worth noting that James had a decided interest in things religious. He is said to have translated some of the Psalms into doggerel English, and is the monarch responsible for the landmark creation of an "Authorized (or King James) Version" of the English language Bible (1611). James I viewed his tenure in Scotland as a period of years in the

wilderness (1 Samuel 27:1-12) and believed himself to have various affinities with King David of ancient Israel. Perhaps this was truer than he ever knew.

76. See Antonia Fraser's King James (p. 89), Helen G. Stafford's James VI of Scotland and the Throne of England (pp. 290-291), G. P. V. Akrigg's Jacobean Pageant (p. 15) and the Robert Greenhalgh Albion and Walter Phelps Hall volume History of the British Empire.

77. END OF TEXT BOX

78. _____

79. TEXT BOX: Protestant England

80. The Anglo-American people have enjoyed a considerable measure of religious freedom during the modern period of history. One of the most significant landmarks on the road to securing these freedoms was the Act of Settlement enacted on Pentecost, June 12, 1701. The Act itself is one of the numerous attempts by British legislators to resolve the religious controversies springing out of the Protestant Reformation. Much of England's religious trouble had its origins at the very highest levels of British government.
81. Since the ascension of the Stuart dynasty in 1603, Englishmen has witnessed an unusual oscillation of policy. Much to the disappointment of English Catholics, James I (1603-1625) granted no concessions for those who favored the theology of Rome. These individuals fared better under the king's son, Charles who ascended to the throne in 1625. If Charles I (1625-1649) (slides #592, 606, 742, 750, 758, 760, 767, 795-6, 822, 1368, 1521, 2723) remained officially Anglican, his marriage to the 15 year old French-Catholic princess, Henrietta Maria (slides #2512, 2544, 2726) did much to alienate him from his Protestant English subjects. Part of the marriage agreement included granting certain concessions to Catholics living in England. Predictably, the English Protestant majority alleged that idolatry was being restored--that apostasy had entered the royal household. They likened the queen to the biblical Jezebel (I Kings 16:31).
82. In addition, the appointment of the king's chief adviser, William Laud (slides #863, 989), as Archbishop of Canterbury led to the introduction of High Church ritual in Anglican services--practices which looked suspiciously Roman Catholic. Laud's attempt to impose a new prayer book in 1637 led to the revolt in Scotland which precipitated the English Civil War (1642-1651). Before that conflict had run its course, both Laud and Charles I had fallen victim to the executioner's ax.
83. A Puritan interregnum, presided over by Oliver Cromwell (1649-1658) (slide #757), proved to be something of a mixed blessing for English men and women. If vestiges of Catholicism were suppressed, so were many of the customary recreational pursuits enjoyed by Catholic and Protestant alike. The banishment of theaters, cockfighting, church festivals, swearing, flirting, immorality, and other such merriments led to a burgeoning dissatisfaction with Cromwell's restrictive government. The general population despised the repressive blue laws and attempts to enforce an extravagant righteousness as well as grim, harsh, gloomy Puritan sabbaths.
84. The Restoration of Charles II (1660-1685) (slides #589, 2997, 3339), witnessed a tremendous release of the pent up frustrations. The years of his rule are known as a time of licentiousness and moral decline.
85. Charles remained outwardly Anglican, but like his father, he married a Catholic princess. Moreover, he was tied by blood to his cousin, French King Louis XIV (1643-1715). Much

to the dissatisfaction of his English subjects, Charles allowed Louis to influence the formation of his foreign policy. In religious matters, Charles favored toleration. . . not because he believed in freedom of religion, but because he secretly supported Roman Catholicism. He wished to extend liberties to English Catholics under a general umbrella which benefited all who departed from the Established Anglican beliefs. On his deathbed, Charles betrayed his religious preferences by declaring himself a Catholic.

86. The ascension of James II (1685-1688) (slides #655, 1373, 1973 [flees]), Charles' brother, led to startling developments in the eyes of the Anglican majority of Englishmen. The new king made numerous illegal appointments of Catholics to peerages as well as positions in the military service, the universities, local government, the government in Ireland, the privy council, and the episcopal bench. His Declaration of Indulgence (1687) sought to extend freedom of worship to Catholics and Nonconformists. In spite of James' recklessly independent and flagrant actions, Englishmen were willing to tolerate him as monarch since his lawful successors were both Protestant daughters from his first marriage to Anne Hyde (slide #2531). His second marriage to Italian Catholic, Mary of Modena (slides #794, 1428), had produced no offspring. . . until 1687 when Mary unexpectedly became pregnant after fifteen years of childlessness.
87. In 1688, she bore the king a son. The specter of a Catholic heir to the English throne produced a tremendous negative reaction--one which drove James into exile. The Convention Parliament declared the throne vacant. Shortly thereafter, both Whig and Tory leaders in England issued an invitation to William of Orange, the Protestant Stadholder of the Dutch Republic, and his wife Mary, the daughter of James II, to come to England as king and queen. William and Mary died without an heir. Under the rules of strict primogeniture, the son of James II had the strongest claim to the throne. Anxieties over a second Stuart Restoration inspired legislation to prevent any future Catholic ruling over England.
88. Anne (1702-1714) (slides #585, 744), the other daughter of James II, became the new English monarch. Parliament gave to itself the authority to decide for the future which royal line would receive the succession. The Act of Settlement "designated as Anne's successor her next Protestant kin," guaranteeing that the throne of England hitherto will be occupied only by Protestant successors.
89. End of Text Box
90. _____
91. **TEXT BOX: The Holy Days and the American Revolution**
92. The American Revolution (slides #1251-4, 1256-9) marks the fulfillment of Jacob's prediction of Genesis 48:19 (cf. Deuteronomy 33:17)--that Ephraim and Manasseh would grow together in numbers until one day the two would go their separate ways. Each would become a great people in their own right. When this prophecy began to be fulfilled in the second half of the 18th century, many of the key events fell in conjunction with the holy days of Leviticus 23.
93. On the Last Great Day--October 7, 1765--the Stamp Act Congress (slides #642, 668, 1250, 1737) met in New York. This assembly became the forerunner of the First Continental Congress and constituted a seminal step forward in welding the colonies together for common planning. On the 5th Day of Tabernacles--September 30, 1768--British soldiers debarked on Long Wharf at Boston Harbor (slide #573). This peace time deployment of troops implied the use of troops to enforce the law. Perceived by Bostonians and other

American colonials as a purely vindictive act, the event led to a series of petty incidents (slide #1417, 1905, 721, 1803, 1815) which culminated in the Boston Massacre (slides #587, 1795), March 5, 1770. It is one of many British miscues characterized by Barbara Tuchman as “wooden-headedness” (slide #769)--or a self-defeating determination to act against one’s own best self-interest (March of Folly, pp. 196-197, 200-201). British actions like this one made the separation of Britain and her colonies unavoidable.

94. On the 5th Day of Unleavened Bread--April 19, 1775--American Revolution began (slide #692, 1040, 1419, 1863--Revere’s ride) at Lexington (slides #597, 720, 1788, 1925) and Concord (slides #595, 1218). If the English Crown is a continuation of the Davidic Throne (see text box “The Davidic Throne” in Chapter V), there is a remarkable echo of Israelite history found in the story of the colonists’ rejection of George III (slides #628, 640). Eighteenth century clergyman John Wesley (1703-1791) (slides #2003, 282) wrote more than perhaps he knew (cf. John 11:47-54) when he made an impassioned appeal to common sense following the events on the Lexington Green. Realizing that the colonists were both serious and united, he wrote George III, concluding his entreaty with the words: “For God’s sake, remember Rehoboam!” How ironic that he used as his culminating allusion a Davidic king who, over the issue of taxation (slide #1244) perceived to be oppressive, lost the Josephite-Israelitish component of his kingdom (II Kings 12:1-20) (slides #490, 624, 629--Declaration of Independence).
95. At one level, the American Revolution was a Manassite rejection of the institution of monarchy. In that respect, Manasseh has a lengthy history dating from the time of Gideon (Judges 8:22-23) who, like George Washington (1732-1799) (slides #711, 1240), gained popular acceptance based on a successful war record. Washington turned down the opportunity to become a king over the newly formed United States. As an aside, the leader of the Puritan Rebellion (1642-1648), Oliver Cromwell (1599-1658) (slides #654, 662, 671, 775, 1050, 2707-8, 3337, 5032), may also have been of Manassite heritage. He came from the geographic area in England where large-scale immigration to America occurred (slide #1674--map). He would have immigrated himself in 1641 had not the Great Remonstrance received approval. And, like Gideon, Cromwell outright rejected the invitation of the Protectorate Parliament to assume the English Crown (slides #1705, 2867) (Hall, History of England, p. 351; Justo Gonzales, The Story of Christianity, vol. 2, p. 162).
96. The early battles of the Revolution did not go as well as the colonial rebels had hoped. Finally, two years into the conflict, the revolutionary forces scored a major victory. On the 2nd Day of Tabernacles--October 17, 1777--the British army under General John Burgoyne surrendered to Americans at Saratoga (slides #768, 1243, 1332, 1826). After this victory, the French adopted a policy of openly aiding the American revolutionaries. The decisive engagement of the American Revolution came in 1781 at Yorktown (slides #759, 596, 598-9, 712, 1044, 1150, 1215, 2491). It was between the 6th and 7th Day of Tabernacles--October 6--that George Washington touched off first shot in the bombardment of that city.
97. END OF TEXT BOX
98. _____
99. **TEXT BOX: Napoleon and the Holy Days**
100. Historians commonly identify the French defeat in the Napoleonic Wars (1804-1815) as the watershed event which guaranteed British supremacy through the remainder of the 19th century. Napoleon’s (slides #547, 866-8, 870-2, 4058, 4011, 1526, 1402, 2765, 4032, 4052, 4056) military career, which began with his enrollment in a French military academy at age

nine, coincides with the grand climax in a struggle between brothers--Joseph and Reuben (1 Chronicles 5:1-2)--over who would receive the double portion of the Birthright passed on by the patriarch Jacob.

101. On the Passover of April 22, 1795, Napoleon defeated the Piedmontese at Mondovi (slides #1971). This was the first in a long series of significant events in Napoleon's life which coincide with the holy days. His career is unexampled in this respect. No other historical figure's accomplishments or defeats fall so frequently on the holy days. Later in the fall of 1795, on the Last Great Day--October 5--Napoleon's "whiff of grape-shot" completed the political victory for the French Convention.
102. Some four years later, in the midst of his Egyptian campaign (slides #3414, 41, 1432, 1552), Napoleon prepared a dispatch proclaiming a Jewish homeland in Palestine. He pre-dated communiqué April 17, 1799--the date of the Passover in that year. Regarding this dispatch, Barbara Tuchman observes: "So confident [of his triumphant conquest of Jerusalem in the spring of 1799] was he [Napoleon] that he allowed an official dispatch to be sent to Paris dated April 17, the day after [Napoleon's great military victory at] Mount Tabor. . . stating: 'Bonaparte a fait publier une proclamation dans laquelle il invite tous les Juifs de l'aise et l'afrique a venir se ranger sous ses drapeaus pour l'établir l'ancienne Jerusalem.' In other words, Napoleon 'suddenly declare[d] himself the sponsor of a restored temporal kingdom of the Jews. . . He was the first head of state to propose the restoration of a Jewish state in Palestine."
103. In all of this we see a future European Emperor, in the tradition of Rome, ruling over the disinherited tribe of Reuben. He anticipated what brother Ephraim, through Edmund Allenby's conquest of Jerusalem (slides #2031, 2051) and the Balfour Declaration (both in 1917) (slide #5086), would in actual fact accomplish over a century later.
104. Of course, it [Napoleon's declaration] was a self-serving gesture only, and totally empty of religious significance. . . . His proclamation to the Jews, whom he addressed as "the rightful heirs of Palestine," was, to begin with, simply a military stratagem like his previous call to the Arabs to rise against their Turkish overlords [cf. the early-20th century career of T. E. Lawrence, a.k.a., Lawrence of Arabia]. . . . This was pure play-acting. "Israelites , arise! . . . Ye exiled, arise! Hasten! Now is the moment, which may not return for a thousand years, to claim the restoration of civic rights among the population of the universe which have shamefully been withheld from you for thousands of years, to claim your political existence as a nation among nations, and the unlimited natural right to worship Jehovah in accordance with your faith, publicly and most probably forever." . . . The proclamation was a meaningless gesture, as artificial as any heroic strutting on stage. . . . But Bonaparte was never to set foot in Jerusalem, or even Acre [where British adviser, Sir Sidney Smith [slide #2008, 40], helped the Arabs repelled his advances] (Tuchman, Bible and Sword, pp. 162-166).
105. It is interesting that Field Marshall Allenby (slides #1729, 1964, 2695, 334, 5103, 5126, 5128, 5130, 5135, 5181, 5191, 5194, 5326--also T. E. Lawrence #1965, 5111, 5329, 634, 7980) accepted the surrender of Jerusalem from Arab representatives (the Turks had prudently evacuated the city beforehand) on December 9, 1917, exactly 2,520 years to the very day on the Hebrew calendar (the 24th of the 9th month) that Nebuchadnezzar had accepted the surrender of Jerusalem by the Jews. The famous "Balfour Declaration" established a British-sponsored home for the Jews in Palestine in the form of a letter dated November 2, 1917 from British Foreign Secretary, Arthur J. Balfour (slide #5189) (actually written by member of the British War Cabinet, Alfred Lord Milner--slide #2069) to Lord Rothschild.

106. As was the case with Napoleon, the motives of British statesmen in this undertaking were not wholly pure. Prime Minister David Lloyd George (slides #1159, 1172, 1960, 2714, 5062-3) was concerned with strategic considerations, particularly the protection of the linchpin of Britain's Empire, India (slide #21). He was eager to block any French initiative (slides #1550, 1564) in the Middle East. A nostalgic, sentimental fascination with the Hebrew Scriptures also motivated the Prime Minister. Balfour too was moved by a strong sense of biblical history. He had a keen admiration of the Jewish people, a desire to remove an ancient stain from the relations of European peoples in their mistreatment of the Jews. He considered the concept of a "Return" of the Jews to the Holy Land as a great ideal (Bible and Sword, pp. 313-315, 317-318, 332-333). Whatever the motivations, French or British, considering 1 Chronicles 5:1-2, it is appropriate that the French initiative foundered and the British one flourished.
107. Not long after the failure of France to subvert the British Empire through Napoleon's Egyptian campaign, a transient peace returned to Europe. Napoleon beat the new of his defeat back home and by late-1799, effectively had seized control of the French government. Anticipating renewed conflict with his English nemesis, he explored ways to secure the funds necessary to finance a future Anglo-French war (slide #1739). In part for that very purpose, on April 11, 1803--5th Day of Unleavened Bread--Napoleon instructed his foreign minister Talleyrand to propose the sale of Louisiana Territory to American officials (slides #897, 1046, 8003, 43, 1464, 2862, 1787, 46, 2118).
108. On Pentecost--June 14, 1807--Napoleon defeated the Russians at Battle of Friedland (slides #2900, 7981) setting in motion developments which led to the inclusion of Russia in the Continental System-- Napoleon's attempt to foment revolution in England by crippling her economically. This system aimed to eliminate trade between the nation-states of the Continent and the British Isles in hopes that the British economy would collapse. The Berlin Decree (November 21, 1806) closed ports in the Napoleonic Empire and its dependencies to all British ships. It made British goods liable to seizure and declared the British Isles in a condition of blockade. In response, the British enacted their the Orders in Council (1807). This retaliatory measure effected a Continental Blockade and raised concern in the U. S. over freedom of the seas. Eventually the Orders in Council became a central issue contributing to the War of 1812 between Britain and the United States.
109. The Treaties of Tilsit (July 7-9, 1807) (slides #1406, 2503, 2174, 2881), a product of Russia's loss on Pentecost at the Battle of Friedland, brought Russia into Napoleon's imperial structure. In fact, the Continental System did more damage to Continental economies than it did in England. In the final analysis, Tsar Alexander I (slides #3165, 2004) perceived that Russia had to renew trade with the British, particularly the exportation of Russian grain to the isles. His refusal to stay within Napoleon's economic orbit precipitated Napoleon's disastrous invasion of the Grand Armee into Russian territory, a pattern which would be repeated about a century and a half later by Adolf Hitler.
110. In both cases, we see a kind of forerunner of the 1st and 2nd Woes described in Revelation 9:1-12 (see also Daniel 11:44). Neither Napoleon nor Hitler ever summoned the courage to launch their carefully planned invasion (slides #37, 212, 214) of the British Isles (see text box on "History and Atonement" below) (slides #7085, 7657-61). Both eventually chose instead to strike at England indirectly in Russia and both met with the same disastrous consequences. These and other parallels are so explicit that even historian Desmond Seward concludes, on the final page of his volume Napoleon and Hitler: A Comparative Biography (slides #2811, 3039, 3126), that "modern communications made possible the Fuhrer-state [the assessment of Third Reich official Albert Speer (1905-1981)]. If this is really the reason why Hitler was able to do so much more evil than Napoleon--or even only one of the

reasons--then technological progress should ensure that the next “national saviour” on the scene will be infinitely more terrible. Antichrist is yet to come. Perhaps the Emperor and the Fuhrer were merely forerunners.”

111. Although he scarcely realized it at the time, Napoleon’s fortunes in Russia (slides #1272, 1274, 2049, 2901) turned sour on Trumpets--September 7, 1812--at the Battle of Borodino (slides #54-55, 1391, 3135-44, 3170). This engagement effectively mired him in Russia and set the stage for his ultimate defeat (slides #57, 8117--retreat from Russia). The battle was an enormously bloody stalemate and the final occasion on which the Russians chose to directly challenge the Grand Armee. The events at Borodino bring to mind the account of 2 Chronicles 20:1-25 which relates the story of how Jehosaphat’s Judah, embattled by a hostile Moabite-Ammonite alliance, received deliverance when God moved Matthew Seir (the Edomites) to become involved. In this case and in respect to Napoleon’s machinations of 1812, Jacob’s descendants had only to watch the unfolding of events and see their adversaries diminished by the hand of a nearby Gentile power.
112. On the Last Great Day--October 16, 1813--Napoleon began the Battle of Leipzig (a.k.a., “Battle of the Nations”) (slides #210, 1387-8). The engagement actually extended over three days, October 16-18. Major-General J. F. C. Fuller observes that had Napoleon retreated at the end of the 16th (the Last Great Day), the Lindenau Road was still open. “He did not, and by not doing so sealed his fate” as 110,000 enemy reinforcements were arriving (Decisive Battles: Their Influence upon History and Civilization). Napoleon’s loss at Leipzig set the stage for his first abdication (slides #505, 517, 1455, 1723).
113. On the Last Day of Unleavened Bread--April 11, 1814--Napoleon, under pressure of the Allied armies occupying Paris, relinquished his imperial crown. Most history textbooks will cite the date of Napoleon’s first abdication as April 6 (the second day of Unleavened Bread). In one respect, this is accurate. Napoleon tendered his resignation on that date, abdicating in favor of his son. But the Allies rejected this proposal. Five days later, on April 11, Napoleon abdicated unconditionally (Langer, Encyclopedia of World History, 5th edition revised and updated, p. 650). This time the Allies accepted and granted him the island of Elba (slides #1275, 1277, 1466, 1494) as a sovereign principality.
114. In these events lie a remarkable forerunner of the fate of Satan as described in Revelation 20:7-9. Like Napoleon’s banished to Elba, Satan will be bound or restricted from action--in his case, for a thousand years--after the return of Jesus Christ (verse 3). We find this banishment from involvement in human affairs symbolically acted out by the Atonement ritual in which the live azazel goat is send into the “wilderness”(Leviticus 16:20-22). At the end of his thousand year incarceration, Satan will make one last grand and final bid to foil the plan of God. At the close of Christ’s Millennial rule, he will stir up Gog and Magog, hoping to roll back the accomplishments of the Kingdom on earth. Similarly, Napoleon remained bound on Elba, restrained from affecting the affairs of the European world. . . but only for so long.
115. On February 26, 1815, he left his island prison for France to make one last bid to recapture lost glories--the final “Hundred Days” before his final and decisive defeat on Pentecost 1815, on the fields of Waterloo in Belgium. Like Satan will be in the post-Millennial period, Napoleon was quick to disrupt the peace. . . and like Satan, Napoleon’s machinations were destined to failure (cf. Revelation 20:10). One British cartoonists was prescient in his illustration entitled, “The Corsican’s Last Trip Under the Guidance of His Good Angel” (published April 10, 1815) (slides #518-519, 1276, 1444). This cartoon portrayed Napoleon in flight off of Elba with Satan superintending his journey. Napoleon’s attempt to regain control was no more successful than Satan’s will be. He ultimately returned to exile at a site

far more remote than Elba ever was. One observer appropriately calls Napoleon's final destination--exile on a distant and inhospitable South Atlantic island--"the abyss [emphasis ours] of St. Helena" (Keith Stump, History of Europe and the Church, p. 37--cf. Revelation 20:3 which renders the term for "abyss" as "bottomless pit"). (slides #1456-7, 3031, 7962, 2789, 2932, 2965, 3167-3169, 516, 4041-2, 4068-9, 4070--death of Napoleon)

116. Before that final exile, one last and decisive battle remained for the Emperor. It fell on Pentecost--June 18, 1815--at Waterloo (slides #818, 1394, 59-61). The site of this decisive battle is replete with irony. The fields of Waterloo were an appropriate location for a battle waged on the day of Pentecost (slide #658--Wellington). The founding of the New Testament Church occurred on that very day 1,784 years before. It was a day which witnessed the great outpouring of God's holy spirit in a general way for the first time in human history. Scripture represents that spirit by water (John 7:37-39).
117. Moreover, Napoleon's defeat at Waterloo was in no small way the consequence of too much water. "On June 17 a torrential rain slowed his pursuers, and that evening the British commander [Wellington] found what he wanted: a low ridge south of the village of Waterloo"--that rainfall put Napoleon's troops at a disadvantage in the battle which began the following day (William B. Wilcox and Walter L. Arnstein, Age of Aristocracy: 1688 to 1830, p. 273). Victor Hugo observed: "if it had not rained the night between the 17th and 18th [during the early hours of Pentecost] of June, the future of Europe would have been changed. . . . Providence required only a little rain, and a cloud crossing the sky at a season when rain was not expected. That was sufficient to overthrow an empire. . . . It was time for this vast man to fall" (Keith Stump, January 1982 Plain Truth).

118. END OF TEXT BOX

119. _____

120. TEXT BOX: As the Stars of Heaven

121. On several occasions, we find reference in the Bible to Abraham's descendants numbering "as the stars of heaven" (Deuteronomy 1:10, 10:15, 22, 28:16, 62, Genesis 15:4-5, 22:17, 26:4, 32:13, 37:9-10, 1 Chronicles 27:23, Nehemiah 9:3, 23, Hebrews 11:12). Some have suggested that this reference has found expression in the modern day flags of the Israelitish nations.
122. ILLUSTRATION: Slides #1726, 1852. all such national flags, plus the evolution of the U. S. flag and shots of Francis Scott Key, Washington & Betsy Ross. Caption for the Ross-Washington: The above picture celebrates the well-loved but mythical story that George Washington and Betsy Ross (slides #1726, 1852) collaborated to design the American flag. "As that story goes, Betsy, having early in the Revolutionary period supposedly been assigned the task of constructing the very first Stars and Stripes from Washington's own design (actually the Betsy Ross legend, propagated by a grandson almost a hundred years later, never maintained that she designed the flag), made bold to offer a suggestion of her own--meant to facilitate not merely her current task but that of all future American flagmakers. . . . While historians negate the possibility that Betsy Ross made the first Stars and Stripes, let alone designed it, they do know that she was employed in making flags for the Navy. Thus we may perhaps justifiably retain a small shred of the fanciful fabric of the Ross tale: that at some time in the course of her occupation Betsy may have initiated this easier way of mass-producing stars. It does sound so American, this converting of the proud heraldic device into a simpler, assembly-line pattern, and may thereby also be the first truly popular contribution to the making and designing of the flag" (Boleslaw Mastai and Marie-

Louise D'Orange, The Stars and Stripes: The American Flag as Art and as History from the Birth of the Republic to the Present, pp. 19-20, 31-32, 37).

123. Certainly many commonwealth nations have adopted the star (slides #649, 969, 1030, 1032, 1220, 1227, 1229, 1855) as part of their respective national banners. This is also the case with the United States. America's national anthem is even known as The Star Spangled Banner. The story of how Francis Scott Key (slides #612, 1245, 1347) composed the lyrics to that song is an interesting one.
124. Near the end of the War of 1812, Key found himself temporarily detained by the British while trying to negotiate the release of a fellow-American held prisoner on board a British vessel. As he watched the unfolding events, Key jotted down the words to what became the American national anthem. This young lawyer sat off the Atlantic coast, a temporary prisoner aboard one of the British vessels about to rain down shells on the American gateway to Baltimore.
125. If Revere's renowned "Midnight Ride" on the evening of April 18 (the start of the 5th day of Unleavened Bread) was made easier by the light of a relatively full moon, then Key's view of the enormous U. S. flag--42 feet by 30 feet--flying over Ft. McHenry was obscured by the proximity to the new moon on the evening of September 13, 1814. Only when British shells exploded was Key's view illuminated. On each occasion, he saw the flag still aloft giving reassurance that his countrymen had not yet surrendered.
126. On September 14, he returned to the mainland, taking his finished product (originally titled "Defense of Ft. McHenry") to a print shop. On Trumpets--September 15, 1814--Key published and began distribution of what would become the lyrics of the national anthem. Eventually, the lyrics were set to music and sung to a popular English tavern song "To Anacreon in Heaven," not to be adopted as the national anthem by the U. S. Congress until 1931. Key, perhaps accurately, saw in the successful defense of Ft. McHenry the turning point in the war. After their failure there, the British along America's east coast withdrew in the last weeks of the summer of 1814.
127. End of Text Box
128. _____
- 129. TEXT BOX: The War that Nobody Won**
130. Although no territory changed hands as a result of the War of 1812 (slides #697, 984, 1900, 2235, 2177), this conflict was an important and necessary vignette in the fulfilling of the prophecies of Genesis 48 concerning the separation of Ephraim and Manasseh. Historians often style it as "the war that nobody won." However, two important psychological outcomes resulted from the war. After the American Revolution, Ben Franklin (slides #1423, 337, 2071) rightly observed, "The war of the Revolution has been won, but the War of Independence is still to be fought" (Robert Leckie, The War Nobody Won: 1812, pp. 3-18 and dust jacket cover comments; see also Philip P. Mason, After Tippecanoe: Some Aspects of the War of 1812; Eugen Weber, History of Modern Europe, pp. 490-491; Kate Caffrey, The Twilight's Last Gleaming: Britain vs. America, pp. 11-12; and Samuel Carter III, Blaze of Glory: The Fight for New Orleans, 1814-1815). Franklin understood the realities of the time.
131. It took the War of 1812 to convince the British that the Revolution was no mistake--it demonstrated to them that the fledgling United States would remain an independent nation.

The war also imbued Americans with a new self-awareness and confidence in the abilities and potential of their new nation-state (slides #719, 806, 1151, 1339, 2113--Constitution; 2489--Bill of Rights; 875, 543-5, 619, 623--Parliament). It is no accident that one of the most frequently reproduced commemorative paintings of the period is entitled “We Owe Allegiance to No Crown” and represents the conflict as America’s “Second War of Independence.”

132. End of Text Box

133. _____

134. TEXT BOX: Passover and American History

135. For Christians in antiquity as today, the Passover is the most solemn occasion of the sacred year. It is a time to renew our baptismal commitment to God the Father and Jesus Christ. It is a time to remember our decision to be united and at peace with God by bringing our lives into conformity with His laws, judgment, and ways. It is a time to declare war (2 Corinthians 10:3) on those behavior patterns and actions in our own lives which prevent peace with our fellow man and woman.
136. With these thoughts in mind, perhaps it is no accident that two important events in American history fell on this special day. Less than two hours before the sun set on April 9, 1865, General Robert E. Lee (slides #637, 763), the commander of the Army of Northern Virginia, rose from his seat. He then bid farewell (slide #763, 1977) to his tenacious and victorious adversary, the future president of the United States, General Ulysses S. Grant (slide #752). The site of their meeting was the Appomattox Court House, only a short distance from Manassas Junction (slide #586), where the first major battle of the American Civil War (1861-1865) had occurred in 1861. As such, this was a most appropriate site at which to determine the fate of a nation comprised largely of the descendants of Joseph's son Manasseh.
137. Recognizing the hopelessness of his military position, Lee chose discretion over valor and surrendered to the Union delegation gathered in the parlor of the house of Wilmer McLean (slide #637, 3122). Cessation of hostilities and the Union victory guaranteed that the American nation would remain a united political entity with full access to one of the greatest concentrations of material and agricultural resources on planet earth.
138. On the following day--the Passover of April 10, 1865--General Lee addressed his troops, praising their gallantry and informing them that the war was over (slide #762). He told them to return to their homes and families. Robert P. Jordan observes that what Lee and Grant produced at Appomattox “proved the greatest triumph of either, for they closed the war with honor for all, without rancor or exultation, with magnimity and respect by the one and wisdom and courage by the other.” Jordan calls this Grant’s “finest hour. . . . He achieved the beginning of reconciliation [a Passover concept] for the nation. . . with marvelously simple terms” (The Civil War, pp. 90, 203).
139. Exactly half a century later, as the Passover began on the evening of March 28, 1915, a German submarine sank the S. S. Falaba, the first passenger ship to go down as a result of attack by a German U-boat. Relations between German and the United States progressively deteriorated and two years later to the day--Passover, April 6, 1917--the American congress responded favorably to President Woodrow Wilson’s request for a declaration of war (slide #919). So it was that the U. S. entered the war. Germany had transformed the original conflict in the Balkans into “The Great War” when she became one of the belligerent

European powers on August 1, 1914--the 9th of Ab on the Hebrew calendar. Thus began the bloodiest and most costly general conflagration in recorded human history to date.

140. In spirit resembling the approach of Christ when He will come a second time (Revelation 19:11-16), America entered the war with righteous indignation and high hopes of restoring a just, equitable, and disinterested peace--of contributing to an effort described in the U. S. as the “war to end all wars” (cf. Isaiah 9:7). In a very real sense the American entry into the war was a missionary venture designed to usher in a new age of peace and prosperity founded upon American liberal-capitalist-democratic values. What began with such noble expectations on the Passover of 1917 came to a tragic conclusion on the Feast of Trumpets in 1919 (see text box below “When They Shall Say, ‘peace and Safety’”).

141. END OF TEXT BOX

142. _____

143. TEXT BOX: The “Gate of His Enemies” and God’s Holy Days

144. The promise to Abraham included one unique and unusual provision which some have understood to apply to control of important and strategic passageways around the world. This idea is drawn from Genesis 22:17 which promises, “and thy seed shall possess the gate of his enemies.” This promise is repeated to Rebekah, mother of Isaac, in Genesis 24:60. It is a fact of history that the British and Americans have come to control the majority of both land and sea gates which have been critical to the economic and military dominance enjoyed by Britain and America in the 19th and 20th centuries (slide #718--map of sea gates; 495--Singapore; 496--Khyber pass).

145. The acquisition of the three of the most important sea gates occurred in the context of God’s holy day seasons. The first example took place as a result of the War of the Spanish Succession (1701-1714) (slide #3092). This conflict began as the result of a decision made in a Spring holy day setting. Over the last three decades of his reign, Spanish King Charles II (1661-1700) (slide #2015) had “been a walking medical exhibit of half a dozen fatal diseases” (Joseph R. Strayer, et. al., Mainstream of Civilization, p. 451). Historian Charles Blitzer describes Charles as “half witted and sickly. . . . the most grotesque monarch of the 17th century.” He was not weaned until age five, and could not walk until age ten. He was the defective product of generations of royal intermarriage.

146. His brief life consisted chiefly of a passage from prolonged infancy to premature senility. . . . In Charles, the famous Hapsburg chin reached such massive proportions that he was unable to chew, and his tongue was so large that he was barely able to speak. Lame, epileptic, bald at the age of 35, Charles suffered one further disability, politically more significant than all the rest: he was impotent. (Age of Kings, pp. 25, 168).

147. The absence of a royal heir led to a controversy over succession to the Spanish throne. For a time, it appeared that the matter could be peaceably resolved. However, when Charles designated Philippe d’Anjou, the grandson of French King Louis XIV, as his lawful successor, he destabilized the European balance of power. That decision occurred on October 2, 1700--the fifth Day of Unleavened Bread.

148. Charles’ decision confirmed the worst fears of fellow-European statesmen concerning French intentions. At Versailles, the Spanish Ambassador, kneeling before the new king--now Philip V of Spain--was heard to murmur, “Il n’y pas de Pyrenees”—there are no more Pyrenees. He implied that the king’s ascension amounted to the union of France and Spain

(slide #1525). By 1701, the Grand Alliance constructed by English King William III was at war with France. William hoped to restore a favorable balance of power. In the end, the French bid to dominate the Continent failed. In fact, England emerged from the conflict with the largest European navy and her status as a world power confirmed. As a result of the war, she acquired Newfoundland, Nova Scotia, the Hudson Bay territory, Minorca, and most importantly, Gibraltar (slides #2817, 20) which controlled entry and exit to the Mediterranean Sea. These terms of settlement--the Peace of Utrecht (slides #2813, 2945) among others, were reached on the first day of Unleavened Bread--April 11, 1713.

149. Over a century and a half later, the British gained direct control of another critical sea gate at the other end of the Mediterranean. Since 1875, Britain had owned controlling interest in the Suez Canal (slides #223, 2607, 3475). A short time later, Britain became more directly involved in Egyptian affairs along with the French, as part of the so-called “Anglo-French Condominium” (1876-1882). Financial mismanagement on the part of the Egyptian government led to the establishment of a joint Anglo-French commission and “Dual Paramountcy” to restore Egyptian economic stability. But Egyptian political problems persisted.
150. The continuing difficulties of the Egyptian government led Ishmail, the Khedive of Egypt (slide #1642) on Pentecost--May 28, 1882--to recall Colonel Ahmed Arabi Pasha (slides #2073, 1642, 1624) and other nationalists. This turn of event set the stage for the British to occupation of Egypt from 1882 until 1956. Soon thereafter, Arabi eventually led a nationalist rebellion. Strongly influenced by the popular anti-colonialism in France during the early-1880s, the French government refused to get involved. On the other side of the English Channel, Arabi’s actions prompted a different response. The British dispatched an expeditionary army of 40,560 men to quell the rebellion.
151. Commanding officer General Garnet Wolseley’s (slide #1659) bout with illness delayed any actual military engagements. When action came, it was overwhelmingly successful for the British. on September 13, 1882, Wolseley defeated Egyptian rebels under Arabi at the Battle of Tel-el-Kebir (slides #2068, 2074-5) about 50 miles northeast of Cairo. On the following day, Trumpets, Wolseley’s triumphant army marched into Cairo (slide #2075). Under the rulership of the “Veiled Protectorate,” Britain stood supreme in Egypt--in sole control over Egyptian affairs while the French found themselves on the outside looking in. The British remained there for nearly three quarters of a century.
152. The third great sea gate acquired by Joseph’s seed in a holy day context was the Panama Canal. Like Thomas Jefferson’s purchase of the Louisiana territory or Benjamin Disraeli’s acquisition of Suez Canal stock (see text box “Maestro of Empire”), American President Theodore Roosevelt’s (slides #2042-3, 1322, 4134, 683, 894-5, 912-14, 917, 920, 926, 932) actions to secure Panama were taken with bold decisiveness but questionable legality. About his presumption, Theodore Roosevelt remarked, “I took the Isthmus, started the Canal, and then left Congress--not to debate the Canal, but to debate me” (The American Past, p. 323).
153. Certainly, Roosevelt was one of America’s most decisive leaders. Moreover, the circumstances of his rise to the presidency were rather unique. The assassination of President William McKinley brought Roosevelt into that office on Trumpets--September 14, 1901. And of the American presidents, who better to become the Chief of State and Commander-in-Chief on a day which points to the establishment of the Kingdom of God on earth under the rulership of Jesus Christ. Notwithstanding TR’s various human faults and foibles, his administration was distinguished by justice. Roosevelt’s “Square Deal” and “reputation as an honest and competent reformer” bears witness to this aspect of the fairness of his administrative style (slide #4176). He is also well-remembered as the president of the

New York City Board of Police Commissioners and his quest to eliminate corruption in the police department (cf. Isaiah 1:26, 11:3-4, 62:8-9, Zechariah 9:9, Matthew 20:25-28, Ephesians 6:5). Roosevelt exercised dynamic leadership such as his charge up Kettle Hill (slide #2040, 3499, 4132) during the Spanish-American War while calling “Follow me!” (cf. 1 Corinthians 11:1). He well demonstrated his brand of benevolent but realistic and tough-minded leading of America in his motto, “Speak softly but carry a ‘big stick.’” (slide #2059) Roosevelt put his maxim into practice with his aggressive strengthening of the U. S. Navy from his office of Assistant Naval Secretary, and the Roosevelt Corollary to the Monroe Doctrine.

154. In the role of international peacemaker (slide #856), Roosevelt hosted of peace negotiations in Portsmouth, New Hampshire which ended the Russo-Japanese War of 1905. For his troubles, Roosevelt received the Nobel Peace Prize). He also performed a mediating role in arranging the Algeciras Conference in 1906 (cf. Isaiah 9:6) (widely published TR cartoon from Judge, 1905, entitled “The World’s Constable”—cf. Revelation 19:11-16). Roosevelt’s rise to the highest political office in the land ironically confuted the Republican political Establishment which had chosen him as the vice-presidential running mate for McKinley. His selection was largely intended to neutralize him politically. As such, McKinley’s assassination (slides #1860-1, 1938, 3486) by anarchist Leon F. Czolgosz overturned the plans of party leaders (cf. Ps. 118:22).
155. Roosevelt played a critical role in the fulfilling of the Abrahamic promise relevant to Israel’s possession of important sea gates (Genesis 22:17, 26:40). He was the central actor in the American construction and acquisition of the Panama Canal (slide #82). On Trumpets—September 22, 1902—French engineer Philippe Jean Bunau-Varilla (slides #2082-3) from Panama arrived in New York City to set in motion events which would lead to U. S. to accomplish what the Compagnie Universelle du Canal Interocianique and renowned engineer Ferdinand de Lesseps (slide #80, 2056) had failed to do between 1881-1889 (slide #2082). On the fifth Day of Tabernacles—October 10—Bunau-Varilla met with President Roosevelt and predicted a revolution against the ruling Columbian government by those living on the Isthmus. Roosevelt was reported to have remarked in private: “I took Panama (slide #82—map of Canal Zone) because Bunau-Varilla brought it to me on a silver platter” (David McCullough, Path Between the Seas, p. 384) (slides #81, 2056). Again, we see a historical example of Reuben’s passing of the Birthright to Joseph (1 Chronicles 5:1-2).
156. Working in cooperation with Panama’s Dr. Manuel Amador, Bunau-Varilla moved to receive the canal project under different auspices. As the Last Great Day—October 13—drew to a close, Bunau-Varilla held a meeting at the Waldorf-Astoria Hotel in which the Panama Republic was born (slides #2087, 2083). Thereafter events moved quickly making possible American success in the canal zone region (slide #161).
157. See David McCullough, Path Between the Seas: The Creation of the Panama Canal 1870-1914, pp. 342-343, 347-350, 356, 384. 392-393, 401.
158. END OF TEXT BOX
159. _____
160. **TEXT BOX: “When They Shall Say, ‘peace and Safety’”**
161. A frustrated and fatigued American president traveled to Pueblo, Colorado to continue his idealistic quest. Stymied by a hostile Republican Congress and disappointed by the selfish ambitious of European statesmanship which had undermined the objectives embodied in his

Fourteen Points, Woodrow Wilson (slides #896, 919, 1350, 1939, 4165, 2970) now made one last speech designed to generate popular support for America's entry into the League of Nations. It was Trumpets--September 25, 1919--after 34 other major addresses, scores of interviews, parades, and rear platform talks in defense of the Versailles Peace Treaty (slides #5141, 706) that Wilson (slide #1350) succumbed to a stroke while in Pueblo.

162. Wilson's collapse on Trumpets is somewhat like man's many attempts to implement peace through recorded history. None have been quite good enough. In this sense, Wilson becomes a kind of embodiment or personification of man's best efforts (Ps. 39:5) as expressed in the Versailles Peace Treaty--a settlement aspiring to end war and establish equity among the peoples of Europe. Wilson's idealism fell victim to the national self-interests of the peace delegates in Europe and America as well as the mistrust of the American Congress. There is a certain appropriateness to Wilson's collapse on Trumpets, the day which pictures the complete failure of human solutions (cf. 1 Thessalonians 5:3). It is significant that the Versailles settlement laid the foundation for an even greater war than the one it concluded. Far more importantly, Trumpets represents the deliverance of humankind by the only One with the real solutions to human problems (Matthew 24:22).

163. End of Text Box

164. _____

165. TEXT BOX: History and Atonement

166. As the Day of Atonement pictured many things for ancient Israel, so it does for modern Christians. Among other things, it is the holy day which portrays one of the most important events in salvation history: the binding of Satan the devil for the thousand years rule of Jesus Christ on earth (Revelation 20:4, 6-7).
167. It is also a day on which several important events, both ancient and modern, have impacted the course of the history of the Israelitish people. Some historians believe that Atonement--September 23, 63 B. C.--was an important day in Israelite history (Josephus, Antiquities of the Jews, Book XIV, Chapter IV, Section 4, and Wars of the Jews, Book I, Chapter VII, Sections 4-6). Bo Reicke writes, "In 63 B. C., on a feast day, probably the Day of Atonement, [Roman General] Pompey and his staff, as a symbol of Roman occupation, entered the Holy of Holies" (The New Testament Era, p. 83)--a grand irony considering that the sole entrance allowed into that holy cubicle was to take place on that very day of the year, but only by the High Priest of Israel (Leviticus 16:2-17). It was Pompey's occupation of Jerusalem that marks the beginning of the Roman Period in Judea. Coincidentally, that same Day of Atonement was the birth date of Octavian (Augustus Caesar), the founder of the Roman Empire.
168. Nearly two millennia later, an important event relevant to the separation of Ephraim and Manasseh took place on Atonement--October 6, 1783. Although negotiators signed the official peace treaty in Paris on September 3, 1783, the public proclamation of the end of the American War of Independence did not come until over a month later. The notion of peace between brothers accords nicely with the meaning of the Day of Atonement as expressed in Leviticus 25:9-10: "Then shall you cause the trumpet of the Jubilee to sound on the tenth day of the seventh month, in the day of Atonement shall you make the trumpet sound throughout all your land. And you shall hallow the fiftieth year, and proclaim liberty [emphasis ours] throughout all the land unto all the inhabitants thereof: it shall be a Jubilee unto you; and you shall return every man unto his possession, and you shall return every [enslaved] man unto his family."

169. “Liberty” was a clarion call of the revolutionaries in the colonies. Rebel colonists adopted British politician John Wilkes, the champion of liberty in Britain, as their own, and rang their “Liberty Bell” (slide #3953) on July 8, 1776 in Philadelphia to celebrate the public reading of the “Declaration of Independence.” See also the period cartoons “Proclamation of Peace” and “The Reconciliation Between Britannia and Her Daughter America.” See Michael Wynn Jones’ The Cartoon History of the American Revolution (slides #1222x, 1247, 1320).
170. Less than three decades later, Russians retreating from Napoleon’s advancing Grand Armee set Moscow on fire (slides #3171-2, 56, 873, 7998) the day before Atonement--September 15, 1812. That blaze continued to burn until the day which preceded the Feast of Tabernacles. A host of scriptures come to mind regarding the fire which foiled the Emperor’s designs: II Pet. 3:10-11, Jude 6-7, Revelation 19:20, 20:1-3, 10, and from the Hebrew Scriptures, Isaiah 29:20, 66:23-24, Ezekiel 28:18, Malachi 4:1. Napoleon is one in a long succession of rulers embodying the spirit of the Roman Empire. The Bible prophesies that there will be an end time culmination in which the spirit of Rome will take the form of the end time “Beast” ruling over a united Europe (Revelation 13:1-8, 17:1-6) (slide #2037--map of Napoleonic Empire). The Beast’s fate is to be tossed into a perpetually burning fire (cf. Matthew 25:41) and destroyed along with his ecclesiastical alter ego, the “False Prophet” (Revelation 19:20, 20:10). One 20th century sociologist observes:
171. Napoleon had been frequently personified as the anti-Christ, so monstrous did his attempt at world conquest appear to his enemies, and the types of prophetic exegesis to which his ascendancy gave rise, were by no means stilled by his eventual defeat (John Wilson, “British Israelism: Ideological Restraints,” p. 353).
172. British caricaturists of the early-19th century did not overlook these kinds of connections. The record of the period is replete with characterizations and illustrations which make Bonaparte no less than the filthy, rotten instrument of Satan the devil (slides #511-515, 527). If Napoleon’s career was a forerunner of end time events, these observers may have been closer than they realized (cf. Daniel 8:23-24).
173. Finally, on Atonement--October 12, 1940--the Fuhrer Adolf Hitler called off Operation Sea Lion, the German code name for invasion of Britain. As was the case in Napoleon’s day, many contemporary observers perceived Hitler as Satan’s own agent. Viewed from such a perspective, Hitler’s abandonment of his plan to invade the British Isles accords nicely with the theme of Atonement relevant to the binding of the devil.
174. Perhaps considerations similar to these inspired the observations of historian Desmond Seward who concludes his volume Napoleon and Hitler writing that “modern communications made possible the Fuhrer-state [the assessment of Third Reich official Albert Speer (1905-1981)]. If this is really the reason why Hitler was able to do so much more evil than Napoleon--or even only one of the reasons--then technological progress should ensure that the next ‘national saviour’ on the scene will be infinitely more terrible. Antichrist is yet to come. Perhaps the Emperor and the Fuhrer were merely forerunners.”
175. *NOTE: This quote also appears in the text box “Napoleon and the Holy Days” above. It should not be included in both places if there is a use for both of these text boxes in any UCG publication.*
176. END OF TEXT BOX
177. _____

178. TEXT BOX: Benjamin Disraeli--Maestro of Empire

179. What is in a name? God often names things what they are. When the light-bringing cherub Lucifer rebelled against the authority of God (Isaiah 14:12-16--cf. Ezekiel 28:14-19). He renamed him “adversary” or Satan. Adam’s name literally meant “red earth,” the substance from which the first man was formed and shaped (Genesis 2:7). Abram received a name--Abraham (Genesis 17:5)--which connoted his very fatherhood--“father of a multitude” (Genesis 17:4-6). Solomon, whose name derives from the Hebrew root word for “peace,” presided over one of the most pacific periods in all Israelite history (I Kings 4:24).
180. Is it so strange that God might still provide us similar signposts along the way through human history (cf. Hebrews 13:8)? One possible example of this is found in the story of growth and development of the British Empire. One of the most remarkable figures in English political history was Benjamin Disraeli (1804-1881) (slides #64, 1169, 1174, 1335, 1950). This son of a Jewish family which had converted to Christianity rose to the pinnacle of British political life and served twice as Prime Minister (1868, 1874-1880). He is sometimes described as the “Maestro of Empire,” the British statesman who gave the late-19th century British Empire a new emotional force. Historian Walter P. Hall and R. G. Albion observe, “Disraeli, it has been said, was the first modern statesman to pursue a frankly imperialistic policy (History of the British Empire, pp. 705-706). Slides #1335, 1950
181. During “Dizzy’s” second administration, England underwent a revival of interest in empire and territorial expansion. Acting boldly and with remarkable independence, Disraeli paid nearly four million pounds--money borrowed from the Bank of Rothschild with “the British government” as security--for the purchase of 44% of the shares of stock controlling the recently constructed Suez Canal (1869--slides #801, 987, 2062, 2077, 66, 224, 2081, 2088, 2079). It was the engineering masterpiece of Frenchman Ferdinand de Lesseps (slides #66, 138-9, 1553, 2077, 3475). German Iron Chancellor Otto von Bismarck (slides #1958, 1946) aptly described this passageway as the spinal cord of the British Empire. Indeed the construction of the Suez Canal (slide #2081) had dramatically altered the balance of power in the Middle East. It necessitated British presence, or, better still, direct control of the region. The canal became Britain’s “lifeline” to India (slide #357).
182. The next and perhaps most grandiose expression of Disraeli’s imperial policies was in connection with the linchpin of Empire, India itself (slides #69, 70, 1600). On May 1, 1876 Disraeli saw that the Royal Titles Bill (slides #69-70, 1261) made Queen Victoria (slides #1600, 1789--Victoria & Disraeli--68, 883-4, 1213, 1363, 1372) “Empress of India.” In January of the following year in Delhi, India, with great fanfare and ceremony the Viceroy of India pronounced Victoria Empress as a grand celebration in her honor. Later that same year, Disraeli annexed the mineral-rich Transvaal in South Africa. Three years later, at the Congress of Berlin, he acquired the strategic outpost of Cyprus in the Mediterranean Sea.
183. It is a remarkable coincidence that one of the chief architects of the British Empire literally bears the name of “Israel.” Or is it? Given what we know about the identity of Jacob’s modern-day descendants and the timing of the issuance of the physical, material, national promises to Abraham, the name Disraeli reads more like a providential signpost.
184. End of Text Box
185. _____
- 186. TEXT BOX: Battle of Quebec and the Plains of “Abraham”**

187. The French and Indian War (1754-1763) (slides #26, 31) was a major turning point in the struggle between England and France for control of North America (slides #1899, 26). The decisive engagement of the war came at an appropriate site for the descendants of Reuben and Joseph--two brothers battling for the double portion of the inheritance passed down from father Abraham (1 Chronicles 5:1-2). It involved control of the "impregnable" city of Quebec (slides #27, 198, 1418, 4091, 4093-5, 1786, 1899, 1945, 2092), the key to a British victory in North America (slide #1945). Until the fall of 1759, French forces under the direction of Field Marshal Louis Joseph de Montcalm controlled the city.
188. The youthful and enterprising English General James Wolfe puzzled for weeks over how to penetrate the city's defenses. With winter fast approaching and time to take the city running out, Wolfe initiated a stealthy and daring staging operation (cf. Joshua 10:9, 2 Samuel 5:8) (slides #1786, 27). Under cover of darkness, Wolfe marched his army up a narrow pathway leading to a plateau just outside the city. This ascent led to the Plains of Abraham where the British army engaged and roundly defeated the French defenders of the city (slides #28, 1418, 198, 2092).
189. In light of what was at stake in both this specific individual battle and the French and Indian war in general, it is fascinating that the site of the most decisive engagement occurred on a plain bearing the name of the very patriarch through whom the blessings to the modern Israelites have come.
190. End of Text Box
191. _____
192. And so, the 19th and 20th centuries have seen the domination of world history by the Anglo-American peoples. As we rapidly move toward the 21st century, will this pattern continue? British world dominance is already a thing of the past. The two great world wars of the 20th century took a terrible toll on Britain and her people. These conflicts robbed her of much of her manpower. They drained her economically. By the end of World War II, the British found themselves with neither the resources nor the will to preserve their empire (slide #1284--map of disimperialization). From the realization of Indian independence (1948), the dissolution of Britain's imperial edifice occurred with dizzying speed. British superiority has given place to American dominance during the final half of the 20th century.
193. *ILLUSTRATION: Map of Decolonization since 1948*
194. If American military, economic, and technical power remains supreme, the moral decay of the United States does not bode well for the future. The biblically based values on which the founding fathers and American people built the U. S. A. have given place to the same kind of selfish, self-serving materialistic orientation which led to the collapse of the Roman Empire of antiquity. Without a change in direction and emphasis, will the outcome for America be any different?
195. It is both interesting and important that Bible prophecy depicts God's people Israel in dire straits--even captivity (e.g., Deuteronomy 4:27-28, Jeremiah 29:14, Amos 9:14)--at the time of Jesus Christ's return. Israel will be punished for her departure from the ways, truths, and laws of God--a theme which we shall explore in the final chapter of this booklet. Happily, prophecy also reveals that God will not abandon Israel forever. There is coming a great exodus and restoration which will form a bridge into the new Millennial age established by Christ at His Second Coming.

196. A Future Exodus and Final Restoration?

197. Is there unfinished business in Bible prophecy? There is good news and bad news. Numerous Bible prophecies portray a repentant Israel, turning at last to God and obedient to His laws. Mr. Armstrong frequently reminded us, that punishment was effected with a positive end--a “glorious purpose”--in mind:
198. “God is going to keep multiplying chastening--correction--upon our peoples until they do turn from their evil ways--until they turn to the ways that cause peace, happiness, prosperity, all the good things! . . . The prophecies record also the RESULT of that intensified punishment. The result will be a corrected people. The result will be an eye-opening realization of what we have done to ourselves. The supreme punishment will teach us, at last, our lesson! The punishment will break our spirit of rebellion” (United States and Britain in Prophecy, pp. 167-168, 170).
199. Not only will this generation of Israelites repent; they will receive deliverance at the Hand of the returned Jesus Christ.
200. The time is just before the RESURRECTION of the just, at Christ’s coming. As Moses delivered the ancient Israelites from Egyptian slavery, so CHRIST is coming to deliver modern Britain and America from the now-impending Babylonish slavery (See Deuteronomy 18:15; Acts 7:37; Jeremiah 23:5-8) (*Ibid.*, p. 177).
201. This deliverance entails the fulfillment of some of the most exciting and encouraging prophecies in all the Bible. These predictions foretell a second and coming exodus of unparalleled magnitude--one which will literally dwarf the experience of Moses and the Israelites: “Therefore, behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth, that brought up the children of Israel out of the land of Egypt; But, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into the land that I gave unto their fathers” (Jeremiah 16:14-15).
202. or:
203. “Therefore, behold, the days come, saith the Lord that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt; But the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land” (Jeremiah 23:7-8).
204. Jeremiah continues: “And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive” (29:14).
205. Isaiah writes about the same unprecedented regathering of Israel: “And it shall come to pass in that day, that the Lord shall set his hand again the second time [emphasis mine] to recover the remnant of his people, which shall be left, from their thrones all the kings of the nations. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth” (11:11-12).
206. Moses forecast this event as well. “And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bond women, and no man shall buy you. .

. . And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shall seek the Lord your God, thou shalt find him, if you seek him with all thy heart and with all thy soul. When thou art in tribulation [cf. Matthew 24:21-22] and all these things are come upon thee, even in the latter days [emphasis mine], if thou turn to the Lord thy God, and shalt be obedient to his voice" (Deuteronomy 4:27-30, 28:68).

207. The prophet Amos wrote of a time when God promised to "bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them" (Amos 9:14).
208. Zephaniah adds to this chorus of voices: "At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord" (3:20).
209. Those prophecies about an end time restoration of Israel give us much to anticipate. Inspired by these passages, Mr. Armstrong wrote:
210. "The house of Israel is yet to return, at Christ's coming, to their original homeland--yet to plant grapes in Samaria, their original country. . . . At the future exodus, at Christ's coming, they are to return to the Holy Land out of the land of the NORTH! [Hosea 11:8, 10]. . . . This prophecy is for consideration in the "latter Days" (Jeremiah 30:24, 31:1), and is addressed to 'Israel' (verses 2, 4, 9), to "Ephraim" (verses 6, 9), and "Samaria" (verse 5). Here is added another hinge--"the coasts of the earth" (verse 8)--evidencing that they are dominant at sea and indicating they have spread abroad widely by colonization. Referring to the house of ISRAEL, not Judah (Isaiah 49:3, 6), God says: "Behold, these shall come from far: and, lo, these from the NORTH and from the WEST; and these from the land of Sinim" (Isaiah 49:12) (*Ibid.*, p. 95. See also Ps. 107:3-7, Isaiah 48:20-21, 49:12, 60:4, Jeremiah 31:7).
211. These predictions tell about a bringing of physical, national Israel together to Palestine from all four corners of the earth at the return of Christ. "And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown [cf. Leviticus 25:8-10], and they shall come which were ready to perish in the land of Assyria and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem" (Isaiah 27:12-13).
212. The prophecies of Ezekiel point to a dramatic reunion of "lost Israel" with brother Judah. "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions. And join them one to another into one stick; and they shall become one in thine hand. . . . And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them] all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. . . . And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. . . . and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and set my sanctuary in the midst of them for evermore" (Ezekiel 37:16-17, 22, 24-26).

213. “For the first time in some three thousand years, for the first time since the days of Solomon, the house of Israel (the Ten Tribes) will be reunited with the house of Judah. They will become one twelve-tribed nation!” (United States and Britain in Prophecy, p. 184).
214. This regathering of Israel is a physical aspect of the “restitution of all things” (Acts 3:21) about which Peter spoke shortly after the founding of the Church on the Day of Pentecost (Acts 2). The physical and logistical implications of regathering of a people scattered literally around the globe are breathtaking. The task seems practically impossible. Our minds boggle at the scope of such an enterprise.
215. Is God big enough to make it happen? Christ asserts, “with God all things are possible” (Matthew 19:26), inspires faith that these prophecies can and will be fulfilled. If God can resurrect a human body--one of the most essential elements of the Christian claim--He can also regather his national physical people from points far distant.
216. The fact that the restoration prophecies have physical as well as spiritual fulfillment demands that Israel have a post-captivity existence. In fact, the notion of a restoration and reunion of the 12 tribes is as old as the Assyrian captivity itself: “The belief in the restoration of the Twelve Tribe Kingdom of Israel survived every storm which subsequently broke over its remnants. . . . Even in the course of the Exile itself the prophets started to proclaim the return of the people and the restoration of the destroyed Twelve Tribe Kingdom. It crystallized as a central conviction in late Jewish eschatology and apocalyptic literature. . . . The author of the Letter of Aristeas presupposes this restoration in his story of the seventy two scholars, six from each of the twelve tribes, who produced the Septuagint” (A. S. Geyser, “Some Salient New Testament Passages,” pp. 305-306).
217. The expectation of a reunion of the tribes was alive and well in the days of Jesus and the 1st century Church. “In parables and debates he [Jesus] taught them [the Twelve] its nature and the signs of its coming, and to pray for it daily. The ‘Twelve’ (eleven) asked him after the resurrection, ‘Are you now going to establish the Kingdom for Israel?’ (Acts 1:6)” (ibid., p. 310).
218. From that time to this, the restoration of Israel has been a periodic focus of theological interest among the Christian ecclesiastical hierarchy and the religiously sensitive laity. The history of Christianity shows the ebbing and flowing of pre-millennialist enthusiasm since the 1st century A. D. The 19th century concentration on these very restoration prophecies was a critically important part of the theological climate which helped popularize the idea of Anglo-Israelism. Barbara Tuchman describes how around mid-century well-meaning men like Lord Shaftesbury (slide #1942) actually nurtured the formation of government policy designed to promote “an Anglican Israel [by which he meant the Jews] restored by Protestant England, at one stroke confounding popery, fulfilling prophecy, redeeming mankind” (Bible and Sword, pp. 175-207). His efforts, like those both before and after, failed to hasten the anticipated return of Jesus Christ and Millennial conditions.
219. In a spirit which is admirable, Shaftesbury and many others have aspired to do their part. But how much is that, and what exactly should it be? As we reflect today on the prophecies about Israel’s punishment, repentance, and restoration, what exactly is our responsibility? Is this message about Israel’s modern identity a part of the Gospel of the Kingdom of God? And if it is, how should this understanding affect and influence our personal behavior? We will examine these questions in the chapter which follows.

1. ISRAEL IN PROPHECY: Where Are the Lost Ten Tribes?

2. Booklet Draft--Rick Sherrod--December 1996

3. Chapter 8

4. But Is It the Gospel?

5. or

6. The Unfinished Business of the Bible

7. What if the British and American peoples of the late-20th century are indeed the descendants of the ancient Israelites of the Bible? What effect should such knowledge have in our lives today? In an essay about the history of the British-Israel movement, one scholar summarized the practical impact of the 19th century understanding of Israel's modern-day identity writing:

8. "British-Israelism could be accepted in greater or lesser degree as an entertaining, perhaps titillating, set of speculations. The audiences need feel neither committed to it, nor incensed by it: it was offered, certainly by one [John Wilson, the author of Our Israelitish Origins, 1840] who believed it, but without obligation to decide finally about it, and without all the persuasions and antagonism with which it would have been inevitably been associated had it been the creed of a particular sect or denomination" (John Wilson, "British Israelism: The Ideological Restraints on Sect Organization" in Patterns of Sectarianism, pp. 354, 359).

9. But is that all there is to the matter? Or are there dimensions to this understanding which have important--in fact--critical implications for the Church of God and the preaching of its Gospel of the Kingdom of God as a witness to all nations upon whom the end of the age is come (Matthew 24:15)?

10. Just what is the gospel?

11. Most people today would likely think that an understanding of Israel's modern-day identity is irrelevant to the Gospel message. Certainly it is subordinate to the spiritual aspects of the Abrahamic promises, something which the Church of God has always understood, appreciated, and valued. The Church preaches and teaches that regardless of race (Acts 10:34-38, Romans 10:17, Galatians 3:26-29), salvation is open to all who believe on Jesus Christ and bring themselves under His beneficent rule in their lives.

12. There nevertheless remains a physical, material, and national aspect of God's covenant with Abraham. An awareness of these physical promises is useful to our understanding of prophecy. If Jesus Christ is the centerpiece of the Gospel message, we must remember that Christ came preaching the Gospel of the Kingdom of God (Mark 1:15)--not solely a message about His personal role in the opening phase of God's master plan. The Gospel message has several different facets and aspects. In fact, it is three dimensional.

13. The Gospel has a past, present, and future dimension. Each dimension is reflected in the sequence and symbolism of the holy days of Leviticus 23. The past dimensions probably the best known aspect of the Christian message. It deals with the life, crucifixion, and death of Jesus Christ--with the redemption available to those who would repent of sin and accept His as their personal savior. It is no mere coincidence that the death of Christ occurred on the literal day of Passover, probably in the year A. D. 31. The Spring festival season which immediately follows teaches us about many aspects of God's salvation plan.

14. The present dimension of the Gospel relates to the establishment of the Church of God, an event which occurred on Pentecost about a month and a half after the crucifixion of Jesus. From that time forward, the Kingdom of God in embryonic form has existed on earth as the “little flock” of God’s spiritual Israel. If the Church is not the Kingdom in full blown form, its members enjoy a foretaste of what it will be like to live under the laws, judgments, statutes, and principles of Jesus Christ’s benevolent government (cf. Matthew 11:28-30). Christians from the 1st century A. D. until now have been writing the Gospel story as part of the “living Book of Acts.” They will continue to do so until Jesus Christ ushers in the new and globe-girdling Millennial age.

15. _____

16. TEXT BOX: ‘Thy Kingdom Come’

17. Establishment Christianity’s shift away from an emphasis on the future dimension of the Gospel has led some to the misguided idea that the Kingdom in its fullness exists on earth today. That perception has inspired many Christians to become aggressively active in attempting to solve many of the world’s difficulties and problems. While this has produced some good fruit, in many cases, members have become involved in futile programs or personal quests to rid the world of evils which are systemic and so deeply rooted in society’s structure and fabric that nothing less than the establishment of Christ’s rule on earth will effect the necessary changes. For now, we continue to live in a world fraught with evil, war, murder, dishonesty, immorality, and all the other human vices which living within the boundaries of the laws of God would remedy.

18. *ILLUSTRATION: Depictions of war, murder, immorality, etc.*

19. The historical record is filled with accounts of well-intentioned attempts to bring the Kingdom of God to earth in its fulness before God intends it to arrive. One such example is the concerted 17th century Puritan attempt to change humankind, in this case, through strictly legislated morality. Lord Protector of England, Oliver Cromwell, and his associates sought to “inaugurate a new millennium. . . . Cromwell’s failure was the tragedy of all men of good will who recognize evil but find it difficult to describe the right.” As a “soldier-saint” he took on the “responsibility of forging a New Jerusalem” but “was eventually destroyed by the means forced on him to attain his ends. The kingdom of God belongs to heaven, the city of man to earth, and not even a Cromwell could unite the two” (Lacy Baldwin Smith, *This Realm of England*, pp. 266, 275-277).

20. An awareness of the time table of God’s plan as revealed in God’s holy days helps us to understand why so many attempts to reform society have failed. Renegade Roman Catholic theologian Hans Kung put his finger on just the problem in his reflections about the near universal failure of revolutionary movements through human history. He writes:

21. “[E]ven if revolution succeeds, there is often no more than a change of rulers, while the problems and the oppression remain unchanged. . . . Since Jesus’ time, it has become difficult to find God in the event of such a liberation, which is simultaneously an event of violence. . . . This is the plan of all who want to make great structural changes, the educators and politicians, technocrats and revolutionaries. . . . They have had only a partial success in changing man inwardly, in his innermost core, in changing his ‘heart,’ with the aid of environment technology or psychoanalysis or even political revolution. . . . The message of Jesus Christ is aimed precisely at this change, at this new man. . . . With all the many reforms are we not merely painting over the surface and not getting at the cause of evil. We seem to be engaged less in necessary radical reform than in bustling, flustered reformism

which in various spheres of life (university, industry, Church, education, state legislation) has produced a great deal of change and little improvement. At any rate there has been no change in man himself, no different basic attitude, no new humanity. . . . Liberal reformers and disappointed revolutionaries meet one another at the grave of their expectations" (On Being A Christian, pp. 55-56, 554, 569-570).

22. True Christians have made the change of heart about which Kung speaks (Jeremiah 31:31-33, Ezekiel 36:26-27, Hebrews 8:8-10, 10:16). The majority of humanity has not. All men and women will have the opportunity to do so, but only after the return of Jesus Christ.
23. End of Text Box
24. _____
25. It is the return of Christ and all those events surrounding the literal establishment of His thousand year rule on earth that are portrayed in the Fall festival season--those holy days beginning with the Feast of Trumpets and running through the Feast of Tabernacles. A critical element in that story pertains to the future for the physical, national people of Israel. One of the many things which Christ will do upon His return to the earth is to deliver an enslaved Israel out of the lands of their captivity.
26. This future dimension of the Gospel message deals with events leading to the end of this age and Second Coming. That message includes Israel's impending punishment, repentance, and restoration. Those elements of the story are equally a part of the Gospel. How, then, do we locate the yet-to-be-fulfilled prophecies about Israel in Scripture?
27. **Israel in prophecies for today**
28. In many Bible prophecies, the use of the word "Israel" points us exclusively to the descendants of the tribes of the Northern Kingdom-- decidedly not Judah. Mr. Armstrong writes:
29. Wherever you see the name "house of Israel," or "Samaria," or "Ephraim" used in prophecy, remember this: IT REFERS TO THE NORTHERN TRIBES of Israel, who composed the nation. . . . Thus it is that many of the prophecies about "Israel" or "Jacob" do not refer primarily to Jews or to any of the nations that are today the descendants of the other tribes of Israel (United States and Britain in Prophecy, pp. 43, 64--see also pp. 60-62, 65-66, 70-71, 88, 107, 122).
30. Unfortunately, in many cases the biblical use of the name "Israel" is far more ambiguous than we might like it to be. It is often difficult to know for certain whether the biblical narrator or prophet intends it to describe Israel, Judah, Israel and Judah, a portion of Judah, or a portion of Israel. The difficulty is illustrated in several passages from the Book of Jeremiah (2:4, 9, 26-28, 5:1, 9b-15, 20, 29, 11:9-12, 17, 18:6-11, 31:31-33). Many of these Scriptures show that this prophet addressed not only Judah, but Israel as well, even though the Northern Kingdom's captivity had come well over a century before Babylon intruded into the affairs of the Judean kingdom. A similar point can be made from the writings of Ezekiel (3:4, 7, 11, 15, 8:3-11, 9:6-7, 8b-10, 11:1-2, 6b).
31. Some commentators argue that these warnings were only to those Northerners who, through the centuries, had relocated within the confines of Judah's territory--in other words, the Israelites who lived in Jerusalem. Were the Israelites mentioned by them only that "remnant" (e.g., Jeremiah 31:7, Ezekiel 11:13, Micah 2:12, 5:7-8) of the Northern Kingdom which had taken refuge in Jerusalem from the 9th century B. C. "religious" reforms of

Jeroboam I or the 8th century B. C. Assyrian onslaught of Tiglath-pileser III, Shalmaneser V, and Sargon II? If there were Northerners among the Jewish community--and there absolutely were--we have to ask the question, "How many?" and "What percentage of the total community did they comprise?"

32. The population of Judea and Jerusalem was overwhelmingly Jewish in its tribal makeup. Moreover, by definition, the word "remnant" means a small number. A case in point is the 6th century B. C. Restoration of Judah to Jerusalem under Zerubbabel (note the use of the term "remnant" in the context of Zechariah 8:6, 9-13). The startling thing that is often overlooked is the paltry number of Jews who chose to leave the comforts of their Babylonian "captivity"--a state which Bible historians generally believe to be quite benign and hospitable (Merrill, Kingdom of Priests, pp. 470-471, 473, 483; Shanks, Ancient Israel, pp. 156-158, 160, 162; Boadt, Reading the Old Testament, p. 436). Relatively few Jews--only 42,360 by the biblical reckoning (Ezra 2, Nehemiah 7:66)--were prepared to take on the challenge of rebuilding the nation in a setting which still bore the scars of the havoc wreaked by Nebuchadnezzar's army in the late-7th and early-6th centuries.
33. Were prophets like Isaiah, Jeremiah, Ezekiel, and many others writing for only the people of their own time. . . or do their prophecies have dual application. The warnings of Jeremiah and Ezekiel, like those of Daniel (12:9), are written as messages for a future generation as well as people living in the times of the prophets themselves. In Jeremiah's case, the duality extend both into the past and the future. For example, he asserts that "both the house of Israel and the house of Judah have broken the covenant I made with their forefathers. Therefore. . . I will bring on them [both houses] a disaster" (11:9-12, 17).
34. Could not this allude backward in time to Israel's Assyrian captivity, forward in time to the coming Babylonian invasion, and still further ahead to an end time punishment to overtake Israel at the end of the age? There is nothing in Jeremiah's references to both Israel and Judah (e.g., Jeremiah 5:11, 20) that confirms the location of the former house. Neither do Jeremiah's prophecies require that both houses reside in the same place at the time of the writing. Considering the highly personal way in which God dealt with and revealed information to Jeremiah (e.g., 1:4-10), it seems altogether likely that he possessed some inkling that his prophecies had implications for a time beyond his own.
35. Certainly, the Israelites of old and today were a people without regard for the laws of God. From idolatry to adultery to Sabbath-breaking, historically the Israelites have had difficulty obeying God. In fact, Sabbath-breaking is literally linked to Israel's disappearance from the record of history. Israel's abandonment of the fourth commandment transformed northerners into the "Lost Ten Tribes." Why? Because the Sabbath was the sign by which Israel could be identified among the nations of the world.
36. The Sabbath was not solely an aspect of the Old Covenant sealed at Sinai (Exodus 24:6-8) but part of a separate, independent covenant (see United States and Britain in Prophecy, pp. 133-134, 141-142) received by Israel subsequent to the giving of the Law. This special "Sabbath Covenant" is described in Exodus 31:14-17. If the Sabbath is included in the Ten Commandments received by Israel at Sinai. It was important enough for God to reinforce its importance, making Sabbath observance the identifying sign of God's human, physical people. "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you" (Exodus 31:13). Indeed, the Jews have retained their ethnic identity through history because the majority of them continued to keep the Sabbath through their long and troubled history.

37. It is significant that Ezekiel 20 and 22 are excoriating indictments for Sabbath-breaking. From passages like these, we learn that in ancient times Sabbath-breaking was a significant reason for God's punishment upon the House of Israel. Will this be the case again?

38. The coming punishment

39. If God was honor-bound by His unconditional promise to pass the Birthright to the descendants of Abraham, He is today no longer "obligated by His promise to continue our undeserving peoples in world prestige, wealth and greatness." Mr. Armstrong predicted that God would even "strip entirely from them [the modern Israelites] this colossal, unprecedented national blessing--returning them to captivity and slavery. . . . At the very time their power reaches its zenith, He suddenly" will break it, cutting "off their implements of war and" destroying "their cities" (United States and Britain in Prophecy, pp. 10, 163, 166).
40. If such dire predictions are true, we may draw again from Leviticus 26, and the reference to "seven times" in verse 21. In this case the reference is to "intensity" rather than "duration" of punishment. Mention of breaking "pride of your power" in verse 19 could be nothing other than the Great Tribulation forecast by Jeremiah (30:5-7), Daniel (12:1), and Jesus Christ (Matthew 24:21-22). In the words of Jesus, "for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days be shortened, there should no flesh be saved." This "time of Jacob's trouble" (Jeremiah 30:7) shows Israel in dire straits at the time of Jesus Christ's return. Israelites will find themselves an abused and captive people, dislodged from their homeland.

41. The Church's mission

42. As this terrible and awful time approaches, what is the Church of God to do? It has a sobering responsibility to perform. The true Church of God--the "holy nation and kingdom of priests" of the New Covenant (Exodus 19:5-6 and I Pet. 2:5, 9)--has inherited the spiritual responsibilities of ancient Israel. One of those duties was to sound, when necessary, a prophetic warning. God chose prophets from Israel to make just these kinds of pronouncements. We read them today as a permanent part of the Hebrew Scriptures. Malachi 3:6 and Hebrews 13:8 remind us that God does not change.
43. It is logical that God would use his Church--spiritual Israel--as a prophetic voice in the New Testament dispensation at such times when a prophetic warning should be delivered. That Church is built on the foundation of the apostles and the prophets (Ephesians 2:10-21). It is described in the Book of Acts as having had prophets in a limited sense (e. g., Acts 21:10-11). There are New Testament prophecies (e.g., II Tim. 1:6). Is it not then be the job of the "holy nation"--the Church of God--to witness as did the prophets of ancient Israel and Judah?
44. Amos implies He does not intervene in human affairs without first giving fair warning through "his servants the prophets" (3:7). We should expect the Church of God to perform this role as the end of the age approaches. That end time Church has a warning message to deliver. In ancient times, the city watchman was accountable to warn his fellow-citizens if danger approached. Ezekiel 33 describes this duty in poignant terms.
45. "Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, an set him for their watchman; If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet, and taketh not warning; if the

sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man , I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me (verse 1-7).

46. This example from Ezekiel is more relevant than it immediately appears. In Shanks' Ancient Israel, we read that "the preaching of Ezekiel shows that not all of these communities [of deported Israelites] had been assimilated by pagan cultures; much of this biblical book is concerned with the reunification of the Judean and Israelite branches of the nation after the destruction of Jerusalem in 587 B. C. Indeed, some passages in Ezekiel read as if they are actually directed at specific Israelite--that is, northern--communities in exile" (pp. 130-131, 154).
47. In fact, Ezekiel's message is as relevant for the British and American people today as it was for Israelites in the 6th century B.C. There is a dual aspect to his warning message.
48. _____
49. If this principle of duality magnifies our appreciation of God's holy days and other aspects of the Word of God, it also shows how predictions, written by prophets of antiquity for people of old, often has a double and quite modern application. It gives us the confidence that God will act today as He has acted in the past. Indeed, many prophecies, as well as biblical stories like that of Abraham or Joseph, foreshadow the future or have multiple fulfillments. Thus, the principle of duality makes possible a variety of complimentary interpretive possibilities.
50. For example, were Christ's disciples sent to Judah or Israel or both? To whom is today's Church supposed to go? Some modern commentators argue that the apostles of Jesus' day fulfilled their commission to go into all the world preaching the Gospel in their own lifetime (Matthew 28:19-20). The Church of God, however, has traditionally connected Christ's charge to "go to the lost sheep of Israel" (Matthew 10:6, 15:24, 18:4-14, Luke 19:9) to the responsibility not only of preaching a Gospel about Jesus Christ, but delivering the message of a coming Kingdom of God on earth. As such, the Church becomes responsible to inform the modern-day British and American people about their Israelitish origins. Application of the principle of duality helps us better to understand what Jesus meant for us to do.
51. The majority of Christians through history have not had an understanding of Israel's post-captivity identity. . . nor have they necessarily needed it for salvation. If it is the job of an end time Church to warn Israel of a coming Tribulation, then this information takes on critical significance. A. S. Geyser's exegesis on Matthew 15:24 throws the seriousness of this issue into high relief. According to the Matthean record:
52. "Jesus countered the appeal of a Syrophoenician woman with a harsh, "I am sent only to the lost sheep of the house of Israel." . . . Apart from lending support to the authenticity of Matthew 10:5b and 6, the passage conveys that the gathering-in of the lost sheep of the house of Israel was Jesus's own task. When he appointed and commissioned the Twelve to it, he was in fact delegating HIS personal task and authority to them" ("Some Salient New Testament Passages," p. 308).

53. If this charge to the apostles is the forerunner of an end time work of God, we are then dealing with a commission which Jesus Himself expects His Church at the end of the age to fulfill.
54. _____
- 55. TEXT BOX: Joseph of Arimethaea**
56. Various traditions about proselytizing--taking the Gospel message to the world (Matthew 28:19, Mark 16:15)--are connected to the original apostles and disciples of Jesus Christ (slide #2172). These stories very likely indicate that these early Christians delivered the Gospel to both the Jewish community in 1st century A. D. Judea and to pockets of Israelite tribes broadcast across the globe from India to Europe. Many different traditions exist.
57. Relevant to this theme of 1st century evangelism, there is a persistent belief in some quarters that Joseph of Arimathaea (Matthew 27:57-60, Mark 15:43-46, Luke 23:50-53, John 19:38-41) (slide #1979) was one of the early Christians who carried the Gospel to the British Isles, particularly the West Country (slides #5946, 5964, & after 6182 [Glastonbury]). Although the story varies in certain details from one writer to the next, most accounts explain how Joseph's financial interest in the tin trade led him to frequent travel to England. Some who believe in the Joseph legends even allege that the lost 18 years in the life of Jesus (from age 12--Luke 2:40-52--until the beginning of His public ministry at about age 30--Luke 3:23) were spent with Joseph of Aramithaea who according to the story was His uncle.
58. It is somewhat ironic, given her critical assessment of British Israelism, that Barbara Tuchman devotes an entire chapter of *Bible and Sword* to "Apostle to the Britons: Joseph of Arimathea" (pp. 13-21). Even more surprising is her conclusion that "no one could pry Joseph out of the British tradition. It may even be that he rightfully belongs there, for, as so often happens when modern science goes to work on the stuff of legend, the available facts tend to confirm the legend. Archaeological findings have in fact confirmed the existence of a Stone Age lake village at Glastonbury. It is pictured by the archaeologist Jacquetta Hawkes in terms that fit exactly the story of Joseph and his wattled church in the marsh" (pp. 20-21).
59. Tuchman was free to conclude what most university faculty members would never dare. Having married into wealth and not beholden to any system of tenure or kudos from colleagues, she was not as confined as the historians of academe to the restraints of textbook historiography--the rules for what can and cannot be done to create "legitimate" history.
60. Finally, in addition to the Joseph of Arimithaea legends, some British-Israelite writers have insisted that part of Paul's ministry was directed to Israelites in Britain. They identify a mission to Israel in Jesus' prediction recorded in Acts 9:15--that Paul would become "a chosen vessel. . . to bear my name before the Gentiles, and kings, and the children of Israel." Some have even suggested that Paul's reference to his travels to Spain (Romans 15:24, 28) is an allusion to an unrecorded evangelistic journey which eventually took him to the British Isles.
61. Assuming that at least some of the traditions of the apostles' journeys to Europe are true, we must ask ourselves whether this evangelistic endeavor was a forerunner of the commission which Jesus expects the end time Church, armed with the knowledge of the identity of Israel, is to duplicate. Such an idea is not as preposterous as it might at first glance look. A. S. Geyser, writing in *L'Apocalypse johannique*, observes:

62. “Nathan the prophet on behalf of God promised David that to his twelve tribe kingdom there would be no end. It hardly survived the next century, but that was long enough to imbed it for good in the faith of the people as their political and religious ultimate. . . . It is unthinkable that Jesus and the first generation Judean church would have held a different view [other than the belief in a restoration of the Twelve Tribe Kingdom of Israel]. For them as for John and for Qumran, the physically restored Twelve Tribe Kingdom was here. They were preparing, not its coming, but themselves and their people for its dawn. To this end, according to the unanimous tradition of the earliest Judean church, Jesus appointed a college of twelve from his disciples which came to be known simply and predominantly as the Twelve. . . . The ingathering, triggered by Jesus’ commission of his Twelve is seen by the visionary as so close to fulfillment and completion that for all practical purposes David’s Twelve Tribe Kingdom is already and physically and palpably restored” (“Some Salient New Testament Passages on the Restoration of the Twelve Tribes of Israel,” 1980, pp. 305-306, 310).

63. If 1st century A. D. apostles and disciples made it their business to deliver the Gospel to God’s physical national people, their behavior can and should be used as a model for the Church today.

64. END OF TEXT BOX

65. _____

66. Since the founding of the Church, some leaders of God’s Work have taken on the task of preaching the Gospel with a sense of urgency. Their belief in the soon-coming return of Christ was premature, but such was also the case in the days of Zerubbabel. Stirred by the prophets of his own time--Haggai and Zechariah--Zerubbabel’s acute sense of imminent 6th century B. C. Messianic Expectation revived the work of God (Ezra 5:1-2, Haggai 1:1-14). More importantly, it led to a great accomplishment: the completion of the Temple of God (Ezra 4:24, 5:1-2, 14-15).

67. In similar fashion, an enthusiasm for the Second Coming today can fuel the construction of the spiritual Temple of the Church (2 Corinthians 6:16, Ephesians 2:19-21). In the cases of both Zerubbabel and Church leaders of the New Testament era, progress in accomplishing God’s work has often been largely due to the sense of urgency imparted by the erroneous conviction that their own respective generations would be the one to see first-hand the coming of Messiah (e.g., 1 Thessalonians 4:17).

68. If the teaching about Israel’s modern-day identity is not the central message of the Gospel, it nevertheless has historically been a facet of that Gospel in recent times which attracted a following to Christ by revealing a new and often unknown dimension of relevance to the Bible itself. For those living in Britain, the Commonwealth nations, and the United States, this aspect of God’s Word applies to their lives in the here and now. It adds a dimension of immediacy and personal significance to the Gospel message.

69. Awareness of this terrible time to come upon the Israelite people should inspire a repentant spirit and a willingness to change. For those who hear and do repent, there is a loving God who will forgive, restore, protect, and prosper (cf. Jonah 3:2-10). Scripture even suggests in places that the Church will receive protection from the holocaust to come (Revelation 12:9-17--cf. Ps. 91:1-16). However, we are overly optimistic if we think that today’s messengers of God are more persuasive than Amos, Hosea, Isaiah, or later still Jeremiah (Jeremiah 38:6--cf. Exodus 4:21, 7:3, 9:12, 35). “Neither Hosea’s ministry nor Amos’s warnings seem to have made a lasting impression on the nation; the people did not change their lifestyle”

(Shanks, Ancient Israel, p. 127). Conditions are much the same today. The message of the coming Kingdom of God is no more palatable now than it was to many in Jesus' 1st century A. D. audiences. It threatens to overturn principalities and powers (Ephesians 6:12), to upset the political, social, and economic systems in which we all to one degree or another have a stake.

70. The message about Israel's modern identity it is more likely to attract sharp criticism than new converts. The understanding about Israel's modern identity has always had its share of opponents. If God's warnings to Israel in the writings of the prophets went unheeded, can we expect wide acceptance of a similar warning message today? Even if the answer is "no," the message nevertheless must be preached.
71. The Bible has a promise regarding the physical heirs of Abraham's Birthright as the end of the age approaches. Modern Israel must be made aware of its heritage and its destiny. As Malachi observes, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers [Abraham, Isaac, and Jacob] to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Malachi 4:5-6).
72. May this booklet contribute in our modern day to an increasing awareness of the same revelation we read about in Genesis 45:3. Like the sons of Jacob standing in the ancient court of Pharaoh, may today's descendants of Ephraim and Manasseh be able to read with understanding and conclude: "I am Joseph!"

ISRAEL IN PROPHECY II: The Rise of the Anglo-American People

Instructor: Ricky L. Sherrod

WORKBOOK

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August 1997
Ricky L. Sherrod**

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Introductory Statement

During the early-20th century, the Church of God came to embrace the idea that the “Lost Ten Tribes” of Israel are to be found today among the modern-day Anglo-American peoples. Such notions are not unique to our own time and day.

Versions of this idea dated back at least to the late-18th century. They began to take more structured and academically persuasive form around the middle of the 19th century. Fascination with the British-Israel idea grew during the 19th century in both Britain and America. The idea did not, however, become the sole possession of any single Christian denomination. If it enjoyed its largest following among ministers and members of the Anglican faith, it never received acceptance among all Anglican Christians nor did it become an official facet of doctrine within any major denomination of Christianity. Rather, British-Israelism tended to capture the imagination of selected clergymen and church members across a wide range of religious denominations and groups.

Those 19th century Englishmen and Americans who filled lecture halls and church pews to listen to the chief spokesmen for British-Israelism were largely middle class, church-going folks. They were very likely motivated more out of sheer curiosity than a passion to embrace a new and important dimension of revealed biblical truth. The 19th century witnessed the unprecedented ascension of the British and the somewhat less spectacular and later rise of America. As the century progressed, both peoples began to acquire and exercise enormous political, economic, and military power throughout the world. The British-Israel idea offered one plausible explanation for why the descendants of the heretofore relatively humble Anglo-Saxons suddenly possessed those essential elements necessary for all but unchallenged world hegemony. British-Israelism provided both an intellectual and biblical framework to explain the remarkable good fortune making possible the Anglo-American ascent.

At one level, knowledge about the identity of Israel in modern times is relatively non-essential information. It is a doctrine of understanding--not a “doctrine unto salvation.” The majority of Christians through the last two millennia have lacked an awareness of where lost Israel is to be found. . . and very probably would have considered little relevant about the information had they known it. Not until the late 1920s did Herbert W. Armstrong, the founder and late pastor general of the Radio (and later Worldwide) Church of God, begin to perceive the immediate relevance of Israel’s identity to the many prophecies in the Hebrew Scriptures--to that part of the Bible which forecasts a coming punishment upon end time Israel, as well as Israel’s restoration from an end time captivity, a remarkable reunion of all twelve tribes; and the greatest and Millennial flowering of Israelite power, prestige, and influence in all of history. Indeed, Mr. Armstrong styled the identity of modern Israel as “the key” to unlock prophecy. And well he should have. Prophecy *is* relevant for the people of the modern world. The present-day Israelites will play a central role in the unfolding of the events of “the latter days.”

And so it is that this aspect of biblical understanding has enormous implications upon the role, the mission, and very identity of the Church of God. With these thoughts in mind, this two-part Center for Bible Education (CBE) course on “Israel in Prophecy” is offered to the public. In the video and audiotaped lesson which accompany this workbook, you will see how the British-Israel idea is framed, as well as its many implications for those who consider it to be a revealed aspect of biblical understanding. I hope you enjoy the journey and will welcome any thoughts you might have which will strengthen and improve the courses.

Workbook Instructions

This workbook is a learning tool designed to help you get the most out of this CBE “Israel in Prophecy” course. By successfully responding to the questions contained herein, not only will you reinforce those things which you have learned while listening to the lectures on video or audiotapes; you will clarify in your own mind the issues which are central to a discussion of Israel in those prophecies meant for modern times.

Completing the Workbook:

The workbook includes a total of 273 short essay or short response questions. Do not despair--you will not have to answer them all. For some units, you will be asked to complete *all* of the questions for that specific unit. For others, you will be allowed to choose a specific number from a wide variety of questions. You should read the instructions preceding each set of unit questions to see how many you will need to answer in order to receive credit for completion of that particular unit. Please provide your responses to each of the questions *on separate sheets of paper*. It is wise to read each set of questions *before* listening to the video or audiotapes for a particular unit. As you complete these questions, feel free to do so with the aid of your textbook, your Bible, or even while listening to the lecture material itself.

Assigned Reading:

Before each set of Unit Questions, you will find listed the assigned reading for that particular unit of information. Please read these assignments *before* you view/listen to your audio/videotapes.

Optional Additional Reading:

At the end of each set of Unit Questions, you will find suggested additional reading. For those students who wish to pursue their investigation of the subject matter in greater detail, these readings should prove of some assistance.

Certificate of Completion:

In order to receive a certificate of completion for this course, please return your answers to the questions in this workbook within six months from the date that you received your final lesson. Your instructor will grade and return your workbook in a timely manner.

Important Addresses :

E-Mail Address for the Instructor -- sissyandgp@texinet.net

Course Description & Purpose of the Course

Israel in Prophecy II: The Rise of the Anglo-American People. An examination of the historical fulfillment of the prophecies about the descendants of the patriarch Joseph as described in Genesis 48 and 49; and the relevance of the identity of modern-day Israel to the Gospel of the Kingdom of God.

Purpose of the Course:

To draw upon relevant information from the fields of history, theology, geography, archaeology, philology and related disciplines in order to increase our understanding of the evidence and arguments proposing a connection between the "Lost Ten Tribes" of Israel and the remarkable ascendancy in the 19th and 20th centuries of the people descended from the Anglo-Saxons.

This class is designed to:

1. introduce you to the main contours, themes, and controversies regarding the quest to locate the Lost Ten Tribes of Israel.
2. help you to increase your awareness of the nature of the "historical process" so you can:
 - a. better understand the rise of the British and American people.
 - b. better understand the changes which are taking place in our society today.
 - c. appreciate more fully that attempting to identify and explain the "cause-and-effect" relationships which produce historical changes is both a complex and *highly controversial* process.
3. help you see how God has dramatically intervened in human affairs:
 - a. sometimes working through the "historical process" to fulfill His promises of material greatness to the descendants of Abraham
 - b. how He also has allowed man to exercise his "free moral agency" in pursuing the physical, material, and national ascendancy achieved in recent times by the Anglo-American people.
4. guide and encourage you to learn more about the identity and story of lost Israel *after* you have completed this introductory survey.

Textbooks

The United States and Britain in Prophecy, 9th edition, by Herbert W. Armstrong. Worldwide Church of God, 1986.

America and Britain in Prophecy by Raymond F. McNair. Global Church of God, 1996.

Also recommended but not required are two volumes "*The Tribes:*" *The Israelitish Origins of Western Peoples* by Yair Davidy (Hebron, Israel: Russell-Davis Publishers, 1993) and *The "Lost" Ten Tribes of Israel... Found!* by Stephen M. Collins (Boring, Oregon: CPA Books, 1992).

Unit Questions

One of the challenges faced by every teacher is what to present and what to omit in the material he delivers to his students. The subject matter of this particular course is especially challenging since it encompasses more than 1,000 years of human history. No twenty hours of presentation can do justice toward such an end. Aware of this challenge, your instructor has placed emphasis on certain aspects of the story while excluding others. This has been done, hopefully, in the same spirit that the biblical narrators left for us a record of ancient Israel's history. In a certain sense, their work, too, is selective, partial, and incomplete. It leaves today's historian unsatisfied--if not frustrated--when details which not only would be interesting but are indeed essential often do not appear within the narrative.

If biblical "history" does not meet our modern-day academic standards, its authors never intended it to achieve such an end in the first place. The biblical text aims at *theological* goals--not *historical* ones. The tellers of the story chose their words carefully and with calculated purpose. Like a general taking the greatest care to deploy his limited troops for maximum effectiveness, the biblical narrators have knit together their stories with splendid skill and in a way which makes the accounts in the Hebrew Scriptures timeless--relevant for humanity in any and every age. These writers achieved their end by initially focusing on the story of a specific man, Abraham--then, upon his extended family. . . and finally upon the nation grown large from among his descendants. It is through the history of Israel that the authors of the Bible crafted an ageless message to guide men and women of the past, present, and future to discover God and His astonishing plan for humanity.

In a somewhat similar fashion, the material presented in this course is selective and episodic. It too places focus on Israel. While it certainly lacks the authority of canonized Scripture, it does aspire to use the *continuing* story of modern-day Israel to give us greater access to the mind, the plans, and the workings of God in human history. The parts of the story which are emphasized in this course are by no means the *only* important aspects of Israel's history. Each student enrolled will not doubt think of other and perhaps better examples to illustrate the themes and lessons which your instructor develops. Hopefully, you will find this personally true and will use the information you learn while listening to the course video or audiotapes as a starting point from which you can continue to enlarge and develop your own understanding and appreciation of Israel's identity in modern times.

In the pages which follow, you will find seven sets of "Unit Questions." Please follow the directions which appear beneath each subtitle when completing each assignment. We hope that in so doing your experience in taking this CBE course will be greatly enriched.

I. Introduction

Please complete all of the Unit Questions below.

1. After listening to the first lesson, and hearing the instructor present an overview of the material to be covered, what are the kinds of information you hope to learn in future lectures?
2. What three points did your instructor ask you to keep in mind as he covers the material in all subsequent lectures?
3. Cite four landmark historical events described in *biblical* Israelite history which occurred on one of the holy days mentioned in Leviticus 23. Each one should be documented either in Scripture itself or by Hebrew tradition. Include the Scriptural reference where each respective event is described.
4. Cite one future, yet-to-be-fulfilled-historical event in Israel's coming history which Isaiah predicts will occur on the Day of Atonement (27:12-13--cf. Lev. 25:27-32)

II. The Prelude: A. D. 1066-1775

Assigned Reading:

America and Britain in Prophecy (ABP), pp. 45-55.

Introductory Thoughts

Please complete 20 of the 32 Unit Questions below.

1. What does Gen. 25:21-22 suggest about nature of the future relationship between Jacob and Esau?
2. Why did the Birthright pass from Jacob's "first firstborn," Reuben and into the hands of his "second firstborn," Joseph (see I Chron. 5:1-2, Gen. 35:22, 49:4)?
3. With what European nationality does your instructor associate Reuben?

The Norman Conquest

4. Why did William of Normandy (1027-1087) have to delay his crossing of the English Channel to make good his claim to the English Throne?
5. On what holy day did the Battle of Hastings (Oct. 14, 1066) occur?
6. In what respect was the *timing* of the Battle of Hastings ill-fated for King Harold?
7. Why was William's victory a landmark, watershed event in British history?
8. In what way did William's conquest dramatically effect English policy regarding Continental Europe for the next five centuries? How does the relationship between English King Richard the Lionheart (118-1199) and French King Philip Augustus (1180-1223) illustrate this aspect of policy?

The First Hundred Years' War (1338-1453)

9. Which European kingdoms were the principal belligerents in the 100 Years' War?
10. In what respect is it truly said that Joan of Arc (c. 1412-1431) was the real founder of the British Empire?
11. Who "won" the 100 Years' War?
12. Which English monarch lost England's last territorial holding on Continental Europe in 1558? In what way did this loss contribute to the fulfillment of Gen. 49:22?

Age of Exploration and Discovery

13. What two European kingdoms set the pace in the early European voyages of discovery of the 15th and 16th centuries?
14. What was Prince Henry the Navigator's unique connection to England?
15. What occurred in 1492 which released the energies and resources of the King of Spain to support the enterprise of overseas exploration?
16. What development in Spain occurred in 1492 which greatly effected the status of Jews residing in that kingdom?
17. Who was Thomas de Torquemada (1420-1498) and what was his job?
18. On what holy day (April 17, 1492) did Christopher Columbus (1451-1506) receive official Spanish approval from Ferdinand (1452-1516) and Isabella (1451-1504) for his first voyage of exploration?
19. Columbus set sail on August 2, 1492. In what two respects was this date significant for the community of Jews living in Spain? What is the significance of the 5th of Ab (the ninth month) on the Jewish calendar?
20. On what holy day (Oct. 12, 1492) did Columbus set foot in the New World?
21. Which two European kingdoms became most active in North America in the 17th-18th centuries? In

what respect is this the story of two brothers positioning themselves to acquire the double portion (Gen. 48:22, Deut. 21:15-17, Ez. 47:13) of a great birthright blessing?

The Second Hundred Years' War (1689-1815)

22. The ascension of William of Orange (1650-1702) to the English Throne (1688) initiated an intermittent and protracted series of wars between England and France. In what respect is this the story of two brothers positioning themselves to acquire the double portion (Gen. 48:22, Deut. 21:15-17, Ez. 47:13) of a great birthright blessing?
23. What issue triggered the War of the Spanish Succession (1701-1714) and on what decisive event leading toward this end fell on Oct. 2, 1700? What holy day was on this date?
24. On what holy day (May 23, 1706) did John Churchill win a landmark battle for the Allied forces at Ramillies? What was the significance of Churchill's military victory?
25. On what holy day (April 11, 1713) was the Treaty or Peace of Utrecht sealed? What were the practical results of this peace settlement for England?
26. Prussian general and military theorist, Karl von Clausewitz (1780-1831) once observed, "War is the continuation of politics by other means." With this concept in mind, after the end of the War of the Spanish Succession, in what way did the French employ politics which attempted indirectly to subvert the English kingdom?
27. In what respect was the French and Indian War (1754-1763, a. k. a., the Seven Years' War of 1756-1763 in Europe) the first of the modern world wars?
28. What was the "Black Hole of Calcutta" (June 20, 1756) and how did it precipitate a struggle between France and England for control of the Asian subcontinent of India?
29. In what respect was the Battle of Plassey (June 23, 1757) a major event in British imperial history?
30. Why have some people suggested that the site of the Battle of Quebec (Sept. 13, 1759) directs our attention to the Abrahamic Promise?
31. In what way did the death of Russian empress Elizabeth (1709-1762) rescue England's Continental ally, Prussia's Frederick the Great (1740-1786) from defeat in the Seven Year's War? How might Dan. 4:17, 32, 2:21, 37, or Ps. 75:6-7 apply to this example?
32. What two favorable developments did England enjoy as a result of the French and Indian/Seven Years' War?

Optional Additional Reading:

- Dibar Apartian, "The French-Speaking People in Prophecy," trans. Carol Kalin (1975), M. A. Thesis at Ambassador College, 1961 and 1967.
- Justo Gonzalez, *The Story of Christianity*, vol. 2, New York: Harper and Row, 1984.
- Prince Michael of Greece, *Crown Jewels of Europe*, New York: Harper & Row Publishers, 1983.
- Walter Phelps Hall and Robert Greenlaugh Albion, *A History of England and the British Empire*, New York: Ginn and Co., 1946.
- Walter Phelps Hall, *History of England*, Malabar, Florida: Robert E. Krieger Publishing Co., 1984 (see especially pp. 147, 127, 283).
- John Ross Schroeder, "The Story of 1066: Battle for the English Throne," *The Worldwide News*, 31 August 1987, p. 2.
- Barbara Tuchman, *A Distant Mirror: The Calamitous 14th Century*, New York: Alfred A. Knopf, 1984.
- Bryce Walker, *The Armada*, Alexandria, Virginia: Time-Life Books, 1981.
- Simon Wiesenthal, *Sails of Hope: The Secret Mission of Christopher Columbus*, New York: Macmillan Publishing Co., 1973 (note especially pp. 7, 10-11, 16, 22, 34, 44-45, 50, 157, 160).
- Charles Wilson, *Queen Elizabeth and the Revolt of the Netherlands*.

III. The Judgment: A. D. 1775-1815

Assigned Reading:

USB, pp. 5-10.

Please complete 50 of the 101 Unit Questions below.

Introductory Thoughts

1. What does the number forty often represent in Scripture?
2. Cite one or more examples drawn from the Bible showing where the number forty is used:
 - a. to signify judgment
 - b. as a period, epoch, or stage in a person's life
 - c. as an administrative period or reign of a monarch
3. Why does your instructor identify April 1775 through June 1815 as the most pivotal forty year period in modern history?
4. What motivated Queen Elizabeth I's interest in America?
5. What two half-brothers made the first founded attempts to plant colonies in England's North American territories?
6. How did European Protestants in general and Englishman in particular interpret the annihilation of the Spanish Armada (1588)?
7. Why did Elizabeth I (1558-1603) chose not to marry? What practical political problem did her choice create for England?
8. What relationship might possibly exist between the Treaty of Nonesuch (1585) and the Council of Nicea (A. D.325), and Rev. 12:6?
9. What impact did the execution of Mary Queen of Scots (1542-1587) have on Anglo-Spanish relations?
10. In what way did the Armada medallions commemorating England's victory over Spain in 1588 capture the spirit of Ps. 18:14, 47:8, and 114:6?
11. Describe the immediate and long term significance of the defeat of the Spanish Armada (1588).
12. Who did Elizabeth I select as her successor? On what day did he learn of his succession to the English throne (toward the evening of March 25, 1603)? And why might his succession to the throne be highly significant relevant to the question of Israel's modern-day identity?
13. In what respect did the ascension of James I (1603) accelerate English migration to North America? How does this relate to Gen. 49:22?
14. What effect did the Cromwell Interregnum (1649-1658) have upon immigration to North America?
15. What comparison can be made between the Manassite judge Gideon (Judg. 8:22-23), Oliver Cromwell (1599-1658), and George Washington (1732-1799)?
16. What effect did the Stuart Restoration (1660) have upon English immigration to North America?

17. If the Stuart line of monarchs are tied to royal Davidic lineage, how can we explain the Interregnum (1649-1658) in light of Jeremiah's claim that David "shall never lack a man to sit on the throne of the house of Israel" (33:17)?
18. In what way did the colonial policy of Sir Robert Walpole (1721-1742) contribute to the fulfillment of Gen. 48:12 and 19?

The American Revolution (1775-1783)

19. In what way did George III's determination to rule as well as reign contribute to the fulfillment of Gen. 48:12 and 19?
20. Why did the English Parliament introduce the Boundaries Proclamation of 1763 and how was it perceived by American colonists?
21. What impact did the French and Indian War (1754-1763) have on England's (1) supply bills and (2) national debt?
22. To what extent did American colonials bear the financial and military burden of the French and Indian War (1754-1763)?
23. Why, after 1763, were American colonials unenthused about a British military presence in North America?
24. How law abiding were the American colonists regarding the 17th century Navigation Acts?
25. Cite two reasons that measures such as the Molasses Act (1733), the Iron Act (1750), Writs of Assistance (1763), and the Sugar Act (1764) were annoying to the colonists but largely ineffective in achieving their intended ends.
26. Prior to 1763, England had never taxed her North America colonies. When Parliament introduced colonial taxation in that year, how did these taxes compare to those paid by English subjects who resided in England itself?
27. What was the Stamp Act of 1765 and why did the colonists resist it?
28. On what holy day (Oct. 7, 1765) was the Stamp Act Congress convened and why was this assembly unique in all American colonial history?
29. When the British Parliament repealed the Stamp Act in 1766, why did it simultaneously pass the Declaratory Act?
30. Name three late-18th century British parliamentarians who were strongly supportive of the cause of the American colonials. Briefly describe what each of these men contributed to the debate regarding colonial issues.
31. How did Edmund Burke's statesmanship express the principle underlying I Cor. 6:12?
32. Why did the insanity of William Pitt the Elder (1708-1778) come at an inauspicious time (spring 1775-spring 1777) in regard to the preservation of British control of her North American colonies? How might Dan. 4:4-34 be similarly relevant?
33. Describe the quality of British statesmanship and/or military execution during the American Revolution at the hands of the individuals cited below (cf. Ex. 19:13-17, I Kings 22:21-22, Ps. 75:7, Dan. 4:17-25):
 - a. King George III (1738-1820)
 - b. Prime Minister Lord North (1732-1792)
 - c. Lord Sandwich at the Admiralty
 - d. Lord George Germain, Secretary of the Colonies

- e. General William Howe (1729-1814)
34. What important event took place in Boston on the 5th day of Tabernacles (Sept. 30, 1768) and why did the American colonists take particular offense to it?
35. If the Tea Act of 1773 actually lowered the cost of tea in the American colonies, why did the colonists oppose it so?
36. Why does historian Barbara Tuchman characterize the Coercive or Intolerable Acts of 1774 as a prime example of “wooden headedness”?
37. On what holy day (April 18, 1775) did Paul Revere’s “midnight ride,” followed by the beginning of the American Revolution at Lexington and Concord, occur?
38. Why is one of the first American flags of the Revolution--the “Grand Union Flag”—sometimes styled an ambiguous flag of double allegiance? Why did over 14 months pass between the “shot heard round the world” on the Lexington Green (April 18, 1775) and the American Declaration of Independence (July 4, 1776)?
39. What unwitting allusion did the founder of Methodism, John Wesley, make when he appealed to King George III to exercise moderation, imploring him to “Remember Rehoboam!”? See II Kings 12:1-20 and Jn. 11:47-54.
40. On what holy day (Oct. 17, 1777) did American General Horatio Gates (c. 1720-1806) defeat the British General John Burgoyne (1722-1792) at Saratoga? What important change did this effect in Franco-American relations?
41. What did France specifically hope to regain by her participation in the American Revolution?
42. Identify three French military figures who greatly aided the cause of the American Revolution.
43. In what respect can French support of the American colonists against the mother country be explained as Reubenite ambivalence (cf. Gen. 37:21-22, 29-30) toward brother Joseph?
44. Why was Yorktown (1781) the decisive engagement of the American Revolution?
45. Why was the success of French Admiral de Grasse (1722-1788) at Yorktown so remarkable?
46. Why was Yorktown (September 30-October 17, 1781) such a unique experience for British General Charles Cornwallis (1738-1805)?
47. Which side--the colonists or the British--enjoyed superiority in each respective area cited below?
- a. money
 - b. leadership
 - c. armed forces
 - d. geography
 - e. government
 - f. motivation
48. As the British surrendered at Yorktown, their band played the song, “A World Turn’d Upside Down.” What was implied by this action and how in a prophetic sense (i.e., Gen. 48:19) does the principle articulated in Acts 17:6 apply?
49. Why was there an unwitting appropriateness about the Proclamation of Peace announced in London on the Day of Atonement (October 6, 1783)? Note especially Lev. 25:9-10.
50. Why does your instructor consider the American Revolution (1775-1783) and the War of 1812 (1812-1815) as a single conflict separated by a long armistice?

51. What were the practical results of the American Revolution upon:
 - a. the American colonies
 - b. England
 - c. France
52. Briefly describe what happened to Franco-American relations during the twelve years following the American Revolution. In light of I Chron. 5:1-2 and Gen. 37:21-22, 29-30, why is this turn of events not surprising?
53. What event in late-18th century France destabilized the French government and temporarily slowed any French efforts to recover lost North American territory?
54. The American Revolution ended in 1783. It was another six years before the Americans adopted the “Miracle of Philadelphia”—the U. S. Constitution—as their basis for the political life in the new American nation. Describe the problems experienced by the states during the interim period of 1783-1789.

The Napoleonic Wars (1804-1815)

55. When viewed in light of the late-18th and early-19th century A. D. bequeathing of the physical aspects of the promise to Abraham, what does Napoleon’s bid for European hegemony appear to be? What was at stake for the nations involved in the Napoleonic Wars?
56. What was the purpose and ultimate goal of Napoleon’s Egyptian campaign of 1798-1799?
57. After Horatio Nelson destroyed Napoleon’s navy at the Battle for the Nile (August 1, 1798), where did Napoleon lead his army? What were the results?
58. Had Napoleon succeeded in taking Jerusalem in the spring of 1799, what did he intend to do for the Jewish people? On what day (April 17, 1799) did Napoleon hope to proclaim his special plan?
59. In what respect does the Balfour Declaration (Nov. 2, 1917) and the conquest of Jerusalem by Field Marshal Edmund Allenby (Dec. 9, 1917) provide an example of the fulfillment of I Chron. 5:1-2?
60. Regarding the “seven times” prophecy of Lev. 26:18, what is particularly unique about the surrender of Jerusalem to Nebuchadnezzar in 604 B. C. and again to Allenby in A. D. 1917?
61. How was Napoleon able to secure control of the French government on November 10, 1799, in spite of his colossal failure in the Middle East?
62. How does Napoleon’s sale of the Louisiana Territory provide another example of Reubenite ambivalence toward brother Joseph?
63. On what holy day (April 11, 1803) did French Foreign Minister Talleyrand (1754-1838) propose the sale of the Louisiana Territory to the U. S. A.?
64. If Napoleonic France ultimately lost its bid for world domination in the 19th and 20th centuries, France still has been an important nation in recent world history. Explain this in light of Gen. 48:22, 21:15-17, and Ez. 47:13.
65. Identify at least three similarities between Napoleon and Adolf Hitler. How might the pattern we see in Dan. 11:44 or Rev. 9:12-19 relate or apply?
66. On what holy day (June 14, 1807) did Napoleon defeat the Russian army at the Battle of Friedland? How did the subsequent Treaties of Tilsit (July 7-9, 1807) integrate Russia into Napoleon’s imperial system?
67. What was the Continental System and how successful was it?

68. On what holy day (Sept. 7, 1812) did the Battle of Borodino occur? What were the immediate and long-term outcomes of this engagement. How are the events described in II Chron. 20:1-25 similar to Borodino?
69. Isaiah 14 and Ezekiel 28 give us examples of biblical text describing both human rulers (of Babylon and Tyre) *and* Lucifer-turned-to-Satan. In fact, it is difficult to tell where description of human beings end and description of wicked spirits begin. In what way might Napoleon's career be a modern-day example of such an illustration (cf. Rev. 13:2, 16:12-14, Dan. 8:23-24)?
70. To Napoleon's great consternation, not only did the Russians fail to surrender after Borodino--on September 15, 1812 (the day before Atonement) they set Moscow on fire. The city burned until September 20 (the day before Tabernacles began). What biblical imagery does this call to mind (compare to Rev. 20:1-3, Mt. 25:41, Jude 6-7, Mal.4:1, II Pet. 3:10-11, and Rev. 19:19-20)?
71. In what ways were Napoleon's Egyptian campaign (1798-1799) and his Russian campaign (1812) similar?
72. On what holy day did the Battle of Leipzig (Oct. 16-18, 1813--a.k.a., Battle of the Nations) begin? What were the results of this battle?
73. On what holy day (April 11, 1814) did Napoleon formally abdicate the for first time? If Napoleon is a forerunner of the end time Beast of Revelation, why is the timing of his first abdication particularly appropriate (cf. Ex. 14:23-31)?
74. What appears to be the prophetic relationship between Justinian's Imperial Restoration (A. D. 554), Napoleon's first abdication (1814), and Rev. 13:3, 5, and 12 (cf. Num. 14:34)?
75. In what way can Napoleon's exile to the Mediterranean island of Elba be compared to Rev. 20:1-3 or Lev. 16:21-22?

War of 1812 Vignette

76. Why is the War of 1812 sometimes styled as "the war that nobody won"?
77. Francis Scott Key (1779-1843) had difficulty seeing the huge 42 foot by 30 foot American flag flying above Ft. McHenry unless the nighttime sky was illuminated by exploding British shells. Why?
78. On what holy day (Sept. 15, 1814) did Francis Scott Key take what became the lyrics of the American national anthem and have them published as the "Defense of Ft. McHenry"?
79. In what way did the Battle of New Orleans (Jan. 8, 1815) illustrate another example of Reubenite ambivalence toward Joseph? Who were Andrew Jackson (1767-1845) and Jean Lafitte (c. 1780-1844), and what involvement did they have in the Battle of New Orleans?
80. After the first fall of Napoleon, British Prime Minister, Lord Liverpool, considered sending Arthur Wellesley (a.k.a., the Duke of Wellington--1769-1852) to command the British army fighting the United States in North America. Why was it auspicious for Britain that Wellesley successfully turned down this appointment?
81. After the American Revolution (1775-1783), Benjamin Franklin (1706-1790) rightly observed, "The War of the Revolution has been won, but the War of Independence is still to be fought." With this in mind, what two critical psychological results did the War of 1812 produce in the minds of the British and the American citizens?
82. The American and British peace delegations signed the Treaty of Ghent on Dec. 24, 1814, concluding a period of almost forty years (39 years and 8 months) during which time Manasseh was "tried and judged" as a new and separate and independent nation. After this period, how would you describe the development and evolution of Anglo-American relations?

Napoleon's Last "Hundred Days"

83. In what way can Napoleon's return to France from exile on Elba be compared to Rev. 20:7-9?
84. On what holy day (June 18, 1815) did Napoleon meet his final decisive defeat at Waterloo? In light of the holy day on which this battle occurred, why does the *name* of this battle site seem particularly appropriate?
85. Napoleon brought with him the promise of establishing a new world order based on the principles of the French Revolution of 1789. Initially, many European peoples welcomed him as a deliverer--the bringer of better things to come. In the final analysis, the people of Europe found Napoleon's promises hollow and illusory--a counterfeit millennium. In what respect is his story yet another retelling of the events described in Gen. 3?
86. In what way does Napoleon's final exile to the South Atlantic island of St. Helena illicit images of Isa. 14:15-16 or Jude 6-7?
87. Summarize the effects of the forty years of warfare from 1775-1815 on each respective nation named below:
 - a. England
 - b. France
 - c. United States of America
88. Describe the effects of the Congress of Vienna (1815) which brought an end to the Napoleonic Wars.
89. If one considers Napoleon as a forerunner of the end time Beast of Revelation, then what does the 19th century ascendancy of the Anglo-American people foreshadow?

"Sea Gates" and the Holy Days

90. What are the "gates of his enemies" spoken of in Gen. 22:17 and 24:60?
91. On what holy day (April 11, 1713) and under the terms of what peace settlement did England acquire control of Gibraltar?
92. What sea gate did England acquire one day *after* Pentecost (a year and one day prior to the Battle of Waterloo) under the terms of the Treaty of Paris (May 20, 1814)?
93. Who was responsible for the construction of the Suez Canal in 1869? What nationality was he?
94. What British Prime Minister purchased controlling interest in Suez Canal stock in 1875? What is there about his name that is suggestive regarding the Abrahamic Promise passed from Abraham to Isaac to Israel?
95. On what holy day (May 28, 1882) did the Khedive Ishmail recall Colonel Arabi and other nationalists to form a new and functional Egyptian government?
96. After defeating Arabi's nationalist army at Tel-el-Kebir (September 13, 1882), on what holy day did General Garnet Wolseley's army march to Cairo?
97. What imponderable factor governed the timing of Wolseley's attack on Arabi's army?
98. Who first tried to construct a canal across the Isthmus of Panama? What nationality was he?
99. What French intermediary was a major influence in facilitating communication between the Panamanians and President Theodore Roosevelt regarding the establishment of an independent nation of Panama? On what holy day (Sept. 22, 1903) did he arrive in New York City?
100. On what holy day (Oct. 10, 1903) did Bunau-Varilla meet with President Roosevelt to discuss revolutionary conditions in Panama?

101. Who is the only U. S. president to be inaugurated on a holy day (Sept. 14, 1901)? What qualities of character and administrative style did he exhibit which bring to mind Isa. 9:6-7, 11:3-4, 62:8-9, Rev. 19:11-16, Mt. 20:25-28, and Eph. 6:5?

Optional Additional Reading:

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- Herbert W. Armstrong, "Did God Create a Devil?," Worldwide Church of God, pp. 19-20.
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- Robert Briffault, *Decline and Fall of the British Empire*, (see especially pp. 3-4, 12).
- Kate Caffrey, *The Twilight's Last Gleaming: Britain vs. America*, New York: Stein and Day, 1977, pp. 11-12.
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- George Dangerfield, *Chancellor Robert R. Livingston of New York, 1746-1813*, "Part Five: The Louisiana Purchase," New York: Harcourt, Brace and Co., 1960, pp. 307-394.
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- Paul Kroll, ". . . To Form a More Perfect Union," *The Plain Truth*, September 1987, pp. 2-8.
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- Lancaster, *American Revolution*, (see especially pp. 354-359).
- William L. Langer, *An Encyclopedia of World History, Ancient, Medieval, and Modern Chronically Arranged*, 5th ed. rev. & updated, Boston: Houghton Mifflin, 1972.
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- Barbara Tuchman, *Bible and Sword: England and Palestine from the Bronze Age to Balfour*, New York: New York University Press, 1956, pp. 162-166, 313-333.
- Eugen Weber, *History of Modern Europe: Men, Cultures, and Societies from the Renaissance to the Present*, New York: W. W. Norton, 1971, pp. 490-491.

IV. A Company of Nations

Assigned Reading:

USB, pp. 11-29.

Please complete 25 of the 47 Unit Questions below.

1. In what respect did each historical period below exhibit traits or qualities of Christ's millennial establishment of the Kingdom of God on earth? In these periods, are we looking at forerunners of greater things to come?
 - a. Joshua's 15th century B. C. Conquest of Canaan (Heb. 3:7-4:11)
 - b. Solomon's 10th century B. C. Golden Age of Israel (e.g., I Kings 3:11-13, 4:20-25, 29-34, 6:1, 7:1-2, 10:1, 4, 6-9, 14-27, II Chron. 1:11-12)
 - c. The 19th-20th century A. D. British Empire
2. In what respect was the British Empire unique in all world history?
3. In what way does the growth and development of the British Empire represent a fulfillment of Gen. 49:22 (cf. Deut. 4:5-10, Isa. 11:14, 27:6, 49:8, 19-20, 54:2-5)?
4. At its peak in 1933, what percentage of the world's population and landmass did the British Empire encompass and control (cf. Deut. 32:8-9, Isa. 50:14)?
5. Identify and describe at least four motives which inspired or compelled British imperial expansion.
6. What dimension of the British imperial impulse is eloquently described in Rudyard Kipling's famous poem, "White Man's Burden"? In what respect might Gen. 27:29 or Deut. 4:5-9 be relevant to this matter?
7. What was the "Crown Jewel of Britain's Imperial Diadem"?
8. How does historian D. K. Fieldhouse characterize England's early colonial and imperial endeavors during the age of Spanish greatness?
9. Which two 17th century European powers established a presence in India and angled for power over the subcontinent until the defeat of one of those nations in the Seven Years' War (1756-1763)? How

might I Chron. 5:1-2 relate?

10. Describe the difference in colonial policy and philosophy between French King Louis XIV (1638-1715) and his finance minister Jean Baptiste Colbert (1619-1683). Had Colbert had his way, what impact might his policies have had on rescinding I Chron. 5:1-2?
11. In India and other overseas English imperial possessions, British money, technology, and architecture made a major impact on native societies. In what way was Britain's gift of infrastructure--the construction of modern transportation and communication networks in far-flung places--a forerunner of Micah 4:4 (cf. I Kings 4:25, 10:27) or Isa. 58:12?
12. British imperial presence invariably brought with it the establishment of regularized rule of law. In what way might this be a forerunner of Isa. 2:3 or Rev. 2:27 (cf. Isa. 51:4, Micah 4:2)?
13. What two reprehensible customs in India did the British imperial government outlaw?
14. Englishman William Carey was a pioneer in the modern missionary movement. Among other things, he and his helpers translated the Bible into 44 new languages. In what way do Carey's labors represent a forerunner of the prophecies of Isa. 2:3, 11:9, and Jer. 31:34?
15. Cite at least three reasons that British Prime Minister Benjamin Disraeli (1804-1881) is sometimes characterized as the "Maestro of Empire." What about his name is like a signpost of history, pointing us to the fulfillment of Gen. 35:11 or 48:19?
16. George Nathaniel Curzon (1859-1925), Britain's Viceroy of India, observed in 1901: "As long as we rule India we are the greatest power in the world. If we lose it we shall drop straight away to a third-rate power." In what respect does this quote express the kind of mentality which led the British to an ever-increasing acquisition of additional imperial holdings?
17. In what respect did assumption of British control over Fiji aptly illustrate the well-known quote of Cambridge history professor John Robert Seeley, that the British had obtained their empire "in a fit of absence of mind" (cf. Deut. 28:2)?
18. In what way was the 19th century relationship between Britain and China a classic example of "informal" or "indirect imperialism"?
19. In what respect did British control of the Khyber Pass between Pakistan and Afghanistan illustrate the fulfillment of Gen. 22:17 and 24:60?
20. In what way were the "Eastern Question" and the "Great Game" in the 19th century Middle East illustrative of the strained relations between the two firstborns of Jacob, Reuben and Joseph?
21. Why did the construction of the Suez Canal in 1869 radically alter British strategic and imperial concerns, and eventually compel the British to take direct political control of Egypt?
22. British Prime Minister William E. Gladstone (1809-1898) is often styled as the "Reluctant Imperialist." During his Midlothian Campaign of 1879, he promised no more imperial expansion, the removal of the British garrison from Cyprus, and he opposed Disraeli's annexation of the Transvaal. In spite of these promises, his administration presided over the British occupation of Egypt which would last from 1882 until 1956 (cf. Gen. 12:10, 37:25-28, 36, 45:25-46:7, Deut. 26:3). In what way does Gladstone's story illustrate Seeley's well-known quote that the British had obtained their empire "in a fit of absence of mind" (cf. Deut. 28:2)?
23. How does the Fashoda Crisis of 1898 illustrate the denouement of the Anglo-French imperial rivalry. How does it relate to Gen. 49:4 and I Chron. 5:1-2?
24. In what way did the administration of British Agent-General over Egypt, Lord Cromer (1841-1917), foreshadow the coming fulfillment of Zech. 8:23 (cf. Isa. 19:16-24)?
25. During World War I (1914-1918), British imperial interest in the Middle East in general and Palestine

in particular brought England into contact with the Arabs, the Zionists, and the French. In what way did the three documents cited below relate to each of these respective groups. How did each document contribute to the establishment of British paramountcy in the Middle East and the subsequent present-day difficulties in this troubled region of the world?

- a. MacMahon-Hussein Correspondence, July 14, 1915-March 30, 1916
 - b. Sykes-Picot Agreement, May 16, 1916
 - c. Balfour Declaration, November 2, 1917
26. Why is Britain's involvement in the 19th century "Scramble for Africa" sometimes described as "a gigantic footnote to India"?
 27. How did Lord Rosebery's notion of "pegging out claims for posterity" fuel Britain's imperial expansion in the late-19th and early-20th centuries?
 28. Describe Rosebery's concept of a "Commonwealth of Nations." How were these nations to be "held together"?
 29. How does the British acquisition of East Africa illustrate Seeley's well-known quote that the British had obtained their empire "in a fit of absence of mind" (cf. Deut. 28:2)?
 30. How did European activity in Nigeria illustrate the fulfillment of I Chron. 5:1-2?
 31. In what way did William Wilberforce (1754-1833) contribute to the civilizing mission which often accompanied the expansion of British power and influence around the globe (cf. Lev. 25:9-17, 39-41 in a millennial context)?
 32. In what way do the labors of David Livingston (1813-1873) represent a kind of forerunner to the fulfillment of Isa. 35:5-6 (cf. 33:24)?
 33. In what way did the Revocation of the Edict of Nantes (1685) by French King Louis XIV (1638-1715) contribute to a French presence in South Africa?
 34. In what way does Cecil Rhodes' aspirations for "Cape to Cairo" control of Africa represent an imperfect forerunner of such prophecies as those in Ps. 47:1-9, Isa. 14:7, 40:5, or 45:22?
 35. In what way does the British development of territories in North America, Australia, New Zealand, and South Africa represent an imperfect forerunner of such prophecies as those in Jer. 31:2, Isa. 35:1, 14, 9:8, 51:3, 61:4, and 58:12 (cf. Isa. 26:15, 31, 40, 31:1-2, 4, 8-10, 41:1, as well as Alexis de Tocqueville's *Democracy in America*, pp. 24, 258)?
 36. Why was South Africa of immense economic value to England during the last half of the 19th century? How might this relate to Gen. 49:25?
 37. One reason for British interest in Australia and New Zealand was anxiety that the French might lay claim to the largely unpopulated lands of Australasia. How does this relate to I Chron. 5:1-2?
 38. In what way might the establishment of the Royal Canadian Mounted Police represent an imperfect forerunner of the prophecies of Isa. 2:3 or Rev. 2:27?
 39. Describe the main features of "Dominion Status" within the British Commonwealth of Nations. How did this status differ from the forms of British rule exercised in other parts of the British Empire?
 40. British Colonial Secretary Joseph Chamberlain (1836-1914) envisioned and propounded the establishment of a never-realized Anglo-Teutonic union (Britain, Germany, and the United States) which might well have dominated world politics from his day until our own. In what way is Chamberlain's idea reminiscent of Isa. 19:24?
 41. Why does the Imperial War Cabinet (1917-1918) of World War I represent the high point of imperial unity and cooperation within the British Empire?

42. At best, the British Empire was an imperfect forerunner of millennial Israelite ascendancy. Why did the Empire eventually decline and fail (cf. Ps. 39:5)?
43. In what way does the extension of *British* law throughout the Empire contrast with the prophecy of Isa. 11:2-5 (cf. 30:19-21, Rom. 13:1-7, I Tim. 2:1-3)?
44. In what way does the extension of *British* economic development and technical advance contrast with the prophecies of Isa. 65:22-23, Amos 9:13, and Micah 4:4?
45. The era of Empire for Britain is often described as *Pax Britannica*. In what way is this period a forerunner of Isa. 2:4. . . and in what ways was *Pax Britannica* different from the peace which Christ will bring to humanity upon his return (cf. Isa. 2:4, 9:6-7, Jn. 14:27, Acts 3:19-21, I Thes. 5:3)?
46. In what way did the civilizing mission borne by the British fall short of what is prophesied about Israel's millennial role in Isa. 49:1, 6 (cf. 2:2-4, 11:10)?
47. In what way did the British Christianization of her pagan imperial peoples differ from what is prophesied in Jer. 31:34 (cf. Isa. 3:2, 11:9)?

Optional Additional Reading:

- Ambassador College Correspondence Course, Number 30, p. 12.
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- Barbara Tuchman, *March of Folly*, New York: Alfred A. Knopf, 1984 (see especially pp. 170-174, 229-258).
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V. Joseph, the Fruitful Bough

Assigned Reading:

USB, pp. 30-46.

Please complete 20 of the 40 Unit Questions below.

1. What was the Industrial Revolution?
2. Where did the Industrial Revolution originate?
3. In what way was the Industrial Revolution a part of the fulfillment of Gen. 49:22-26 (cf. Deut. 32:8-9, 33:13-17)?
4. List the human and material resources necessary to produce national greatness (cf. Lev. 26:4, 9, Deut. 6:3, 18, 7:13-14, 8:7-9, 13, 28:1-8, 10-12, 32:8-9, Ez. 20:6).
5. When did the industrialization process in England begin in earnest? How does this timing relate to the “seven times” prophecy of Lev. 26:18 (cf. Gen. 11:1-8)?
6. In the late-18th century, a sudden outburst of mechanical ingenuity and inventive genius became evident in Britain. If British mastery of industrialization is evidence of Anglo-Saxon racial superiority, why then the Anglo-Saxon peoples wait until the 1700s A. D. to cast off the disguise which had relegated them to the status of mere mortals over the past millennia (cf. Deut. 7:7, Ez. 16:1-14).
7. What was the “demographic transition” in early modern European history?
8. Why did the population of Europe begin to expand starting around the 18th century?
9. What in 18th century England led to the increasing use of coal as an alternate fuel? How did this change pave the way for the industrial process?
10. Describe how the psychological and economic “preconditions” listed below contribute to the creation of an environment facilitating the Industrial Revolution?
 - a. Medieval rise of city life
 - b. 15th century Renaissance thought
 - c. 16th century Protestant Reformation
 - d. 17th century Scientific Revolution
 - e. 18th century Enlightenment thought
 - f. Commercial Revolution (1650-1750)
 - g. Enclosure Movements of the 17th and 18th centuries
 - h. Joint Stock Companies
11. What two great European thinkers were most responsible for the articulation of the scientific method? What respective nationality did each man possess?
12. Describe the contrast between the English and French mentalities relative to each national approach to knowledge in general and science in particular. How might this relate to I Chron. 5:1-2?
13. What impact did Adam Smith’s *Wealth of Nations* (1776) have upon releasing economic energies which contributed to English economic growth and industrialization (cf. Deut. 28:12, Isa. 23:2-3)?
14. Define “capitalism.”
15. Why was 19th century Britain known as the “Workshop of the World”?
16. What was the Great Exhibition of 1851 and how did it poignantly illustrate British industrial supremacy?
17. In Britain’s spectacular rise to world industrial supremacy, how did the British enjoy the “advantage

- of smallness”?
18. In what way did the Napoleonic War actually *benefit* British industrial growth?
 19. Thanks to the insular position made possible by the English Channel, during the wars of modern history, the British have been in the enviable position of being able to pick and choose how (and at times even whether) to be involved in European military conflicts. What aspect of Gen. 49:26 might be relevant to this phenomenon?
 20. What was the “leading sector” of the British economy in the industrial process. What was the “domestic” or “putting out system”?
 21. In terms of technical advance and achievement, what was the “human element” which made industrial growth so rapid and expansive (cf. Isa. 31:1-3, 29:1-4)?
 22. Define “infrastructure.”
 23. Who is generally considered the “Father of the Industrial Revolution”?
 24. In terms of the development of steam power, what was the contribution of:
 - a. Thomas Newcomen (1663-1792)
 - b. James Watt (1736-1819)
 25. Describe at least five of the early inventions which stimulated expansion in the 18th century English textile industry. Why did these inventions imply the *need* for factory production?
 26. What were the contributions of the individuals listed below to the development of the iron and steel industries (cf. Gen. 4:22, I Sam. 13:9)?
 - a. Abraham Darby
 - b. Henry Cort
 - c. Sir Henry Bessemer (1813-1898)
 27. Who was Dud Dudley and how does his story illustrate the interesting timing of industrialization in Britain? How might this relate to the “seven times” of Lev. 26:18?
 28. Who invented the first train and when did he do so?
 29. Who opened the first railway line and where was it?
 30. When did Britain’s first commercial railway open?
 31. What economic impact did the 19th century rail network have in Britain?
 32. Who was the first man to build a paddle wheel steamboat, and when did he do so? What was his nationality?
 33. Who built the first *really* effective steamboat and when did he do so? What was his nationality?
 34. What was Brindley’s Bridgewater Canal? When was it opened and to what main use was it put?
 35. When was the Erie Canal completed and why was its construction so significant economically speaking?
 36. Who were Thomas Telford and John McAdam (1756-1836), and how did they improve transportation in 19th century England?
 37. In what way did Samuel Morse (1791-1872) and Sir Thomas Wheatstone (1802-1875) contribute to improved communications in Britain and the U.S.? When did they do so?

38. Who laid the first transatlantic cable and when did he do so?
39. When did Count Guglielmo Marconi (1874-1937) send his first wireless message? Where did he send it from? To where did he send it?
40. When was the first wireless message sent from Washington to Hawaii? What new kind of communication advance did this transmission herald?

Optional Additional Reading:

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- Walter L. Arnstein and William B. Wilcox, *Age of Aristocracy: 1688 to 1830*, 6th ed., Lexington, Massachusetts: D. C. Heath and Co., 1992 (see especially pp. 217, 176-179, 180-189, 190-195, 277-278).
- Robert Briffault, *The Decline and Fall of the British Empire*, pp. 5-13, 22, 28.
- Marshall B. Davidson, ed., *The Horizon History of the World in 1776*, New York: American Heritage Publishing Co., 1975.
- Walter Phelps Hall, *History of England*, Malabar, Florida: Robert E. Krieger Publishing Co., 1984 (see especially pp. 342-347, 350, 354).
- R. M. Hartwell, ed., *The Causes of the Industrial Revolution in England*, London: Methuen & Co., 1967 (note especially F. Crouzet, "England and France in the Eighteenth Century: A Comparative Analysis of Two Economic Growths," pp. 155-174).
- E. J. Hobsbawm, *The Age of Revolutions*, pp. 30-32.
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- F. C. Price, "Dud the Fuel-Saver," *Warwickshire and Worcestershire Life*, February 1974, p. 45.
- Raymond F. McNair, *Ascent to Greatness*, Altadena, California: Triumph Publishing Co., 1976, pp. 270-276.
- William H. McNeill, *The Ecumene: The Story of Humanity*, New York: Harper & Row, 1973, pp. 431-432, 528-529.
- Peter Mathias, *The First Industrial Nation: An Economic History of Britain 1700-1914*, London: Methuen & Co., 1969.
- Lynne Rhodes Mayer and Kenneth E. Vose, *Makin' Tracks: The Story of the Transcontinental Railroad in the Pictures and Words of the Men Who Were There*, New York: Praeger Publishers, 1975.
- James Morris, *Farewell the Trumpets*, New York: HJB, 1978, pp. 338-362, 417.
- James Morris, *Heaven's Command*, New York: HJB, 1973, pp. 195-196, 199.
- James Morris, *Pax Britannica*, New York: HJB, 1968, pp. 126-127, 323-324, 333.
- Joseph R. Strayer, et. al., *The Mainstream of Civilization*, New York: Harcourt, Brace & World, 1969, p. 572.
- E. P. Thompson, *The Making of the English Working Class*.
- Charles Wilson, *England's Apprenticeship 1603-1763*, London: Longmans, Green & Co., 1965 (see especially Chapter 14 summary, p. 312).
- Eugen Weber, *Modern History of Europe*, New York: W. W. Norton, 1971, pp. 417.

VI. Young Lion Among the Nations

Assigned Reading:

USB, pp. 152-162.

Please complete 25 of the 40 Unit Questions below.

1. In what way does Micah 5:7-9 aptly describe the Anglo-American dominance in world affairs during the 19th and 20th centuries (cf. Gen. 49:24, Lev. 26:7-8, Num. 23:24, 24:8-9, Deut. 28:7, 33:7, 26-27, Jer. 51:19-29)?
2. On Dec. 24, 1814 an American delegation signed the Treaty of Ghent ending the War of 1812. American representative John Quincy Adams observed "I hope it will be the last treaty of peace between Great Britain and the United States." In what sense were his remarks prophetic? In what way were they not?

3. Why was the Monroe Doctrine (Dec. 2, 1823) an important statement of policy insuring the development of continental North America by the U. S.? How did the policy-makers for the fledgling American nation-state know they could enforce this new cornerstone of U. S. foreign policy in the Western Hemisphere?
4. In the Hebrew Scriptures, we read how God commanded ancient Israel to “dispossess the inhabitants of the land” of Canaan (Num. 33:50-55--cf. Deut. 7:1-3, 23:8-9, Isa. 58:14, 63:17) and occupy the Promised Land. The Conquest of Canaan was a *type* of Israel’s inheriting great promises at the return of Jesus Christ and the establishment of the Kingdom of God on earth (Heb. 3:7-4:11). In what way is the story of the Anglo-Saxon conquest and settlement of continental North America similar to the Israelite occupation of the Promised Land (cf. Heb. 13:8)? In what way is it not?
5. Describe the main features of the mid-19th century spirit of “Manifest Destiny.”
6. How might the prophetic dimensions of Deut. 32:8-9 or Isa. 58:14 or 63:17 apply to the U. S. expansion to the west around the middle of the 19th century?
7. What was the outcome of the Battle of San Jacinto (April 21, 1836)? In what way was it reminiscent of Lev. 26:7-8 (cf. Gen. 14:14-16, Judg. 7:19-23)?
8. Describe the nature of the Anglo-American diplomatic difficulties over the issues listed below:
 - a. Canadian-American Boundary dispute (note the Webster-Ashburton Treaty of 1842)
 - b. the Oregon Territory (1840s -- note the slogan “54-40 or Fight!”)
 - c. the Alabama Claims (1871 -- note the role played by British Prime Minister William E. Gladstone)
 - d. Canadian-Alaskan border dispute
 - e. conflicting 19th century claims in the Atlantic Ocean over fishing rights in British North America
 - f. the Panama Canal--its neutralization, demilitarization, and who would control it
9. In the Mexican War of 1845-1848, General Winfield Scott administered a convincingly successful campaign which led to the fall of Mexico City. In what way was it reminiscent of Lev. 26:7-8 (cf. Gen. 14:14-16, Judg. 7:19-23)?
10. After the taking of Vera Cruz (March 29, 1847), Scott’s army remained in the city until leaving to besiege Mexico City on April 8. What festival of God had ended on the previous day?
11. The “impregnable” fortress of Chapultepec fell to Scott’s army on Sept. 12-13, 1847. What holy day fell on September 11 of that year?
12. The Gadsden Purchase (Dec. 30, 1853) completed the formal American acquisition of territory in continental North America. How long did this process take from the official end of the American War of Independence?
13. On what holy days (Oct. 16-18, 1859) did John Brown’s raid on Harper’s Ferry occur?
14. Not until the U. S. Civil War (1861-1865) did Americans resolve the tension and disagreement over maintaining the integrity of the Union. Only *after* insuring the preservation of the Union (with all that implied about the concentration in U. S. hands of the resources of continental North America) did the U. S. ascend to true international greatness. With these thoughts in mind, why was the site of the first major conflict of the war--the Battle of Manassas--strikingly suggestive regarding the fulfillment of prophecies found in Gen. 48:19?
15. More than any other single individual, the preservation of the American Union was the handiwork of President Abraham Lincoln (1809-1865). In light of the patriarchal promise fulfilled among the descendants of Joseph, why is the president’s given name particularly suggestive and appropriate?
16. How did Lincoln relate to organized religion? How did this differ from his esteem and respect for the Bible?

17. On what holy day (Oct. 16, 1863) did Lincoln issue the presidential proclamation making Thanksgiving a national holiday?
18. On what holy day (Sept. 26, 1861) did Lincoln proclaim a “national fast day for public humiliation and prayer”?
19. The bizarre and accidental shooting of Robert E. Lee’s right hand man, General Thomas Jonathan “Stonewall” Jackson, was an incalculable loss for the Southern cause. In what way does this incident bring to mind I Kings 22:20-23 (cf. Dan. 10:13)?
20. On April 9, 1865, a little less than 3 hours prior to sundown, the commander of the Army of Northern Virginia, Robert E. Lee, concluded his meeting with the commander of the Union army, Ulysses S. Grant, at Appomattox Courthouse. For all intents and purposes, Lee’s surrender there brought an end to the American Civil War. What day on the Hebrew calendar began that evening at sunset? Considering what this day represents for New Testament Christians, what was particularly appropriate about the spirit in which Grant defined and administered the terms of surrender?
21. The U. S. Civil War began in earnest at the Battle of Manassas (a.k.a., the first Battle of Bull Run) on July 21, 1861. It effectively ended at Appomattox Court House just a few miles from Manassas Junction where the war had begun. In light of Gen. 48:19, why is this particularly appropriate?
22. On what holy day (April 14, 1865) did John Wilkes Booth fatally wound President Abraham Lincoln in Ford Theater (Cf. Dan. 4:25, 32)?
23. In what ways did the American Civil War stimulate positive economic growth in the U. S.?
24. On what holy day (Oct. 18, 1867) did the formal transfer of the Alaskan Territory from Russia to the U. S. occur?
25. During the late-19th and early-20th centuries, a vast number of immigrants flowed from Central and Eastern Europe into the U. S. A. Thus America became a kind of “melting pot” in terms of its ethno-cultural makeup. In what way is this aspect of American history reminiscent of ancient Israel’s proclivity for assimilation of “strangers” or foreigners (cf. Ez. 12:48-49, Lev. 19:33-34, Isa. 56:6-8, Hos. 7:8-9)?
26. In many respects, the British and American people have shared the blessings reserved for Joseph (cf. Gen. 49:22-25, 48:16, Micah 5:7-15). Their cooperation in the international arena has proved an especially formidable force in 20th century world affairs. The examples listed below are evidence of a growing rapprochement--a relaxation of Anglo-American tensions following the War of 1812. Explain how each one contributed to a growing spirit of cooperation between the British and American people as the 19th century ended and the 20th began.
 - a. Darwinistic notions about Anglo-Saxon racial superiority (cf. the writings of E. A. Freeman, James Bryce, Albert Venn Dicey, Bishop Stubbs, or J. R. Seeley)
 - b. the sharing of similar political institutions
 - c. a similar economic framework
 - d. a symbiotic international relationship
 - e. resolution of outstanding Anglo-American differences
27. How does Commodore Dewey’s success at Manila Bay in the Philippines during the Spanish American War of 1898 illuminate the prophetic principle found in Lev. 26:7-8?
28. On what day (Aug. 1, 1914) which bodes ill on the Hebrew calendar did Germany declare war on Russia guaranteeing that the new European conflict would become a general rather than a localized conflagration?
29. On what day of the Hebrew calendar (March 28, 1915) did a German U-boat sink the first passenger ship, the S. S. Falaba, during World War I?

30. On what day of the Hebrew calendar (April 6, 1917), precisely two years after the sinking of the *S. S. Falaba*, did the American Congress declare war on Germany?
31. In what respect did the American entry into World War I break a U. S. foreign policy tradition which dated from George Washington's farewell address?
32. On what holy day (Sept. 25, 1919) did American President Woodrow Wilson suffer a debilitating physical breakdown bringing an end to his personal campaign to promote acceptance of the Versailles Peace settlement in the U. S. A.? Considering the meaning and symbolism of this day for Christians, why is there a certain logic and appropriateness to this unique episode in Wilson's life?
33. On what day of the Hebrew calendar (April 17, 1935) did the League of Nations formally condemn Germany's unilateral repudiation of the Versailles Treaty of 1919?
34. On what day of the Hebrew calendar (April 3, 1939) did Adolf Hitler issue the secret directive ordering the German army to prepare for war against Poland (the event which initiated World War II in Europe)?
35. Within what period on the Hebrew calendar (Aug. 10-17, 1940) did the greatest destruction to the United Kingdom occur during the "Battle of Britain" (described by Prime Minister Winston Churchill [1874-1965] as Britain's "darkest hour")?
36. On what holy day (Oct. 12, 1940) did Hitler formally cancel "Operation Sea Lion"--the German code name for the invasion of Britain? For those who consider Hitler a forerunner of the Beast of Revelation, and in light of the symbolism which Christians attach to this holy day (Rev. 20:1-3), why is the day particularly appropriate?
37. On what holy day (Oct. 6, 1941) did Hitler's *Wermacht*, invading Russia, begin to encounter the snowfall which not only persisted but which led to the most bitter Russian winter in 100 years?
38. The British at Bletchley Park accomplished important things with their "Enigma Machine." What impact did this work have on the ultimate outcome of the World War II?
39. In what respect did the post-war American behavior through the U. S. Food Administration in Europe (under Herbert Hoover after World War I) or the Marshall Plan following World War II reflect a Jacob-like characteristic expressed in Gen. 25:27 (see the Hebrew meaning of the word translated "plain")? In what way are these examples similar to what is described in Gen. 37:9-10 (cf. Deut. 15:6)?
40. What interesting pattern exists in the trajectory of the Gulf War of 1991?
 - a. Jan.16 -- air war begins
 - b. Feb. 23 -- land war begins
 - c. Feb. 28 -- cease-fire proclaimed at midnight

Optional Additional Reading:

- Herbert W. Armstrong, *Mystery of the Ages* ("Mystery of Israel," chapter 5, pp. 159-197), New York: Dodd, Mead and Company, 1985, pp. 188-189.
- Robert A. Divine, *et. al.*, *America Past and Present*, pp. 455-458.
- Winston S. Churchill, *Their Finest Hour*, p. 337.
- Margaret L. Coit, *The Sweep Westward: Volume 4: 1829-1849*. New York: Times Inc., 1963.
- John A. Garraty, *The American Nation: A History of the United States*, New York: Harper & Row Publishers, 1966 (see especially pp. 312-313, 320, 422, 631-633, 672-677).
- Oscar Handlin, *America: A History*, New York: Holt, Rinehart and Winston, 1968, pp. 331-333, 451-452, 739.
- Robert Paul Jordan, *The Civil War*, Washington, D.C.: National Geographic Society, 1983, pp. 50, 90, 203.
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- Raymond F. McNair, *Ascent to Greatness*, Altadena, California: Triumph Publishing Co., 1976, pp. viii, 143,

179, 181, 206, 217, 260-261, 266-267, 286, 389, 410, 492, 511, 690, 706.

Ernest R. May, *The Progressive Era: Volume 9: 1901-1917*, New York: Time Incorporated, 1964, pp. 88, 125-126.

James Morris, *Pax Britannica*, New York: HJB, 1973, pp. 417, 490, 529.

John Ross Schroeder, "Abraham Lincoln.. . and America Now," *Plain Truth*, "Man and Religion" column, March 1989, p.12, 22-23.

Desmond Seward, *Napoleon and Hitler: A Comparative Biography*, New York: Simon and Schuster, Inc., 1988 (note especially the final page of the book).

VII. But Is It the Gospel?

Assigned Reading:

USB, pp. 163-189.

ABP, pp. 56-65.

Passages About the Kingdom of God:

Mt. 3:2, 4:17, 23, 5:3, 10, 19-20, 6:33, 8:11, 9:35, 10:7, 11:11-12, 12:28, 13:11-19, 24, 31, 33, 38, 41, 43, 44-45, 47, 52, 16:19, 28, 18:1, 3-4, 19:12, 14, 23, 20:1, 21:31, 43, 22:2, 23:13, 24:7, 14, 24:15, 25:1, 14, 34, 28:18-20, Mk. 1:14-15, 10:23-25, 12:34, 15:43, Lk. 4:43, 6:20, 7:28, 8:1, 10, 9:2, 11, 27, 60, 7:28, 8:1, 10, 9:2, 11, 27, 60, 62, 10:9, 11, 11:2, 20, 12:31-32, 13:28-29, 16:16, 17:20-21, 18:16-17, 24-25, 29, 19:11-12, 15, 21:31, 22:16, 18, 29-30, 23:51, Jn. 3:3, 5, 18:36, Acts 1:3, 6, 8:12, 14:22, 19:8, 20:25, 28:23, 31, Rom. 14:17, I Cor. 4:20, 6:9-10, 15:24, 50, Gal. 5:21, Eph. 5:5, Col. 4:11, II Thes. 1:5, 4:1, 18, II Pet. 1:11, Jer. 31:31-33, Ez. 36:26-27, Heb. 8:8-10, 10:16.

Please complete all of the 9 Unit Questions below.

1. Describe the Gospel preached by Jesus Christ and the 1st century disciples?
2. Is access to the Kingdom of God limited by considerations of race or gender (cf. Acts 10:34-38, Rom. 10:17, Gal. 3:26-29)?
3. In what respect does the Gospel have a past, present, and future dimension? How are those respective dimensions reflected in the plan of salvation as represented in the holy days of Leviticus 23?
4. What aspects of the future dimension of the Gospel of the Kingdom of God intimately involve the physical-national people of modern-day Israel?
5. If the Church is charged to preach the *full* message of the Gospel of the Kingdom of God, what role does the understanding about Israel's end time identity play in the Church's mission? How might the principle expressed in Ez. 33:1-7 apply in this regard?
6. How does the principle of duality effect the prophecies of Isaiah, Jeremiah, Ezekiel, and many of the minor prophets relevant to Israel's fortunes at the end of the age?
7. Describe the connection between Israel's disappearance as a distinct national entity and people of the ancient world and the Israelite proclivity toward Sabbath-breaking. In what respect might Ez. 20 and 22 contain a particularly sober warning for the modern Israelite people?
8. What do the prophecies of Jer. 30:5-7, Dan. 12:1, and Mt. 24:21-22 reveal about Israel's condition at the end of the age and immediately preceding the Second Coming?
9. Zerubbabel's 6th century B.C. contemporaries erroneously perceived him as the coming Messiah--a faulty concept, but one which nevertheless motivated them to complete construction of the Second Temple (cf. Ezra 4:24, 5:1-2, 14-15; Haggai 1:1-14, 2:6, 20-23, Zech. 3:8-10, 4:6-10, 6:12-13). What lesson might present-day Christians learn from this example in the Hebrew Scriptures?

Optional Additional Reading:

- Lawrence Boadt, *Reading the Old Testament*, pp. 439-440, 533.
- Hans Kung, *On Being A Christian*, trans. Edward Quinn, New York: Image Books, 1984, pp. 55-56, 554, 569-570.
- Eugene Merrill, *Kingdom of Priests*, Grand Rapids, Michigan: Baker Book House, 1987, pp. 491-496.
- David Rohl, *A Test of Time: The Bible--From Myth to History* (published in the U. S. under the title *Pharaohs and Kings*), London: Century Random House UK Ltd., 1995.
- Hershel Shanks, Ed., *Ancient Israel*, Englewood Cliffs, New Jersey: Prentice-Hall, 1988, p. 157.
- Lacy Baldwin Smith, *This Realm of England*, 6th ed., Lexington, Massachusetts: D. C. Heath and Co., 1992 (see especially pp. 266, 275-276).

APPENDIX

THOSE 40 PIVOTAL YEARS Or, fun with numerology

By

Rick Sherrod

Editor's note: The article below first appeared in the September 1997 edition of Perspectives, a periodical publication focusing on prophetic news and trends in current events and international politics.

What connotation does the number 40 bring to mind?

Perhaps you think of the era of the judges in Israel--a time when various administrations or judgeships are conveniently demarcated by blocks of time either numbering 40 years or intervals of that figure (e.g., Judge. 3:11, 30, 5:31, 6:1, 8:28, 12:9, 13:1). After the period of the judges came to a close, the three monarchs of Israel's United Monarchy each governed the twelve tribes for 40 year intervals (Saul--Acts 13:21; David--II Sam. 5:4; Solomon--I Kings 11:42, I Chron. 29:27, II Chron. 9:30).

It is quite probable that 400 years passed between the death of Abraham (Gen. 25:8) and the division of the promise land by Joshua (Josh. 1:1-2). Maybe you remember the three 40 year intervals into which the life of Moses was precisely divided (Acts 7:22-23, 30, Num. 14:34); the 40 day fasts of Moses (Ex. 34:28, Deut. 9:9), Elijah (I Kings 19:8), or Jesus Christ (Mt. 4:1-2); or Christ's 40 days with the disciples following his resurrection (Acts 1:3).

Whether the time intervals cited above deal with periods of political rule or administrative epochs, stages of an individual's life, or a time set aside for fasting. . . the number 40 implies a certain sense of judgment.

It is an interesting "coincidence" of modern history--the history of those people descended from the Israelites of the ancient world--that 40 continues to play an important role in the most critical and defining interval of time during the modern era: the years 1775-1815 A. D. It was precisely during these years that the Anglo-American character of the 19th and 20th centuries became confirmed.

Those four decades witnessed the greatest fulfillment to date of the promises of Genesis 48--the separation of Ephraim and Manassah as a generally united people largely under the same single political umbrella of control--and Genesis 49--the unparalleled ascension of the descendants of Joseph through expansion of population, acquisition of some of the most valuable natural resources in the world, and an expanding measure of prestige which inspires today's historians to define the 19th century as British and the 20th century as American. The same 40 years also witnessed the conclusive transference of the birthright blessings, *a la* I Chronicles 5:2, from the first of Jacob's firstborns, Reuben the son of Leah, to Jacob's second firstborn Joseph, the son of his most favored wife, Rachel.

In this new publication, I will offer occasional articles designed to elaborate on the theme outlined above.

Those who read these articles should keep three major concepts in mind as they consider each piece. The first concerns the inevitable long-term impact of our personal actions respecting the laws, principles, statutes, and judgments of almighty God. His sovereign pronouncements are inviolable. No matter how hard we may try to find a way around them--no matter how long it may seem that we have “beaten the system,” that we have found a way to sin and “get away with it”—sooner or later, we will reap the fruit which we have sewn (Gal. 6:7), for better or for ill.

For our purposes here, the contrasting stories of Reuben and Joseph are thrown into high relief. One of the grand themes of European history from late-medieval times into the early 20th century is the Anglo-French rivalry, not only over Continental territories but in more recent times a colonial rivalry complete with a struggle for control over overseas resources and markets. If the identity of modern-day Reuben is that of the French people of today, and the descendants of Joseph are found in British Isles, the Commonwealth nations, and the United States of America, the broad sweep of Western civilization suddenly takes on added meaning.

We see writ large in the pages of our history books a testimony to the inviolability of the seventh commandment. Through his adulterous relationship with his own father’s concubine Bilhah (Gen. 35:22, 49:41), Reuben forfeited the double portion (Deut. 21:15-17) of those material resources and world power promised by the right of primogeniture (Gen. 48:22, Ez. 47:13). His more honorable brother Joseph—a godly young man with character strong enough to resist the seductive temptations of Potiphar’s wife (Gen. 39:9-12)—thus fell heir to the most spectacular birthright promises ever bequeathed to any national people.

The second concept in our story regards another fascinating “coincidence” or similarity about how the history of *both* the ancient Israelites and the modern-day Anglo-American people has unfolded. Both the record of biblical history and Hebrew tradition attest to major events in human and especially Israelite history falling on the holy days outlined in Leviticus 23.

One tradition places the creation of Adam on a double Sabbath day falling on the Feast of Trumpets. The longest recorded statement concerning the Abrahamic Promise (Gen. 17:1-22) was given 430 years to the very day from that 1st Day of Unleavened Bread on which the Israelites departed from Egypt (Ex. 12:40-41, Gal. 3:17). Indeed, the deliverance of Israel from pharaoh’s Egypt is intimately bound up in the Spring Passover season.

We read of the rebuilding of the decimated tribe of Benjamin in conjunction with a fall festival of the early-14th century (Judge. 21:16-24). Solomon chose the Fall Feast as the most appropriate setting on which to dedicate his magnificent temple (I Kings 8, II Chron. 5). He very likely initiated this 14 day celebration (II Kings 8:65-66) on the Feast of Trumpets, interrupting the merriment for a few days in the middle of the festivities to prepare for and observe the Day of Atonement (see *Jamison, Fawcett, and Brown One Volume Commentary* on II Chron. 7:9).

Some three centuries later, Hezekiah saw his foreign relations problems with Assyria resolved in a holy day context. A quite plausible Hebrew tradition indicates that the destruction of Sennachirib's army on the outskirts of Jerusalem occurred on no less than the Passover (II Kings 19:35-36, II Chron. 32:21, Isa. 32:36-37). Following Judah's 6th century B. C. Babylonian Captivity, the Fall Festival became the setting during which Zerubbabel and the returned Jews erected the altar in Jerusalem (Ezra 3). There is even a hint in Isaiah's prophecies that the literal physical restoration of a captive end time Israelite people will begin on the Day of Atonement (27:12-13).

It is interesting that many watershed events affecting the Anglo-Saxon peoples have conformed to this same pattern. From the "shot heard round the world" on the Lexington green (April 18, 1775--the 5th Day of Unleavened Bread) to the final and decisive fall of Napoleon at Waterloo (June 18, 1815--Pentecost), this fascinating coincidence persists. Thus this 40 year time frame during which the withholding of Joseph's birthright expired is bracketed by key events falling on the holy days. The holy day connections to these events might seem the product of mere chance except for the fact that various precipitate political actions, foreign policy decisions, assemblies, key battles, and peace settlements--each highly relevant to the outcome of the American Revolution (1775-1783), the War of 1812 (1812-1815), the French Revolutionary Wars (1793-1799) and the Napoleonic Wars (1804-1815)--*also* coincide with holy day dates.

Finally, the third concept I ask you to remember concerns God's intervening hand in human history. Years ago, at a ministerial refresher program, many of us listened to a Pastor General who declared that Satan's "fingerprints" are all over this world's society. Indeed, that statement is true. On the opposite side of the coin, a more important axiom prevails: God's hand print is on the story of human history, particularly that of physical, national Israel. Like the well-known graffiti of World War II--"Kilroy was here!"--those whose eyesight is illuminated by the Spirit of God can perceive where He has nudged, pushed, shoved, or crafted human events to insure a particular prophesied outcome.

In the articles which follow, we will examine in greater detail some of the fascinating examples which demonstrate God's intervention in modern Israelite history. We hope that you will enjoy this retrospective look at how prophecy has been fulfilled and God's sovereign will confirmed.

Selected Bibliography

Solomon spoke both the truth about his own day as well as our own when he observed, “of the making of many books there is no end” (Eccl. 12:2). Since the publication of John Wilson’s seminal work, *Lectures on Our Israelitish Origin* (1840), such has certainly been the case regarding the outpouring of monographs and articles about the identity of Israel in modern-times. If quantity is abundant, the works produced range in quality from insightful, academically honest, and fair-minded presentations to little more than thinly disguised and poorly argued endorsements of racism, nationalism, socialism, anti-communism, and a host of other less popular and not-so-well-known agendas.

It is with this thought in mind that we offer the list of publications cited below. Not all of these works are of equal value or quality. Certainly, neither your instructor nor CBE would endorse every idea contained within each volume or article. Indeed, many of the authors below disagree among themselves on both substantive and peripheral points. The majority of these titles assume that the British and American peoples are descended from those ancient Israelites taken into captivity by 8th century B. C. Assyrian invaders. However, for balance and breadth of opinion, we have included a handful of titles which dispute the idea that the Lost Ten Tribes are to be found *anywhere*, let alone among the populations of America, Britain, and the Commonwealth nations.

For those who wish to continue their examination of Lost Ten Tribes subject matter, this selected bibliography should provide a good place to begin. It includes some of the best words from among more than a thousand books and articles about the subject.

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_____, “The Third Angel’s Message,” an unpublished 260+ page study paper existing as document 8850 in the HWAP, n. d.

_____, *Mystery of the Ages* (“Mystery of Israel,” chapter 5, pp. 159-197), New York: Dodd, Mead and Company, 1985.

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From the appearance of the earliest British-Israel book length works, the association of the Anglo-Saxon peoples with ancient Israel has been augmented by a host of periodical publications as well. One of the best places to examine such material is in the British-Israel World Federation headquarters in Putney, England south of London. The Yale University Library also houses several worthwhile collections of British-Israel periodical literature. Below you will find some of the better-known periodicals which have expounded the British-Israel message.

The Banner of Israel (Advocating Identity of British Nation with the Lost Ten Tribes) edited by Edward Wheeler Bird (a.k.a., "Philo-Israel"), 1877-1903. J. G. Taylor became editor after Bird. Available on microfilm--Widener: Film S3841.

British-Israel and Judah's Prophetic Messenger edited by John Unwin.

Destiny Magazine (originally published as *Anglo-Saxon Federation of America*) published monthly out of

Haverhill, Massachusetts beginning in 1930.

Israel's Identity Standard founded by William Cookson in 1876.

Life From the Dead; or, The Manifestation of the Sons of God. Being a National Bell-Ringing Journal Advocating the Identity of the British Nation with the Lost Ten Tribes of Israel published monthly (1873-1879) by Edward Hine.

Leading the Nation to Glory (later renamed *The Nation's Glory Leader*) published weekly (1875-1880) by Edward Hine.

The National Message published fortnightly by the British-Israel World Federation and originally edited by A. R. Heaver.

The Northern British Israel Review edited by J. G. Taylor (1910-1917).

Our Race Quarterly edited by C. A. L. Totten out of Yale University.

The Standard of Israel.

The Time of the End and Prophetic Witness launched in 1844 and edited by John Wilson.

The Tribesman: The Magazine of the Lost Ten Tribes of Israel appearing quarterly (1996-present) under the editorship of Yair Davidy (Internet address: britam@netmedia.net.il).

The Watchman of Ephraim published by John Wilson (1866-1868).

ISRAEL IN PROPHECY II:

The Rise of the Anglo-American People

Instructor: Ricky L. Sherrod

WORKBOOK

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August 1997
Ricky L. Sherrod

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Introductory Statement

During the early-20th century, the Church of God came to embrace the idea that the “Lost Ten Tribes” of Israel are to be found today among the modern-day Anglo-American peoples. Such notions are not unique to our own time and day.

Versions of this idea dated back at least to the late-18th century. They began to take more structured and academically persuasive form around the middle of the 19th century. Fascination with the British-Israel idea grew during the 19th century in both Britain and America. The idea did not, however, become the sole possession of any single Christian denomination. If it enjoyed its largest following among ministers and members of the Anglican faith, it never received acceptance among all Anglican Christians nor did it become an official facet of doctrine within any major denomination of Christianity. Rather, British-Israelism tended to capture the imagination of selected clergymen and church members across a wide range of religious denominations and groups.

Those 19th century Englishmen and Americans who filled lecture halls and church pews to listen to the chief spokesmen for British-Israelism were largely middle class, church-going folks. They were very likely motivated more out of sheer curiosity than a passion to embrace a new and important dimension of revealed biblical truth. The 19th century witnessed the unprecedented ascension of the British and the somewhat less spectacular and later rise of America. As the century progressed, both peoples began to acquire and exercise enormous political, economic, and military power throughout the world. The British-Israel idea offered one plausible explanation for why the descendants of the heretofore relatively humble Anglo-Saxons suddenly possessed those essential elements necessary for all but unchallenged world hegemony. British-Israelism provided both an intellectual and biblical framework to explain the remarkable good fortune making possible the Anglo-American ascent.

At one level, knowledge about the identity of Israel in modern times is relatively non-essential information. It is a doctrine of understanding--not a “doctrine unto salvation.” The majority of Christians through the last two millennia have lacked an awareness of where lost Israel is to be found. . . and very probably would have considered little relevant about the information had they known it. Not until the late 1920s did Herbert W. Armstrong, the founder and late pastor general of the Radio (and later Worldwide) Church of God, begin to perceive the immediate relevance of Israel’s identity to the many prophecies in the Hebrew Scriptures--to that part of the Bible which forecasts a coming punishment upon end time Israel, as well as Israel’s restoration from an end time captivity, a remarkable reunion of all twelve tribes; and the greatest and Millennial flowering of Israelite power, prestige, and influence in all of history. Indeed, Mr. Armstrong styled the identity of modern Israel as “the key” to unlock prophecy. And well he should have. Prophecy *is* relevant for the people of the modern world. The present-day Israelites will play a central role in the unfolding of the events of “the latter days.”

And so it is that this aspect of biblical understanding has enormous implications upon the role, the mission, and very identity of the Church of God. With these thoughts in mind, this two-part Center for Bible Education (CBE) course on “Israel in Prophecy” is offered to the public. In the video and audiotaped lesson which accompany this workbook, you will see how the British-Israel idea is framed, as well as its many implications for those who consider it to be a revealed aspect of biblical understanding. I hope you enjoy the journey and will welcome any thoughts you might have which will strengthen and improve the courses.

Workbook Instructions

This workbook is a learning tool designed to help you get the most out of this CBE “Israel in Prophecy” course. By successfully responding to the questions contained herein, not only will you reinforce those things which you have learned while listening to the lectures on video or audiotapes; you will clarify in your own mind the issues which are central to a discussion of Israel in those prophecies meant for modern times.

Completing the Workbook:

The workbook includes a total of 273 short essay or short response questions. Do not despair--you will not have to answer them all. For some units, you will be asked to complete *all* of the questions for that specific unit. For others, you will be allowed to choose a specific number from a wide variety of questions. You should read the instructions preceding each set of unit questions to see how many you will need to answer in order to receive credit for completion of that particular unit. Please provide your responses to each of the questions *on separate sheets of paper*. It is wise to read each set of questions *before* listening to the video or audiotapes for a particular unit. As you complete these questions, feel free to do so with the aid of your textbook, your Bible, or even while listening to the lecture material itself.

Assigned Reading:

Before each set of Unit Questions, you will find listed the assigned reading for that particular unit of information. Please read these assignments *before* you view/listen to your audio/videotapes.

Optional Additional Reading:

At the end of each set of Unit Questions, you will find suggested additional reading. For those students who wish to pursue their investigation of the subject matter in greater detail, these readings should prove of some assistance.

Certificate of Completion:

In order to receive a certificate of completion for this course, please return your answers to the questions in this workbook within six months from the date that you received your final lesson. Your instructor will grade and return your workbook in a timely manner.

Important Addresses :

E-Mail Address for the Instructor -- sissyandgp@texinet.net

Course Description & Purpose of the Course

Israel in Prophecy II: The Rise of the Anglo-American People. An examination of the historical fulfillment of the prophecies about the descendants of the patriarch Joseph as described in Genesis 48 and 49; and the relevance of the identity of modern-day Israel to the Gospel of the Kingdom of God.

Purpose of the Course:

To draw upon relevant information from the fields of history, theology, geography, archaeology, philology and related disciplines in order to increase our understanding of the evidence and arguments proposing a connection between the "Lost Ten Tribes" of Israel and the remarkable ascendancy in the 19th and 20th centuries of the people descended from the Anglo-Saxons.

This class is designed to:

1. introduce you to the main contours, themes, and controversies regarding the quest to locate the Lost Ten Tribes of Israel.
2. help you to increase your awareness of the nature of the "historical process" so you can:
 - a. better understand the rise of the British and American people.
 - b. better understand the changes which are taking place in our society today.
 - c. appreciate more fully that attempting to identify and explain the "cause-and-effect" relationships which produce historical changes is both a complex and *highly controversial* process.
3. help you see how God has dramatically intervened in human affairs:
 - a. sometimes working through the "historical process" to fulfill His promises of material greatness to the descendants of Abraham
 - b. how He also has allowed man to exercise his "free moral agency" in pursuing the physical, material, and national ascendancy achieved in recent times by the Anglo-American people.
4. guide and encourage you to learn more about the identity and story of lost Israel *after* you have completed this introductory survey.

Textbooks

The United States and Britain in Prophecy, 9th edition, by Herbert W. Armstrong. Worldwide Church of God, 1986.

America and Britain in Prophecy by Raymond F. McNair. Global Church of God, 1996.

Also recommended but not required are two volumes "*The Tribes:*" *The Israelitish Origins of Western Peoples* by Yair Davidy (Hebron, Israel: Russell-Davis Publishers, 1993) and *The "Lost" Ten Tribes of Israel. . . Found!* by Stephen M. Collins (Boring, Oregon: CPA Books, 1992).

Unit Questions

One of the challenges faced by every teacher is what to present and what to omit in the material he delivers to his students. The subject matter of this particular course is especially challenging since it encompasses more than 1,000 years of human history. No twenty hours of presentation can do justice toward such an end. Aware of this challenge, your instructor has placed emphasis on certain aspects of the story while excluding others. This has been done, hopefully, in the same spirit that the biblical narrators left for us a record of ancient Israel's history. In a certain sense, their work, too, is selective, partial, and incomplete. It leaves today's historian unsatisfied--if not frustrated--when details which not only would be interesting but are indeed essential often do not appear within the narrative.

If biblical "history" does not meet our modern-day academic standards, its authors never intended it to achieve such an end in the first place. The biblical text aims at *theological* goals--not *historical* ones. The tellers of the story chose their words carefully and with calculated purpose. Like a general taking the greatest care to deploy his limited troops for maximum effectiveness, the biblical narrators have knit together their stories with splendid skill and in a way which makes the accounts in the Hebrew Scriptures timeless--relevant for humanity in any and every age. These writers achieved their end by initially focusing on the story of a specific man, Abraham--then, upon his extended family. . . and finally upon the nation grown large from among his descendants. It is through the history of Israel that the authors of the Bible crafted an ageless message to guide men and women of the past, present, and future to discover God and His astonishing plan for humanity.

In a somewhat similar fashion, the material presented in this course is selective and episodic. It too places focus on Israel. While it certainly lacks the authority of canonized Scripture, it does aspire to use the *continuing* story of modern-day Israel to give us greater access to the mind, the plans, and the workings of God in human history. The parts of the story which are emphasized in this course are by no means the *only* important aspects of Israel's history. Each student enrolled will not doubt think of other and perhaps better examples to illustrate the themes and lessons which your instructor develops. Hopefully, you will find this personally true and will use the information you learn while listening to the course video or audiotapes as a starting point from which you can continue to enlarge and develop your own understanding and appreciation of Israel's identity in modern times.

In the pages which follow, you will find seven sets of "Unit Questions." Please follow the directions which appear beneath each subtitle when completing each assignment. We hope that in so doing your experience in taking this CBE course will be greatly enriched.

I. Introduction

Please complete all of the Unit Questions below.

1. After listening to the first lesson, and hearing the instructor present an overview of the material to be covered, what are the kinds of information you hope to learn in future lectures?
2. What three points did your instructor ask you to keep in mind as he covers the material in all subsequent lectures?
3. Cite four landmark historical events described in *biblical* Israelite history which occurred on one of the holy days mentioned in Leviticus 23. Each one should be documented either in Scripture itself or by Hebrew tradition. Include the Scriptural reference where each respective event is described.
4. Cite one future, yet-to-be-fulfilled-historical event in Israel's coming history which Isaiah predicts will occur on the Day of Atonement (27:12-13--cf. Lev. 25:27-32)

II. The Prelude: A. D. 1066-1775

Assigned Reading:

America and Britain in Prophecy (ABP), pp. 45-55.

Introductory Thoughts

Please complete 20 of the 32 Unit Questions below.

1. What does Gen. 25:21-22 suggest about nature of the future relationship between Jacob and Esau?
2. Why did the Birthright pass from Jacob's "first firstborn," Reuben and into the hands of his "second firstborn," Joseph (see I Chron. 5:1-2, Gen. 35:22, 49:4)?
3. With what European nationality does your instructor associate Reuben?

The Norman Conquest

4. Why did William of Normandy (1027-1087) have to delay his crossing of the English Channel to make good his claim to the English Throne?
5. On what holy day did the Battle of Hastings (Oct. 14, 1066) occur?
6. In what respect was the *timing* of the Battle of Hastings ill-fated for King Harold?
7. Why was William's victory a landmark, watershed event in British history?
8. In what way did William's conquest dramatically effect English policy regarding Continental Europe for the next five centuries? How does the relationship between English King Richard the Lionheart (118-1199) and French King Philip Augustus (1180-1223) illustrate this aspect of policy?

The First Hundred Years' War (1338-1453)

9. Which European kingdoms were the principal belligerents in the 100 Years' War?
10. In what respect is it truly said that Joan of Arc (c. 1412-1431) was the real founder of the British Empire?
11. Who "won" the 100 Years' War?
12. Which English monarch lost England's last territorial holding on Continental Europe in 1558? In what way did this loss contribute to the fulfillment of Gen. 49:22?

Age of Exploration and Discovery

13. What two European kingdoms set the pace in the early European voyages of discovery of the 15th and 16th centuries?
14. What was Prince Henry the Navigator's unique connection to England?
15. What occurred in 1492 which released the energies and resources of the King of Spain to support the enterprise of overseas exploration?
16. What development in Spain occurred in 1492 which greatly effected the status of Jews residing in that kingdom?
17. Who was Thomas de Torquemada (1420-1498) and what was his job?
18. On what holy day (April 17, 1492) did Christopher Columbus (1451-1506) receive official Spanish approval from Ferdinand (1452-1516) and Isabella (1451-1504) for his first voyage of exploration?
19. Columbus set sail on August 2, 1492. In what two respects was this date significant for the community of Jews living in Spain? What is the significance of the 5th of Ab (the ninth month) on the Jewish calendar?
20. On what holy day (Oct. 12, 1492) did Columbus set foot in the New World?
21. Which two European kingdoms became most active in North America in the 17th-18th centuries? In

what respect is this the story of two brothers positioning themselves to acquire the double portion (Gen. 48:22, Deut. 21:15-17, Ez. 47:13) of a great birthright blessing?

The Second Hundred Years' War (1689-1815)

22. The ascension of William of Orange (1650-1702) to the English Throne (1688) initiated an intermittent and protracted series of wars between England and France. In what respect is this the story of two brothers positioning themselves to acquire the double portion (Gen. 48:22, Deut. 21:15-17, Ez. 47:13) of a great birthright blessing?
23. What issue triggered the War of the Spanish Succession (1701-1714) and on what decisive event leading toward this end fell on Oct. 2, 1700? What holy day was on this date?
24. On what holy day (May 23, 1706) did John Churchill win a landmark battle for the Allied forces at Ramillies? What was the significance of Churchill's military victory?
25. On what holy day (April 11, 1713) was the Treaty or Peace of Utrecht sealed? What were the practical results of this peace settlement for England?
26. Prussian general and military theorist, Karl von Clausewitz (1780-1831) once observed, "War is the continuation of politics by other means." With this concept in mind, after the end of the War of the Spanish Succession, in what way did the French employ politics which attempted indirectly to subvert the English kingdom?
27. In what respect was the French and Indian War (1754-1763, a. k. a., the Seven Years' War of 1756-1763 in Europe) the first of the modern world wars?
28. What was the "Black Hole of Calcutta" (June 20, 1756) and how did it precipitate a struggle between France and England for control of the Asian subcontinent of India?
29. In what respect was the Battle of Plassey (June 23, 1757) a major event in British imperial history?
30. Why have some people suggested that the site of the Battle of Quebec (Sept. 13, 1759) directs our attention to the Abrahamic Promise?
31. In what way did the death of Russian empress Elizabeth (1709-1762) rescue England's Continental ally, Prussia's Frederick the Great (1740-1786) from defeat in the Seven Year's War? How might Dan. 4:17, 32, 2:21, 37, or Ps. 75:6-7 apply to this example?
32. What two favorable developments did England enjoy as a result of the French and Indian/Seven Years' War?

Optional Additional Reading:

- Dibar Apartian, "The French-Speaking People in Prophecy," trans. Carol Kalin (1975), M. A. Thesis at Ambassador College, 1961 and 1967.
- Justo Gonzalez, *The Story of Christianity*, vol. 2, New York: Harper and Row, 1984.
- Prince Michael of Greece, *Crown Jewels of Europe*, New York: Harper & Row Publishers, 1983.
- Walter Phelps Hall and Robert Greenlaugh Albion, *A History of England and the British Empire*, New York: Ginn and Co., 1946.
- Walter Phelps Hall, *History of England*, Malabar, Florida: Robert E. Krieger Publishing Co., 1984 (see especially pp. 147, 127, 283).
- John Ross Schroeder, "The Story of 1066: Battle for the English Throne," *The Worldwide News*, 31 August 1987, p. 2.
- Barbara Tuchman, *A Distant Mirror: The Calamitous 14th Century*, New York: Alfred A. Knopf, 1984.
- Bryce Walker, *The Armada*, Alexandria, Virginia: Time-Life Books, 1981.
- Simon Wiesenthal, *Sails of Hope: The Secret Mission of Christopher Columbus*, New York: Macmillan Publishing Co., 1973 (note especially pp. 7, 10-11, 16, 22, 34, 44-45, 50, 157, 160).
- Charles Wilson, *Queen Elizabeth and the Revolt of the Netherlands*.

III. The Judgment: A. D. 1775-1815

Assigned Reading:

USB, pp. 5-10.

Please complete 50 of the 101 Unit Questions below.

Introductory Thoughts

1. What does the number forty often represent in Scripture?
2. Cite one or more examples drawn from the Bible showing where the number forty is used:
 - a. to signify judgment
 - b. as a period, epoch, or stage in a person's life
 - c. as an administrative period or reign of a monarch
3. Why does your instructor identify April 1775 through June 1815 as the most pivotal forty year period in modern history?
4. What motivated Queen Elizabeth I's interest in America?
5. What two half-brothers made the first founded attempts to plant colonies in England's North American territories?
6. How did European Protestants in general and Englishman in particular interpret the annihilation of the Spanish Armada (1588)?
7. Why did Elizabeth I (1558-1603) chose not to marry? What practical political problem did her choice create for England?
8. What relationship might possibly exist between the Treaty of Nonesuch (1585) and the Council of Nicea (A. D.325), and Rev. 12:6?
9. What impact did the execution of Mary Queen of Scots (1542-1587) have on Anglo-Spanish relations?
10. In what way did the Armada medallions commemorating England's victory over Spain in 1588 capture the spirit of Ps. 18:14, 47:8, and 114:6?
11. Describe the immediate and long term significance of the defeat of the Spanish Armada (1588).
12. Who did Elizabeth I select as her successor? On what day did he learn of his succession to the English throne (toward the evening of March 25, 1603)? And why might his succession to the throne be highly significant relevant to the question of Israel's modern-day identity?
13. In what respect did the ascension of James I (1603) accelerate English migration to North America? How does this relate to Gen. 49:22?
14. What effect did the Cromwell Interregnum (1649-1658) have upon immigration to North America?
15. What comparison can be made between the Manassite judge Gideon (Judg. 8:22-23), Oliver Cromwell (1599-1658), and George Washington (1732-1799)?
16. What effect did the Stuart Restoration (1660) have upon English immigration to North America?

17. If the Stuart line of monarchs are tied to royal Davidic lineage, how can we explain the Interregnum (1649-1658) in light of Jeremiah's claim that David "shall never lack a man to sit on the throne of the house of Israel" (33:17)?
18. In what way did the colonial policy of Sir Robert Walpole (1721-1742) contribute to the fulfillment of Gen. 48:12 and 19?

The American Revolution (1775-1783)

19. In what way did George III's determination to rule as well as reign contribute to the fulfillment of Gen. 48:12 and 19?
20. Why did the English Parliament introduce the Boundaries Proclamation of 1763 and how was it perceived by American colonists?
21. What impact did the French and Indian War (1754-1763) have on England's (1) supply bills and (2) national debt?
22. To what extent did American colonials bear the financial and military burden of the French and Indian War (1754-1763)?
23. Why, after 1763, were American colonials unenthused about a British military presence in North America?
24. How law abiding were the American colonists regarding the 17th century Navigation Acts?
25. Cite two reasons that measures such as the Molasses Act (1733), the Iron Act (1750), Writs of Assistance (1763), and the Sugar Act (1764) were annoying to the colonists but largely ineffective in achieving their intended ends.
26. Prior to 1763, England had never taxed her North America colonies. When Parliament introduced colonial taxation in that year, how did these taxes compare to those paid by English subjects who resided in England itself?
27. What was the Stamp Act of 1765 and why did the colonists resist it?
28. On what holy day (Oct. 7, 1765) was the Stamp Act Congress convened and why was this assembly unique in all American colonial history?
29. When the British Parliament repealed the Stamp Act in 1766, why did it simultaneously pass the Declaratory Act?
30. Name three late-18th century British parliamentarians who were strongly supportive of the cause of the American colonials. Briefly describe what each of these men contributed to the debate regarding colonial issues.
31. How did Edmund Burke's statesmanship express the principle underlying I Cor. 6:12?
32. Why did the insanity of William Pitt the Elder (1708-1778) come at an inauspicious time (spring 1775-spring 1777) in regard to the preservation of British control of her North American colonies? How might Dan. 4:4-34 be similarly relevant?
33. Describe the quality of British statesmanship and/or military execution during the American Revolution at the hands of the individuals cited below (cf. Ex. 19:13-17, I Kings 22:21-22, Ps. 75:7, Dan. 4:17-25):
 - a. King George III (1738-1820)
 - b. Prime Minister Lord North (1732-1792)
 - c. Lord Sandwich at the Admiralty
 - d. Lord George Germain, Secretary of the Colonies

- e. General William Howe (1729-1814)
34. What important event took place in Boston on the 5th day of Tabernacles (Sept. 30, 1768) and why did the American colonists take particular offense to it?
35. If the Tea Act of 1773 actually lowered the cost of tea in the American colonies, why did the colonists oppose it so?
36. Why does historian Barbara Tuchman characterize the Coercive or Intolerable Acts of 1774 as a prime example of “wooden headedness”?
37. On what holy day (April 18, 1775) did Paul Revere’s “midnight ride,” followed by the beginning of the American Revolution at Lexington and Concord, occur?
38. Why is one of the first American flags of the Revolution--the “Grand Union Flag”—sometimes styled an ambiguous flag of double allegiance? Why did over 14 months pass between the “shot heard round the world” on the Lexington Green (April 18, 1775) and the American Declaration of Independence (July 4, 1776)?
39. What unwitting allusion did the founder of Methodism, John Wesley, make when he appealed to King George III to exercise moderation, imploring him to “Remember Rehoboam!”? See II Kings 12:1-20 and Jn. 11:47-54.
40. On what holy day (Oct. 17, 1777) did American General Horatio Gates (c. 1720-1806) defeat the British General John Burgoyne (1722-1792) at Saratoga? What important change did this effect in Franco-American relations?
41. What did France specifically hope to regain by her participation in the American Revolution?
42. Identify three French military figures who greatly aided the cause of the American Revolution.
43. In what respect can French support of the American colonists against the mother country be explained as Reubenite ambivalence (cf. Gen. 37:21-22, 29-30) toward brother Joseph?
44. Why was Yorktown (1781) the decisive engagement of the American Revolution?
45. Why was the success of French Admiral de Grasse (1722-1788) at Yorktown so remarkable?
46. Why was Yorktown (September 30-October 17, 1781) such a unique experience for British General Charles Cornwallis (1738-1805)?
47. Which side--the colonists or the British--enjoyed superiority in each respective area cited below?
- a. money
 - b. leadership
 - c. armed forces
 - d. geography
 - e. government
 - f. motivation
48. As the British surrendered at Yorktown, their band played the song, “A World Turn’d Upside Down.” What was implied by this action and how in a prophetic sense (i.e., Gen. 48:19) does the principle articulated in Acts 17:6 apply?
49. Why was there an unwitting appropriateness about the Proclamation of Peace announced in London on the Day of Atonement (October 6, 1783)? Note especially Lev. 25:9-10.
50. Why does your instructor consider the American Revolution (1775-1783) and the War of 1812 (1812-1815) as a single conflict separated by a long armistice?

51. What were the practical results of the American Revolution upon:
 - a. the American colonies
 - b. England
 - c. France
52. Briefly describe what happened to Franco-American relations during the twelve years following the American Revolution. In light of I Chron. 5:1-2 and Gen. 37:21-22, 29-30, why is this turn of events not surprising?
53. What event in late-18th century France destabilized the French government and temporarily slowed any French efforts to recover lost North American territory?
54. The American Revolution ended in 1783. It was another six years before the Americans adopted the “Miracle of Philadelphia”—the U. S. Constitution—as their basis for the political life in the new American nation. Describe the problems experienced by the states during the interim period of 1783-1789.

The Napoleonic Wars (1804-1815)

55. When viewed in light of the late-18th and early-19th century A. D. bequeathing of the physical aspects of the promise to Abraham, what does Napoleon’s bid for European hegemony appear to be? What was at stake for the nations involved in the Napoleonic Wars?
56. What was the purpose and ultimate goal of Napoleon’s Egyptian campaign of 1798-1799?
57. After Horatio Nelson destroyed Napoleon’s navy at the Battle for the Nile (August 1, 1798), where did Napoleon lead his army? What were the results?
58. Had Napoleon succeeded in taking Jerusalem in the spring of 1799, what did he intend to do for the Jewish people? On what day (April 17, 1799) did Napoleon hope to proclaim his special plan?
59. In what respect does the Balfour Declaration (Nov. 2, 1917) and the conquest of Jerusalem by Field Marshal Edmund Allenby (Dec. 9, 1917) provide an example of the fulfillment of I Chron. 5:1-2?
60. Regarding the “seven times” prophecy of Lev. 26:18, what is particularly unique about the surrender of Jerusalem to Nebuchadnezzar in 604 B. C. and again to Allenby in A. D. 1917?
61. How was Napoleon able to secure control of the French government on November 10, 1799, in spite of his colossal failure in the Middle East?
62. How does Napoleon’s sale of the Louisiana Territory provide another example of Reubenite ambivalence toward brother Joseph?
63. On what holy day (April 11, 1803) did French Foreign Minister Talleyrand (1754-1838) propose the sale of the Louisiana Territory to the U. S. A.?
64. If Napoleonic France ultimately lost its bid for world domination in the 19th and 20th centuries, France still has been an important nation in recent world history. Explain this in light of Gen. 48:22, 21:15-17, and Ez. 47:13.
65. Identify at least three similarities between Napoleon and Adolf Hitler. How might the pattern we see in Dan. 11:44 or Rev. 9:12-19 relate or apply?
66. On what holy day (June 14, 1807) did Napoleon defeat the Russian army at the Battle of Friedland? How did the subsequent Treaties of Tilsit (July 7-9, 1807) integrate Russia into Napoleon’s imperial system?
67. What was the Continental System and how successful was it?

68. On what holy day (Sept. 7, 1812) did the Battle of Borodino occur? What were the immediate and long-term outcomes of this engagement. How are the events described in II Chron. 20:1-25 similar to Borodino?
69. Isaiah 14 and Ezekiel 28 give us examples of biblical text describing both human rulers (of Babylon and Tyre) *and* Lucifer-turned-to-Satan. In fact, it is difficult to tell where description of human beings end and description of wicked spirits begin. In what way might Napoleon's career be a modern-day example of such an illustration (cf. Rev. 13:2, 16:12-14, Dan. 8:23-24)?
70. To Napoleon's great consternation, not only did the Russians fail to surrender after Borodino--on September 15, 1812 (the day before Atonement) they set Moscow on fire. The city burned until September 20 (the day before Tabernacles began). What biblical imagery does this call to mind (compare to Rev. 20:1-3, Mt. 25:41, Jude 6-7, Mal.4:1, II Pet. 3:10-11, and Rev. 19:19-20)?
71. In what ways were Napoleon's Egyptian campaign (1798-1799) and his Russian campaign (1812) similar?
72. On what holy day did the Battle of Leipzig (Oct. 16-18, 1813--a.k.a., Battle of the Nations) begin? What were the results of this battle?
73. On what holy day (April 11, 1814) did Napoleon formally abdicate the for first time? If Napoleon is a forerunner of the end time Beast of Revelation, why is the timing of his first abdication particularly appropriate (cf. Ex. 14:23-31)?
74. What appears to be the prophetic relationship between Justinian's Imperial Restoration (A. D. 554), Napoleon's first abdication (1814), and Rev. 13:3, 5, and 12 (cf. Num. 14:34)?
75. In what way can Napoleon's exile to the Mediterranean island of Elba be compared to Rev. 20:1-3 or Lev. 16:21-22?

War of 1812 Vignette

76. Why is the War of 1812 sometimes styled as "the war that nobody won"?
77. Francis Scott Key (1779-1843) had difficulty seeing the huge 42 foot by 30 foot American flag flying above Ft. McHenry unless the nighttime sky was illuminated by exploding British shells. Why?
78. On what holy day (Sept. 15, 1814) did Francis Scott Key take what became the lyrics of the American national anthem and have them published as the "Defense of Ft. McHenry"?
79. In what way did the Battle of New Orleans (Jan. 8, 1815) illustrate another example of Reubenite ambivalence toward Joseph? Who were Andrew Jackson (1767-1845) and Jean Lafitte (c. 1780-1844), and what involvement did they have in the Battle of New Orleans?
80. After the first fall of Napoleon, British Prime Minister, Lord Liverpool, considered sending Arthur Wellesley (a.k.a., the Duke of Wellington--1769-1852) to command the British army fighting the United States in North America. Why was it auspicious for Britain that Wellesley successfully turned down this appointment?
81. After the American Revolution (1775-1783), Benjamin Franklin (1706-1790) rightly observed, "The War of the Revolution has been won, but the War of Independence is still to be fought." With this in mind, what two critical psychological results did the War of 1812 produce in the minds of the British and the American citizens?
82. The American and British peace delegations signed the Treaty of Ghent on Dec. 24, 1814, concluding a period of almost forty years (39 years and 8 months) during which time Manasseh was "tried and judged" as a new and separate and independent nation. After this period, how would you describe the development and evolution of Anglo-American relations?

Napoleon's Last "Hundred Days"

83. In what way can Napoleon's return to France from exile on Elba be compared to Rev. 20:7-9?
84. On what holy day (June 18, 1815) did Napoleon meet his final decisive defeat at Waterloo? In light of the holy day on which this battle occurred, why does the *name* of this battle site seem particularly appropriate?
85. Napoleon brought with him the promise of establishing a new world order based on the principles of the French Revolution of 1789. Initially, many European peoples welcomed him as a deliverer--the bringer of better things to come. In the final analysis, the people of Europe found Napoleon's promises hollow and illusory--a counterfeit millennium. In what respect is his story yet another retelling of the events described in Gen. 3?
86. In what way does Napoleon's final exile to the South Atlantic island of St. Helena illicit images of Isa. 14:15-16 or Jude 6-7?
87. Summarize the effects of the forty years of warfare from 1775-1815 on each respective nation named below:
 - a. England
 - b. France
 - c. United States of America
88. Describe the effects of the Congress of Vienna (1815) which brought an end to the Napoleonic Wars.
89. If one considers Napoleon as a forerunner of the end time Beast of Revelation, then what does the 19th century ascendancy of the Anglo-American people foreshadow?

"Sea Gates" and the Holy Days

90. What are the "gates of his enemies" spoken of in Gen. 22:17 and 24:60?
91. On what holy day (April 11, 1713) and under the terms of what peace settlement did England acquire control of Gibraltar?
92. What sea gate did England acquire one day *after* Pentecost (a year and one day prior to the Battle of Waterloo) under the terms of the Treaty of Paris (May 20, 1814)?
93. Who was responsible for the construction of the Suez Canal in 1869? What nationality was he?
94. What British Prime Minister purchased controlling interest in Suez Canal stock in 1875? What is there about his name that is suggestive regarding the Abrahamic Promise passed from Abraham to Isaac to Israel?
95. On what holy day (May 28, 1882) did the Khedive Ishmail recall Colonel Arabi and other nationalists to form a new and functional Egyptian government?
96. After defeating Arabi's nationalist army at Tel-el-Kebir (September 13, 1882), on what holy day did General Garnet Wolseley's army march to Cairo?
97. What imponderable factor governed the timing of Wolseley's attack on Arabi's army?
98. Who first tried to construct a canal across the Isthmus of Panama? What nationality was he?
99. What French intermediary was a major influence in facilitating communication between the Panamanians and President Theodore Roosevelt regarding the establishment of an independent nation of Panama? On what holy day (Sept. 22, 1903) did he arrive in New York City?
100. On what holy day (Oct. 10, 1903) did Bunau-Varilla meet with President Roosevelt to discuss revolutionary conditions in Panama?

101. Who is the only U. S. president to be inaugurated on a holy day (Sept. 14, 1901)? What qualities of character and administrative style did he exhibit which bring to mind Isa. 9:6-7, 11:3-4, 62:8-9, Rev. 19:11-16, Mt. 20:25-28, and Eph. 6:5?

Optional Additional Reading:

- Herbert W. Armstrong, "The Bible: Superstition or Authority?," Worldwide Church of God.
- Herbert W. Armstrong, "Did God Create a Devil?," Worldwide Church of God, pp. 19-20.
- Herbert W. Armstrong, "Who or What is the Prophetic Beast?," Worldwide Church of God.
- Walter L. Arnstein and William B. Wilcox, *Age of Aristocracy: 1688 to 1830*, 6th ed., Lexington, Massachusetts: D. C. Heath and Co., 1992.
- John Ashton, *English Caricature and Satire on Napoleon I*, London: Chatto & Windus, 1888.
- Robert Briffault, *Decline and Fall of the British Empire*, (see especially pp. 3-4, 12).
- Kate Caffrey, *The Twilight's Last Gleaming: Britain vs. America*, New York: Stein and Day, 1977, pp. 11-12.
- Samuel Carter III, *Blaze of Glory: The Fight for New Orleans, 1814-1815*, New York: St. Martin's Press, 1971.
- George Dangerfield, *Chancellor Robert R. Livingston of New York, 1746-1813*, "Part Five: The Louisiana Purchase," New York: Harcourt, Brace and Co., 1960, pp. 307-394.
- Christopher Duffy, *Borodino and the War of 1812*, New York: Charles Scribner's Sons, 1973.
- Major-General J. F. C. Fuller, *Decisive Battles: Their Influence upon History and Civilization*, New York: Charles Scribner's Sons, 1940.
- J. Christopher Herrold, *Bonaparte in Egypt*, London: Methuen & Co., 1967.
- J. Christopher Herrold, *The Horizon Book of the Age of Napoleon*, New York: American Heritage Publishing Co., 1963.
- Syd Hoff, *Editorial and Political Cartooning from Earliest Times to the Present with Over 700 Examples from the Works of the World's Greatest Cartoonists*, New York: Stravon Educational Press, 1976.
- Sabra Holbrook, *Lafayette: Man in the Middle*, New York: Atheneum, 1977.
- Robert Hughes, *The Fatal Shore: The Epic of Australia's Founding*, New York: Alfred A. Knopf, 1987, p. 435.
- "Introduction to Prophecy," Worldwide Church of God, 1989.
- Curt Johnson, *Battles of the American Revolution*, New York: Rand McNally & Co., 1975 (see especially pp.112-116).
- Michael Wynn Jones, *The Cartoon History of the American Revolution*, New York: G. P. Putnam's Sons, 1975.
- Henry Kissinger, *A World Restored: Metternich, Castlereagh and the Problems of Peace 1812-1822*, Cambridge: Houghton Mifflin, 1957.
- Paul Kroll, ". . . To Form a More Perfect Union," *The Plain Truth*, September 1987, pp. 2-8.
- Henry Lachouque, *The Last Days of Napoleon's Empire: From Waterloo to St. Helena*, trans. Lovett F. Edwards, New York: Orion Press, 1967.
- LaHaye, Tim, *Faith of Our Founding Fathers*, Brentwood, Tennessee: Wolgemuth & Hyatt, Publishers, 1987.
- Lancaster, *American Revolution*, (see especially pp. 354-359).
- William L. Langer, *An Encyclopedia of World History, Ancient, Medieval, and Modern Chronically Arranged*, 5th ed. rev. & updated, Boston: Houghton Mifflin, 1972.
- Langguth, A. J., *Patriots: The Men Who Started the American Revolution*, New York: Simon and Schuster, 1988.
- Robert Leckie, *The War that Nobody Won: 1812*, New York: G. P. Putnam's Sons, 1974, (see especially pp. 3-18 and dust jacket comments).
- David McCullough, *Path Between the Seas: The Creation of the Panama Canal 1870-1914*, New York: Simon and Schuster, 1977 (see especially pp. 342-356, 384, 392-393, 401).
- William H. McNeill, *The Ecumene: The Story of Humanity*, New York: Harper & Row, 1973, pp. 528-529.
- William Manchester, *The Last Lion: Winston Spencer Churchill, Visions of Glory, 1874-1932*, Boston: Little, Brown, and Company, 1983.
- Philip Mansel and Robin W. Winks, *The Lily and the Lion: Royal France Great Britain*, New York: HBJ Press, 1980.
- Colin Martin and Geoffrey Parker, *The Spanish Armada*, Norton.
- Philip P. Mason, *After Tippecanoe: Some Aspects of the War of 1812*, East Lansing: Michigan State University Press, 1963.
- Boleslaw Mastai and Marie-Louise D'Orange, *The Stars and Strips: The American Flag as Art and as History from the Birth of the Republic to the Present*, New York: Alfred A. Knopf, 1973.

- Sid Moody, '76: *The World Turned Upside Down*, USA: Associated Press, 1976.
- James Morris, *Heaven's Command: An Imperial Progress*, New York: HJB, 1973 (see especially pp. 389-390).
- James Morris, *Pax Britannica: The Climax of Empire*, New York: HJB, 1968 (see especially pp. 22, 403).
- Milo M. Quaife, Melvin J. Weig, and Roy E. Appleman, *The History of the United States Flag from the Revolution to the Present, Including a Guide to Its Use and Display*, New York: Harper & Row, 1961.
- Stephen W. Sears, *The Horizon History of the British Empire*, American Heritage Publishing Co., 1973, "Introduction" and p. 13.
- Desmond Seward, *Napoleon and Hitler: A Comparative Biography*, New York: Simon and Schuster, Inc., 1988.
- William Seymour, Jacque Champagne, and Colonel E. Kaulbach, *Waterloo: Battle of Three Armies*, New York: Alfred A. Knopf, 1980.
- Rick Sherrod, "Those 40 Pivotal Years: Or, Fun With Numerology," *Perspectives*, September 1997.
- Keith Stump, "History of Europe and the Church," Worldwide Church of God.
- John Terraine, *Trafalgar*, New York: Mason/Charter, 1976.
- Barbara Tuchman, *March of Folly*, New York: Alfred A. Knopf, 1984 (see especially pp. 196-201).
- Barbara Tuchman, *Bible and Sword: England and Palestine from the Bronze Age to Balfour*, New York: New York University Press, 1956, pp. 162-166, 313-333.
- Eugen Weber, *History of Modern Europe: Men, Cultures, and Societies from the Renaissance to the Present*, New York: W. W. Norton, 1971, pp. 490-491.

IV. A Company of Nations

Assigned Reading:

USB, pp. 11-29.

Please complete 25 of the 47 Unit Questions below.

1. In what respect did each historical period below exhibit traits or qualities of Christ's millennial establishment of the Kingdom of God on earth? In these periods, are we looking at forerunners of greater things to come?
 - a. Joshua's 15th century B. C. Conquest of Canaan (Heb. 3:7-4:11)
 - b. Solomon's 10th century B. C. Golden Age of Israel (e.g., I Kings 3:11-13, 4:20-25, 29-34, 6:1, 7:1-2, 10:1, 4, 6-9, 14-27, II Chron. 1:11-12)
 - c. The 19th-20th century A. D. British Empire
2. In what respect was the British Empire unique in all world history?
3. In what way does the growth and development of the British Empire represent a fulfillment of Gen. 49:22 (cf. Deut. 4:5-10, Isa. 11:14, 27:6, 49:8, 19-20, 54:2-5)?
4. At its peak in 1933, what percentage of the world's population and landmass did the British Empire encompass and control (cf. Deut. 32:8-9, Isa. 50:14)?
5. Identify and describe at least four motives which inspired or compelled British imperial expansion.
6. What dimension of the British imperial impulse is eloquently described in Rudyard Kipling's famous poem, "White Man's Burden"? In what respect might Gen. 27:29 or Deut. 4:5-9 be relevant to this matter?
7. What was the "Crown Jewel of Britain's Imperial Diadem"?
8. How does historian D. K. Fieldhouse characterize England's early colonial and imperial endeavors during the age of Spanish greatness?
9. Which two 17th century European powers established a presence in India and angled for power over the subcontinent until the defeat of one of those nations in the Seven Years' War (1756-1763)? How

might I Chron. 5:1-2 relate?

10. Describe the difference in colonial policy and philosophy between French King Louis XIV (1638-1715) and his finance minister Jean Baptiste Colbert (1619-1683). Had Colbert had his way, what impact might his policies have had on rescinding I Chron. 5:1-2?
11. In India and other overseas English imperial possessions, British money, technology, and architecture made a major impact on native societies. In what way was Britain's gift of infrastructure--the construction of modern transportation and communication networks in far-flung places--a forerunner of Micah 4:4 (cf. I Kings 4:25, 10:27) or Isa. 58:12?
12. British imperial presence invariably brought with it the establishment of regularized rule of law. In what way might this be a forerunner of Isa. 2:3 or Rev. 2:27 (cf. Isa. 51:4, Micah 4:2)?
13. What two reprehensible customs in India did the British imperial government outlaw?
14. Englishman William Carey was a pioneer in the modern missionary movement. Among other things, he and his helpers translated the Bible into 44 new languages. In what way do Carey's labors represent a forerunner of the prophecies of Isa. 2:3, 11:9, and Jer. 31:34?
15. Cite at least three reasons that British Prime Minister Benjamin Disraeli (1804-1881) is sometimes characterized as the "Maestro of Empire." What about his name is like a signpost of history, pointing us to the fulfillment of Gen. 35:11 or 48:19?
16. George Nathaniel Curzon (1859-1925), Britain's Viceroy of India, observed in 1901: "As long as we rule India we are the greatest power in the world. If we lose it we shall drop straight away to a third-rate power." In what respect does this quote express the kind of mentality which led the British to an ever-increasing acquisition of additional imperial holdings?
17. In what respect did assumption of British control over Fiji aptly illustrate the well-known quote of Cambridge history professor John Robert Seeley, that the British had obtained their empire "in a fit of absence of mind" (cf. Deut. 28:2)?
18. In what way was the 19th century relationship between Britain and China a classic example of "informal" or "indirect imperialism"?
19. In what respect did British control of the Khyber Pass between Pakistan and Afghanistan illustrate the fulfillment of Gen. 22:17 and 24:60?
20. In what way were the "Eastern Question" and the "Great Game" in the 19th century Middle East illustrative of the strained relations between the two firstborns of Jacob, Reuben and Joseph?
21. Why did the construction of the Suez Canal in 1869 radically alter British strategic and imperial concerns, and eventually compel the British to take direct political control of Egypt?
22. British Prime Minister William E. Gladstone (1809-1898) is often styled as the "Reluctant Imperialist." During his Midlothian Campaign of 1879, he promised no more imperial expansion, the removal of the British garrison from Cyprus, and he opposed Disraeli's annexation of the Transvaal. In spite of these promises, his administration presided over the British occupation of Egypt which would last from 1882 until 1956 (cf. Gen. 12:10, 37:25-28, 36, 45:25-46:7, Deut. 26:3). In what way does Gladstone's story illustrate Seeley's well-known quote that the British had obtained their empire "in a fit of absence of mind" (cf. Deut. 28:2)?
23. How does the Fashoda Crisis of 1898 illustrate the denouement of the Anglo-French imperial rivalry. How does it relate to Gen. 49:4 and I Chron. 5:1-2?
24. In what way did the administration of British Agent-General over Egypt, Lord Cromer (1841-1917), foreshadow the coming fulfillment of Zech. 8:23 (cf. Isa. 19:16-24)?
25. During World War I (1914-1918), British imperial interest in the Middle East in general and Palestine

in particular brought England into contact with the Arabs, the Zionists, and the French. In what way did the three documents cited below relate to each of these respective groups. How did each document contribute to the establishment of British paramountcy in the Middle East and the subsequent present-day difficulties in this troubled region of the world?

- a. MacMahon-Hussein Correspondence, July 14, 1915-March 30, 1916
 - b. Sykes-Picot Agreement, May 16, 1916
 - c. Balfour Declaration, November 2, 1917
26. Why is Britain's involvement in the 19th century "Scramble for Africa" sometimes described as "a gigantic footnote to India"?
 27. How did Lord Rosebery's notion of "pegging out claims for posterity" fuel Britain's imperial expansion in the late-19th and early-20th centuries?
 28. Describe Rosebery's concept of a "Commonwealth of Nations." How were these nations to be "held together"?
 29. How does the British acquisition of East Africa illustrate Seeley's well-known quote that the British had obtained their empire "in a fit of absence of mind" (cf. Deut. 28:2)?
 30. How did European activity in Nigeria illustrate the fulfillment of I Chron. 5:1-2?
 31. In what way did William Wilberforce (1754-1833) contribute to the civilizing mission which often accompanied the expansion of British power and influence around the globe (cf. Lev. 25:9-17, 39-41 in a millennial context)?
 32. In what way do the labors of David Livingston (1813-1873) represent a kind of forerunner to the fulfillment of Isa. 35:5-6 (cf. 33:24)?
 33. In what way did the Revocation of the Edict of Nantes (1685) by French King Louis XIV (1638-1715) contribute to a French presence in South Africa?
 34. In what way does Cecil Rhodes' aspirations for "Cape to Cairo" control of Africa represent an imperfect forerunner of such prophecies as those in Ps. 47:1-9, Isa. 14:7, 40:5, or 45:22?
 35. In what way does the British development of territories in North America, Australia, New Zealand, and South Africa represent an imperfect forerunner of such prophecies as those in Jer. 31:2, Isa. 35:1, 14, 9:8, 51:3, 61:4, and 58:12 (cf. Isa. 26:15, 31, 40, 31:1-2, 4, 8-10, 41:1, as well as Alexis de Tocqueville's *Democracy in America*, pp. 24, 258)?
 36. Why was South Africa of immense economic value to England during the last half of the 19th century? How might this relate to Gen. 49:25?
 37. One reason for British interest in Australia and New Zealand was anxiety that the French might lay claim to the largely unpopulated lands of Australasia. How does this relate to I Chron. 5:1-2?
 38. In what way might the establishment of the Royal Canadian Mounted Police represent an imperfect forerunner of the prophecies of Isa. 2:3 or Rev. 2:27?
 39. Describe the main features of "Dominion Status" within the British Commonwealth of Nations. How did this status differ from the forms of British rule exercised in other parts of the British Empire?
 40. British Colonial Secretary Joseph Chamberlain (1836-1914) envisioned and propounded the establishment of a never-realized Anglo-Teutonic union (Britain, Germany, and the United States) which might well have dominated world politics from his day until our own. In what way is Chamberlain's idea reminiscent of Isa. 19:24?
 41. Why does the Imperial War Cabinet (1917-1918) of World War I represent the high point of imperial unity and cooperation within the British Empire?

42. At best, the British Empire was an imperfect forerunner of millennial Israelite ascendancy. Why did the Empire eventually decline and fail (cf. Ps. 39:5)?
43. In what way does the extension of *British* law throughout the Empire contrast with the prophecy of Isa. 11:2-5 (cf. 30:19-21, Rom. 13:1-7, I Tim. 2:1-3)?
44. In what way does the extension of *British* economic development and technical advance contrast with the prophecies of Isa. 65:22-23, Amos 9:13, and Micah 4:4?
45. The era of Empire for Britain is often described as *Pax Britannica*. In what way is this period a forerunner of Isa. 2:4. . . and in what ways was *Pax Britannica* different from the peace which Christ will bring to humanity upon his return (cf. Isa. 2:4, 9:6-7, Jn. 14:27, Acts 3:19-21, I Thes. 5:3)?
46. In what way did the civilizing mission borne by the British fall short of what is prophesied about Israel's millennial role in Isa. 49:1, 6 (cf. 2:2-4, 11:10)?
47. In what way did the British Christianization of her pagan imperial peoples differ from what is prophesied in Jer. 31:34 (cf. Isa. 3:2, 11:9)?

Optional Additional Reading:

- Ambassador College Correspondence Course, Number 30, p. 12.
- Herbert W. Armstrong, *Mystery of the Ages*, New York: Dodd, Mead, & Co., 1985, p. 188 (cf. Micah 5:7-15).
- James Bryce, *The Diffusion of Roman and English Law Throughout the World*.
- D. K. Fieldhouse, *The Colonial Empires: A Comparative Survey from the Eighteenth Century*, New York: Delacorte Press, 1967.
- A. John Halford, "Did Pharaoh Really Have A Chance?," *The Good News Magazine*, March 1982.
- David Howarth, *The Dreadnoughts*, Alexandria, Virginia: Time-Life Books, 1979.
- Robert Hughes, *The Fatal Shore: The Epic of Australia's Founding*, New York: Alfred A. Knopf, 1987, pp. 56-67, 92-99, 105, 121-123, 127, 175, 243, 518, 603.
- Flavius Josephus, *Antiquities of the Jews*, Book VIII, Chapter VII, Section 3.
- Hans Kung, *On Being A Christian*, trans. Edward Quinn, New York: Image Books, 1984, pp. 55-56, 554, 569-570.
- William L. Langer, *An Encyclopedia of World History, Ancient, Medieval, and Modern Chronically Arranged*, 5th ed. revised & updated, Boston: Houghton Mifflin, 1972, p. 934.
- Kenneth Scott Latourette, *A History of Christianity: The Great Century*, pp. 104-105.
- Kenneth Scott Latourette, *A History of Christianity*, vol. 2, pp. 484-490, 1063-1080.
- William Manchester, *The Last Lion: Winston Spencer Churchill, Visions of Glory, 1874-1932*, Boston: Little, Brown, and Company, 1983, p. 440.
- Alan Moorehead, *The White Nile*, New York: Harper & Brothers Publishers, 1960.
- Geoffrey Moorhouse, *India Britannica*, New York: Harper & Row, 1983.
- James Morris, *Farewell the Trumpets: An Imperial Retreat*, New York: HJB, 1978.
- James Morris, *Heaven's Command*, New York: HJB, 1968.
- James Morris, *Pax Britannica*, New York: HJB, 1973.
- Jan (formerly James) Morris, *The Spectacle of Empire: Style, Effect and the Pax Britannica*, Garden City: Doubleday & Co., 1982.
- Ronald Robinson and John Gallagher, with Alice Denny, *Africa and the Victorians: The Climax of Imperialism*, Garden City, New York: Doubleday and Co., 1968.
- John Robert Seeley, *The Expansion of England*, 1884.
- Ricky L. Sherrod, "Solomon's Splendor: A Type of the Kingdom of God," *The Good News Magazine*, September 1984, pp. 23-25.
- Lacy Baldwin Smith, *This Realm of England*, 6th ed., Lexington, Massachusetts: D. C. Heath and Co., 1992 (see especially pp. 266, 275-277).
- Barbara Tuchman, *March of Folly*, New York: Alfred A. Knopf, 1984 (see especially pp. 170-174, 229-258).
- Eugen Weber, *Modern History of Europe*, New York: W. W. Norton, 1971, pp. 484-485.

V. Joseph, the Fruitful Bough

Assigned Reading:

USB, pp. 30-46.

Please complete 20 of the 40 Unit Questions below.

1. What was the Industrial Revolution?
2. Where did the Industrial Revolution originate?
3. In what way was the Industrial Revolution a part of the fulfillment of Gen. 49:22-26 (cf. Deut. 32:8-9, 33:13-17)?
4. List the human and material resources necessary to produce national greatness (cf. Lev. 26:4, 9, Deut. 6:3, 18, 7:13-14, 8:7-9, 13, 28:1-8, 10-12, 32:8-9, Ez. 20:6).
5. When did the industrialization process in England begin in earnest? How does this timing relate to the “seven times” prophecy of Lev. 26:18 (cf. Gen. 11:1-8)?
6. In the late-18th century, a sudden outburst of mechanical ingenuity and inventive genius became evident in Britain. If British mastery of industrialization is evidence of Anglo-Saxon racial superiority, why then the Anglo-Saxon peoples wait until the 1700s A. D. to cast off the disguise which had relegated them to the status of mere mortals over the past millennia (cf. Deut. 7:7, Ez. 16:1-14).
7. What was the “demographic transition” in early modern European history?
8. Why did the population of Europe begin to expand starting around the 18th century?
9. What in 18th century England led to the increasing use of coal as an alternate fuel? How did this change pave the way for the industrial process?
10. Describe how the psychological and economic “preconditions” listed below contribute to the creation of an environment facilitating the Industrial Revolution?
 - a. Medieval rise of city life
 - b. 15th century Renaissance thought
 - c. 16th century Protestant Reformation
 - d. 17th century Scientific Revolution
 - e. 18th century Enlightenment thought
 - f. Commercial Revolution (1650-1750)
 - g. Enclosure Movements of the 17th and 18th centuries
 - h. Joint Stock Companies
11. What two great European thinkers were most responsible for the articulation of the scientific method? What respective nationality did each man possess?
12. Describe the contrast between the English and French mentalities relative to each national approach to knowledge in general and science in particular. How might this relate to I Chron. 5:1-2?
13. What impact did Adam Smith’s *Wealth of Nations* (1776) have upon releasing economic energies which contributed to English economic growth and industrialization (cf. Deut. 28:12, Isa. 23:2-3)?
14. Define “capitalism.”
15. Why was 19th century Britain known as the “Workshop of the World”?
16. What was the Great Exhibition of 1851 and how did it poignantly illustrate British industrial supremacy?
17. In Britain’s spectacular rise to world industrial supremacy, how did the British enjoy the “advantage

- of smallness”?
18. In what way did the Napoleonic War actually *benefit* British industrial growth?
 19. Thanks to the insular position made possible by the English Channel, during the wars of modern history, the British have been in the enviable position of being able to pick and choose how (and at times even whether) to be involved in European military conflicts. What aspect of Gen. 49:26 might be relevant to this phenomenon?
 20. What was the “leading sector” of the British economy in the industrial process. What was the “domestic” or “putting out system”?
 21. In terms of technical advance and achievement, what was the “human element” which made industrial growth so rapid and expansive (cf. Isa. 31:1-3, 29:1-4)?
 22. Define “infrastructure.”
 23. Who is generally considered the “Father of the Industrial Revolution”?
 24. In terms of the development of steam power, what was the contribution of:
 - a. Thomas Newcomen (1663-1792)
 - b. James Watt (1736-1819)
 25. Describe at least five of the early inventions which stimulated expansion in the 18th century English textile industry. Why did these inventions imply the *need* for factory production?
 26. What were the contributions of the individuals listed below to the development of the iron and steel industries (cf. Gen. 4:22, I Sam. 13:9)?
 - a. Abraham Darby
 - b. Henry Cort
 - c. Sir Henry Bessemer (1813-1898)
 27. Who was Dud Dudley and how does his story illustrate the interesting timing of industrialization in Britain? How might this relate to the “seven times” of Lev. 26:18?
 28. Who invented the first train and when did he do so?
 29. Who opened the first railway line and where was it?
 30. When did Britain’s first commercial railway open?
 31. What economic impact did the 19th century rail network have in Britain?
 32. Who was the first man to build a paddle wheel steamboat, and when did he do so? What was his nationality?
 33. Who built the first *really* effective steamboat and when did he do so? What was his nationality?
 34. What was Brindley’s Bridgewater Canal? When was it opened and to what main use was it put?
 35. When was the Erie Canal completed and why was its construction so significant economically speaking?
 36. Who were Thomas Telford and John McAdam (1756-1836), and how did they improve transportation in 19th century England?
 37. In what way did Samuel Morse (1791-1872) and Sir Thomas Wheatstone (1802-1875) contribute to improved communications in Britain and the U.S.? When did they do so?

38. Who laid the first transatlantic cable and when did he do so?
39. When did Count Guglielmo Marconi (1874-1937) send his first wireless message? Where did he send it from? To where did he send it?
40. When was the first wireless message sent from Washington to Hawaii? What new kind of communication advance did this transmission herald?

Optional Additional Reading:

- Walter L. Arnstein, *Britain Yesterday and Today: 1830 to the Present*, 6th ed., Lexington, Massachusetts: D. C. Heath and Co., 1992 (see especially pp. 18, 20, 22, 24, 26-28).
- Walter L. Arnstein and William B. Wilcox, *Age of Aristocracy: 1688 to 1830*, 6th ed., Lexington, Massachusetts: D. C. Heath and Co., 1992 (see especially pp. 217, 176-179, 180-189, 190-195, 277-278).
- Robert Briffault, *The Decline and Fall of the British Empire*, pp. 5-13, 22, 28.
- Marshall B. Davidson, ed., *The Horizon History of the World in 1776*, New York: American Heritage Publishing Co., 1975.
- Walter Phelps Hall, *History of England*, Malabar, Florida: Robert E. Krieger Publishing Co., 1984 (see especially pp. 342-347, 350, 354).
- R. M. Hartwell, ed., *The Causes of the Industrial Revolution in England*, London: Methuen & Co., 1967 (note especially F. Crouzet, "England and France in the Eighteenth Century: A Comparative Analysis of Two Economic Growths," pp. 155-174).
- E. J. Hobsbawm, *The Age of Revolutions*, pp. 30-32.
- E. J. Hobsbawm, *Industry and Empire*, Middlesex: Penguin Books Ltd., 1968 (see especially pp. 13, 36).
- F. C. Price, "Dud the Fuel-Saver," *Warwickshire and Worcestershire Life*, February 1974, p. 45.
- Raymond F. McNair, *Ascent to Greatness*, Altadena, California: Triumph Publishing Co., 1976, pp. 270-276.
- William H. McNeill, *The Ecumene: The Story of Humanity*, New York: Harper & Row, 1973, pp. 431-432, 528-529.
- Peter Mathias, *The First Industrial Nation: An Economic History of Britain 1700-1914*, London: Methuen & Co., 1969.
- Lynne Rhodes Mayer and Kenneth E. Vose, *Makin' Tracks: The Story of the Transcontinental Railroad in the Pictures and Words of the Men Who Were There*, New York: Praeger Publishers, 1975.
- James Morris, *Farewell the Trumpets*, New York: HJB, 1978, pp. 338-362, 417.
- James Morris, *Heaven's Command*, New York: HJB, 1973, pp. 195-196, 199.
- James Morris, *Pax Britannica*, New York: HJB, 1968, pp. 126-127, 323-324, 333.
- Joseph R. Strayer, et. al., *The Mainstream of Civilization*, New York: Harcourt, Brace & World, 1969, p. 572.
- E. P. Thompson, *The Making of the English Working Class*.
- Charles Wilson, *England's Apprenticeship 1603-1763*, London: Longmans, Green & Co., 1965 (see especially Chapter 14 summary, p. 312).
- Eugen Weber, *Modern History of Europe*, New York: W. W. Norton, 1971, pp. 417.

VI. Young Lion Among the Nations

Assigned Reading:

USB, pp. 152-162.

Please complete 25 of the 40 Unit Questions below.

1. In what way does Micah 5:7-9 aptly describe the Anglo-American dominance in world affairs during the 19th and 20th centuries (cf. Gen. 49:24, Lev. 26:7-8, Num. 23:24, 24:8-9, Deut. 28:7, 33:7, 26-27, Jer. 51:19-29)?
2. On Dec. 24, 1814 an American delegation signed the Treaty of Ghent ending the War of 1812. American representative John Quincy Adams observed "I hope it will be the last treaty of peace between Great Britain and the United States." In what sense were his remarks prophetic? In what way were they not?

3. Why was the Monroe Doctrine (Dec. 2, 1823) an important statement of policy insuring the development of continental North America by the U. S.? How did the policy-makers for the fledgling American nation-state know they could enforce this new cornerstone of U. S. foreign policy in the Western Hemisphere?
4. In the Hebrew Scriptures, we read how God commanded ancient Israel to “dispossess the inhabitants of the land” of Canaan (Num. 33:50-55--cf. Deut. 7:1-3, 23:8-9, Isa. 58:14, 63:17) and occupy the Promised Land. The Conquest of Canaan was a *type* of Israel’s inheriting great promises at the return of Jesus Christ and the establishment of the Kingdom of God on earth (Heb. 3:7-4:11). In what way is the story of the Anglo-Saxon conquest and settlement of continental North America similar to the Israelite occupation of the Promised Land (cf. Heb. 13:8)? In what way is it not?
5. Describe the main features of the mid-19th century spirit of “Manifest Destiny.”
6. How might the prophetic dimensions of Deut. 32:8-9 or Isa. 58:14 or 63:17 apply to the U. S. expansion to the west around the middle of the 19th century?
7. What was the outcome of the Battle of San Jacinto (April 21, 1836)? In what way was it reminiscent of Lev. 26:7-8 (cf. Gen. 14:14-16, Judg. 7:19-23)?
8. Describe the nature of the Anglo-American diplomatic difficulties over the issues listed below:
 - a. Canadian-American Boundary dispute (note the Webster-Ashburton Treaty of 1842)
 - b. the Oregon Territory (1840s -- note the slogan “54-40 or Fight!”)
 - c. the Alabama Claims (1871 -- note the role played by British Prime Minister William E. Gladstone)
 - d. Canadian-Alaskan border dispute
 - e. conflicting 19th century claims in the Atlantic Ocean over fishing rights in British North America
 - f. the Panama Canal--its neutralization, demilitarization, and who would control it
9. In the Mexican War of 1845-1848, General Winfield Scott administered a convincingly successful campaign which led to the fall of Mexico City. In what way was it reminiscent of Lev. 26:7-8 (cf. Gen. 14:14-16, Judg. 7:19-23)?
10. After the taking of Vera Cruz (March 29, 1847), Scott’s army remained in the city until leaving to besiege Mexico City on April 8. What festival of God had ended on the previous day?
11. The “impregnable” fortress of Chapultepec fell to Scott’s army on Sept. 12-13, 1847. What holy day fell on September 11 of that year?
12. The Gadsden Purchase (Dec. 30, 1853) completed the formal American acquisition of territory in continental North America. How long did this process take from the official end of the American War of Independence?
13. On what holy days (Oct. 16-18, 1859) did John Brown’s raid on Harper’s Ferry occur?
14. Not until the U. S. Civil War (1861-1865) did Americans resolve the tension and disagreement over maintaining the integrity of the Union. Only *after* insuring the preservation of the Union (with all that implied about the concentration in U. S. hands of the resources of continental North America) did the U. S. ascend to true international greatness. With these thoughts in mind, why was the site of the first major conflict of the war--the Battle of Manassas--strikingly suggestive regarding the fulfillment of prophecies found in Gen. 48:19?
15. More than any other single individual, the preservation of the American Union was the handiwork of President Abraham Lincoln (1809-1865). In light of the patriarchal promise fulfilled among the descendants of Joseph, why is the president’s given name particularly suggestive and appropriate?
16. How did Lincoln relate to organized religion? How did this differ from his esteem and respect for the Bible?

17. On what holy day (Oct. 16, 1863) did Lincoln issue the presidential proclamation making Thanksgiving a national holiday?
18. On what holy day (Sept. 26, 1861) did Lincoln proclaim a “national fast day for public humiliation and prayer”?
19. The bizarre and accidental shooting of Robert E. Lee’s right hand man, General Thomas Jonathan “Stonewall” Jackson, was an incalculable loss for the Southern cause. In what way does this incident bring to mind I Kings 22:20-23 (cf. Dan. 10:13)?
20. On April 9, 1865, a little less than 3 hours prior to sundown, the commander of the Army of Northern Virginia, Robert E. Lee, concluded his meeting with the commander of the Union army, Ulysses S. Grant, at Appomattox Courthouse. For all intents and purposes, Lee’s surrender there brought an end to the American Civil War. What day on the Hebrew calendar began that evening at sunset? Considering what this day represents for New Testament Christians, what was particularly appropriate about the spirit in which Grant defined and administered the terms of surrender?
21. The U. S. Civil War began in earnest at the Battle of Manassas (a.k.a., the first Battle of Bull Run) on July 21, 1861. It effectively ended at Appomattox Court House just a few miles from Manassas Junction where the war had begun. In light of Gen. 48:19, why is this particularly appropriate?
22. On what holy day (April 14, 1865) did John Wilkes Booth fatally wound President Abraham Lincoln in Ford Theater (Cf. Dan. 4:25, 32)?
23. In what ways did the American Civil War stimulate positive economic growth in the U. S.?
24. On what holy day (Oct. 18, 1867) did the formal transfer of the Alaskan Territory from Russia to the U. S. occur?
25. During the late-19th and early-20th centuries, a vast number of immigrants flowed from Central and Eastern Europe into the U. S. A. Thus America became a kind of “melting pot” in terms of its ethno-cultural makeup. In what way is this aspect of American history reminiscent of ancient Israel’s proclivity for assimilation of “strangers” or foreigners (cf. Ez. 12:48-49, Lev. 19:33-34, Isa. 56:6-8, Hos. 7:8-9)?
26. In many respects, the British and American people have shared the blessings reserved for Joseph (cf. Gen. 49:22-25, 48:16, Micah 5:7-15). Their cooperation in the international arena has proved an especially formidable force in 20th century world affairs. The examples listed below are evidence of a growing rapprochement--a relaxation of Anglo-American tensions following the War of 1812. Explain how each one contributed to a growing spirit of cooperation between the British and American people as the 19th century ended and the 20th began.
 - a. Darwinistic notions about Anglo-Saxon racial superiority (cf. the writings of E. A. Freeman, James Bryce, Albert Venn Dicey, Bishop Stubbs, or J. R. Seeley)
 - b. the sharing of similar political institutions
 - c. a similar economic framework
 - d. a symbiotic international relationship
 - e. resolution of outstanding Anglo-American differences
27. How does Commodore Dewey’s success at Manila Bay in the Philippines during the Spanish American War of 1898 illuminate the prophetic principle found in Lev. 26:7-8?
28. On what day (Aug. 1, 1914) which bodes ill on the Hebrew calendar did Germany declare war on Russia guaranteeing that the new European conflict would become a general rather than a localized conflagration?
29. On what day of the Hebrew calendar (March 28, 1915) did a German U-boat sink the first passenger ship, the S. S. Falaba, during World War I?

30. On what day of the Hebrew calendar (April 6, 1917), precisely two years after the sinking of the *S. S. Falaba*, did the American Congress declare war on Germany?
31. In what respect did the American entry into World War I break a U. S. foreign policy tradition which dated from George Washington's farewell address?
32. On what holy day (Sept. 25, 1919) did American President Woodrow Wilson suffer a debilitating physical breakdown bringing an end to his personal campaign to promote acceptance of the Versailles Peace settlement in the U. S. A.? Considering the meaning and symbolism of this day for Christians, why is there a certain logic and appropriateness to this unique episode in Wilson's life?
33. On what day of the Hebrew calendar (April 17, 1935) did the League of Nations formally condemn Germany's unilateral repudiation of the Versailles Treaty of 1919?
34. On what day of the Hebrew calendar (April 3, 1939) did Adolf Hitler issue the secret directive ordering the German army to prepare for war against Poland (the event which initiated World War II in Europe)?
35. Within what period on the Hebrew calendar (Aug. 10-17, 1940) did the greatest destruction to the United Kingdom occur during the "Battle of Britain" (described by Prime Minister Winston Churchill [1874-1965] as Britain's "darkest hour")?
36. On what holy day (Oct. 12, 1940) did Hitler formally cancel "Operation Sea Lion"--the German code name for the invasion of Britain? For those who consider Hitler a forerunner of the Beast of Revelation, and in light of the symbolism which Christians attach to this holy day (Rev. 20:1-3), why is the day particularly appropriate?
37. On what holy day (Oct. 6, 1941) did Hitler's *Wermacht*, invading Russia, begin to encounter the snowfall which not only persisted but which led to the most bitter Russian winter in 100 years?
38. The British at Bletchley Park accomplished important things with their "Enigma Machine." What impact did this work have on the ultimate outcome of the World War II?
39. In what respect did the post-war American behavior through the U. S. Food Administration in Europe (under Herbert Hoover after World War I) or the Marshall Plan following World War II reflect a Jacob-like characteristic expressed in Gen. 25:27 (see the Hebrew meaning of the word translated "plain")? In what way are these examples similar to what is described in Gen. 37:9-10 (cf. Deut. 15:6)?
40. What interesting pattern exists in the trajectory of the Gulf War of 1991?
 - a. Jan.16 -- air war begins
 - b. Feb. 23 -- land war begins
 - c. Feb. 28 -- cease-fire proclaimed at midnight

Optional Additional Reading:

- Herbert W. Armstrong, *Mystery of the Ages* ("Mystery of Israel," chapter 5, pp. 159-197), New York: Dodd, Mead and Company, 1985, pp. 188-189.
- Robert A. Divine, *et. al.*, *America Past and Present*, pp. 455-458.
- Winston S. Churchill, *Their Finest Hour*, p. 337.
- Margaret L. Coit, *The Sweep Westward: Volume 4: 1829-1849*. New York: Times Inc., 1963.
- John A. Garraty, *The American Nation: A History of the United States*, New York: Harper & Row Publishers, 1966 (see especially pp. 312-313, 320, 422, 631-633, 672-677).
- Oscar Handlin, *America: A History*, New York: Holt, Rinehart and Winston, 1968, pp. 331-333, 451-452, 739.
- Robert Paul Jordan, *The Civil War*, Washington, D.C.: National Geographic Society, 1983, pp. 50, 90, 203.
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179, 181, 206, 217, 260-261, 266-267, 286, 389, 410, 492, 511, 690, 706.

Ernest R. May, *The Progressive Era: Volume 9: 1901-1917*, New York: Time Incorporated, 1964, pp. 88, 125-126.

James Morris, *Pax Britannica*, New York: HJB, 1973, pp. 417, 490, 529.

John Ross Schroeder, "Abraham Lincoln.. . and America Now," *Plain Truth*, "Man and Religion" column, March 1989, p.12, 22-23.

Desmond Seward, *Napoleon and Hitler: A Comparative Biography*, New York: Simon and Schuster, Inc., 1988 (note especially the final page of the book).

VII. But Is It the Gospel?

Assigned Reading:

USB, pp. 163-189.

ABP, pp. 56-65.

Passages About the Kingdom of God:

Mt. 3:2, 4:17, 23, 5:3, 10, 19-20, 6:33, 8:11, 9:35, 10:7, 11:11-12, 12:28, 13:11-19, 24, 31, 33, 38, 41, 43, 44-45, 47, 52, 16:19, 28, 18:1, 3-4, 19:12, 14, 23, 20:1, 21:31, 43, 22:2, 23:13, 24:7, 14, 24:15, 25:1, 14, 34, 28:18-20, Mk. 1:14-15, 10:23-25, 12:34, 15:43, Lk. 4:43, 6:20, 7:28, 8:1, 10, 9:2, 11, 27, 60, 7:28, 8:1, 10, 9:2, 11, 27, 60, 62, 10:9, 11, 11:2, 20, 12:31-32, 13:28-29, 16:16, 17:20-21, 18:16-17, 24-25, 29, 19:11-12, 15, 21:31, 22:16, 18, 29-30, 23:51, Jn. 3:3, 5, 18:36, Acts 1:3, 6, 8:12, 14:22, 19:8, 20:25, 28:23, 31, Rom. 14:17, I Cor. 4:20, 6:9-10, 15:24, 50, Gal. 5:21, Eph. 5:5, Col. 4:11, II Thes. 1:5, 4:1, 18, II Pet. 1:11, Jer. 31:31-33, Ez. 36:26-27, Heb. 8:8-10, 10:16.

Please complete all of the 9 Unit Questions below.

1. Describe the Gospel preached by Jesus Christ and the 1st century disciples?
2. Is access to the Kingdom of God limited by considerations of race or gender (cf. Acts 10:34-38, Rom. 10:17, Gal. 3:26-29)?
3. In what respect does the Gospel have a past, present, and future dimension? How are those respective dimensions reflected in the plan of salvation as represented in the holy days of Leviticus 23?
4. What aspects of the future dimension of the Gospel of the Kingdom of God intimately involve the physical-national people of modern-day Israel?
5. If the Church is charged to preach the *full* message of the Gospel of the Kingdom of God, what role does the understanding about Israel's end time identity play in the Church's mission? How might the principle expressed in Ez. 33:1-7 apply in this regard?
6. How does the principle of duality effect the prophecies of Isaiah, Jeremiah, Ezekiel, and many of the minor prophets relevant to Israel's fortunes at the end of the age?
7. Describe the connection between Israel's disappearance as a distinct national entity and people of the ancient world and the Israelite proclivity toward Sabbath-breaking. In what respect might Ez. 20 and 22 contain a particularly sober warning for the modern Israelite people?
8. What do the prophecies of Jer. 30:5-7, Dan. 12:1, and Mt. 24:21-22 reveal about Israel's condition at the end of the age and immediately preceding the Second Coming?
9. Zerubbabel's 6th century B.C. contemporaries erroneously perceived him as the coming Messiah--a faulty concept, but one which nevertheless motivated them to complete construction of the Second Temple (cf. Ezra 4:24, 5:1-2, 14-15; Haggai 1:1-14, 2:6, 20-23, Zech. 3:8-10, 4:6-10, 6:12-13). What lesson might present-day Christians learn from this example in the Hebrew Scriptures?

Optional Additional Reading:

- Lawrence Boadt, *Reading the Old Testament*, pp. 439-440, 533.
- Hans Kung, *On Being A Christian*, trans. Edward Quinn, New York: Image Books, 1984, pp. 55-56, 554, 569-570.
- Eugene Merrill, *Kingdom of Priests*, Grand Rapids, Michigan: Baker Book House, 1987, pp. 491-496.
- David Rohl, *A Test of Time: The Bible--From Myth to History* (published in the U. S. under the title *Pharaohs and Kings*), London: Century Random House UK Ltd., 1995.
- Hershel Shanks, Ed., *Ancient Israel*, Englewood Cliffs, New Jersey: Prentice-Hall, 1988, p. 157.
- Lacy Baldwin Smith, *This Realm of England*, 6th ed., Lexington, Massachusetts: D. C. Heath and Co., 1992 (see especially pp. 266, 275-276).

APPENDIX

THOSE 40 PIVOTAL YEARS Or, fun with numerology

By

Rick Sherrod

Editor's note: The article below first appeared in the September 1997 edition of Perspectives, a periodical publication focusing on prophetic news and trends in current events and international politics.

What connotation does the number 40 bring to mind?

Perhaps you think of the era of the judges in Israel--a time when various administrations or judgeships are conveniently demarcated by blocks of time either numbering 40 years or intervals of that figure (e.g., Judge. 3:11, 30, 5:31, 6:1, 8:28, 12:9, 13:1). After the period of the judges came to a close, the three monarchs of Israel's United Monarchy each governed the twelve tribes for 40 year intervals (Saul--Acts 13:21; David--II Sam. 5:4; Solomon--I Kings 11:42, I Chron. 29:27, II Chron. 9:30).

It is quite probable that 400 years passed between the death of Abraham (Gen. 25:8) and the division of the promise land by Joshua (Josh. 1:1-2). Maybe you remember the three 40 year intervals into which the life of Moses was precisely divided (Acts 7:22-23, 30, Num. 14:34); the 40 day fasts of Moses (Ex. 34:28, Deut. 9:9), Elijah (I Kings 19:8), or Jesus Christ (Mt. 4:1-2); or Christ's 40 days with the disciples following his resurrection (Acts 1:3).

Whether the time intervals cited above deal with periods of political rule or administrative epochs, stages of an individual's life, or a time set aside for fasting. . . the number 40 implies a certain sense of judgment.

It is an interesting "coincidence" of modern history--the history of those people descended from the Israelites of the ancient world--that 40 continues to play an important role in the most critical and defining interval of time during the modern era: the years 1775-1815 A. D. It was precisely during these years that the Anglo-American character of the 19th and 20th centuries became confirmed.

Those four decades witnessed the greatest fulfillment to date of the promises of Genesis 48--the separation of Ephraim and Manassah as a generally united people largely under the same single political umbrella of control--and Genesis 49--the unparalleled ascension of the descendants of Joseph through expansion of population, acquisition of some of the most valuable natural resources in the world, and an expanding measure of prestige which inspires today's historians to define the 19th century as British and the 20th century as American. The same 40 years also witnessed the conclusive transference of the birthright blessings, *a la* I Chronicles 5:2, from the first of Jacob's firstborns, Reuben the son of Leah, to Jacob's second firstborn Joseph, the son of his most favored wife, Rachel.

In this new publication, I will offer occasional articles designed to elaborate on the theme outlined above.

Those who read these articles should keep three major concepts in mind as they consider each piece. The first concerns the inevitable long-term impact of our personal actions respecting the laws, principles, statutes, and judgments of almighty God. His sovereign pronouncements are inviolable. No matter how hard we may try to find a way around them--no matter how long it may seem that we have “beaten the system,” that we have found a way to sin and “get away with it”—sooner or later, we will reap the fruit which we have sewn (Gal. 6:7), for better or for ill.

For our purposes here, the contrasting stories of Reuben and Joseph are thrown into high relief. One of the grand themes of European history from late-medieval times into the early 20th century is the Anglo-French rivalry, not only over Continental territories but in more recent times a colonial rivalry complete with a struggle for control over overseas resources and markets. If the identity of modern-day Reuben is that of the French people of today, and the descendants of Joseph are found in British Isles, the Commonwealth nations, and the United States of America, the broad sweep of Western civilization suddenly takes on added meaning.

We see writ large in the pages of our history books a testimony to the inviolability of the seventh commandment. Through his adulterous relationship with his own father’s concubine Bilhah (Gen. 35:22, 49:41), Reuben forfeited the double portion (Deut. 21:15-17) of those material resources and world power promised by the right of primogeniture (Gen. 48:22, Ez. 47:13). His more honorable brother Joseph—a godly young man with character strong enough to resist the seductive temptations of Potiphar’s wife (Gen. 39:9-12)—thus fell heir to the most spectacular birthright promises ever bequeathed to any national people.

The second concept in our story regards another fascinating “coincidence” or similarity about how the history of *both* the ancient Israelites and the modern-day Anglo-American people has unfolded. Both the record of biblical history and Hebrew tradition attest to major events in human and especially Israelite history falling on the holy days outlined in Leviticus 23.

One tradition places the creation of Adam on a double Sabbath day falling on the Feast of Trumpets. The longest recorded statement concerning the Abrahamic Promise (Gen. 17:1-22) was given 430 years to the very day from that 1st Day of Unleavened Bread on which the Israelites departed from Egypt (Ex. 12:40-41, Gal. 3:17). Indeed, the deliverance of Israel from pharaoh’s Egypt is intimately bound up in the Spring Passover season.

We read of the rebuilding of the decimated tribe of Benjamin in conjunction with a fall festival of the early-14th century (Judge. 21:16-24). Solomon chose the Fall Feast as the most appropriate setting on which to dedicate his magnificent temple (I Kings 8, II Chron. 5). He very likely initiated this 14 day celebration (II Kings 8:65-66) on the Feast of Trumpets, interrupting the merriment for a few days in the middle of the festivities to prepare for and observe the Day of Atonement (see *Jamison, Fawcett, and Brown One Volume Commentary* on II Chron. 7:9).

Some three centuries later, Hezekiah saw his foreign relations problems with Assyria resolved in a holy day context. A quite plausible Hebrew tradition indicates that the destruction of Sennachirib's army on the outskirts of Jerusalem occurred on no less than the Passover (II Kings 19:35-36, II Chron. 32:21, Isa. 32:36-37). Following Judah's 6th century B. C. Babylonian Captivity, the Fall Festival became the setting during which Zerubbabel and the returned Jews erected the altar in Jerusalem (Ezra 3). There is even a hint in Isaiah's prophecies that the literal physical restoration of a captive end time Israelite people will begin on the Day of Atonement (27:12-13).

It is interesting that many watershed events affecting the Anglo-Saxon peoples have conformed to this same pattern. From the "shot heard round the world" on the Lexington green (April 18, 1775--the 5th Day of Unleavened Bread) to the final and decisive fall of Napoleon at Waterloo (June 18, 1815--Pentecost), this fascinating coincidence persists. Thus this 40 year time frame during which the withholding of Joseph's birthright expired is bracketed by key events falling on the holy days. The holy day connections to these events might seem the product of mere chance except for the fact that various precipitate political actions, foreign policy decisions, assemblies, key battles, and peace settlements--each highly relevant to the outcome of the American Revolution (1775-1783), the War of 1812 (1812-1815), the French Revolutionary Wars (1793-1799) and the Napoleonic Wars (1804-1815)--*also* coincide with holy day dates.

Finally, the third concept I ask you to remember concerns God's intervening hand in human history. Years ago, at a ministerial refresher program, many of us listened to a Pastor General who declared that Satan's "fingerprints" are all over this world's society. Indeed, that statement is true. On the opposite side of the coin, a more important axiom prevails: God's hand print is on the story of human history, particularly that of physical, national Israel. Like the well-known graffiti of World War II--"Kilroy was here!"--those whose eyesight is illuminated by the Spirit of God can perceive where He has nudged, pushed, shoved, or crafted human events to insure a particular prophesied outcome.

In the articles which follow, we will examine in greater detail some of the fascinating examples which demonstrate God's intervention in modern Israelite history. We hope that you will enjoy this retrospective look at how prophecy has been fulfilled and God's sovereign will confirmed.

Selected Bibliography

Solomon spoke both the truth about his own day as well as our own when he observed, “of the making of many books there is no end” (Eccl. 12:2). Since the publication of John Wilson’s seminal work, *Lectures on Our Israelitish Origin* (1840), such has certainly been the case regarding the outpouring of monographs and articles about the identity of Israel in modern-times. If quantity is abundant, the works produced range in quality from insightful, academically honest, and fair-minded presentations to little more than thinly disguised and poorly argued endorsements of racism, nationalism, socialism, anti-communism, and a host of other less popular and not-so-well-known agendas.

It is with this thought in mind that we offer the list of publications cited below. Not all of these works are of equal value or quality. Certainly, neither your instructor nor CBE would endorse every idea contained within each volume or article. Indeed, many of the authors below disagree among themselves on both substantive and peripheral points. The majority of these titles assume that the British and American peoples are descended from those ancient Israelites taken into captivity by 8th century B. C. Assyrian invaders. However, for balance and breadth of opinion, we have included a handful of titles which dispute the idea that the Lost Ten Tribes are to be found *anywhere*, let alone among the populations of America, Britain, and the Commonwealth nations.

For those who wish to continue their examination of Lost Ten Tribes subject matter, this selected bibliography should provide a good place to begin. It includes some of the best words from among more than a thousand books and articles about the subject.

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From the appearance of the earliest British-Israel book length works, the association of the Anglo-Saxon peoples with ancient Israel has been augmented by a host of periodical publications as well. One of the best places to examine such material is in the British-Israel World Federation headquarters in Putney, England south of London. The Yale University Library also houses several worthwhile collections of British-Israel periodical literature. Below you will find some of the better-known periodicals which have expounded the British-Israel message.

The Banner of Israel (Advocating Identity of British Nation with the Lost Ten Tribes) edited by Edward Wheeler Bird (a.k.a., "Philo-Israel"), 1877-1903. J. G. Taylor became editor after Bird. Available on microfilm--Widener: Film S3841.

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Haverhill, Massachusetts beginning in 1930.

Israel's Identity Standard founded by William Cookson in 1876.

Life From the Dead; or, The Manifestation of the Sons of God. Being a National Bell-Ringing Journal Advocating the Identity of the British Nation with the Lost Ten Tribes of Israel published monthly (1873-1879) by Edward Hine.

Leading the Nation to Glory (later renamed *The Nation's Glory Leader*) published weekly (1875-1880) by Edward Hine.

The National Message published fortnightly by the British-Israel World Federation and originally edited by A. R. Heaver.

The Northern British Israel Review edited by J. G. Taylor (1910-1917).

Our Race Quarterly edited by C. A. L. Totten out of Yale University.

The Standard of Israel.

The Time of the End and Prophetic Witness launched in 1844 and edited by John Wilson.

The Tribesman: The Magazine of the Lost Ten Tribes of Israel appearing quarterly (1996-present) under the editorship of Yair Davidy (Internet address: britam@netmedia.net.il).

The Watchman of Ephraim published by John Wilson (1866-1868).

1. REVIEW OF UNITED STATES AND BRITAIN IN PROPHECY PART I
 2. By Rick Sherrod December 1996
 3. **Introductory Note:** This review is part of a project to produce a booklet for the United Church of God, an International Association, on the identity of Israel in modern times. It examines the Worldwide Church of God (WCG) booklet, The United States and Britain in Prophecy by the late-Pastor General of the WCG, Herbert W. Armstrong. The review is intended to test Mr. Armstrong's booklet in regard to its premises, as well as its biblical and historical accuracy. What follows below is a combination of two main components.
 4. The first is a position paper, "The Abrahamic Covenant and Israel in Prophecy: Does 'The United States and Britain in Prophecy' Need Updating?," produced for the WCG "Manuscript Review Team" (MRT) by John Halford and Rick Sherrod in June 1991. The present review makes use of that position paper as a core document and point of departure. The second component is drawn from Dr. Sherrod's careful review of the 1986 edition of The United States and Britain in Prophecy (referred to below simply as USB). From September 1942 through November 1986, the WCG published over 5 million copies of nine different editions of USB. Two heavily edited and significantly shortened versions of the booklet appeared after the ninth edition. The 1986 edition is the best of all in terms of quality, historical and biblical accuracy, and clarity of presentation. It is more error-free than any previous or later edition. All references to pages in USB below are to the paperback November 1986 ninth edition.
 5. The review below is divided into Parts I and II. Part I includes four sections: "The Backdrop" which summarizes the place in our recent Church history of the identity of Israel in modern times; "The Historical Context" which examines some of the ideas and intellectual forces which influenced the development of British-Israelism; "History of the Idea" which identifies some of the principal contributors to the discussion and the ways in which they have shaped their arguments; and "Our Hermeneutic" which suggests an approach for any new publication produced by UCG. Part II includes nine sections, all but one of which examines aspects of Mr. Armstrong's presentation in USB: "The Davidic Throne;" "Israel" and 'Other Name Games;'" "Were the Tribes Really Lost?;" "Where Did the 'Lost Tribes' Go?;" "How Did the Israelites Get to Europe?;" "What Are the 'Times' of Leviticus 26?;" "The Sabbath Covenant and National Punishment;" "A Future Exodus and Final Restoration?;" and a "Conclusion" which articulates a rationale for pursuing this project to completion.
- ## 6. The backdrop
7. Since the 1930s, one of the cornerstone of belief held by members of the Church of God has been an understanding that the Anglo-Saxon nations are the modern descendants of the "Lost Tribes" of ancient Israel. Most of us have accepted this idea on the basis of evidence presented in the booklet USB. Until the administration of the Worldwide Church of God began to challenge the validity of this aspect of doctrine in the early-1990s, the majority of ministers and Church members probably never seriously questioned or perhaps even studied the subject after their initial exposure to the booklet.
 8. Our understanding of the identity of modern Israel influences nearly every aspect of the Church: its theology, its mission, its priorities, even its sense of identity. Expressions like "modern Israel," "our people," and "Gentiles" have taken on their own special meaning in the argot of the Church. As such, any rewriting or substantive revision on this subject is no minor matter.

9. Mr. Herbert W. Armstrong introduced the understanding about Israel's modern identity (there is no evidence that he ever claimed to originate it) in 1929. He regarded it as one of the tests by which he could ascertain whether the Church of God Seventh Day (CGSD) was willing to accept "new truth." As is well known, Mr. Armstrong and the CGSD eventually parted ways leaving the former free to establish his own independent ministry.
10. For several decades, the understanding of Israel's modern-day identity became one of the main focal points of Mr. Armstrong's preaching of the Gospel of the Kingdom of God "in all the world for a witness unto all nations." Members and ministers alike considered this aspect of his teaching an integral part of the Gospel message. Indeed, USB became the most requested piece of literature in the Church's inventory, an important consideration in assessing how a United Church of God, an International Association (UCG) booklet on USB might impact the long-term growth of United. In his characteristic style, Mr. Armstrong forcefully identified our understanding of Israel's identity as "the" vital key to unlocking prophecy. In the spirit of Mt. 24:14, he trumpeted the need to warn "our people" and consequently gave "the Work" a clear direction and momentum--something increasingly lost by the Church during the first half of the decade of the 1990s. Significantly, WCG's loss of a sense of unique and special mission coincided with its distancing itself from any teaching about Israel's modern identity.
11. Many--probably most--members and ministers still believe that there is a need for this aspect of our understanding to play a role in the preaching of the Gospel. Such interest is no doubt all the greater given the lack of enthusiasm shown for the teaching by the WCG since the early-1990s. By 1995, the WCG's tentative support evolved into an outright and public abandonment of the idea. This decision may be better understood by examining the historical setting in which the idea known as British- or Anglo-Israelism developed.

12. The historical context

13. Although the first truly sophisticated articulation of the idea appeared in 1840 and pre-dates Darwin's Origin of the Species (1859) by almost two decades, Anglo-Israelism was born and grew to maturity in an intellectual climate heavily tainted by ideas of evolution and racial superiority. Twentieth century critics with knowledge of this intellectual milieu are quick to suggest that Anglo-Israelism is but another expression of the "racialism" around mid-century--one piece of the larger fabric of a flawed and prejudicial nineteenth century Weltanschauung. Indeed, the insensitive language of early exponents of British-Israelism can leave even today's convinced believers feeling a bit uncomfortable. Today, where the idea is known, it is likely to be associated (especially in the United States) with skin-head extremists, or unsavory racist groups like the American Nazi Party, the Freed Men, or the Aryan League.
14. Nevertheless, we must evaluate the literature of any era in its historical context, remembering that most British-Israel material was written before the Nazi race theories poisoned the well. In the last century, while Britain and America were on the ascendancy, the concept that the British and Americans were descendants of the "chosen people" was an attractive and in some respects quite plausible idea. This perspective helps us to understand why Mr. Armstrong approached and presented British-Israel material in the way he did. If he wrote or spoke in a way that might make us wince today, he was not a racist. Arguably, he did as much as anyone to take the racial prejudice out of Anglo-Israelism. A major difference between him and the neo-Nazi crackpots is that he taught submission to God, equality of the races of humankind, and punishment for lawlessness rather than the superiority of a chosen race.

15. Like all before him, Mr. Armstrong was a product of his own times to some extent influenced by the intellectual climate of his day. For example, George Washington owned slaves; Paul told slaves they should "seek not to be free." Almost certainly, those men would do and phrase things differently if they lived today, and were exposed to the mood of our times. Likewise, Mr. Armstrong would no doubt share our concern about sensitivity to issues of race were he still alive. The critique of Mr. Armstrong in particular and British-Israelism in general touches on more, however, than concerns of racism or association with evolutionary theory. It extends to an important dispute over who introduced the idea and when.

16. History of the idea

17. Where did the notion that the Anglo-Saxon people were descendants of the Lost Ten Tribes of Israel originate? Many critics trace it to the writings of Canadian-born Richard Brothers (1757-1824), an eccentric self-styled prophet who became obsessed with the belief that he was a messenger of God sent to deliver England from impending divine judgment. He made a nuisance of himself writing letters to dignitaries, spent time in the debtors prison, was accused of treason, arrested, and was eventually incarcerated in a lunatic asylum at Islington. Although generally regarded as a fanatic, he gained a considerable following, including at least one Member of Parliament and distinguished scholar, Nathaniel Brassey Halhed from Lymington. Brothers' prophecies, some of which actually came to pass, were made against the backdrop of the French Revolution (1789-1799) and Napoleonic Wars (1799-1815) when ancient thrones tottered and a new European and world order were about to emerge. It was the very time when, in the tradition of the Church, the Birthright promise to Joseph hung in the balance.
18. As is the case today, the late-18th century had its share of oddball sundowners. An examination of Brother's writings certainly confirms that he was irrational. Applying Mt. 12:46-50 to himself, he appropriated the appellation, "Nephew of the Almighty," and declared he was a descended from James the brother of Christ and ancient Israel's King David. In 1794 he wrote Revealed Knowledge in which he claimed that on November 19, 1795, he would be revealed as a "Prince of the Hebrews." His aspirations to ascend the British throne brought understandable anxieties in an historical period fraught with revolution and political instability. The French Revolution had already begun to destroy the ancient regime. Like many of his royal contemporaries, George III (who had lost the American colonies only a decade and a half before), was no doubt anxious over the security of his own crown, and in no mood to countenance subversive prophecies like those sounded by Brothers. Little wonder that Brothers went to the asylum.
19. Brothers was a prolific writer but there are only miscellaneous references in his works directly connecting the British to the ancient Israelites. That Brothers was attracted to this idea is hardly surprising considering his penchant for those things unconventional and outside the norm. But he certainly did not invent the notion. Neither did he ever develop it thoroughly in spite of the fact that a bibliographic search through monographs by Brothers reveals the provocative title, A Correct Account of the Invasion of England by the Saxons, Showing the English Nation to be Descendants of the Lost Tribes (1822). This book is frequently but erroneously cited by opponents of Anglo-Israelism as the foundational treatise on the subject. In fact, the volume makes only two almost parenthetical references to British-Israel concepts, and nowhere in any of his numerous publications does he make a concerted academic case for such ideas. His British-Israel references are presented instead as matters of fact revealed to him by God.

20. Considering Brothers' position on the lunatic fringe of British religious life, it should not surprise us that later supporters of Anglo-Israelism were anxious to disclaim him. Indeed, he should not be credited with creating a full-blown development of the concept. That distinction properly goes to an Anglican layman from Cheltenham named John Wilson who published *Our Israelitish Origin* in 1840 only three years after the coronation of Queen Victoria. Wilson drew on the best of contemporary scholarship and methodology, and rigorously connected his arguments for British-Israelism to scriptural references. His impressive list of publications includes not only the foundational works on the identity of modern Israel, but a wide range of theological topics, particularly ones of interest to pre-millennialists. Wilson was a popular speaker and drew large audiences principally from the British middle class.
21. One of the earliest British-Israel works to capture the popular imagination was *Forty-Seven Identifications of the British Nation with Lost Israel* (1871) by banker and life insurance office manager, Edward Hine. This man was probably the most significant of Wilson's immediate successors. He lectured on British-Israelism before sizeable audiences throughout the British Isles during the late-nineteenth century. Hine believed the Second Coming and subsequent fulfillment of Millennial prophecies were contingent on the successful dissemination and acceptance of the British-Israel message. He interpreted the events of the late-19th century through the British-Israel prism, and his work represents a certain coming of age for British-Israel thinking. The fact that Hine's work drew criticism from no less than the *Saturday Review* as well as Canon George Rawlinson, a professor of history at Oxford, illustrates the degree to which British-Israel ideas commanded the attention of the late-19th century British public. Hine's work was not without its glaring flaws. In places, it is belligerently anti-Semitic and decidedly anti-Irish (in stark contrast to received opinion in the Church of God, Hine claims the Irish are of Canaanite descent).
22. The growth in popularity of British-Israelism roughly parallels the expansion of British power throughout the world during the 19th century. In America, its rise in influence is rightly considered a narrowly-focused version of Manifest Destiny. Those Americans who embraced British-Israelism carried the notion of Manifest Destiny a step farther, forging a literal link between the mid-19th century expansion of the U. S. to fill the North American continent and God's unconditional Birthright conferred on the seed of Joseph. For these kinds of reasons, British-Israelism has become an idea often associated with the negative connotations of "imperialism."
23. Again, historical context is an essential consideration. The bold assertions made in the WCG Study Paper "United States and Britain in Prophecy" are anachronistic. The author claims that John Wilson's British-Israel hypothesis:
24. answered the troubled conscience of a religious people. How could Christians justify, in light of the gospel, their colonialism, expansionism and enslavement of others? Religious people wanted to believe God supported their growing economic, political and military power. Anglo-Israelism seemed to provide such a justification. . . . Anglo-Israelism arose among people looking for a way to justify their imperialism and human exploitation, while also searching for ways to defend their faith. . . . Did the belief spring from the Bible, or did it arise out of the social concerns of the 19th century Anglo-Protestant world?
25. These claims enter the treacherous waters of psycho-history, an undertaking every bit as subjective as demonstrating that the modern-day American and British people are descended from Israel.

26. The Study Paper's assessment is a projection of mid- to late-20th century American anti-imperialist attitudes on the events and attitudes of a century before. In fact, imperialism in mid-19th century Britain was not perceived negatively by the general public. As for justification of Empire, many British citizens--albeit in a self-congratulatory spirit--saw themselves as extending the blessings that had made Britain great to less fortunate peoples around the globe. Indeed, "missionary imperialism"--the duty to deliver a superior culture, system, and way of life to the backward peoples of the world--imbued many British subjects with a sense of both right and responsibility to help the barbaric societies of the world to develop, to become elevated (like it or not).
27. The spirit of Rudyard Kipling's White Man's Burden (composed "in 1898, at the height of the imperial endeavor") prevailed over any pangs of conscience about interfering in the affairs of less technologically and (as was the popular perception) culturally advanced peoples. If that were not enough, Lord Rosebery's admonitions about "pegging out claims for posterity" were well received by a people splendidly confident in their ability to make the world over for the better and in their own image. The "New Imperialism" which blossomed during the last quarter of the century was more a cause celebre--giving the masses at home "something to shout about"--than a stain to be expunged from the moral integrity of the British people. James Morris, in the final volume of his Pax Britannica trilogy, touches on a central truth about Empire when he explains how the Empire flourished as long as the British believed in it. "The faith soon shrivelled. . . and in a few years the ideology of the British Empire, such as it was, collapsed. . . [Until that point,] the British genuinely believed themselves to be performing a divine purpose, innocently, nobly, and in the name of God and the Queen." When they ceased to believe that the Empire deserved to exist, it began to fracture and come apart. But this did not happen until the end of the 19th century, well after the British-Israel movement had reached high pitch.
28. Concerning the American context and the mid-century spirit of Manifest Destiny, there is little indication that any significant number of Americans had pangs of conscience about the overspreading of the United States across the American continent any more than the British across the Atlantic had about empire building. On the contrary, the popular moods seems rather to have been one of belligerent self-confidence.
29. Herman Melville's renowned Moby Dick (1851) bears interesting witness to this climate of opinion. This author's novel can be perceived as a "cautionary saga about the dark side of human ambitions" and the spirit of "Young America," a phrase coined by Ralph Waldo Emerson to describe a nation which "was entering a new era of commercial development, technological progress. . . and territorial expansion. . . . The idea of a young country led by young men into new paths of prosperity and greatness was bound to appeal to many. . . . Unlike old-line Jeffersonians and Jacksonians, Young Americans had no qualms about the market economy and the speculative, materialistic spirit it called forth. Furthermore, the Young Americans favored enlarging the national market by acquiring new territory. They called in turn for annexation of Texas, assertion of an American claim to all of Oregon, and the appropriation of vast new territories from Mexico. They also celebrated the technological advances that would knit this new empire together, especially the telegraph and the railroad."
30. Much like Kipling almost half a century later, Melville saw "the perils that underlay the soaring ambition and aggressiveness of the new age. The whaling captain, Ahab [significantly the name of a 9th century B. C. Israelite monarch celebrated for his imperialist expansion of the boundaries of the Northern Kingdom], brings destruction on himself and his ship by his relentless pursuit of the white whale that symbolized--among other things--

the dangers facing a nation that was overreaching itself by indulging its pride and exalted sense of destiny with too little concern for moral and practical consequences.”

31. That Melville would frame the matter thus is testimony that most Americans were not searching to find a salve for tender consciences; rather they, like their British counterparts were enthusiastic supporters of the new expansionist spirit.
32. Not until the Boer War (1899-1902) did significantly large segments of the British public begin to seriously question to morality of imperial expansion. Imperialism did not take on its pejorative connotation until around the turn of the 20th century. The negative associations tied to the concept generally dates from the publication of John Atkinson Hobson's *Imperialism* (1901), the classic formulation of the economic explanation for overseas expansion. Anti-imperialist sentiment in Britain then grew but only gradually through the 20th century. World War II amplified these feelings, particularly in the U. S. , and from 1947, when the linchpin of Empire, India, gained independence, Britain's imperial edifice inexorably came unraveled.
33. Just as British-Israelism existed in an environment which approved of imperial expansion, it also developed in the religious context of the times. At the time Wilson's *Our Israelitish Origins* appeared, Britain was almost a decade into the Oxford Movement, a religious revival aspiring to revitalize the Anglican Church by reintroducing traditional Roman Catholic ritual, practice, and doctrine. The chief spokesmen of the movement, the “Tractarians,” enthusiastically promoted their ideas though the printed word and had a significant influence on the Church of England. In America, the 1840s witnessed the final decade of the “Second Great Awakening,” a time of revivalism distinguished (especially in the South) by considerable religious enthusiasm and the birth of several new Christian denominations. Capitalizing on a growing interest in the Second Coming, a Baptist minister named William Miller rode the wave of this burgeoning interest in religion. He and others effectively established the Adventist Movement. (The “Great Disappointment” of 1843 [and again in 1844] came only a few years after Wilson's introduced his British-Israel teachings in the British Isles). Miller's focus on the return of Jesus Christ would become an important part of the theology of those Churches of God to which UCG traces its origins.
34. In both the U. S. and Britain, the idea of British-Israelism cut across denominational lines, although a preponderance of British-Israelites in the British Isles were very likely Anglican. “Believers” typically were non-proselytizing in that they tried to work within the framework of their own established churches. The “movement” took organized form only to the extent that a handful of essentially sectarian British-Israelite organizations made a concerted and organized attempt to propagate British-Israelism through the published word (including monographs, serial publications, and pamphlets), public lectures, and debates between British-Israel writers or clergymen and well-known theologians or academicians. The British-Israel World Federation was formed in the late-19th century to bring together many of the various believers into an organized body. It is still in existence, headquartered in Putney, England just south of London, but has an aging and dwindling following.
35. During the 19th and 20th centuries, a long list of authors have used British-Israelism as a vehicle to trumpet or justify various political agendas, including but not limited to imperial expansion, socialism, anti-communism, and anti-Zionism. However, as the movement grew in strength during the last quarter of the nineteenth century, it gathered some distinguished and respectable followers. These included the Charles Piazzi Smyth (1819-1900), Royal Astronomer of Scotland and Emeritus Professor of Astronomy at Edinburgh University; Colonel John Cox Gawler (1830-1882), the Keeper of the Crown Jewels; First Sea Lord and Admiral Jacky Fisher (1841-1920), as well as several members of the British Royal family.

Queen Victoria was apparently intrigued, and one of her direct descendants was patron of the movement until her death a few years ago. At one stage, up to 20 million British subjects were reputed to be active believers.

36. On the opposite side of the Atlantic, the idea commanded similar if perhaps lesser interest, and included among its prominent exponents Howard B. Rand (b. 1889), a Chicago lawyer and the founder of Destiny Publishing Company; and Charles Adiel Lewis Totten (1851-1908), a graduate of West Point and War Department Professor of Military Science and Tactics (1889-1892) at Yale University. The list of Americans who published British-Israel monographs and articles is a lengthy one. Two of the more balanced presentations include Israel Redivivus by Frederick C. Danvers and Judah's Scepter and Joseph's Birthright by Methodist clergyman, John Harden Allen. Mr. Armstrong's USB belongs in this group of balanced and carefully-reasoned works.
37. Nevertheless, his work has been widely criticized. It is not scholarly by today's standards, nor is there any question that his early editions of USB drew heavily on the classic turn-of-the-century work by Allen, Judah's Scepter and Joseph's Birthright. As a result, some have accused him of directly lifting text from the Allen book and presenting it in his own. As a casual examination of the early editions of USB will attest, Mr. Armstrong indeed did reproduce sections of Allen's book without any attribution. However, the charge of deceitful plagiarism is palpably unfair. Mr. Armstrong first wrote up this subject as a study paper entitled What Is the Third Angel's Message?, which he presented to the editor of CGSD publication The Bible Advocate, Andrew N. Dugger. His style was decidedly journalistic, which is not surprising considering his advertising background. Much of that original "position paper" found its way into the first published manuscript. If this fails to meet today's standards of scholastic integrity, Mr. Armstrong was not the kind of man who would have engaged in deliberate subterfuge.
38. A more important concern is whether Mr. Armstrong merely was beguiled by a piece of historical esoterica? Was his discovery of the Allen book in the Portland Public Library God's way of bringing to his attention a vital piece of understanding that should still add urgency and impetus to the work of God today? We are well aware that something remarkable occurred in the Willamette Valley sixty some years ago. If the writings of Mr. Armstrong are not "holy writ," it is nonetheless significant that his understanding of the identity of modern Israel came to him as a part of his initial remarkable learning curve. Since we acknowledge that he was called by God to begin a watershed phase His work, we should approach his writings with an appropriate respect, separating the substantive criticisms from the peripheral ones.
39. No human work is perfect in every detail. In terms of inaccurate or failed predictions, Mr. Armstrong's early writings forecast collapse of Zionism and the inheritance of Palestine by the British in 1936, something dramatically disproven on the establishment of the Israeli state in 1948. Writing in the 1930s, he interpreted the Great Depression as the beginning of the Tribulation and a prelude to the return of Christ--we still await the Second Coming. In his latter years, Mr. Armstrong's declared that the Americans and British had won their last wars. He did not foresee the Anglo-American successes--albeit relatively minor ones--in Grenada, the Falkland Islands, and the Gulf War. Mr. Armstrong's suggestions about the prophetic role played by the now-defunct Soviet Union failed to take into account the centrifugal forces which tore apart the U. S. S. R. in 1989. All of these inaccuracies notwithstanding, in general terms, his overall assessment remains valid and sound. We would do well to remember many in the past who questioned his basis of belief regarding numerous issues, only to learn later that he was essentially correct.

40. If we can overlook the misstatements like those cited above, another area of concern relates to matters of style. Oftentimes, critics of Mr. Armstrong's style impute a mentality that those of us who knew him recognize was not there. If Mr. Armstrong's assertive and vigorous presentation sometimes seems unnecessarily confrontational today, his writing viewed in its historical setting is strikingly similar to much of the religious literature produced during his years of conversion. Moreover, to summarily dismiss such a style as a tool approved by God in the right given setting is unnecessarily limiting. Through the history of God's work, there have been times when a confrontational approach was an appropriate response.
41. Other critics assail not so much Mr. Armstrong's predictions or style, but British-Israelism as theologically and historically unsound. This is especially true among British-Israelism's critics today. Much that might once have been included as historical proof in an earlier century would now be either disregarded or, at best, considered circumstantial evidence. And rightly so in one respect--to date, the historical-critical method has failed to prove the Anglo-Saxon people are Israelitish. An inordinate respect for that methodology strongly influenced the decision-makers of the WCG in the early 1990s.
42. In the years following the death of Mr. Armstrong, the WCG began dismissing as irrelevant (if not outright wrong or heretical) any subject which through conventional, academic methodology could not be proven beyond a shadow of a doubt. This approach dramatically affected the Church's outlook on USB and all other controversial subjects. Given its new historical-critical hermeneutic, the WCG arrived at the only place it could: rejection of the Church's traditional teaching on the identity of Israel in modern times.
43. Why? Critics of the Anglo-Israelism are victims of limitations imposed by the historical-critical method and the criteria by which post-Enlightenment Western society mandates that we scientifically validate fact or truth. It is a methodology which effectively eliminates faith as a factor in the equation. And yet--reminiscent of the unconverted Pilate's musing, "What is truth?"--absolutely certain truth is a rare commodity in the human sphere. Anglican clergyman Lesslie Newbigin's discussion of "reigning plausibility structures" is helpful in revealing how the criteria for defining truth in any age is an evolving set of standards. Newbigin effectively shows how any received opinion--that which is accepted in any given society as truth without having to bear the burden of proof--is eternally subject to its own peculiar flaws and weaknesses. Every set of standards used to measure and evaluate truth are based on certain a priori assumptions which are themselves vulnerable to scientific probe and challenge. In other words, over the course of time, received opinion becomes something of a moving target.
44. Little wonder that it is vain to search for clear, incontrovertible historical evidence to support many aspects of the Anglo-Israel position. Ancient Israel disappears as a national-political entity from the historical record in the 8th century B. C. The Anglo-Saxons appear from out of nowhere on the northwestern European coastlands around the 5th century A. D. Nearly 1,200 years separate these two historical facts. The trail connecting the Israelites to the Anglo-Saxons is unreliable, the information about migration of peoples from the Middle East into Europe quite sketchy.
45. To assertively argue the British-Israel case based on archaeological evidence is to enter an academic black hole. Moreover, the archaeological evidence provides us a sword that cuts both ways. To present that evidence as though it provides an "open-and-shut" case for a particular point of view, as does the WCG Study Paper, "United States and Britain in Prophecy" creates an illusion of certainty which is lacking in substance. The average layman can be bedazzled easily by unqualified assertions which insist that history unfolded in a certain way and archaeology "proves" it. In fact, archaeology speaks with many voices--

indeed, it is one of the most subjective disciplines of all the social sciences. As an academic discipline, it is far more artistic than scientific. A single find can overturn paradigms which have held the field for decades. As with all history of antiquity, the paucity of records make interpretation of evidence particularly susceptible to revision.

46. Furious interpretive debates rage around what many of the most significant finds of biblical archaeology really mean, and little wonder, given the incomplete archaeological record. The mainstream evangelical Christian would do well to realize that many of the scholars and archaeologists who would ridicule the idea of British-Israelism on archaeological grounds are the same individuals who use their craft to insist that there was no Abraham, Isaac, or Jacob--that these were merely eponymous ancestors, literary creations of an ancient world people in need of pedigree; that there were no patriarchs or twelve sons of Jacob, let alone an Israel in modern times. Many of the most celebrated theologians and teachers of biblical studies believe that there was no Exodus or Conquest. Some on the extreme edge of the critical school even argue that there was not even any historical Israel before the time of king David.
47. Having said as much, archaeology does yield evidence that can be employed (on either side of the argument, of course) in the Middle East, the British Isles, and somewhat tentatively at various points in between. Some recent work presents a case that the Anglo-Saxons were not the wild-eyed savages they are traditionally portrayed to be. They seem to have had strong cultural links with the people who had inhabited Britain in Roman days. Since the period of Anglo-Saxon settlement truly constitutes the lost centuries of British history, any new understanding may prove to be significant. Catherine Hills, writing in *Blood of the British: From Ice Age to Norman Conquest* (1986) shows continuity in the settlement of the British Isles, from megalithic to Norman times. She concludes:
48. Archaeology does provide a great deal of information about the past, and we do know more than we used to. But the answers aren't always obvious, and we sometimes have to rid ourselves of preconceptions in order to arrive at them. One of those preconceptions is that all change equals invasion, or, conversely, that all invasions equal change. . . . Could some of the "Saxons" really have been Britons? Or were there a lot of Britons still living in England who have left little or no traces? Neither of these ideas is unreasonable, but neither is easy to demonstrate.
49. Such a proposition conforms markedly to the traditional Anglo-Israel hypothesis that more than a single wave of Israelitish people settled the British Isles over a lengthy span of time.
50. Nonetheless, our case is impossible to prove beyond a shadow of a doubt. Were these difficulties not so formidable, some enterprising scholar would, through use of the historical method, have proven the identity of Israel and consequently made his career long ago. To borrow a poignant conclusion from Mr. Armstrong's last executive aide, Aaron Dean, "What God intended to be lost cannot be found by man."
51. If we must maintain a distinction between proof and evidence, we should also make use of evidence where we can. Evidence can be presented at various levels:
52. Beyond reasonable doubt: no other conclusion can be considered likely.
53. Preponderance of Evidence: such evidence as, when weighed against that opposed to it, has more convincing force, and thus a greater probability of truth.

54. Clear and convincing evidence: More than a preponderance, but not proven beyond reasonable doubt.
 55. Tangible evidence: guns, bullets, blood stains, the Rosetta stone, the Behistun Inscription, or in our case, an old document that states clearly that Ephraimites and Manassites passed by asking how to get to Britain! (unfortunately, there is nothing like that)
 56. Circumstantial evidence: proven facts that provide a basis of inference that other facts are true.
 57. Given the limitations of the tangible historical evidence, the best we can hope for is a measure of credibility and acceptance in the world of scholarship. And even this hope is probably too optimistic. The identity of post-captivity Israel can be neither proven. . . nor disproven by history, archaeology, or any other academic discipline. There is evidence in support for those who wish to believe, and evidence to the contrary for those who do not. The fact of the matter is, apart from inspiration and faith, there is no way to know for sure. Where does that leave us if we wish to pursue the matter further?
 58. While we should and will make use of those primary resources which buttress our case, the most significant primary resource is the Bible itself. Do the scriptures support the idea? How strongly? What are the consequences? In fact, without the Bible, there would be little basis (or need) for this idea at all. It is vital to establish a firm biblical framework as the foundation of any publication. Once this has been done, the historical evidence, seen in proper perspective, can be presented accordingly. Ultimately, our position must be defended on (ugh!) hermeneutical grounds.
 59. Depending on one's rules for interpreting scripture, the notion of British-Israelism become either plausible or heretical. The crux of this issue is whether or not God inspires present-day Christians to have an enlarged understanding of scripture; whether He continues, as He did in Old and New Testament accounts, to be involved in human affairs; whether the prophecies of the Hebrew Scriptures were all fulfilled by either ancient Israel or by Jesus Christ. Our point of departure must rest on a single, fundamental concept well-articulated in the now-withdrawn WCG booklet Introduction to Prophecy:
 60. The fact remains the historical record is at best sketchy and inconclusive. But the tribes can be located--if we use the clues and signposts of the Bible itself. What happened to the people of ancient Israel is one of the little understood aspects of history. It is vital to know who they are, if you want to make sense of the prophecies of the "latter days." There is some fragmentary evidence in history, but the proof [emphasis theirs] is in prophecy.
 61. We will find the answers we seek in prophetic retrospect and prophetic prospect.
- 62. Our hermeneutic**
63. We stand at the end of a millennia-long succession of generations, each striving to understand Bible prophecy in the context of the times in which it has lived. The view presented by Mr. Armstrong in USB is one way in which the indisputable facts of recent world history--a story about the extraordinary ascendancy and dominance of the Anglo-American people in modern times--can be arranged to make sense of our times. Such an arrangement adds a powerful dimension of relevance of the story of 19th and 20th century history. How do we justify this extraordinary interpretation?
 64. Retrospectively, we must ask, "What do the prophecies given by Jacob and recorded in Genesis 48 and 49 mean?" Who among the comity of nations today best fulfills the

incredible predictions relevant to the physical, national blessings and inheritance promised to Abraham's seed? In prospect, we may question, "If Israel still exists, what are we to make of the prophecies yet unfulfilled about a coming punishment upon Israelitish people for their sins, and a regathering and reunion of the tribes in the land of promise?"

65. Certainly these questions are big ones. The way we and others have answered them in the past has raised serious challenges from many quarters, not the least of which comes from National Endowment for the Humanities award-winning historian, Barbara Tuchman. She describes the methodology of the Anglo-Israel movement as "a tortured interpretation of stray passages from the Bible [by which believers] have convinced themselves that the English are the true descendants of the ten lost tribes of Israel." Ironically, Tuchman's own unique way of presenting Anglo-American and European history provides us with some of the most compelling evidence to suggest that God's Hand has been active in delivering the promises to Abraham to those very people.
66. At issue, of course, are two matters far larger than Israel's modern identity: the nature of God's calling and divine revelation Does God's holy spirit open the human mind to prophetic insight? If we answer "yes," then we have moved into a whole new arena of inquiry, spiritual in nature and as a consequence, impervious to scientific analysis. Understanding prophecy becomes a matter of faith more than mental capacity or intelligent quotient. Understanding and belief become products of something orchestrated by God in the individual human mind--a matter of the revelation of information which, by ordinary physical human means, could not otherwise be grasped or comprehended. Are there times when God reveals future events to his earthly servants today? If we take the Bible at face value, this seems to be the case. Isaiah writes:
67. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure (46:9-10).
68. The prophet Daniel forecast a time when knowledge, the truth of God--including the meaning of many heretofore obscure or sealed prophecies--would increase. We read and take heart, hoping that God will reveal aspects of prophecy to us.
69. The communications revolution created by the opening of Internet and the Worldwide Web, not to mention the accompanying proliferation of home computers, gives us some inkling of how Daniel's predictions might be fulfilled, perhaps in our very own time. On the Worldwide Web, it is presently possible to find more than 6,300 documents matching the WebCrawler topical search under "Herbert Armstrong," including a reproduction of Mystery of the Ages in its entirety.
70. The prophet Amos supports the idea that those called by God will have a special insight into how the future will unfold--"surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets"--and Jesus Christ Himself declared "I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known to you." Mr. Armstrong elaborated on this concept, writing:
71. He [God] foretold what would, through the years, happen to these cities and nations [of Middle Eastern antiquity]! In every instance the prophecies that were then to be fulfilled came to pass on Babylon, Tyre, Sidon, Ashkelon, Ashdod, Ekron, Egypt, Assyria, Chaldea, Persia, Greece and Rome. There has not been a miss! Those prophecies were accurate. And

now, in other prophecies, the same supreme God has foretold precisely what is going to happen to the United States, the British nations, Western Europe, the Middle East, the Soviet Union [sic]. . . . Great world powers of our time have been, and are, the United States, the Soviet Union, Great Britain, Germany, France, and other Western European nations.

72. Critics of Mr. Armstrong's writings allege the prophets of the Hebrew Scriptures do not specifically mention modern nations in their writings. If this criticism is technically true, Mr. Armstrong saw modern events forecast in ancient predictions because he used a hermeneutic which included the principles of duality and forerunners.
73. The principle of duality gives us the confidence that God will act today as He has acted in the past. It shows how predictions, written by prophets of antiquity for people of old, can have a double and quite modern application. Indeed, many prophecies, as well as biblical stories, appear to foreshadow the future or have multiple fulfillments. To illustrate duality in scripture, Mr. Armstrong recounts the dramatic revelation of Joseph's identity to his brothers at the Egyptian court. He understood this account to be prophetic of a future time when "Joseph, in his descendants," would have "his true identity revealed to his brothers--and to the world. . . . Very soon, now, they [the descendants of those brothers] are going to KNOW their identity." In similar fashion, Mr. Armstrong saw duality in Joseph's feeding of the world with the grain of Egypt. "MODERN Joseph did also" through American altruism expressed by the Hoover Program, the Marshall Plan, the Points Four program, the Alliance for Progress, and grain dispatched around the world to people in need of foodstuffs.
74. The principle of duality resolves a variety of interpretive problems. For example, were Christ's disciples sent to Judah or Israel or both? To whom is the Church today supposed to go? Our critics allege that the apostles of Jesus' day fulfilled their commission to go into all the world preaching the Gospel in their own day. We have traditionally connected Christ's charge to "go to the lost sheep of Israel" to a sense of responsibility not only to preach a Gospel about Jesus Christ, but to inform the modern-day British and American people about their Israelitish origins. The principle of duality helps us better to understand what Jesus meant for us to do. The WCG formerly asserted that many of the original apostles very likely delivered the Gospel to both the Jewish community in 1st century A. D. Judea and to pockets of Israelite tribes broadcast across the globe from India to Europe. Assuming that traditions of the apostles' journeys to Europe are true, we must ask ourselves whether this evangelistic endeavor was a forerunner of the commission which Jesus expects the end time Church, armed with the knowledge of the identity of Israel, is to duplicate. Such an idea is not as preposterous as it might at first glance look. A. S. Geyser, writing in *L'Apocalypse johannique*, observes:
75. "Nathan the prophet on behalf of God promised David that to his twelve tribe kingdom there would be no end. It hardly survived the next century, but that was long enough to imbed it for good in the faith of the people as their political and religious ultimate. . . . It is unthinkable that Jesus and the first generation Judean church would have held a different view [other than the belief in a restoration of the Twelve Tribe Kingdom of Israel]. For them as for John and for Qumran, the physically restored Twelve Tribe Kingdom was here. They were preparing, not its coming, but themselves and their people for its dawn. To this end, according to the unanimous tradition of the earliest Judean church, Jesus appointed a college of twelve from his disciples which came to be known simply and predominantly as the Twelve. . . . The ingathering, triggered by Jesus' commission of his Twelve is seen by the visionary as so close to fulfillment and completion that for all practical purposes David's Twelve Tribe Kingdom is already and physically and palpably restored."

76. If 1st century A. D. apostles and disciples were ahead of the game eschatologically speaking, perhaps we can use as a model for our own selves their enthusiasm for facilitating the restoration of Israel through bringing the Gospel to the whole of Israel.
77. Another hotly debated issue which the hermeneutic of duality can diffuse concerns the physical, national promises inherited by the descendants of Abraham. Some commentators would challenge Mr. Armstrong's claim that "the tribes of Ephraim and Manasseh never became such [rich in national material prosperity and in possession of strategic sea and land "gates"] in the times of Bible history. . . . These promises never were fulfilled. . . in times of Bible history. If these promises ever have been fulfilled, we must look for their fulfillment between the close of Bible history and the present."
78. Mr. Armstrong's based his emphatic pronouncements in part on references within the Abrahamic promises that Abraham's seed would become as the dust of the earth, the sand on the seashore, and the stars of the heavens. Many modern commentators vigorously contend that the promises were fulfilled in Old Testament times. Numerous verses appear to buttress their argument. In Moses' departing message (recorded in Deuteronomy 1) to Israel, about to cross the Jordan River and enter the Promised Land, the leader of the Exodus asserted: "The Lord your God hath multiplied you, and, behold ye are this day as the stars of the heaven for multitude." Commenting on the conditions prevailing in Solomon's Israel, the narrator of I Kings wrote: "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry." Solomon himself declared: "Now, O Lord God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude."
79. All these passages appear to undermine Mr. Armstrong's assertions. There are ways, however, to explain such seeming contradictions through the use of Scripture itself. One need only to continue reading the passage in Deuteronomy 1 to find, "the Lord God of your fathers make you a thousand times so many more as you are, and bless, as He hath promised you." We can also justifiably argue that there is double and even triple entendre in the bequeathing of blessings from God and the coming to pass of many prophecies found in the Hebrew Scriptures. The Bible abounds with forerunners which cast a revealing shadow of events yet to come. At one level, the Birthright blessing was inherited by those Israelites who crossed over the Jordan and occupied the Promised Land. At another, it came to Israel during the golden Solomonic age. At still another, the inheritance came around 2,520 years after the inhabitants of Israel's Northern Kingdom went into Assyrian captivity. The ultimate fulfillment will, of course, be realized during the Millennial reign of Jesus Christ.
80. Mr. Armstrong observes, "few have realized it but a duality runs all the way through the plan of God [emphasis mine] in working out His purpose here below." One facet of this insight relates to Mr. Armstrong's unique understanding of the meaning of the God's holy days described in Leviticus 23. Those special days provide us with a blueprint of the "master plan" of God. We understand better Christ's role as the sacrificial Lamb of God by examining the ceremonies tied to the sacrifice of Passover lambs among the ancient Israelites. The painstaking removal of physical leavening from our homes each spring dramatically underscores for us the need to rid our lives of sin. The wave sheaf offering and harvest at Pentecost enlarges our understanding about the founding of the New Testament Church and the concept of spiritual firstfruits. The two goats of Atonement reveal aspects of the story of the Christ-sacrifice and the binding of Satan for a thousand years. Trumpets illuminates prophecies about end time war, Tribulation, and the ultimate return of Jesus Christ. The Feast of Tabernacles gives us a glimpse into the millennial reign of Christ on earth, and the Last Great Day resolves the dilemma of how God will eventually extend salvation to the billions never called in the age between Adam's sin and the Second Coming.

81. And so, Mr. Armstrong showed that each respective festival season and holy day portrayed something special in the master plan of God. The holy days, of course, are significant both in terms of physical Israel's national history and spiritual Israel's blueprint for salvation. Significantly, in the stories about the patriarchs and the ancient Israelites, numerous key events of national import literally fell on specific holy days:
82. B. C. First Day of Unleavened Bread--God gives Abraham the most extensive elaboration of the promise recorded in scripture (Gen. 17:1-6--see also Ex. 12:40-41, Gal. 3:17)
83. B. C. Passover and Days of Unleavened Bread--the Israelites make their exodus from Egypt (Ex. 12-14)
84. 1406 B. C. Fall Festival--rebuilding of the decimated tribe of Benjamin (Judges 21)
85. B. C. Fall Festival--dedication of Solomon's Temple (I Kings 8, II Chron. 5)
86. 710 B. C. Passover--Sennacherib's army smitten with plague--consequently, the siege of Jerusalem is lifted (II Kings 19:35-36, II Chron. 32:21, Isa. 37:36-37)
87. B. C. Fall Festival--Zerubbabel's revival of sacrifices on the rebuilt altar in Jerusalem (Ezra 3)
88. There is also a hint in Isaiah 27:12-13 that the literal deliverance of physical, national Israel out of its end time captivity might occur on the Day of Atonement.
89. It is not surprising, then, that this pattern of key events coincident with holy days has persisted in the story of modern Israel as well. Some examples are:
90. Last Great Day, October 14--Battle of Hastings establishes William the Conqueror as king of England and sets the direction of British history for centuries to come
91. 6th Day of Unleavened Bread, April 17--Columbus receives his official approval for voyage seeking shorter route to the Far East
92. 9th of Ab, August 2--Jews expelled from Spain on same day as Columbus departs 7th Day of Tabernacles, October 12--Columbus lands on Watling Island in New World
93. Passover, March 26--as Passover begins, James VI of Scotland receives word that he is now James I, king of England
94. 5th Day of Tabernacles, October 2--Charles II, king of Spain, names Duke of Anjou as his heir setting in motion the events which triggered the War of the Spanish Succession
95. Pentecost, June 12--Act of Settlement guaranteeing that the throne of England heretofore will be occupied only by Protestant successors
96. Pentecost, May 23--John Churchill wins spectacular victory over France at Ramillies which made possible the recovery of the Netherlands by the Allies
97. First Day of Unleavened Bread, April 11--Peace of Utrecht ending the War of the Spanish Succession confirms world power status for Britain and places Gibraltar under her control
98. Last Great Day, October 7--Stamp Act Congress in New York--the forerunner of the First Continental Congress and a seminal step forward in welding the colonies together for common planning

99. 5th Day of Tabernacles, September 30--British soldiers debark on Long Wharf at Boston Harbor, a peace time deployment of troops implying the use of force to enforce the law
100. 5th Day of Unleavened Bread, April 19--American Revolution begins on Lexington Green and at Concord
101. 2nd Day of Tabernacles, October 17--British army under Burgoyne surrenders to Americans at Saratoga (after which the French adopt a policy of openly aiding the American revolutionaries)
102. Between 6th and 7th Day of Tabernacles, October 6--George Washington touches off first shot in bombardment of Yorktown, the decisive engagement of the American Revolution
103. Last Great Day, October 6--heralds of London Proclaim “Peace!” between the newly formed United States and Britain
104. Passover, April 22--Napoleon defeats Piedmontese at Mondovi
105. Last Great Day, October 5--Napoleon’s “whiff of grape-shot” completes the victory for the Convention
106. Passover, April 17--date of Napoleon’s dispatch proclaiming of a Jewish homeland in Palestine
107. 5th Day of Unleavened Bread, April 11--at the request of Napoleon, Talleyrand proposes sale of Louisiana Territory to American officials
108. Pentecost, June 14--Napoleon defeats Russians at Battle of Friedland setting in motion developments which would lead to the application of the Continental System in Russia
109. Pentecost, May 21--Napoleon fights Battle of Aspern
110. Trumpets, September 7--Battle of Borodino which effectively mires Napoleon in Russia and sets the stage for his ultimate defeat
111. Moscow set on fire the day before Atonement, September 15, and burned through the day which preceded the Feast of Tabernacles
112. Last Great Day, October 16--Battle of Leipzig (“Battle of the Nations”) begins
113. Last Day of Unleavened Bread, April 11--Napoleon’s first abdication
114. One day after Pentecost, May 30, the Treaty of Paris gave Britain definitive possession of the Cape of Good Hope
115. Trumpets, September 15--Francis Scott Key publishes and begins distribution of what would become the lyrics of the national anthem, The Star Spangled Banner
116. Pentecost, June 18--Battle of Waterloo and final defeat of Napoleon
117. 6th Day of Tabernacles, October 20--British and Americans agree on 49th parallel as boundary from Lake Woods to Rocky Mountains
118. 4th-6th Day of Tabernacles, October 16-18--John Brown’s raid on Harper’s Ferry

119. Passover, April 9--Lee surrenders to Grant shortly before the sunset which began Passover of 1865
120. On the following day, Lee told his Army of Virginia to return home.
121. 4th Day of Unleavened Bread, April 14--John Wilkes Booth shoots President Abraham Lincoln (who died the following day)
122. 5th Day of Tabernacles, October 18--Alaska formally transferred from Russia to the U. S.
123. Pentecost, May 28--Khedive of Egypt recalls Colonel Arabi and other nationalists, setting the stage for events that would prompt the British to occupy of Egypt from 1882 until 1956
124. General Wolseley defeats Egyptian rebels under Arabi at Battle of Tel-el-
125. Kebir September 13. On the following day, Trumpets, Wolseley's triumphant army marches to Cairo
126. Trumpets, September 14--Theodore Roosevelt becomes president of U. S.
127. Trumpets, September 22--Philippe Jean Bunau-Varilla from Panama arrives in New York to set in motion events which would lead to U. S. acquisition of Panama Canal
128. 5th Day of Tabernacles, October 10--Bunau-Varilla meets with President Roosevelt
129. Last Great Day October 13--Bunau-Varilla holds meeting at Waldorf-Astoria Hotel in which the Panama Republic is born
130. Passover, March 28--First passenger ship sunk by German U-boat during World War I
131. Passover, April 6--President Woodrow Wilson asks U. S. Congress to declare war on Germany
132. Trumpets, September 25--President Wilson succumbs to a stroke while in Pueblo, Colorado after 34 major addresses, scores of interviews, parades, and rear platform talks in defense of the Versailles Peace Treaty
133. Atonement, October 12--Hitler calls off Operation Sea Lion (code name for invasion of Britain)
134. Passover, April 17--Colonel Abdel Nassar becomes premier of Egypt
135. Last Great Day, October 19--Egyptian treaty with Britain allows for the evacuation of the Suez Canal
136. This holy day connection runs like a scarlet thread through the fabric of Israelite history both ancient and modern. In this coincidence of history are we looking at the Hand print of God? Attempts to answer such a question defy objective verification. . . but the possibilities are certainly intriguing. A holy day connection is clearly demonstrable and would make an interesting series of text boxes or a sub-theme in any booklet prepared by UCG. However, there are other more substantive issues which we must now examine regarding Mr. Armstrong's presentation of the information in USB.
137. Mr. Armstrong's study of British-Israel literature dated from no later than June 1927 as the Herbert W. Armstrong Papers collection (HWAP) clearly shows (HWAP, No. 867). He was

acquainted with several of the main British-Israel publications appearing around the turn of the 20th century (HWAP, No. 808, 850, 867). He even corresponded with some of the leading writers in the field, including Lt. Col. William Gordon MacKendrick a.k.a., "The Roadbuilder" (HWAP, No. 848), and A. A. Beauchamp, the publisher of several volumes on the subject of British-Israelism (HWAP, No. 874, 1-2; 874, 5044). He also wrote to British-Israel author S. S. Davison (HWAP, No. 808). See Ralph Orr's "How Anglo-Israelism Entered the Churches of God: A history of the doctrine from John Wilson to Joseph W. Tkach" (The Worldwide News, February 27, 1996, pp. 8-10, 13 [note 39]). Since I have not had opportunity to personally examine the HWAP, I am indebted to Orr's article for all references to the materials in this collection.

138. The published material on the identity of Israel in modern times is voluminous and, depending on how one evaluates what constitutes so-called "Identity Literature," dates back at least to the mid-19th century. More regarding the history of the idea of British- or Anglo-Israelism will appear in the text below. In fact, production of British-Israel literature continues into the present virtually unabated, as a cursory check of "British-Israelism" on America Online's search tool, WebCrawler, quickly will attest.
139. There is evidence that there were members of the Sabbath-keeping churches of God (to which UCG can trace its lineage) acquainted with British-Israelism as early as 1884 (see Orr's "How Anglo-Israelism Entered the Church," p. 7, column 2, in reference to Brother Ellsworth). In 1900, a church member named Merrit Dickinson embraced British-Israel ideas. Although Mr. Armstrong's correspondence shows no awareness of Ellsworth or Dickinson, it does prove that he was warming to the idea of British-Israelism as early as 1928 (Armstrong to Mr. and Mrs. Runcorn, Feb. 28, 1928, HWAP, No. 807, 4-5). By April 1928, he was convinced and made plans to write on the subject himself (Dugger to Armstrong, April 28, 1928, HWAP, No. 871).
140. Autobiography of Herbert W. Armstrong, Vol. 1, 1986, pp. 361-363. Mr. Armstrong sent a letter to Andrew Dugger giving details of his discovery of Israel's modern-day identity. A photo copy of Dugger's reply appeared in earlier editions of the Autobiography. As demonstrated in Orr's article, "How Anglo-Israelism Entered the Church" (p. 7, columns 1-2; and pp. 9-10), the CGSD had earlier exposure to this idea (HWAP, No. 871). The CGSD position seems to have been that, while admitting there might be some truth to the idea, it was of little potential use, as Dugger's reply to Mr. Armstrong suggests (see HWAP, No. 830, 871, and Orr's article, pp. 9 and 13 [notes 46-47] relevant to correspondence between Dugger and Mr. Armstrong on April 19, 1929 and July 28, 1929). Orr's article casts these events in terms of a "test" administered by Mr. Armstrong to determine where God was truly working (pp. 5, columns 2-3; 9, column 3; 10, column 1; 11, column 4).
141. The Orr article strikes me as both unfair and uncharitable in its description of Mr. Armstrong's "testing" of the CGSD to discern whether it would accept what he perceived as new truth. As the article acknowledges, Mr. Armstrong's actions came at "a time of increasing division and disenchantment with its [CGSD's] national leadership" (pp. 10, column 4 and 12, column 1). Times of transition of administrations are rarely easy. Witness the example described in the Bible concerning Saul and David. How was an 11th century B.C. Israelite to know where to lend his support? If Saul had been anointed as king (I Sam. 10:1, 9), so was David in almost precisely the same fashion (16:13-14--evaluating the presence or absence of the holy spirit within an individual was no less difficult then than it is today). Was Samuel's anointing of David treasonous? Was David's ascent to the thrones over Judah and Israel an unfair supplanting of the Saulide line? Modern critical scholarship would explain the "Rise of David" (I Sam. 16:1-II Sam. 5:5) and the "Succession Narrative" (II Sam. 9-I Kings 1:20) as merely examples of history written by the winners (e.g., see

Keith W. Whitelam's "The Defence of David," *Journal for the Study of the Old Testament* [JSOT], June 1984, pp. 61-87 [see especially p. 68]; "Recreating the History of Israel," JSOT, June 1986, pp. 45-70; and "Symbols of Power: Aspects of Royal Propaganda in the United Monarchy," *Biblical Archaeologist*, September 1986, pp. 166-173). Critical scholars consider these texts as male-oriented accounts which represent a highly subjective point of view tied to the interests of a political elite (the family of David) and the well-to-do religious hierarchy which lent that family its general support. Evangelical and fundamentalist Christians, who accept the biblical text *prima facia*, may be able to dispense with these kinds of criticisms since the stories related are part of the canonized Hebrew Scriptures. As such, they are readily considered--at least by conservative Christians--as objective and Godly in perspective. The living history of which we are a part is more difficult to assess with certainty. Orr proposes that the "success of his [Mr. Armstrong's] work further convinced" him "that his perceptions of himself and his work were correct. How else could you explain his success if God were not behind it? He felt that God backed his prophetic opinions and stood behind him. He believed that he spoke with the authority of God" ("How Anglo-Israelism Entered the Church," p. 12, column 3). Orr is correct that Mr. Armstrong interpreted the growth of his ministry as God's imprimatur. But why not? Failing God's manifestation of Himself (e.g., Gen. 28:10-17 or I Kings 3:5-14) or His dispatching of an angelic messenger (e.g., Judg. 13:2-7 or Dan. 10:5-21) to affirm His divine will, are we not largely limited to making judgments about our works based on the fruits produced (Mt. 7:16, 20)? Reflecting on the example of David in the 10th century B. C. or Mr. Armstrong in the 1930s, it appears that God makes use of trouble in Israel--both national and spiritual--to institute landmark changes in the direction He wishes His work to take. God performs this work in the human sphere, and without a Godly perspective borne by the presence of the holy spirit, it can be difficult to identify the "good guys" from the bad. The circumstances of Mr. Armstrong's establishment of an independent work are similar to that transition from the Saulide to Davidic dynasty of the United Monarchy period. Perhaps, this kind of consideration can help us make more sense out of the difficulties experienced by the Church during the first half of the decade of the 1990s.

142. I will maintain at the close of this review that a well-presented publication on this subject holds great potential in attracting an audience from outside the ranks of those who were or continue to be a part of our former association.
143. He writes, "Some 90 percent of all prophecy pertains actually to this latter half of the twentieth century. And the one central master key to prophecies as a whole is the identity of the United States and the British nations in these prophecies for today!" USB, p. 9; see also pp. ix, 32, 41, 67-68. This perspective enabled Mr. Armstrong to establish a framework of prophecy that was unique to the WCG. Without that understanding, our concept of prophecy becomes more "mainstream Protestant" and in many ways irrelevant to practical, everyday concerns.
144. The prelude to this decision came as early as June 1988 when Pastor General, Joseph W. Tkach, Sr. withdrew from circulation Mr. Armstrong's *Mystery of the Ages*, a work which comprehensively summarized his ministerial teaching and career. The disavowal of the teachings of USB has been most comprehensively articulated in three recent publications: 1) the Pastor General's Report of July 1995 in which Joseph W. Tkach, Sr. asserted that the teaching lacked any credible support and apprised ministers that it would no longer be taught by the Church; 2) a WCG Study Paper "United States and Britain in Prophecy" published for the ministry in November 1995 (and reprinted in the February 13, 1966 Worldwide News--in a Calvinist spirit, the paper concludes, "the Church has decided that on this subject, it will not speak where the Bible is silent" (p. 16. column 1); and Ralph Orr's article appearing in the February 27, 1996 Worldwide News, pp. 5-13.

145. The book was *Our Israelitish Origin* by John Wilson. More will be said of Wilson in the text which follows. In one respect, his work properly belongs in a sub-category of that genre of 19th century literature which aggressively probed issues of racial origins and history, e.g., Count de Gobineau (*The Inequality of the Human Races*, 1853-1855) who propounded Nordic superiority, and, more relevant to our concerns, the author of *The Saxons in England* (1849), John Mitchell Kemble (rightly considered the successor to the father of Anglo-Saxon historiography, Sharon Turner, whose work inspired Wilson). For an excellent and easy-to-read overview of how the English have perceived their racial identity through time, see Hugh A. MacDougall's *Racial Myth in English History: Trojans, Teutons, and Anglo-Saxons*.
146. The best scholarly treatment of British-Israelism as a “movement” is probably an essay (ironically) by John Wilson (not to be confused with the author of *Our Israelitish Origin*) entitled “British Israelism: The Ideological Restraints on Sect Organization” in *Patterns of Sectarianism: Organization and Ideology in Social and Religious Movements* (1967) edited by Bryan R. Wilson, pp. 345-376. Wilson examines British-Israelism as a sociological phenomenon. (As an aside, the “Introduction” of *Patterns of Sectarianism* [pp. 1-21], by editor Bryan Wilson, is useful for anyone seeking to understand better the disintegration of the Worldwide Church of God during the decade of the 1990s.) One of the most recent book-length treatments of British-Israelism is O. Michael Friedman’s *Origins of the British Israelites: The Lost Tribes*, 1993. While this volume is useful as an overview of the historical and theological debates connected to British-Israelism, Friedman’s research--particularly in his discussion of the history of the idea--is careless and superficial (note especially pp. 14-15). The book includes sweeping statements which are transparently based on an examination of secondary rather than primary sources, several of which lead Friedman to reproduce errors contained in the secondary and tertiary sources on which the author has relied. It bears the appearance of a doctoral dissertation transformed into a book without sufficient attention to detail or accuracy.
147. “Christians--ministers and lay members alike--often share the fears, prejudices and political leanings prevalent in their society. As a result, Christians may unconsciously read these attitudes into the Bible, especially biblical prophecy. When this happens, instead of seeing the future, Christians only see distorted reflections of themselves. . . . Many things he [Mr. Armstrong] taught were the products of his life and times” (Orr, “How Anglo-Israelism Entered the Church,” pp. 5, column 1; 11, column 3; 13, column 1).
148. I Cor. 7:20-22.
149. On May 12, 1792, Brothers even sought to deliver a prophetic message before Parliament, only to be rebuffed by the Speaker’s messenger. He also besought both King George III and Prime Minister William Pitt the Younger “in the most earnest and respectful language, not to join in the war [against revolutionary France] on any account whatever, or even encourage it.” He predicted that involvement would mean “the absolute certainty of losing all they [the English people] possessed being destroyed. . . . to support a war which is in consequences to fulfill the Judgment of God, is designed to throw down for ever the English monarchy.” *Revealed Knowledge of the Prophecies of the Time Wrote Under the Direction of the Lord God; Particularly of the Present time, the present war, and the prophecy now fulfilling: the year of the world 5913* (pp. 8, 21-22, 42). Ironically, Britain’s participation and ultimate victory in those very wars laid the foundation for 19th century British greatness. See also Clarke Garrett, *Respectable Folly: Millenarians & the French Revolution in France & England*, pp. 182-183. In light of the blatantly pro-imperialist position which British-Israelism eventually adopted, it is rather ironic that Brothers actually opposed British

colonialism (Morton D. Paley and Michael Phillips, eds., *William Blake: Essays in Honour of Sir Geoffrey Keynes*, p. 268).

150. The fact that two of England's foremost cartoonists--James Gillray (1757-1815) and Isaac Cruikshank (1762-1811)--did caricatures of Brothers is testimony to "The Prophet's" social impact. Gillray did at least two pieces--"Presages of the MILLENNIUM; with the Destruction of the Faithful, as Revealed to R. Brothers, the Prophet," and "The Prophet of the Hebrews--The Prince of Peace, Conducting the Jews to the Promised Land." Both *The Times* and the *Morning Chronicle* reported Brothers' arrest in March 1795, and articles about his impact appeared in *Gentleman's Magazine*, *St. James Chronicle*, *Oracle*, and the *Morning Post* (Garrett, *Respectable Folly*, pp. 194-195, 205-206).
151. For more information about Halhed, see Garrett's *Respectable Folly*, pp. 191-193, 197-198, 203. Near the close of the 18th century, Halhead also wrote several books designed to vindicate and perpetuate the teachings of Brothers, his spiritual mentor.
152. In *Revealed Knowledge*, published in 1792, Brothers predicted that the United States would declare war on Britain (something that occurred in 1812), as well as predicting the death of the king of Sweden, Gustavus III, who died in 1792 at the hand of an assassin (pp. ii, 18-19, 59, 67-71, 88-89, 99, 108).
153. Which leads us to ask: was Brothers used by Satan as a diversion of sorts at a critical time in history? Was his impact comparable to that of disreputable televangelists in the 1980s (i.e., the discrediting of television as a respectable medium for preaching the Gospel today)? It is characteristic of our Adversary to behave in such fashion. Shortly before Jesus began His ministry, there were apparently "Red Herrings" dragged before the people of Judea (*Acts* 5:34-36). Did this not muddy the waters at the precise time the true Messiah was due to arrive? Christ was also suspect because he came from Nazareth (*John* 1:46). From the time of the first Hasmonean king, Judas Aristobulus, and his forcible conversion of the non-Jewish inhabitants of Galilee (104 B. C.), the district of Galilee was notorious as a seedbed for rebellion. Such circumstances made the charge of treason against Jesus, the Galilean, seem plausible to Roman authorities (e.g., *Mt.* 27:11-13, *Jn.* 18:29-37, 19:12). Whether or not Satan was involved in 18th century developments, the disreputable career of Brothers certainly made it convenient for later generations to attack British-Israelism as a crackpot idea which sprang from a deranged and distorted mind.
154. Garrett's *Respectable Folly* does an excellent job at placing Brothers in his proper historical context (see especially p. 146, 175, 184). He writes: "Given the excitement that belief in the imminent fulfillment of prophecy aroused in England during the French Revolution, it is surely no surprise that some individuals were inspired to see themselves as prophets. Richard Brothers, the most impressive claimant to the prophet's mantle that the crisis produced, was by 1794 attracting some attention, at least in London. . . . Diverse religious and cultural currents. . . fed into the millenarian excitement of the Revolutionary period." Also instructive is "William Blake, The Prince of the Hebrews, and the Woman Clothed with the Sun" in *William Blake*, pp. 260-293, and Wilson's "British Israelism: Ideological Restraints" (pp. 353, 356-357).
155. Ironically, so did George III, who (after 1788) suffered from periodic fits of insanity or porphyria which made him appear deranged. By 1811, his mental health was so bad that he abdicated in favor of the Prince Regent. Paley writes, "there is little doubt that the motive for Brothers's incarceration was political" (*William Blake*, p. 262, 267-268). Garrett shows how Brothers' activities would have been particularly troublesome to the pro-war Prime Minister William Pitt the Younger. Pitt's political career was at its nadir at the time Brothers

admonished Britain to steer clear of war against France. Garrett also discusses Brothers' affronts to George III, including his prophecy that an earthquake would destroy London on June 4, 1795, the official birthday of the King (Respectable Folly, pp. 190-191, 198, 202-203).

156. "Neither Finleyson [an apologist for Brothers who wrote *The Last Trumpet and the Flying Angel Proclaiming the Divine and True System of the Universe as It Is: as Given by God to the Late Mr. R. Brothers and Myself*, 1849] nor Brothers identified the lost tribes with any one nation. Brothers was intent on establishing his position as the leader of the chosen people, and it appears to have been of secondary importance to him where these people now resided" (Wilson, "British Israelism: Ideological Restraints," p. 352).
157. There is reputed to be a volume entitled *Ten Lost Tribes* in French by Counsellor Le Loyer, published about 1590. I have never been able to locate a copy. In a poorly documented study by Helene W. van Woelderden, entitled *Strange Parallels: Zebulun, A Tribe of Israel*, reference is made to a 16th century book by Adriaen van Scieck which allegedly traces Dutch origins back to the Hebrew people (pp. 86, 88, 90). Some say that in 1660, the Quakers of Skipton published a statement claiming that the British descended from ancient Israel. There is also evidence of 18th century British-Israel thought in *Triomphe de la Religion* by Dr. Abade (a.k.a., Dean Abbadie of Kilaloe) of Amsterdam. In 1723, he allegedly wrote, "Unless the ten tribes have flown into the air. . . they must be sought for in the north and west, and in the British Isles" (cited in Orr, "How Anglo-Israelism Entered the Church," p. 5; this quotation appears also in the *Encyclopedia of American Religions*, p. 447). In a July 1919 article appearing in *The Watchman of Israel*, Alexander B. Grimaldi (who wrote extensively on British-Israelism in the late-19th century) credits Ralph Wedgewood with the first British-Israel treatise, *The Book of Remembrance* published in 1814. He also cites works by I. H. Frere (*The Prophecies of David, Esdras, and John*, 1815) and B. Murphy (*Proofs That Israelites Came From Egypt Into Ireland*, 1816, and *Advocate of Israel and the Isle of Erin*, 1817). But clear documentation of pre- and early-19th century Anglo-Israel concepts is hard to come by. Nonetheless, Anglo-Israelism seems to be an idea dimly rooted in British folklore. One of the earliest references to the idea in print appears to be in a book entitled *Rights of the Kingdom*, written by John Sadler (a London Town Clerk, Member of Parliament from Cambridge, and a close friend of Oliver Cromwell) in 1649 during the Cromwell Interregnum. See a paper entitled "The Lost Tribes, and the Influence of the Search for them on the Return of the Jews to England," read by Albert M. Hyamson before the Jewish Historical Society of England on May 18, 1903 and later published in *The Jewish Quarterly Review*. Hyamson observes that "in Sadler's work. . . are to be found the earliest hints of an Israelitish ancestry for the English" (p. 673). A careful reading of Sadler's work, however, leaves one with the distinct sense that his association of the British with Israel is purely metaphorical. Cf. the 17th century Puritan Millenarians, John Dury (1596-1680) or Nathaniel Homes (R. H. Popkin, "The Lost Tries, the Caraites and the English Millenarians," *Journal of Jewish Studies*, vol. 37, No. 2, pp. 213, 215-216, 227)--these men sought "to establish a new scientific society that would lead to attaining the universal knowledge that would be needed in the Millennium. . . (and were) always on the look-out for signs of the crucial pre-Millennial events. . . (one of which was) the reappearance of the Lost Tribes. . . (and) the conversion of the Jews (both necessary for) the Coming of the Messiah and the Restoration of Israel." Cf. also those Puritans who settled Ezra Stiles' "God's American Israel" in 17th century America--see John Halford's "Celebrating 200 Years of European Settlement," *The Plain Truth Magazine*, March 1988, pp. 26-28. On the impact of Puritanism and Covenant theology in preparing the psychological climate for acceptance of British-Israel ideas, see also WCG Study Paper "United States and Britain in Prophecy," pp. 3, column 2-3; 4, column 1; Christopher Hill, *Antichrist in Seventeenth Century England*, 1971; Peter Toon, ed., *Puritans, the Millennium*

and the Future of Israel, 1970). See also Garrett's Respectable Folly which confirms "Brothers was not the first Englishman to think that there was a special affinity between his nation and Israel, nor was he first to proclaim himself king of the Jews" (pp. 184-185).

158. This is the title of the book as cited in literature critical of the Anglo-Israel position. In my own research, I have discovered that this monograph, located in only two places in the United States (libraries at the University of Texas at Austin and Pennsylvania State University) is catalogued under a different title which does not posit the Anglo-Israel connection: A Correct Account of the Invasion and Conquest of the Roman Colony Ailbane, or Britain, by the Saxons. Both copies are in rare book collections. In June 1991, at the U. T. Austin Harry Ransom Research Center, I examined the book to see just how clear a connection exists between Brothers and the genesis of Anglo-Israelism. In fact, the book barely mentions the descent of the British from Israel. Brothers makes only two references to the idea: regarding the origins of the Saxons, he writes that "they were the greatest part of the ten tribes carried into captivity by Salmanazar [sic.], and placed on the borders of his empire, near Georgia and Armenia, as military guards against the incursion of the Tartars. They were stationary in Poland, with the Vistula for their barrier, in Caesar's time, and they did not reach further than their second barrier, the Elb, until the year 300. For thus by degrees, they conquered, then rested and multiplied" (pp. 61-62). Later in the book, Brothers makes a similar but quite oblique observation in reference to the Saxons' "faint knowledge of their numerous long journeys, their Asiatic origin, and where they came from" (pp. 120-121)--hardly the kind of stuff which merits the apparently spurious subtitle Showing the English Nation to Be Descendants of the Lost Tribes of Israel. The earliest reference to this subtitle that I have found is in Cecil Roth's highly unsympathetic biography, *The Nephew of the Almighty: An Experimental Account of the Life and Aftermath of R. Brothers* (1933). Significantly, the Roth describes Brother's prophetic career as "a semi-divine comedy" (p. 96). No wonder John Wilson ("British Israelism: Ideological Restraints," pp. 349-350) observes that Brothers' "role in the origins of the teaching is an ambiguous one."
159. Orr suggests there may have been a connection between Wilson and the followers of Richard Brothers ("How Anglo-Israelism Entered the Church," p. 6, column 1).
160. In a short essay entitled "A Jubilee of Witness," Harold E. Stough, Secretary of the British-Israel World Federation (1969), observed that Wilson "was developing a theme that other men had considered." Among them was Sharon Turner (1768-1847), a monumental figure in British historiography, whose multi-volume work *A History of the Anglo-Saxon Peoples* (1799-1805) traces the Anglo-Saxons back through Europe to the Balkan countries and ultimately to the Crimea and Caucasus mountain range (just where we would expect based on II Kings 17:6 and I Chron. 5:26). A medical doctor, George Moore (1803-1880), also contributed to this discussion with his *The Lost Tribes or Saxons of the East and West* which appeared in 1861. Stough writes that "these three compared notes and, together, Sharon Turner, Dr. George Moore and John Wilson corresponded" (p. 5).
161. The most provocative titles are *The Being of God* (1846); *The Millennium; or, World to Come; and Its Relations to Preceding Dispensations* (1842); *The Mission of Elijah to Restore All, Previous to Our Lord's Second Advent* (1861); *Phrenology Consistent with Reason and Revelation* (1836); and *A Vindication of Christ's Character as the Prophet* (1878). In his work *The Millennium*, Wilson speaks favorably about "Evangelical Christianity" and seems as much ecumenical as Anglican in his approach (p. iii-iv). He also offers a list of reasons for not observing the seventh-day Sabbath (pp. 31-33), but in chapter 2, he offers some remarkable insights into Sabbath typology as a picture of the coming millennial rest for the world. He even connects the Feast of Tabernacles to the Millennium (pp. 74, 76--relatedly, see *Mission of Elijah*, pp. 285, 300-301). Finally, Wilson shared the

- same theology as the Church of God concerning the binding of Satan during Christ's millennial rule (Mission of Elijah, pp. 145-148).
162. Wilson, "British Israelism: Ideological Restraints," p. 354.
 163. The work originally appeared in 1869 under the title Seventeen Identifications. In one of the later editions of Forty-Seven Identifications, Hine indicated that he had sold 50,000 copies (p. 59). He claimed that he knew of 80 Anglican clergymen who had accepted the British-Israel truth (p. 103).
 164. Hine gave his first British-Israel lecture in November 1869. He claimed to have spoken before nearly 5 million people during the course of his lecturing career in England, Scotland, and Ireland. On December 10, 1878, his venue was Exeter Hall, and in 1884 he made a lecture tour of the United States where he remained for three years.
 165. He writes of the "grand temporal and political blessings God is now waiting to pour upon us when our Identity with Israel is seen by us. . . . This time can never arrive until AFTER Lost Israel is recognised. . . . We are not promised that the Gentiles will receive the glad tidings of the Gospel before the resurrection of Israel. . . . When Israel is restored, THEN, and NOT BEFORE, will the Gospel make way through the earth. . . . It is His kingdom 'on EARTH' which can never 'come' until our Identification with lost Israel is nationally established. . . . The Identification of our Nation with Israel has more important uses than any other subject" (Forty-Seven Identifications, pp. iii-iv, x, 24, 115. Cf. Gawler's Dan: The Pioneer of Israel, "Preface," p. v).
 166. Forty-Seven Identifications., pp. 32, 37, 70-72, 118-119, 139, 153. See also Wilson's "British Israelism: Ideological Restraints," pp. 370-375, which observes: "Typical of the charismatic leader, Hine had driven the implications of the British-Israelite position to their furthest limits. It was he who was prepared to see himself as a deliverer of Britain, who saw the political, social and economic implications of his theories, and who wanted to direct the political opinions of his followers. . . . One scholar observes: "Whereas in most religious movements there is a withdrawal from the affairs of the world, which a charismatic leader can thus ignore, and for which he has no programme, in the nature of British-Israel theories such withdrawal is impossible, for those espousing the teachings linked themselves closely to what they foresaw as the destinies of the nation. There was no check on the extension of the movement's ideas to all areas of national affairs." [Hine's adversary within the movement, Edward Wheler] Bird and his associates [believed]. . . that British-Israelism should not become entangled with particular political positions, but should wait for the fulfillment of prophecy to bring the final solution to political and international matters [a position similar to that taken by the Church of God since the 1930s]. The immediate task was to awaken the British people to their identity with Israel of old, and to their obligations and expectations under the covenant." Cf. Gawler's Dan: The Pioneer of Israel, "Preface," p. v, especially on the "Eastern Question" as it related to Bible prophecy. John Wilson also wrote an entire volume on the same general subject--The True Solution of the Eastern Question: England's Duty in Relation to the Christians of Turkey (1877)--in which he pillories balance of power politics and political maneuvering in support of "moneyed interests." He expressed the political activism of his British-Israelite perspective by asserting that it was Joseph's duty as the "Firstborn of nations" to intervene and lift up the oppressed, in particular the Christians in Turkey who had been "deeply degraded" (pp. 17, 19, 22, 25).
 167. January 3, 1874.

168. Forty-Seven Identifications, pp. 18, 30-36, 46-47, 104-105, 107. Friedman writes, “British-Israelism has sometimes led to, or has been used as justification for, anti-semitism. . . . British-Israelism disseminates anti-Semitism. The anti-Jewish attitude of this false teaching is notorious” (*Origins of the British Israelites*, pp. 104, 106).
169. Forty-Seven Identifications, pp. 27-28, 84.
170. See Wilson’s “British Israelism: Ideological Restraints,” p. 359, about the fascination of mid-century Victorians with the subject of prophecy. The Encyclopedia of American Religions observes, “There is a definite correlation between the rise and fall of those ideas [British imperialism and American Manifest Destiny] and the popularity of British Israelism. The dismantling of the British Empire has had a devastating effect upon the movement” (p. 448). Evidently, the increasing influence of the U. S. A. in 20th century world politics and international relations has not had the corresponding effect of drawing larger numbers of Americans to the Identity movement.
171. Editor of the Democratic Review, John L. O’Sullivan, coined the term “Manifest Destiny” in 1845 against the backdrop of President James Polk’s endeavor to annex Texas to the U. S. Three main ideas underlay the concept: 1) God favored the territorial expansion of the U. S. (an idea which had roots extending back to the Puritans of New England); 2) free development of democracy across the continent; and 3) the necessity of acquiring new territory as an outlet for America’s remarkable population growth. The concept had links with an older idea of mission, but added to that notion an impatient desire to spread American institutions across the continent--whether the inhabitants outside official U. S. boundaries wanted them or not (Robert A. Divine, et. al., *America: Past and Present*, 2nd edition [paperback], pp. 348-349). Proponents of the idea “wanted to blot out the lines on the map which marked national boundaries and thus create a single area of liberty as broad as the continent--as God had intended it” (Oscar Handlin, *America*, pp. 451-452). John Garraty notes how Americans of the mid-19th century suddenly perceived and believed that the whole continent was to be theirs, “a showcase to display the virtues of democratic institutions [cf. Deut. 4:6-8], living proof that American were indeed God’s chosen people. . . . Nothing must interfere,” in O’Sullivan’s words, “with ‘the fulfillment of our manifest destiny to overspread the continent allotted by Providence for the free development of our yearly multiplying millions’” (*The American Nation*, pp. 312-323--cf. Deut. 32:8-9). Handlin and Garraty are not British-Israelites, but two of the most highly respected American historians of the 20th century.
172. British-Israelites have appropriated Ps. 72:8 as a reference to the filling of the American continent from “sea to shining sea.” Carl G. Howie counters that “the passage in Psalm 72:8 undoubtedly refers to the Mediterranean and possibly the Persian Gulf when it says this people shall have dominion ‘from sea to sea’” (“British-Israelism and Pyramidology, Interpretations, vol. 11, July 1957, pp. 311, 316).
173. 4.
174. Christopher Bayly, *Atlas of the British Empire: The Rise and Fall of the Greatest Empire the World Has Ever Known*, p. 125.
175. *Farewell the Trumpets: An Imperial Retreat covering the period 1897-1965*, pp. 548, 551.
176. Divine, et. al., *America*, pp. 338, 339.

177. Hobson's volume appeared in 1901, coincidentally just one year before Allen's Judah's Scepter and Joseph's Birthright. Hobson (1858-1940) was one of the main individuals who inspired the central leader of the Bolshevik Revolution (1917), V. I. Lenin (1870-1924), in the formulation of the classic communist critique of European territorial expansion, Imperialism: The Highest Stage of Capitalism (1916).
178. The best known among this group were John Kemble, J. H. Newman, and Edward Pusey.
179. "Millerism helped set the stage for the introduction of Anglo-Israelism in the United States. While we aren't certain, that would explain how George Storrs, a former Millerite, came to recommend Our Israelitish Origins in 1850 and why the book sold well in this country" (Orr, "How Anglo-Israelism Entered the Church," p. 6, columns 1-2).
180. Howie includes the following in his outline of the British-Israelism credo: "the British Empire and the Church of England are the covenant people church" (British Israelism and Pyramidology, p. 310). Wilson's "ideas did not find a favourable reaction among the clergy. Even among his friends he was looked upon as a good and scholarly Christian who had fastened upon a false notion and misguidedly popularised it. . . . It was thus, in its own terms, impossible for British-Israelism to become a sect. The movement's teachings were not a doctrine of protest against society, nor dissenting beliefs, but rather, in all senses, the teachings of the ark of the covenant itself. The British-Israelites could not, logically move into an outside position, because they occupied a position which was identified with the well-being and future destiny of the nation itself. . . . The movement was adventist, and so, perhaps more nominally, were many Protestants, but the adventism of the movement remained somewhat muted. Adventism tends to be emphasised in sects which seek the overthrow of society, yet British-Israelism did not seek that, but rather the fulfillment of promise and the continuance and enhancement of God's favour to the newly identified chosen people" (Wilson's "British Israelism: Ideological Restraints," pp. 345, 354, 359-360, 372-373). Regarding the intradenominational nature of British-Israelism, it is worth noting that John Wilson was an Anglican from England; Joseph Wild was a Congregationalist minister from Toronto Canada; J. H. Allen was a Methodist from the Pacific Northwest; and T. Rosling Howlett was a Baptist minister who had pastorates in New York City, Washington, D. C., and Philadelphia. All of these men were major contributors to the literature.
181. , John Wilson's The Time of the End and Prophetic Witness started in 1844. Other similar periodicals included The Watchman of Ephraim published also by Wilson; Israel's Identity Standard started by William Cookson in 1876; Life from the Dead (1873-1879) published monthly and Leading the Nation to Glory (later renamed The Nation's Glory Leader) published weekly (1875-1880) by Edward Hine; the Banner of Israel started by Edward Wheler Bird in 1877; The Standard of Israel with a Teutonist focus; and British-Israel and Judah's Prophetic Messenger edited by John Unwin, a manufacturer from Sheffield. In this tradition, the British-Israel community continues to produce periodical publications. One of the most recent efforts in this respect is Tribesman: The Magazine of the Lost Ten Tribes of Israel, a quarterly journal appearing in 1996 and edited by Yair Davidy, also the author of two interesting monographs, The Tribes: The Israelite Origins of Western People (1993) and Ephraim (1995). Davidy can be reached on the Internet at britam@netmedia.net.il or by mail at "Brit-Am," P. O. B. 595, Jerusalem 91004 Israel.
182. See the works of David Davidson which appeared in the 1920s and 1930s.
183. Clifford F. Parker, A Short Study of Esau-Edom in Jewry, 1949. In places, Mr. Armstrong's work also reflected this tendency toward anti-communism. As Orr's article documents, this

was especially true in his original study paper, *What Is the Third Angel's Message?* ("How Anglo-Israelism Entered the Church," p. 11, column 3). See also the periodical *National Forecast* edited by Charles O. Benham.

184. Parker, *A Short Study of Esau-Edom*.
185. Smyth's classic work, *Our Inheritance in the Great Pyramid*, is mentioned in the correspondence between A. A. Beauchamp and Mr. Armstrong (HWAP, No. 874). As an interesting aside, it was this very book which launched the "father of modern scientific archaeology in Palestine," Sir Flinders Petrie, on a prestigious career involving the excavation of over 50 sites and the publication of 98 books on Middle Eastern archaeology. Petrie grew up in a strict Presbyterian home which embraced literalist religious beliefs. Smyth was a friend of the Petrie family. At age 13, Petrie read his book. At age 27 in 1880, he went to Egypt with the intention of mathematically confirming Smyth's theories that the dimensions of the pyramids held the secrets of prophecy for the descendants of Israel. In fact, after two years of work, Petrie's triangulation system disproved Smyth's prophetic speculations. The results of Petrie's work appeared in his first book, *The Pyramids and Temples of Gizeh*. His experience at the pyramids induced Petrie to continue with his work in Egypt, laying the foundation for modern archaeological studies (*Biblical Archaeology Review*, November/December 1980, p. 46).
186. As emphatically noted in Howie's "British-Israelism and Pyramidology," frequently "there is a relationship between the British-Israel and the Pyramid sect, since practically all Pyramid enthusiasts are Anglo-Israel devotees of one variety or another. . . . [Job 38:4-6, Ps. 118:21-23, Isa. 19:19-20, Jer. 32:18-2, Acts 4:11-12, I Pet. 2:4-7 are] quoted as direct proof that the pyramid has esoteric value and is in fact the revelation of God in stone. There are two premises on which the case for Pyramidology rests: first, that God preserved the same revelation which is contained in the Bible in stone, and that the key to the revelation is to be found in measurement or mathematics. Secondly, this is the only accurate method of preserving the revelation for such a time as this. . . . It has long been asserted by such leading scholars as Petrie, Gardiner, Edwards, et. al. that the pyramids were tombs, having shown a natural evolution from the original mastaba. . . . This pyramid business has a fascination and an unholy attraction, but it is little more than a fictional guessing game--a spiritual numbers racket." (p. 318-320, 323).
187. Orr includes in his article "How Anglo-Israelism Entered the Church" an entire section entitled "Herbert Armstrong and the Great Pyramid"--a somewhat misleading heading considering only about one and a half of its three and a half columns deals directly with the Great Pyramid (pp. 8, columns 3-4; 9, columns 1-3). Evidently, articles on pyramidology in the *Bible Advocate* attracted Mr. Armstrong's attention. His correspondence (HWAP, No. 867) indicates a familiarity with Joseph A. Seiss' *The Miracle In Stone* and Smyth's *Our Inheritance in the Great Pyramid*. In Mr. Armstrong's study paper *What Is the Third Angel's Message?*, he applies Christ's reference to the stone rejected by the builders (Mt. 21:42-45) to the missing capstone of the pyramid of Gizeh (Orr, "How Anglo-Israelism Entered the Church," p. 11, column 2). In *The Plain Truth* of June-July 1934, he wrote, "And for the Great Pyramid students. . . the present depression, or tribulation, is there symbolized as occupying the entire low passage continuing from May 29, 1928, when the tribulation struck Europe, until September 1936" (cited in "How Anglo-Israelism Entered the Church," p. 12, column 2).
188. His best known work is *Dan: The Pioneer of Israel: His Early Enterprise, His Settlements, and Connection with the Scythians*, 1880.

189. In 1914, Fisher wrote First Lord of the Admiralty, Winston Churchill, offering advice on naval affairs. William Manchester recounts how “the old salt had been bombarding Churchill with advice, sometimes on profound matters, sometimes on trivia: ‘Why is standard of recruits raised 3 inches to 5 feet 6? . . . What d--d folly to discard supreme enthusiasm because it’s under 5 feet 6. We are a wonderful nation! astounding how we muddle through! There is only one explanation--We are the lost 10 tribes!’ He was now seventy-four” (*The Last Lion*, vol. 2, p. 440). An article in the June 1980 National Message attributes to Fisher these words when his nation was “at the peak of British sea-power. . . . ‘The only hypothesis to explain why we win in spite of incredible blunders is that we are the lost ten tribes of Israel’” (cited in Friedman, *Origins of the British Israelites*, pp. 37, 45 [note 44]). Of such remarks, James Morris observes, “Admiral Fisher thought only half in jest that they [the British] were the Lost Tribes” (*Pax Britannica*, p. 502).
190. “In 1845. . . the Anglo-Catholic vicar of St. Mary the Virgin in Oxford resigned his living and was received into the Roman Catholic church, later to be made a cardinal--Cardinal John Henry Newman. When asked why he had left the Anglican communion, he gave, as one of his reasons, his fear that the Church of England stood in danger of being taken over by the Christian Israel Identity movement” (*Patience Strong, Someone Had to Say*, p. 85-86). Newman was a central figure in the “Oxford Movement” of the mid-19th century.
191. Rand was the secretary-general of the Anglo-Saxon Federation of America. His list of publications is expansive. He was still alive as late as the 1980s when UCG Council Member, Jim Franks, visited him several times during Franks’ tenure as a WCG pastor in the Boston, Massachusetts area.
192. Like Rand, Totten published an overwhelming number of books and articles. I consider him the most significant 19th century North American exponent of the British-Israel movement. Totten had a lively and wide-ranging intellect which took him into the arenas of pyramidology as well as astronomical and chronological theory. While his complex calculations obviously failed, they evidence a very remarkable mind. He was also the editor of *Our Race: Its Origin and Its Destiny*, an interesting periodical publication which spread the British-Israel message and is still to be found in the Yale University Library. An article appearing in a Yale newsletter--”Professor Totten. Was He Dismissed from Yale? Why Did He Resign from the Army?”--denies that Totten “was compelled to surrender the chair of military tactics at Yale on account of his eccentric theories. . . . Professor Totten is by no means a solitary ‘crank’ as he is so often represented” (pp. 3-6). I suspect that the publication of these very denials is good evidence that Totten’s British-Israelism made him persona non-grata at such a prestigious institution as Yale, and ultimately led to his resignation. In that regard, I feel a certain kindred spirit with this fascinating British-Israel writer.
193. Danvers was quite knowledgeable concerning the Indian Office, the East India Company, and the rise and decline of the Portuguese empire in India. In addition to his writings on British-Israelism, he had several publications on topics relevant to English affairs in India.
194. The full title is *Judah's Scepter and Joseph's Birthright*. An analysis of the Prophecies of Scripture in regard to the Royal family of Judah and the many Nations of Israel (Merrimac, Massachusetts: Destiny Publishers, 1902). One of Allen’s last books, *The National Number and Heraldry of the United States of America*, published in 1919, includes a “Preface and Dedication” written from 591 North El Molino Avenue in Pasadena, California. This location is only a few blocks from where Mr. Armstrong established the WCG headquarters and former Ambassador College campus about a quarter of a century later.

195. In fairness, it should be noted that there are many books on this subject, and they all tend to be somewhat alike. They draw on the same limited pool of primary resources, with the attendant risk of perpetuating bias and error. Orr writes that Mr. Armstrong “said so little on how he came to this [British-Israel] conviction that some have thought the doctrine originated with him. Because he often said that God revealed truth to him, it is not difficult to see how someone might reach this conclusion. Placing this doctrine in the realm of divine revelation also had the additional effect of making it more difficult for many of his followers to question it. . . . Mr. Armstrong downplayed Allen’s work while emphasizing his own.” It is worth noting that Mr. Armstrong, in his original manuscript, *The Third Angel’s Message*, gives proper credit to Allen (pp. 109, 112) (“How Anglo-Israelism Entered the Church,” pp. 10, column 4; 11, column 4; 13, footnote 51).
196. This manuscript of over 260 pages with 20 chapters, and still exists as document 8850 in the HWAP. Orr’s article indicates that documents 828, 829, 849, 850, 884, 931, and 2559 are relevant to the development of Mr. Armstrong’s study paper.
197. In 1912, Church of God member Merritt Dickinson discussed his ideas in favor of British-Israelism with Dugger. In 1919, Dugger even published some of Dickinson’s British-Israel articles in the *Bible Advocate*, as well as distributing Dickinson’s booklet, “The Final Gathering of the Children of Israel” (Orr, “How Anglo-Israelism Entered the Church,” pp. 7, column 2; 8, column 2; 10, column 4).
198. Orr, “How Anglo-Israelism Entered the Church,” pp. 8, column 1; 11, column 1; 12, column 2.
199. Ibid., p. 12, column 2.
200. USB, pp. 10, 152, 173. Similarly, Edward Hine, only 43 years before World War I, listed as one of his identifications of Israel: “Israel Must Adopt the Non-Intervention Principle” (*Forty-Seven Identifications*, pp. 41-42, 75). Moreover, he asserted that Britain was undefeatable: “it is most certain that we cannot be defeated by a foreign foe for reason stated within these pages; if we are defeated, God would have broken his promise. . . . This promise, that the Seed from David’s House should rule OVER ISRAEL is many times given; and the Monarchy of England is the only home for such a Seed. God has promised to preserve both--to preserve the Throne, and preserve the Seed to set upon the Throne--both are indestructible; and it becomes an unprofitable and useless task for any to attempt to fight against them” (pp. 59-60, 116).
201. USB, p. 188.
202. For such examples, see USB: pp. vii, ix, 1, 5, 21-22, 24, 32, 44, and 143 illustrate Mr. Armstrong’s disposition against the political-intellectual Establishment. He roundly indicts Establishment Christianity on pp. 6, 33, 44, 70, 108, 132, 136, 140, 174, 177, 185, 188
203. See Darrell Jodock, *The Church’s Bible: Its Contemporary Authority* (Minneapolis: Fortress Press, 1989), pp. 22-23.
204. , Elijah (I Kings 18:21ff.) or even Jesus Christ (Mk. 1:22, 11:15-19).
205. See Jodock, *The Church’s Bible*, pp. 1-29. It is not surprising that Orr invokes this very Enlightenment mentality in his assault on the integrity of the British-Israel idea and the literalist-orientation of interpreting the Bible in general and prophecy in specific. He writes, “Unfortunately, many Christians have read the Bible as if it were written according to the literary standards of post-Enlightenment Europe (The Enlightenment was a philosophic

movement of the 18th century that emphasized a strictly rational and scientific approach to knowledge.) And many Christians have rejected and ridiculed scholarship that could have tempered their opinions. . . . Mr. Armstrong seems to have assumed an overall literalist hermeneutic, influenced by dispensationalist and Adventist perspectives. . . . That Herbert Armstrong was influenced by a dispensationalist hermeneutic is evident from his approach to Daniel and Revelation, as well as his respect for the Scofield Reference Bible” (“How Anglo-Israelism Entered the Church,” pp. 5, column 1; 10, column 4; 13, footnote 48). On hermeneutical integrity, the WCG Study Paper “United States and Britain in Prophecy,” observes, “When God inspired his servants to write the Bible, he inspired them to use the vocabulary, literary styles and modes of expression commonly in use during the time he inspired each book. He also allowed for the personality of each book’s author to have free expression. . . . Common to every language are figures of speech, which, if unrecognized by readers, will cause them to misunderstand the subtleties of what they are reading.” The author continues on to warn against the failure to recognize the use of “synecdoche (the practice of referring to the whole by reference to its parts)” (p. 10). About the “fundamentalist defense of a literalist approach,” Howie writes, “Having taken that literal view, the Ten Tribes to whom many promises were made must be somewhere extant today, otherwise God is proven faithless. . . . Literalism in interpreting Scripture often kills the vitality and meaning of God’s revelation” (“British Israelism and Pyramidology,” pp. 308, 323).

206. Jn. 18:38.
207. The Gospel in a Pluralist Society (Grand Rapids, Michigan: Eerdmans Publishing Co., 1989), pp. 1-7, 9-11, 16, 24, 28, 31, 38-39, 52, 58, 68-69, 90, 103, 112-113, 199. This book provides an outstanding defense of many of the conservative theological positions held by UCG and is well worth perusing.
208. Regarding the Volkeswanderen of the Germanic people, “many twentieth-century historians and sociologists have tried to explain who the Germans were and why they emigrated, but scholars have not had much success at answering these questions. The surviving evidence is primarily archaeological, scanty, and not yet adequately explored. . . . Why did the Germans emigrate? We do not know. . . . ‘The cause and nature of the Volkeswanderung challenge the inquirer as much as ever.’ . . . Scholars are hampered in answering these questions [about who the Germans were] because the Germans could not write and thus kept no written records before their conversion to Christianity. . . . Our knowledge of the Germans depends largely on information in records written in the sixth and seventh centuries and projected backward” (History of Western Society, 3rd ed., pp. 210, 212-214). Significantly, James Campbell entitles his chapter on the period A. D. 400-600 “The Lost Centuries.” Concerning the archaeological record of this era, he writes, “if in some ways we know very much less of the fifth and sixth centuries than we do of later periods, in others we know more. . . . [However,] those who wish for certainty in history and who like to feel the ground firmly under their feet are best advised to study some other period. For those who care to venture into a quagmire, the archaeological evidence, and the truly remarkable intellectual effort of archaeologists to make sense of it, are of basic importance” (The Anglo-Saxons, pp. 27, 29). “Since the British-Israelite teachings rests on biblical exegesis and research into prehistory, the field was open for those who were prepared to spend time in bookish inquiry, as well as for those who wanted to propound their ideas on platforms” (Wilson, “British Israelism: Ideological Restraints,” p. 367).
209. This paper authoritatively presents archaeological information as though there were no alternate interpretation save a massive relocation of Northerners into the Kingdom of Judah (pp. 8-9) . Tucked away at the end of a long endnote, the author does concede, “while it is

admitted that the meaning of the evidence outside Jerusalem is debatable, Anglo-Israelites should not ignore the fact that archaeology now raises serious doubts as to the interpretation of events" (p. 17, note 13). See also Jonathan N. Tubb, Archaeology and the Bible as well as John R. Bartlett, *The Bible--Faith and Evidence: A Critical Enquiry into the Nature of Biblical History*.

210. Witness the impact of the recent discoveries (1993 and 1994) at Tell Dan in northern Israel. Part of a stele bearing reference in Aramaic to "king of Israel" and "house of David" have done remarkable things to stop the mouths of critics who allege that there was no historical David.
211. For an excellent and highly accessible summary of the main lines of critical interpretation of scripture in this regard, see J. Maxwell Miller's *The Old Testament and the Historian*, pp. 1-19, 49-69. The conservative perspective on the same material is nicely captured in *Faith, Tradition, and History* edited by A. R. Millard, J. K. Hoffmeier, and D. W. Baker, pp. 1-64, 313-340. That these debates are real is evidenced by a recent Associated Press article, "Digs turning Biblical 'fiction' to fact" by David Briggs, who asked editor of Biblical Archaeology Review, Hershel Shanks, "How reliable is the Bible?" Shanks responded, "The answer is it has a sound historical core. What is heating up now is an academic battle between those who deny this [e.g., discoveries at Schechem, Ekron, the southeastern Mediterranean coast, Masada, and Hazor] and those who affirm it." Some researchers accept the recent discoveries as proof that biblical accounts of Exodus and the conquest of the Promised Land are generally true. Others continue to insist that the events never occurred and the major figures of the old testament, from Jacob to Solomon, never existed. . . . In the current uneasy mix of science and religion--where some claim science has become the new religion--what can be proven or disproven by archaeology may matter not only to scholars but to many people of faith." *Kalamazoo Gazette*, December 8, 1996, p. A5.
212. On the origins of the Anglo-Saxons, Lord Macaulay writes, "from this communion [with comparatively cultured Western Continental kingdoms still in contact with the old Eastern or Byzantine Empire] Britain was cut off. Her shores were, to the polished race which dwelt by the Bosphorus, objects of mysterious horrors. . . . Concerning all the other provinces of the Western Empire we have continuous information. It is only in Britain that an age of fable completely separates two ages of truth. Odoacer and Totila, Euric and Thrasimund, Clovis, Fredergunda and Brunehild, are historical men and women. But Hengist and Horsa, Vertigern and Rowena, Arthur and Mordred are mythical persons, whose very existence may be questioned, and whose adventures must be classed with those of Hercules and Romulus. At length the darkness begins to break; and the country which had been lost to view as Britain reappears as England" (*The History of England: From the Accession of James the Second*, vol. 1, pp. 6, 10-11). William F. Skene, in *Ancient Alban*, writes: "So little is known of Britain during this interval of upwards a century and a half, so undefined were the notions of the Continental writers, that Procopius, writing from Constantinople in the sixth century, describes Britain as extending from east to west, and consisting of two islands. . . . Described almost entirely by Continental historians, and deprived of the clue which any connection with European events would afford, we are left for the history of this interval to the uncertain guide of tradition" (pp. 115, 118). Sir Frank Stenton, in *Anglo-Saxon England*, opens his volume observing, "between the end of the Roman government in Britain [traditionally marked by Emperor Honorius' letter to his British subjects, who had apparently appealed to Rome for assistance repelling barbarian invasions, instructing them to see to their own defense, A. D. 410] and the emergence of the earliest English Kingdoms there stretches a long period of which the history cannot be written. The men who played their parts in this obscurity are forgotten, or are little more than names with which the imagination of later centuries has dealt at will. The course of events may be indicative, but is

certainly not revealed, by the isolated coincidental references to Britain made by writers of this or the following age. For the first time in five centuries Britain was out of touch with the Continent. . . . Archaeological discoveries have shown that permanent English settlements were founded in Britain during, if not before, the last quarter of the fifth century [tradition places the Saxon arrival in Britain between A. D. 446-454]. But archaeological evidence is an unsatisfactory basis for absolute chronology, and even if the British traditions may be trusted, they do not indicate the rate at which events moved between the coming of the Saxons and the establishment of permanent Kingdoms. . . . The early history of these nations [Saxons and Angles] is enveloped in the obscurity which overhangs all Germany in the age of national migration. . . . For the next two hundred years the nations of Germany were involved in a movement which carried them to distant seats, created new confederacies which caused the adoption of new racial names. . . . It is only an imperfect story which can be recovered from these [fragmentary comments of Roman writers or poems], and there are irrecoverable passages of crucial importance in the early history of the Angles, Saxons, and Jutes. Of these nations the Saxons the Saxons are the least obscure. . . . [Ptolemy] places them on the neck of the Cimbric peninsula, in the modern Holstein" (pp. 1-2, 11). Finally, Winston Churchill, in Island Race, concisely notes that in the 5th century A. D., a curtain is drawn again across English history. "Thereafter the darkness closes in" (p. 8).

213. We owe most of what we know about early English history to the clergyman-historian generally considered the "Father of English History"--the Venerable Bede (A. D. 672-735) who spent his working life at Jarrow Abbey in northeast England. His Ecclesiastical History of the English People provides the foundation on which most of England's early history is based. Bede introduced the idea that the invaders of the 5th century were comprised of Angles, Saxons, and Jutes. It may well be that his removal, both chronologically and geographically, from the invasions he described limits its accuracy. If there were other tribes who accompanied the ones included in Bede's history, we will never really know.
214. Friedman's Origins of the British Israelites includes an interesting Appendix K entitled "Historical Basis for Anglo-Israelism Wanting" (pp. 161-163). It is a collection of letters from professional historians who declare such things as "So far as I am aware no reputable historian accepts the theories of the people known as the Anglo-Israelites," or, "To the best of my knowledge no reputable historian has ever even entered the suggestion that there is any connection between the ten tribes of Israel and the Anglo-Saxons." While I feel singularly put in my place, I take some comfort in remembering that no less than Sharon Turner, the father of Anglo-Saxon historiography, came very close to making just this connection. When he traced Anglo-Saxon origins back to the Crimea and Caucasus Mountain area. Moreover, Friedman's collection of quotations from historians debunking British-Israelism is an irrelevant point since post-Enlightenment historiography precludes locating Israel in the first place; as I will argue below, the case must be made on theological or hermeneutical grounds.
215. Cf. II Kings 17:18, 20.
216. On the other hand, I can envision a time when genetic research might be able to make legitimate comparisons of the DNA found at ancient Israelite grave sites with samples taken from the modern-day descendants of the Anglo-Saxons.
217. Cf. Ps. 75:6-7, Dan. 4:25, 32.
218. Sidebar titled "Mystery of the Lost Tribes of Israel," p. 12.

219. The above statement brings to mind Napoleon's infamous definition of history: "History is a fable [a.k.a., lie] agreed upon." In other words, history is whatever historians make it to be. There is, nevertheless, history from God's perspective. The Hebrew Scriptures, Gospels, and Book of Acts are full of just such history. Academicians at American Schools of Oriental Research conclaves may wrangle all they wish about historiography and the Bible (and so they did in 1993 at the annual meeting in Washington D. C. where the likes of David Noel Freedman, J. Maxwell Miller, John Bimson, and a host of other luminaries debated whether there was even such a thing as a history of ancient Israel); if the Bible is the inspired and truthful word of God, its history is accurate and authentic. If our undertaking of the task to locate modern-day Israel is a more banal endeavor, at least we can hope and sincerely pray that our search will be nonetheless likewise inspired.
220. Amos 9:9.
221. , Isa. 11:11, 48:20-21, Jer. 16:14-15, 23:7-8, 31:7, 33:7. See also "How Anglo-Israelism Entered the Church," pp. 5, column 3; 6, column 3-4, in which Orr credits "restorationalism" for creating a "receptive atmosphere for Anglo-Israelism" among groups whose hermeneutic was literalist (e.g., Ez. 37:15-28 as an antitype of II Sam. 5:1-5).
222. A parenthetical statement in *Bible and Sword: England and Palestine from the Bronze Age to Balfour*, p. 82. See also Howie's "British-Israelism and Pyramidology" (pp. 307-323). He introduces his article observing, "that the Bible can be made to prove anything which one desires that it should have long been recognized; that is, if a skein of proof texts out of context is to be accepted as legitimate evidence. This tendency to cut out and sew together those segments of Scripture which support one's own views and ignore all others is a tendency of which most have been guilty to some degree. It is, however, surprising to find those people who are reputed to hold this book in such high esteem as God's Word most assiduously engaged in this sort of perverse activity. By following this practice men reduce the ancient landmark of Holy Writ to a mere echo of human opinion and bizarre hypothesis. Such is certainly the case with the two cultic groups which are the subject of this article. . . . The whole theory. . . rests on a series of untenable assumptions which are supported by pseudo-evidence drawn from questionable sources. . . . Such violence to Scripture is a tragedy of major consequence which makes the Bible actually a reflector of any idea which a man may desire to superimpose upon it" (pp. 307, 314, 316). The Jewish Encyclopedia observes, "altogether, by the application of wild guesswork about historical origins and philological analogies, and by a slavishly literal interpretation of selected phrases of prophecy, a case was 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. . . . The whole movement is chiefly interesting as a reductio ad absurdum of too literal an interpretation of the prophecies" (p. 601).
223. Jn. 6:44, 65.
224. Mr. Armstrong believed "dynamic revelation" was the critical element in his own understanding of the identity of modern Israel (USB, pp. 1, 3. See also "How Anglo-Israelism Entered the Church," p. 10, column 3).
225. Dan. 12:1-2, 4, 10, and USB, pp. 5, 8, 85. A recent Bible study tape by Lon Lacey proposes that the Hebrew construction of Daniel's reference to "run to and fro" implies traveling rapidly by maritime means; in other words, people at the end of the age will be drowning in knowledge.
226. One key Internet address is <http://www.golden.net/%7Emtech/memorial/hwa/>.

- 227.
228. Jn. 15:15.
229. USB, pp. ix, 2.
230. Gen. 45:15.
231. USB, pp. 41, 185.
232. Ibid., pp. 105, 173 and Gen. 41:46-57. Gen. 48:22--"I [Jacob] have given thee [Joseph] one portion above thy brethren"--documents the allocation of a double portion of the birthright reserved for Joseph's descendants. The principle of primogeniture has interesting relevance in this respect. In ancient times, the double portion of the birthright for the firstborn was in part for the purpose of supporting the family once the patriarchal father had died. The first-born was responsible for providing for his widowed mother, his sisters, and perhaps even the needs of younger brothers. As Joseph provided for his brothers who came to Egypt in search of food (Gen. 42-44), so both the British and Americans--whatever the shortcomings they may have otherwise exhibited in world leadership--have been a reflection of the pattern established by Joseph in the biblical account. The British Empire was undoubtedly the most paternalistic and constructive imperial edifice the world has ever known; it extended many material and educational benefits to the peoples under British control. The United States is unprecedented in the amount of financial and material aid it has provided for peoples outside its national boundaries.
233. See the WCG exegesis in the Study Paper "United States and Britain in Prophecy" on Mt. 10:6, 15:24, 18:4-14, Lk. 19:9, and Mt. 28:19-20. See also Albrecht, "Hermeneutics," p. 58 (F. U. S. & B. C., 1.).
234. See Herman L. Hoeh's "Where Did the Original Apostles Go?" (The Good News, August 1987, pp. 2-6 and September-October 1987, pp. 15-20). This article originally appeared in the May 1954 Plain Truth and was entitled "Where Did the Twelve Apostles Go?" The WCG does not maintain the position expressed in these articles today. Rather, "as one reads Acts it become [sic.] apparent that the Church understood that the Jews were the house of Israel. The Church did not look for Israelites among any other people" (WCG Study Paper, "United States and Britain in Prophecy," p. 14).
235. Relevant to the theme of 1st century evangelism, there is a persistent tradition that Joseph of Arimathea (Mt. 27:57-60, Mk. 15:43-46, Lk. 23:50-53, Jn. 19:38-41) was one of the early Christians who carried the Gospel to the British Isles, particularly the West Country (Isabel Hill Elder, Joseph of Arimathea; Lionel Smithett Lewis, St. Joseph of Arimathea at Glastonbury; W. W. Skeat, Joseph of Arimathie: Otherwise Called the Romance of the Sein Graal, or Holy Grail). Although the story varies in certain details from one writer to the next, most accounts hold that Joseph's financial interest in the tin trade led him to travel to England frequently. Some who believe in the Joseph legends allege that the lost 18 years in the life of Jesus (from age 12--Lk. 2:40-52--until the beginning of His public ministry at about age 30--Lk. 3:23) were spent with Joseph of Aramithaea, who was His uncle (C. C. Dobson, Did Our Lord Visit Britain As They Say in Cornwall and Somerset?). A visit to Glastonbury, the site where Joseph was to have had his base, is well worth the time and effort for anyone interested in the history of British Christianity (see E. M. R. Ditmas, Glastonbury Tor: Fact and Legend, Glastonbury Tor published by Archaeology in the National Trust, Somerset; and Frances Howard-Gordon, Glastonbury Maker of Myths).

236. It is something of an ironic twist, given her critical assessment of British Israelism (p. 82), that Barbara Tuchman devotes an entire chapter (II) of *Bible and Sword* to “Apostle to the Britons: Joseph of Arimathea” (pp. 13-21). Even more surprising is her conclusion that “no one could pry Joseph out of the British tradition. It may even be that he rightfully belongs there, for, as so often happens when modern science goes to work on the stuff of legend, the available facts tend to confirm the legend. Archaeological findings have in fact confirmed the existence of a Stone Age lake village at Glastonbury. It is pictured by the archaeologist Jacquetta Hawkes in terms that fit exactly the story of Joseph and his wattled church in the marsh” (pp. 20-21). Tuchman was free to conclude what most university faculty members would never dare. Having married into wealth and not beholden to any system of tenure or kudos from colleagues, she was not as confined as the historians of academe to the restraints of textbook historiography--the rules for what can and cannot be done to create “legitimate” history. Finally, some British-Israelites also insist that part of Paul’s ministry was directed to Israelites in Britain (cf. Jesus’ reference in Acts 9:15 to Paul’s being “a chosen vessel. . . to bear my name before the Gentiles, and kings, and the children of Israel--see also R. W. Morgan, *St. Paul in Britain* and Sheldon Emry, *Paul & Joseph of Arimathea: Missionaries to the Gentiles*).
237. “Some Salient New Testament Passages on the Restoration of the Twelve Tribes of Israel,” 1980, pp. 305-306, 310.
238. Mr. Armstrong makes strong statements concerning the relevance of certain prophecies exclusively to modern times, particularly those found in the Book of Ezekiel. In different places, he affirms that other prophecies are dual in fulfillment, applying both to the people in whose times the prophecies were written, and to the people of modern-day Israel as well. We find repeated assertions that “90 percent of prophecy pertains actually to this latter half of the twentieth century. . . . to national and international world happenings of our time, now” (USB, pp. 6, 9, 108). To make our case in the new booklet, we need not insist on the exclusivity of Ezekiel’s prophecies or the application of 90% of all prophecy to our day and time. We need only develop a convincing endorsement of the hermeneutic of duality.
239. USB, p. 45. A typical challenge appears in the WCG Study Paper, “United States and Britain in Prophecy,” pp. 5-7. The author uses Josh. 23:14--“And, behold, this day I [Joshua] am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing has failed [emphasis mine] thereof”—to establish his case. He concludes, “we need look no further than the history of Israel as told in the Bible to find God faithfully keeping his promises to the patriarchs.”
240. Gen. 13:16.
241. Gen. 22:17, 28:14.
242. Gen. 15:5, 22:17. Cf. Deut. 10:22, 28:62, Neh. 9:23.
243. Deut. 1:10.
- 244.
245. II Chron. 1:9.
246. 11.

247. Heb. 4:3-11 is rich in illustrating that both the Sabbath day and ancient Israel's occupation of Canaan under Joshua are forerunners of the Kingdom of God established on earth. Passages like Deut. 1:10-11 demonstrate how this kind of duality--the successive unfolding of one antitype after another--operates as well. In USB, Mr. Armstrong fully shows insight into this very notion, writing that the Israelites were "making a nice start toward inheriting--in their day--the tremendous blessings of the birthright" (p. 120).
248. See II Chron. 1:9 or I Kings 4:20. Note also my article in the September 1984 Good News Magazine, "Solomon's Splendor: A Type of God's Kingdom," pp. 23-25. Mr. Armstrong writes that Solomon "reigned in a gorgeous splendor probably never equalled before or since. . . . In Solomon's reign" the Israelites "reached a considerable state of prosperity. However, they had not yet flowered into the full predominant-world-power status promised under the birthright." In this respect, a modern-day debate revolves around the degree and extent of Solomonic wealth. There are those scholars who suggest Solomon was not even as powerful (Jeffrey K. Kuan, "Third Kingdoms 5.1 and Israelite-Tyrian Relations During the Reign of Solomon," JSOT, vol. 46, 1990, pp. 31-46; Abraham Malamat, "The Kingdom of David & Solomon in its Contact with Egypt and Aram Naharaim," Biblical Archaeologist, vol. 21, pp. 96-103; "The First Peace Treaty Between Israel and Egypt," Biblical Archaeology Review, September/October 1979, 58-61; "A Political Look at the Kingdom of David and Solomon and Its Relations with Egypt," Studies in the Period of David and Solomon and Other Essays, Toomo Ishida, ed., 1982, pp. 189-203) or wealthy (G. Ernest Wright, "More on King Solomon's Mines," Biblical Archaeologist, vol. 24, 1961, pp. 59-62) as some of his neighbors on the Fertile Crescent. Moreover, the archaeological evidence of the 10th-9th centuries B. C. (David Ussishkin, "King Solomon's Palaces," Biblical Archaeologist, vol. 36, 1973, pp. 78-105) suggests that Ahab's rule was a period of greater splendor than Solomon's. J. Maxwell Miller's "Solomon: International Potentate or Local King?" (Palestinian Exploration Quarterly, 1991, pp. 28-31) nicely captures the main contours of this controversy. See also Miller, The Old Testament and the Historian, pp. 20-22, 42-48; J. B. Pritchard, ed., Solomon and Sheba, 1974, pp. 146-147; Kenneth A. Kitchen, "Where Did Solomon's Gold Go?," Biblical Archaeology Review, May/June 1989, p. 30; and A. R. Millard, "Does the Bible Exaggerate King Solomon's Wealth?," Biblical Archaeology Review, May/June 1989, p. 20.
249. Respecting II Sam. 7:10 and I Chron. 17:9, which observe, "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," Mr. Armstrong wrote, "the prophecy was for [1] David's own time, for [2] the ultimate fulfillment in the time of the Millennium to come, and also [3] for a different time in a different land where these scattered Israelites were to gather, after being removed from the Holy Land, and while that land was lying idle and in possession of the Gentiles." The Millennial fulfillment to which he refers will see "an era that will far surpass (in grandeur and magnificence) even the reign of King Solomon." Mr. Armstrong also noted that the Millennium would be the time of the quintessential reunion of the twelve tribes of Israel (Ez. 37:19, 22), a prophetic event forecast during the Davidic-Solomonic era (USB, pp. 59, 93, 122, 184). The epoch of the United Monarchy was but an imperfect forerunner. Note Eugene Merrill's observations concerning the fragility of the twelve-tribed union even under David's adroit political leadership: "Once a modicum of unity had been achieved, David was able to centralize government in Jerusalem without sacrificing local tribal distinctions and interests. At best, however, this was a loose federation, for up till the last years of his life David had to struggle with the tendency toward fragmentation, especially between Judah and the north. . . . The success of his early wars. . . attests to his ability to organize the nation, at least on a temporary basis. . . . By the time of David's death. . . the old tribal distinctions still existed, but with David there had come at least a sense of national unity in both secular and spiritual affairs." The United Monarchy disintegrated within one generation

following David's death, which attests to the tentative character of this union (Kingdom of Priests: A History of Old Testament Israel, 1987, pp. 281-284. See also the Soncino commentary on "Samuel," pp. x-xi in the "Introduction").

250. A similar duality is exemplified with the founding of the Church age in A. D. 31 (Acts 2). The Church of God's existence illustrates the "not yet, but even now" aspect of the coming of the Kingdom of God on earth. With the establishment of the Church, we see a coming of the kingdom in microcosm, or, as Mr. Armstrong styled it, "in embryo." The ultimate fulfillment which is to come will occur during the Millennial reign of Christ (Isa. 11:9).
251. USB, p. 17. "A rational and right knowledge of this great purpose, of the Creator's master plan, of where in the progression of those foreordained events we stand today, and of major happenings prophesied yet to occur--this knowledge is the essential basis for understanding the significance and true meaning of today's dynamic world news" (p. 2.)
252. Ex. 12:1-14.
253. I Cor. 5:7-8.
254. Acts 2.
255. , Rom. 8:23, 11:16, I Cor. 15:20, 23.
256. Lev. 16:1-28.
257. Rev. 20:2-3, 7.
258. I Cor. 15:52-54, I Thes. 4:16-17.
259. Lev. 23:34-43.
260. Rev. 20:4, 6.
261. Lev. 23:36, 39.
262. See the former WCG booklet, "Pagan Holidays or God's Holy Days--Which?"; the WCG Correspondence Course Exploring the Word of God: A Survey of the Scriptures--The Law, pp. 52-53; "Personal from Joseph W. Tkach," Worldwide News of the Worldwide Church of God, November 25, 1991, pp. 1, 3, 6; "Personal: A Framework for Christian Celebration," Plain Truth, October 1994, p. 1; and the UCG's "God's Holy Day Plan."
263. Keith Stump, "Pharaohs of the Time of the Exodus," Good News, March-April 1988, pp. 14-17.
264. See Soncino commentary on the last-named passage.
265. For confirmation of most of the dates and events cited in William Langer's Encyclopedia of World History, Ancient, Medieval, and Modern Chronologically Arranged.
266. It is interesting that in Israelite history, bad things tend to cluster around the 9th day of the 5th month (Ab) of the Hebrew calendar. The 9th day of that month is traditionally observed among conservative Jewish communities with a fast (Zech. 8:19) to commemorate the destruction of the Solomon's Temple by Nebuchadnezzar (585 B. C.) and later the destruction of Herod's Temple by Titus (A. D. 70). It was also on the 9th of Ab, August 2, 1492, that the Jews were expelled from Spain. On that same day, the Germans, by declaring

war on Russia, August 1, 1914, transformed the Balkans conflict into the Great War (a.k.a. World War I). And on July 16, 1945 (the 6th of Ab), at Alamogordo, New Mexico the U. S. detonated its first nuclear device ushering in the Atomic Age and the balance of nuclear terror which revolutionized both war and diplomacy during the last half of the 20th century. For a highly interesting treatment of the Columbus story and its relevance to the location of the Lost Tribes, see Simon Wiesenthal's *Sails of Hope: The Secret Mission of Christopher Columbus*, especially pp. 7, 10-11, 16, 22, 34, 44-45, 50, 157, 160. The location of the Lost Tribes remained a topic of keen interest among some select European Christians and Jews (R. H. Popkin, "The Lost Tribes, the Caraites and the English Millenarians," *Journal of Jewish Studies*, August 1986, pp. 213-227). See also the essay entitles "Christopher Columbus as a Scriptural Exegete" (pp. 173-183) by John V. Fleming, appearing in *Biblical Hermeneutics in Historical Perspective: Studies in Honor of Karlfried Froelich on His Sixtieth Birthday*, edited by Mark S. Burrows and Paul Rorem; "The Mystery of the First Americans" by Keith Stump in the October 1987 *Plain Truth Magazine* (p. 14); and "Letters to the Editor. . . Columbus a Jew?," *Plain Truth*, April 1988, p. 2. In a book review of Ronald Sanders' *Lost Tribes and Promised Lands: The Origins of American Racism*, Thomas V. Patterson observes that "forced converts from Judaism were prime contributors to the European's mythic perceptions about America as the promised land of Messianic hopes. . . . Sanders's thesis about the centrality of the Jew in the age of exploration does, however, become a bit strained when he turns to France and England" (*Church History*, vol. 49, 1980, pp. 468-469).

267. There is, of course, an historical controversy over the precise location of Columbus' first landing.
268. See Antonia Fraser's *King James* (p. 89), Helen G. Stafford's *James VI of Scotland and the Throne of England* (pp. 290-291), G. P. V. Akrigg's *Jacobean Pageant* (p. 15) and the Robert Greenhalgh Albion and Walter Phelps Hall volume *British Empire* for an elaboration of the story of Robert Carey's frantic ride from London to Holyrood Palace in Edinburgh to bear the tidings in person to James. If the Throne of David went from Jerusalem to Ireland to Scotland, then the succession of James I at the death of Elizabeth I constitutes the final planting of the Davidic throne in England.
269. The possibility that the Scottish line of kings constitutes Davidic lineage is particularly interesting in light of Nathan's prophecy of the fate to befall David's family in the wake of the Bathsheba-Uriah the Hittite debacle. The prophet inveighed, "Now therefore the sword shall never depart from thine house. . . . I will raise up evil against thee out of thine own house" (II Sam. 12:10-11). This prophecy finds an echo in Prince Michael's description of the royal Scottish line: "Scotland, whose very ancient historical beginnings remain obscure, made her first appearance as a coherent kingdom in the ninth century under Kenneth I McAlpin (see "The Davidic Throne" section in Part II of this review below which identifies McAlpin as the person who transported the Coronation Stone from Ireland to Scotland). The descendants of his dynasty include such famous historical figures as Duncan and Macbeth. Dominated by wars with England, the history of Scotland is a romantic tapestry of acts of great heroism and great brutality. The Stuarts came to the throne with Robert II in the fourteenth century. Although engaging and often seductive in their storybook quality, they were for the most part markedly incompetent [cf. the royal descendants of David as described in the accounts of Kings and Chronicles], and perpetuated the Scottish tradition of assassinated kings. No country has endured so many violent deaths among its rulers. This long and bloody tragedy was, however, to end as peacefully as could be, when in 1603 the King of Scotland James VI inherited the throne of England as James I from his cousin Elizabeth" (*The Crown Jewels*, p. 78). It is perhaps also worth noting that James had a decided interest in some things religious--he is said to have translated some of the Psalms

into doggerel English--and is the monarch essentially responsible for the landmark “Authorized (or King James) Version” of the English language Bible first published in 1611.

270. The War of the Spanish Succession (1701-1714) was one in a series of conflicts between the British and the French, sometimes described as the “Second Hundred Years War” (R. G. Hall, History of England, p. 283). This protracted and intermittent conflict--a “duel for empire, with sea power, commerce, and colonies as prizes”--which began with the War of the League of Augsburg (a.k.a., King William’s War and the Palatinate War, 1689-1697). The conflict extended through the Napoleonic Wars (1804-1815) which ended in 1815 with the defeat of Napoleon and the establishment of unchallenged British world hegemony. In this process, we see the two first-born sons of Jacob--Reuben born of Leah and Joseph born of Rachel (I Chron. 5:1-2)--angling for inheritance of the double portion of the Birthright as the expiration of the 2,520 year withholding of the blessing approached.
271. Gen. 22:17, 24:60. In reference to Gen. 22:17, Friedman notes that “in Hebrew there are a great many idioms used. It seems that the British-Israelites cannot recognize this or understand that this passage is merely saying that the promised seed of Abraham through Isaac would defeat its enemies and conquer the land of Palestine. This is not a prophetic picture of the British people or the United States controlling Gibraltar, Malta, Suez or Singapore. . . . [Christ] shall possess the ‘gate of the enemies--all of His former enemies’ (Origins of the British Israelites, pp. 85-86).
272. Perceived by Bostonians and other American colonials as a purely vindictive act, this event led to a series of petty incidents which culminated in the Boston Massacre, March 5, 1770. It is one of many British miscues characterized by Barbara Tuchman as “wooden-headedness,” or a self-defeating determination to act against one’s own best self-interest (March of Folly, pp. 196-197, 200-201). British actions like this one made an avoidable separation of Britain and her colonies instead a foregone conclusion.
273. If the English Crown is a continuation of the Davidic Throne, there is a remarkable echo found in the story of the colonists’ rejection of George III. Eighteenth century clergyman John Wesely (1703-1791) wrote more than perhaps he knew (cf. Jn. 11:47-54) when he made an impassioned appeal to common sense following the events on the Lexington Green. Realizing that the colonists were both serious and united, he wrote George III, concluding his appeal with the words: “For God’s sake, remember Rehoboam!” How ironic that he used as his culminating allusion a Davidic king who, over the issue of taxation perceived to be oppressive, lost the Manassite-Israelitish component of his kingdom (II Kings 12:1-20).
274. At one level, the American Revolution (or, if our British audience prefers, the Rebellion of the Colonies) was a Manassite rejection of the institution of monarchy. In that respect, Manasseh has a lengthy history dating from the time of Gideon (Judg. 8:22-23) who, like George Washington (1732-1799), gained popular acceptance based on a successful war record. Washington turned down the opportunity to become a king over the newly formed United States. I suspect that the leader of the Puritan Rebellion (1642-1648), Oliver Cromwell (1599-1658), was also of Manassite heritage. He came from the geographic area in England where large-scale immigration to America occurred; he would have immigrated himself in 1641 had not the Great Remonstrance received approval; and, like Gideon, he outright rejected the invitation of the Protectorate Parliament to assume the English Crown (Hall, History of England, p. 351; Justo Gonzales, The Story of Christianity, vol. 2, p. 162).
275. Although negotiators signed the official peace treaty in Paris on September 3, 1783, the public proclamation did not come until over a month later. The notion of peace between

brothers accords nicely with the meaning of the Day of Atonement as expressed in Lev. 25:9-10: "Then shall you cause the trumpet of the Jubilee to sound on the tenth day of the seventh month, in the day of Atonement shall you make the trumpet sound throughout all your land. And you shall hallow the fiftieth year, and proclaim liberty [emphasis mine--note the emphasis of 'liberty' as a clarion call of the revolutionaries in the colonies--rebel colonists adopted British politician John Wilkes, the champion of liberty in Britain, as their own, and rang their "Liberty Bell" on July 8, 1776 in Philadelphia to celebrate the public reading of the "Declaration of Independence] throughout all the land unto all the inhabitants thereof: it shall be a Jubilee unto you; and you shall return every man unto his possession, and you shall return every [enslaved] man unto his family." See also the period cartoons "Proclamation of Peace" and "The Reconciliation Between Britannia and Her Daughter America." See Michael Wynn Jones' *The Cartoon History of the American Revolution*.

276. This is the first in a long series of significant events in Napoleon's life which coincide with the holy days. His career is unexampled in this respect. I have found no other historical figure whose accomplishments or defeats fall so frequently on or around the holy days.
277. Perhaps it is significant that his birth (August 15, 1769) fell so close to the 9th of Ab (he was born on the 12th), a date which bodes ill among the Jewish and Israelitish communities. As an aside regarding dates of birth, it is interesting that the birth date of Octavian (Augustus Caesar), the founder of the Roman Empire, fell on Atonement, September 23, 63 B. C., very likely the same day on which Roman general Pompey took Jerusalem and entered the Temple (Josephus, *Antiquities of the Jews*, Book XIV, Chapter IV, Section 4, and *Wars of the Jews*, Book I, Chapter VII, Sections 4-6). Bo Reicke writes, "In 63 B. C., on a feast day, probably the Day of Atonement, Pompey and his staff, as a symbol of Roman occupation, entered the Holy of Holies" (*The New Testament Era*, p. 83)--a grand irony considering that the sole entrance allowed into that holy cubicle was to take place on that very day of the year, but only by the High Priest of Israel (Lev. 16:2-17). It was Pompey's occupation of Jerusalem that marks the beginning of the Roman Period in Judea.
278. "So confident [of his triumphant conquest of Jerusalem in the spring of 1799] was he [Napoleon] that he allowed an official dispatch to be sent to Paris dated April 17, the day after [Napoleon's great military victory at] Mount Tabor. . . stating: 'Bonaparte a fait publier une proclamation dans laquelle il invite tous les Juifs de l'aise et l'affrique a venir se ranger sous ses drapeaus pour l'établir l'ancienne Jerusalem.' In other words, Napoleon 'suddenly declare[d] himself the sponsor of a restored temporal kingdom of the Jews. . . . He was the first head of state to propose the restoration of a Jewish state in Palestine,' i.e., a future Emperor in the tradition of Rome ruling over the disinherited tribe of Reuben, and anticipating what brother Ephraim, through Edmund Allenby's conquest of Jerusalem and the Balfour Declaration (both in 1917) would in actual fact accomplish over a century later. "Of course, it was a self-serving gesture only, and totally empty of religious significance. . . . His proclamation to the Jews, whom he addressed as 'the rightful heirs of Palestine,' was, to begin with, simply a military strategem like his previous call to the Arabs to rise against their Turkish overlords [cf. the early-20th century career of T. E. Lawrence, a.k.a., Lawrence of Arabia]. . . . This was pure play-acting. 'Israelites , arise! . . . Ye exiled, arise! Hasten! Now is the moment, which may not return for a thousand years, to claim the restoration of civic rights among the population of the universe which have shamefully been withheld from you for thousands of years, to claim your political existence as a nation among nations, and the unlimited natural right to worship Jehovah in accordance with your faith, publicly and most probably forever.' . . . The proclamation was a meaningless gesture, as artificial as any heroic strutting on stage. . . . But Bonaparte was never to set foot in Jerusalem, or even Acre [where British adviser, Sir Sidney Smith, helped the Arabs to block his advances]" (*Tuchman, Bible and Sword*, pp. 162-166).

279. It is interesting and probably very significant that Field Marshall Allenby accepted the surrender of Jerusalem from Arab representatives (the Turks had prudently evacuated the city beforehand) on December 9, 1917, exactly 2,520 years to the very day on the Hebrew calendar (the 24th of the 9th month) that Nebuchadnezzar had accepted the surrender of Jerusalem by the Jews in 604 B. C. (Herbert W. Armstrong, "The Bible: Superstition or Authority?," pp. 9-12). The famous "Balfour Declaration" established a British-sponsored home for the Jews in Palestine in the form of a letter dated November 2, 1917 from British Foreign Secretary, Arthur J. Balfour (but actually written by member of the British War Cabinet, Alfred Lord Milner) to Lord Rothschild. As was the case with Napoleon, the motives of British statesmen in this undertaking were not wholly pure. Prime Minister David Lloyd George was concerned with strategic consideration, particularly the protection of the linchpin of Britain's Empire, India; eager to block any French initiative in the Middle East; and motivated by a nostalgic, sentimental fascination with the Hebrew Scriptures. Balfour too was motivated by a strong sense of biblical history. He also had a keen admiration of the Jewish people, a desire to remove an ancient stain from the relations of European peoples in their mistreatment of the Jews. He considered the concept of a "Return" of the Jews to the Holy Land as a great ideal (Bible and Sword, pp. 313-315, 317-318, 332-333). Whatever the motivations, French or British, considering I Chron. 5:1-2, it is appropriate that the French initiative foundered and the British one flourished (more or less).
280. The Continental System was Napoleon's attempt to foment revolution in England by crippling her economically. With only a handful of exceptions, this system aimed to eliminate trade between the nation-states of the Continent and the British Isles in hopes that the British economy would collapse. The Berlin Decree (November 21, 1806) closed ports in the Napoleonic Empire and its dependencies to all British ships. It made British goods liable to seizure and declared the British Isles in a condition of blockade. Relatedly, the Orders in Council (a British retaliatory measure in 1807 against Napoleon), effected a Continental Blockade and raised concern in the U. S. over freedom of the seas, the Orders in Council became a central issue leading to the War of 1812 between Britain and the United States.
281. As an important aside, although no territory changed hands as a result of the War of 1812, this conflict was an important and necessary vignette in the fulfilling of the prophecies of Gen. 48 concerning the separation of Ephraim and Manasseh. Although historians often style it as "the war that nobody won," two important psychological outcomes resulted from the hostilities. After the American Revolution, Ben Franklin rightly observed, "The war of the Revolution has been won, but the War of Independence is still to be fought" (Robert Leckie, *The War Nobody Won: 1812*, pp. 3-18 and dust jacket cover comments; see also Philip P. Mason, *After Tippecanoe: Some Aspects of the War of 1812*; Eugen Weber, *History of Modern Europe*, pp. 490-491; Kate Caffrey, *The Twilight's Last Gleaming: Britain vs. America*, pp. 11-12; and Samuel Carter III, *Blaze of Glory: The Fight for New Orleans, 1814-1815*). It took the War of 1812 (1) to convince the British that the Revolution was no mistake--it demonstrated to them that the fledgling United States would remain an independent nation; and (2) the war imbued Americans with a new self-awareness and confidence in the abilities and potential of their new nation-state. It is no accident that one of the most frequently reproduced commemorative paintings of the period is entitled "We Owe Allegiance to No Crown" and represents the conflict as America's "Second War of Independence."
282. The Treaties of Tilsit (July 7-9, 1807), a product of Russia's loss on Pentecost at the Battle of Friedland, brought Russia into Napoleon's imperial structure. In fact, the Continental System did more damage to Continental economies than it did in England. In the final analysis, Tsar Alexander I perceived that Russia had to renew trade with the British,

particularly the exportation of Russian grain to the isles. His refusal to stay within Napoleon's economic orbit precipitated Napoleon's disastrous invasion of the Grand Armee into Russian territory, a pattern which would be repeated about a century and a half later by Adolf Hitler. In both cases, we see a kind of forerunner of the 1st and 2nd Woes described in Rev. 9:1-12 (see also Dan. 11:44). Neither Napoleon nor Hitler ever summoned the courage to launch their carefully planned invasion of the British Isles (see note on Atonement of 1940 below). Both eventually chose to strike indirectly and both met with the same disastrous consequences in Russia. These and other parallels are so explicit that even historian Desmond Seward concludes, on the final page of his volume Napoleon and Hitler: A Comparative Biography, that "modern communications made possible the Fuhrer-state [the assessment of Third Reich official Albert Speer (1905-1981)]. If this is really the reason why Hitler was able to do so much more evil than Napoleon--or even only one of the reasons--then technological progress should ensure that the next 'national saviour' on the scene will be infinitely more terrible. Antichrist is yet to come. Perhaps the Emperor and the Fuhrer were merely forerunners."

283. This example brings to mind the account of II Chron. 20:1-25 which relates the story of how Jehosaphat's Judah, embattled by a hostile Moabite-Ammonite alliance, received deliverance when God moved Mt. Seir--the Edomites--to become involved. In this case and in respect to Napoleon's machinations of 1812, Jacob's descendants had only to watch the unfolding of events and see their adversaries diminished by the hand of a nearby Gentile power.
284. A host of scriptures come to mind regarding the fire which foiled the Emperor's designs: Mt. 25:41, II Pet. 3:10-11, Jude 6-7, Rev. 19:20, 20:1-3, 10, and from the Hebrew Scriptures, Isa. 29:20, 66:23-24, Ez. 28:18, Mal.4:1. In the traditional Church of God schema, Napoleon is one in a long succession of rulers embodying the spirit of the Roman Empire. The Bible prophesies that the culmination of that process will take the form of the end time "Beast" ruling over a united Europe. The Beast's fate is to be tossed into the fire and destroyed along with his ecclesiastical alter ego, the "False Prophet." British caricaturists of the early-19th century did not overlook these kinds of connections. The record of the period is replete with characterizations and illustrations (something which we could use to embellish a UCG publication--see John Ashton's English Caricature and Satire on Napoleon I and Syd Hoff's Editorial and Political Cartooning from Earliest Times to the Present with Over 700 Examples from the Works of the World's Greatest Cartoonists) which make Bonaparte no less than the filthy, rotten instrument of Satan the devil. These observers may have been closer than they realized (cf. Dan. 8:23-24).
285. See also Wilson's "British Israelism: Ideological Restraints," p. 353, which observes: "The period of revolution, war and industrial change, and the unrest and uncertainty which accompanied them, gave rise to considerable religious agitation. Napoleon had been frequently personified as the anti-Christ, so monstrous did his attempt at world conquest appear to his enemies, and the types of prophetic exegesis to which his ascendancy gave rise, were by no means stilled by his eventual defeat. The upsurge of post-adventual millennialism induced some to make comparisons of their own country with the location of the forthcoming Kingdom of God. This occurred widely in America, but also, if with less dramatic consequences, and with less popular success, in Britain."
286. The battle actually extended over three days, Oct. 16-18. Major-General J. F. C. Fuller observes that had Napoleon retreated at the end of the 16th (the Last Great Day), the Lindenau Road was still open. "He did not, and by not doing so sealed his fate" as 110,000 enemy reinforcements were arriving (Decisive Battles: Their Influence upon History and Civilization).

287. Most history textbooks (as well as material published before 1994 by the WCG) will cite the date of Napoleon's first abdication as April 6 (the second day of Unleavened Bread). In one respect, this is accurate. Napoleon tendered his resignation on that date, abdicating in favor of his son. The Allies rejected this proposal. Five days later, on April 11, Napoleon abdicated unconditionally (Langer, Encyclopedia of World History, 5th edition revised and updated, p. 650). The Allies accepted this time and granted him the island of Elba as a sovereign principality. In these events lie a remarkable forerunner of the fate of Satan as described in Rev. 20:7-9. After his binding, symbolically acted out by the Atonement ritual described in Lev. 16:20-22 with the live azazel goat being banished to the "wilderness," Satan will make one last grand bid to foil the plan of God. At the close of Christ's Millennial rule, he will stir up Gog and Magog, hoping to roll back the accomplishments of the Kingdom on earth. Similarly, Napoleon remained bound on Elba, restrained from affecting the affairs of the European world, but only for so long. On February 26, 1815, he left his island prison for France to make one last bid to recapture lost glories--the final "Hundred Days" before his final and decisive defeat on Pentecost 1815, on the fields of Waterloo in Belgium. Like Satan in the post-Millennial period, Napoleon was quick to disrupt the peace. . . and like Satan, Napoleon's machinations were destined to failure (cf. Rev. 20:10). One British cartoonist was prescient in his illustration entitled, "The Corsican's Last Trip Under the Guidance of His Good Angel" (published April 10, 1815). This cartoon portrayed Napoleon in flight off of Elba with Satan superintending his journey. In his History of Europe and the Church, Keith Stump appropriately calls Napoleon's final destination--exile on a remote and inhospitable South Atlantic island, "the abyss [emphasis mine] of St. Helena" (p. 37--cf. Rev. 20:3 which renders the term for "abyss" as "bottomless pit").
288. If Revere's renowned "Midnight Ride" on the evening of April 18 (the start of the 5th day of Unleavened Bread) was made easier by the light of a relatively full moon, then Key's view of the enormous 42 feet by 30 feet U. S. flag flying over Ft. McHenry was obscured by the proximity to the new moon on the evening of September 13, 1814. This young lawyer sat off the Atlantic coast, a temporary prisoner aboard one of the British vessels raining down shells on the American gateway to Baltimore. Only when British shells exploded was Key's view illuminated, the flag still aloft giving reassurance that his countrymen had not yet surrendered. On September 14, he returned to the mainland, taking his finished product (composed on the back of an envelope and originally titled "Defense of Ft. McHenry") to a print shop. The lyrics were set to music and sung to a popular English tavern song "To Anacreon in Heaven," not to be adopted as the national anthem by the U. S. Congress until 1931. Key, perhaps accurately, saw in the successful defense of Ft. McHenry the turning point in the war. After the British failure at Ft. McHenry, the British along America's east coast withdrew in the last weeks of the summer of 1814.
289. The site of this decisive battle is replete with irony. The fields of Waterloo were an appropriate location for a battle waged on the day of Pentecost. The founding of the New Testament Church occurred on that very day 1,784 years before. It was a day which witnessed the great outpouring of God's holy spirit in a general way for the first time in human history. Scripture represents that spirit with water (Jn. 7:37-39). Moreover, Napoleon's defeat at Waterloo was in no small way the consequence of too much water. "On June 17 a torrential rain slowed his pursuers, and that evening the British commander [Wellington] found what he wanted: a low ridge south of the village of Waterloo"--that rainfall put Napoleon's troops at a disadvantage in the battle which began the following day (William B. Wilcox and Walter L. Arnstein, Age of Aristocracy: 1688 to 1830, p. 273). See also Keith Stump's reference to Victor Hugo--"if it had not rained the night between the 17th and 18th [during the early hours of Pentecost] of June, the future of Europe would have been changed. . . Providence required only a little rain, and a cloud crossing the sky at a

season when rain was not expected. That was sufficient to overthrow an empire. . . . It was time for this vast man to fall" (January 1982 Plain Truth).

290. Napoleon's final defeat brought closure to what is arguably the most decisive 40 year period in modern history: 1775-1815. It is probably relevant that the Bible repeatedly makes use of the number 40 as symbolic of judgment or as a unified block of time denoting stages of life or reignal periods (cf. Ex. 2:1-10, 15, Num.14:34, Josh. 3:14-17, 5:6, 24:31, Judg. 3:11, 30, 5:31, 6:1, 8:28, 12:9, 13:1, II Sam. 5:4, I Kings 11:42, I Chron. 29:27, II Chron. 9:30, Acts 13:21). The events unfolding during these four decades confirmed the Anglo-American character of the 19th and 20th centuries. The epoch began on the Lexington Green in the midst of the Days of Unleavened Bread and ended on the fields of Waterloo on the day of Pentecost. Within this time frame, we see the parallel fulfillment of two prophecies critical to our examination. Genesis 48 addresses the separation of Ephraim from Manasseh and the foundation of two separate independent polities. The acquisition of the Louisiana Territory insured world power status for America; the War of 1812 confirmed the separation of the U. S. from Britain; and the death of Tecumseh (October 4, 1813, the day following Atonement, at the Battle of the Thames) effected a subduing of the Indian threat which opened the way for relatively unhindered westward expansion. Genesis 49 relates to how Joseph, not Reuben, inherited the double portion of the Birthright passed from Abraham to Isaac to Jacob. After 1815, Anglo-French tensions remained, particularly in the sphere of colonial and imperial rivalries (the most dramatic example of which is the Fashoda Crisis of 1898), but even in that arena, there are novel examples of attempts at Anglo-French cooperation (the Anglo-French Commission which managed Egyptian affairs from 1876-1881 or the dividing of the Middle East into spheres of influence by the Sykes-Picot agreement of 1917). From 1815, there generally ensued a decrescendo of tensions which culminated in the Entente Cordiale of 1904 and the joint Anglo-French resistance to the Triple Alliance and later the Central Powers against whom both French and English fought during World War I.
291. For poignant quotations concerning the significance of Napoleon's fall to Britain's ascension, see James Morris, *Heaven's Command*, pp. 389-390, and *Pax Britannica*, pp. 22, 403; Briffault, *Decline and Fall of the British Empire*, pp. 3-4, 12; Stephen W. Sears, *The Horizon History of the British Empire*, "Introduction, and p. 13; Robert Hughes, *The Fatal Shore: The Epic of Australia's Founding*, p. 435. At the end of the Napoleonic Wars, the Royal Navy ruled the world's oceans; the British economy, greatly stimulated by the conflict, had been propelled to unparalleled world supremacy (William H. McNeill, *The Ecumene: The Story of Humanity*, p. 528-529; see also the F. Crouzet essay, "England and France in the Eighteenth Century: A Comparative Analysis of Two Economic Growths," pp. 167, 173-174, in *The Causes of the Industrial Revolution in England* edited by R. M. Hartwell; and *Age of Aristocracy*, pp. 217, 277-278); the French bid for world hegemony--more-or-less continuous since the days of Louis XIV (1643-1715) and the opening rounds of the "Second Hundred Years War"--had decisively failed.
292. Brown's raid amplified tensions which would eventually lead to the American Civil War (1861-1865), a conflict which, among other things, determined that the states would remain united and be subservient to the federal government (both of which were essential for the full development and exploitation of the resources of the North American continent). Without this outcome, the greatness (a la Gen. 48:19) of the United States would have been far less significant.
293. And of the American presidents, who better to become the Chief of State and Commander-in-Chief on a day which points to the establishment of the Kingdom of God on earth under the rulership of Jesus Christ. Notwithstanding TR's various human faults and foibles, his administration is distinguished by justice, e.g., the "Square Deal" and Roosevelt's

“reputation as an honest and competent reformer” (he is also well-remembered as the president of the New York City Board of Police Commissioners and his quest to eliminate corruption in the police department; cf. Isa. 1:26, 11:3-4, 62:8-9, Zech. 9:9, Mt. 20:25-28, Eph. 6:5); by dynamic leadership (e.g., his charge up Kettle Hill during the Spanish-American War while calling “Follow me!”—cf. I Cor. 11:1); his motto, “Speak softly but carry a ‘big stick’” (e.g., TR’s aggressive strengthening of the U. S. Navy from his office of Assistant Naval Secretary, or the Roosevelt Corollary to the Monroe Doctrine, or the widely published TR cartoon from Judge, 1905, entitled “The World’s Constable”—cf. Rev. 19:11-16); by his role as international peacemaker (e.g., TR’s hosting of the peace negotiations in Portsmouth, New Hampshire which ended the Russo-Japanese War of 1905 and for which he received the Nobel Peace Prize, or his mediating role in arranging the Algeciras Conference in 1906—cf. Isa. 9:6); and by the resistance of the Political Establishment to his rise to the highest political office in the land (TR’s selection as the Republican vice-presidential running mate for William McKinley was largely intended to neutralize him politically; as such, McKinley’s assassination by anarchist Leon F. Czolgosz confuted the plans of Republican party leaders—cf. Ps. 118:22). See Oscar Handlin, America, p. 739 and Ernest R. May, The Progressive Era, 1901-1917, vol. 9, pp. 125-126. Roosevelt also played a critical role in the fulfilling of the Abrahamic promise relevant to Israel’s possession of important sea gates (Gen. 22:17, 26:40). He was the central actor in the American construction and acquisition of the Panama Canal.

294. See David McCullough, *Path Between the Seas: The Creation of the Panama Canal 1870-1914*, pp. 342-343, 347-350, 356, 384, 392-393, 401.
295. Wilson’s collapse on Trumpets is somewhat like man’s best efforts to implement peace: they just are not good enough. In this sense, Wilson becomes a kind of embodiment or personification of man’s best efforts, as expressed in the Versailles Peace Treaty, designed to end war and establish equity among the peoples of Europe. Wilson’s idealism fell victim to the national self-interests of the peace delegates in Europe and America and the mistrust of the American Congress once the president returned home from Versailles. There is a certain appropriateness to Wilson’s collapse on Trumpets, the day which pictures the complete failure of human solutions (cf. I Thes. 5:3—it is significant that the Versailles settlement laid the foundation for an even greater war than the one it concluded) and the deliverance of humankind by the only One who has the real solutions to human problems (Mt. 24:22).

1. REVIEW OF UNITED STATES AND BRITAIN IN PROPHECY Part II
2. By Rick Sherrod December 1996
3. Introductory Note: Part II of this review examines eight different subject areas developed in Mr. Armstrong's United States and Britain in Prophecy (USB). In each section, Dr. Sherrod makes observations and recommendation concerning how UCG might most effectively incorporate each respective topic into any publication the Church may produce. Part II concludes with a statement concerning how the knowledge of Israel's modern-day identity is an aspect of the Gospel of the Kingdom of God and where this understanding might most appropriately fit into the general body of UCG doctrine.

4. The Davidic Throne

5. One central theme in British-Israel thought is that of the Throne of David and its continuing existence from the early-6th century B.C. when the Babylonians under Nebuchadnezzar apparently terminated permanently the Davidic dynasty. The story of David's throne appears as either a major component or a vignette in most book-length works on Israel's identity in modern times. The critic of ideas concerning a modern day Throne of David is generally quick to recall Richard Brothers (1757-1824) and his far-fetched claim of Davidic descent. If later and more respectable British-Israelite writers say little or nothing of Brothers, they do appeal to long and persistent traditions, myths, and legends which form the backbone--albeit a quite tenuous one--of the story of Jeremiah's precarious trek from Jerusalem to Egypt to Spain and ultimately to Ireland.
6. Mr. Armstrong considered the continuation of the Davidic Throne to be a central part of his case for the identity of modern Israel. He devoted a major portion of USB--a full three chapters--to this dimension of our teaching on this subject. He develops the classic British-Israel explanation of how there will be in modern times a descendant of David ruling over the House of Israel. He maintains that since God told David that he would never lack a man (or conceivably a woman) to sit on his throne, the promise of a continuing dynasty should be taken literally. Indeed, Mr. Armstrong places inordinate importance on the promise of a perpetual throne for the House of David, e.g.:

7. The COVENANT PROMISE to David is plain and definite. Either his dynasty has continued and exists today, ruling over the house of ISRAEL (not the House of Judah), or God's Word fails. The infallibility of the Bible is at stake! God's Word is at state.
8. We may be better served by being less assertive, or at least by placing less focus on the promises relevant to the Davidic throne.

9. The difficulties

10. The British-Israel schema about the Davidic Throne presents several difficulties. Apart from the legitimate hermeneutical problems which the WCG has proposed concerning several passages used to support the story, the migrations of 10th century Zarahite Jews and Jeremiah's company in the early-6th century are impossible to prove historically. While certain documentation of these travels exists, conclusive evidence does not. We are forced to rely heavily on a host of myths and traditions--"evidence" which is justifiably held suspect in the eyes of the scholarly community as well as our critics from the religious Establishment. Moreover, even the best reconstructed lineage from king David to Elizabeth II, found in W. M. H. Milner's Royal House of Britain An Enduring Dynasty, is fraught with unbridgeable gaps and based on partial rather than irrefutable evidence and records.

Finally, recent scholarship has even posed a serious challenge to the legitimacy of the royal line as descended through Queen Victoria.

11. To the extent that we emphasize the perpetual throne of David in any new booklet, we must take care to qualify our presentation, casting it in terms of plausibility rather than absolute certainty. Otherwise, we needlessly paint a target on ourselves at which our critics will certainly shoot. Typically, those who have challenged Mr. Armstrong's work focus on several areas which they consider especially vulnerable:
12. The story of Jeremiah, Baruch, Tea-tephi, Heremon, etc. cannot be established from credible historical records. Many go as far as to say it is a total fabrication, with no basis of historical truth whatsoever.
13. According to some geologists, the Coronation Stone is almost certainly of Scottish and not Middle eastern origin.
14. It is, however, very difficult to get definitive, authoritative information on this, and the debate will probably continue ad infinitum, ad nauseum.
15. Claims about Jacob's Pillar Stone are tentative (more importantly, they are peripheral).
16. There are short interregnums in the line of David so why not a long one, from Zedekiah's death to the return of Christ?
17. We have misinterpreted the meaning of the "everlasting covenant" with David.

18. The biblical evidence

19. Nonetheless, the Bible certainly seems to say that God made a covenant with David guaranteeing his throne in perpetuity. A host of scriptures support the case:
20. The word of the Lord came unto Nathan, saying, Go and tell my servant David. . . when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom . . . and I will establish the throne of his kingdom for ever (II Sam. 7:4).
21. This promise was not conditional based on the heir's behavior: "If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul [emphasis mine], whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established for ever" (v. 14).
22. This surely cannot be interpreted as a reference to Christ, who never sinned. Note also: "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt? [a symbol of permanence]" (2 Chron. 13:5).
23. Psalm 89 add weight to the case: "If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the

sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven" [emphasis mine] (v. 30-37).

24. In this regard, Jeremiah 33 adds: "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel" (v. 14-17).
25. When ancient Israel was to be divided, God told Jeroboam, the first king of the northern Kingdom: "Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake [emphasis mine], whom I chose, because he kept my commandments and my statutes: But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem [emphasis mine], the city which I have chosen me to put my name there" (2 Kings 11:31-37).
26. Based on these type of passages, Mr. Armstrong concluded that someone, somewhere will be sitting, or eligible to sit on the Davidic throne--one who can trace a lineage back to David--until Christ returns to claim it for Himself. It is evident, of course, from the Gospel of Luke that Christ is the ultimate claimant: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David" (Luke 1:32).
27. But Jeremiah suggests that the prophecy cannot be fulfilled with Christ as the only claimant: "In those days shall Judah be saved, and Jerusalem shall dwell safely [hardly true of Jesus' time] . . . for thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel. . . If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me. . . If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers [not "ruler"] over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them" (Jer. 33:16).
28. Thus, after arguing for the certainty of a perpetual Davidic throne, Mr. Armstrong traces the story of how God fulfilled this promise through the adventures of Jeremiah and the daughters of Zedekiah.
29. **Jeremiah's commission**
30. One hundred and thirty years after Israel's final deportation, Judah experienced a similar fate. "And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there" (II Kings 23:27).

31. The last reigning king of David's line was Zedekiah. The Babylonians killed his sons before his eyes, after which he was blinded. The Bible records his death in Babylon: "Then he [Nebuchadnezzar] put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death" (Jer. 52:11).
32. Theoretically, the line could have been continued through Zedekiah's predecessor, Jeconiah, who was restored to favor after years of captivity. However, the Bible makes it quite clear that God did not continue David's dynasty through Jeconiah or his sons. Jeremiah observes: "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" (Jeremiah 22:30).
33. The account in I Chronicles identifies the descendants of Jeconiah: "And the sons of Jeconiah; Assir, Salathiel his son, Malchiram also, and Pedaiah. . . And the sons of Pedaiah were, Zerubbabel" (I Chron. 3:17-18).
34. Jeconiah's grandson Zerubbabel led the Jews in a 6th century B. C. Restoration. He would become the Persian appointed governor over the first wave of returnees who came back to Jerusalem in 536 B. C. But he never held a royal title, and in fact, very likely lost his governorship about 519 B. C. when the seditious sounding prophecies of Zechariah and Haggai stirred the restored Jewish community with ideas of Messianic Expectation. Popular sentiment to elevate Zerubbabel to monarchical status probably prompted the Persian imperial government to remove him from office altogether. Indeed, there was no throne over the restored Jews until the 2nd century B. C.
35. This history led Mr. Armstrong to believe the perpetual Davidic Covenant remained intact elsewhere. He explains how this occurred in chapter 7 of USB, "Jeremiah's Mysterious Commission." For scriptural support, he cites Jer. 1:9. "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant."
36. Fulfillment of this prophecy involved the reunion of descendants of the two sons of Judah, Pharez and Zarah.

37. The breach between Zarah and Pharez

38. We base our traditional interpretation of the breach that occurred between Judah's twin sons on the Genesis account of their births. "And it came to pass in the time of her [Tamar] travail, that, behold, twins were in her womb. . . when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah" (Gen. 38:27-30).
39. Mr. Armstrong argues that the recording of this story implies that the "breach" will be healed. In other words, Pharez, who forced himself into the firstborn position, would eventually be reconciled with Zarah. David, Zedekiah, and--through His human descent--Jesus Christ, all were of the Pharez line.

40. Based on several scriptures found in the book of Ezekiel, Mr. Armstrong argues that God would heal the breach through a marriage between a ruler of the Zarah branch (which relocated in Ireland as a colony of Israelites during the days of king David) and the daughters of King Zedekiah, the last "Pharez" ruler over the kingdom of Judah.
41. Although most of the people of the Kingdom of Judah went into captivity along with Zedekiah, a remnant of Jews including the prophet Jeremiah were spared deportation with the general population. This group took Jeremiah to Egypt with Zedekiah's daughters. This much is documented by biblical history. According to legend, Jeremiah then traveled to Ireland with the princesses and Jacob's Pillar Stone, which had become a physical symbol of the covenants. In Ireland, Jeremiah "planted" the throne through the marriage of one of Zedekiah's daughters to an heir to the other branch of Judah's "scepter" family. Then, through two more "overturns," the throne migrated from Ireland to Scotland and eventually to England.
42. Mr. Armstrong makes use of the riddle and parables of Ezekiel 17 and scriptures from Ezekiel 21 as evidence that Zedekiah's daughters would be united in marriage with a ruling member of the Zarah line. He explains Ezekiel 17 writing:
43. A great eagle came to Lebanon and took the highest branch of the cedar. This is explained to represent King Nebuchadnezzar of Babylon who came to Jerusalem and took captive the king of Judah. The cropping off of the cedar's young twigs and carrying them to a land of traffic is explained to picture the captivity of the king's sons. . . . The riddle covers the first half of Jeremiah's commission. Now notice what is revealed concerning the second part--the PLANTING of David's throne! It comes in the parable, verses 22-24: 'Thus saith the Lord God; I will also take of the highest branch of the high cedar.' From God's own explanation we have heard that the cedar tree represents the nation of Judah; its highest branch is Judah's king. The riddle told us Nebuchadnezzar took the highest branch--the king. The parable now tells us God--not Nebuchadnezzar, but God--will take of the highest branch. Not the branch, but OF (FROM in Hebrew) the Branch--of Zedekiah's children. But Nebuchadnezzar took, and killed, all his SONS.
44. God, through his prophet Jeremiah, is now going to take OF this highest branch and "SET IT" (verse 22). "I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent," continues the Almighty! Ah! "A tender young twig"! The twigs of this highest branch represent the children of King Zedekiah! Certainly a tender young twig, then, represents a DAUGHTER! ". . . and will PLANT it." Could symbolic language say plainer this young Jewish princess is to become the royal seed for PLANTING again of David's throne? Where? . . . "In the mountain of the height of ISRAEL will I plant it," answers the Eternal in Ezekiel 17:23! David's throne now is to be planted in ISRAEL, after being thrown down from JUDAH! . . . It was PLANTED in ISRAEL, who removed from Judah! After this Jewish princess is "planted" on the throne, now in ISRAEL, lost from view--that throne is to BEAR FRUIT. She is to marry, have children, and her sons are to continue David's dynasty!
45. Regarding the three-fold transference of the Davidic throne, Ezekiel made this forecast: "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" (Ez. 21:25-27).

46. Mr. Armstrong believed the three “overturns” mentioned in this passage to refer to a three-fold overturning of “the diadem, and the throne. . . . overturned by abasing Zedekiah, the house of Judah, the Pharez line, and exalting, now the house of Israel, and one of the Zarah line! The first of the three overturns was performed as the first half of Jeremiah’s commission.” The house of Israel, “these many years without a king (Hosea 3:4),” would be exalted when Jeremiah healed the Pharez-Zarah breach with a marriage which established a Judahite-Davidic monarch over an Israelitish people who had long since settled in the Emerald Isle. The remaining two “overturns” would not occur until the 9th and 17th centuries A. D., and “shall be no more overturned until the second coming of Christ!”
47. Since around 1993, Mr. Armstrong’s exegesis of these passages has come under intense attack by those who have changed doctrine in the WCG. Greg R. Albrecht challenges the above analysis noting that “virtually all scholars and commentators see a messianic interpretation of Ezekiel 17:22-24.” Regarding Ezekiel 21, he continues: “‘Overturn,’ the word used in the KJV, is also translated ‘overthrown,’ ‘distortion,’ and ‘ruin.’ The repeating of the word is a literary technique describing the intensity of God’s judgment (“ruin, ruin, ruin”). The passage is an obvious reference to Christ’s second coming, but not so obviously a reference to three geographical/chronological events.”
48. The WCG Study Paper of November 1995 amplifies this critique, observing that “nothing in this [NIV] translation implies an overthrowing and transfer of the throne to another country. Instead it tells us that the house of David would be without a ruling king until God decides to fill the vacancy with the rightful heir. . . . Properly understood, “The threefold repetition of ‘ruin’ stresses the intensity of God’s wrath and its destruction administered by Babylonia.” The verse is about the total vacancy of the Davidic throne until the rightful heir comes. . . . That this verse prophesies the Messiah’s ascension to the vacant Davidic throne is understood by both Jewish and Christian commentators.”
49. As with so many aspects of the British-Israel argument, whether one finds the prophecies of Jeremiah, Ezekiel, and Hosea relevant to post-Rehoboam Davidic rule over the House of Israel depends entirely on the hermeneutic used to interpret these predictions.
- 50. “Israel” and Other “Name Games”**
51. In making his case for a literal and perpetual Throne of David on the earth, Mr. Armstrong put a particular interpretive spin on what is meant when the Bible refers to “Israel.”
52. What Does the Bible Mean By “Israel”?
53. Repeatedly in the pages of USB, Mr. Armstrong reminds the reader that the prophetic use of the word “Israel” points us exclusively to the descendants of the tribes of the Northern Kingdom-- decidedly not Judah. He writes:
54. Wherever you see the name “house of Israel,” or “Samaria,” or “Ephraim” used in prophecy, remember this: IT REFERS TO THE NORTHERN TRIBES of Israel, who composed the nation. . . . Thus it is that many of the prophecies about “Israel” or “Jacob” do not refer primarily to Jews or to any of the nations that are today the descendants of the other tribes of Israel.
55. These unequivocal assertions are part of the necessary infrastructure to interpret many of the prophecies relevant to the Davidic Throne in a way which identifies that the throne of England is one and the same as David’s.

56. In fact, the biblical use of the name “Israel” is far more ambiguous than we might like it to be. It is often difficult to know for certain whether the biblical narrator or prophet intends it to describe Israel, Judah, Israel and Judah, a portion of Judah, or a portion of Israel. In fairness to Mr. Armstrong, he does clarify this point somewhat:
57. In biblical prophecy, it is they [the sons of Joseph], primarily, who are called ISRAEL! . . . No place in all the Bible does the term “Israel” refer to the Jews exclusively. When the sense is not national but individual, the term “Israel” alone, or “children of Israel,” or “men of Israel” may, and sometimes does refer to or include the Jews. Such an expression, for instance, as “ye men of Israel,” which frequently occurs in the New Testament, refers to Israelites as individuals in a collective sense, not a national sense. It usually refers to Jews as individual descendants of the patriarch Israel (Jacob).
58. Considerable focus on what the Bible means by the name “Israel” is given in the November 1995 Study Paper announcing that the WCG would no longer teach that the Anglo-Saxon people are descended from Israel. To buttress this argument, the author cites several passages from the Book of Jeremiah showing that this prophet addressed not only Judah, but Israel as well, even though the Northern Kingdom’s captivity had come well over a century before Babylon intruded into the affairs of the Judean kingdom. A similar point is made from the writings of Ezekiel. The argument is that these warnings were only to those Northerners who, through the centuries, had relocated within the confines of Judah’s territory--the “Israelites still in Jerusalem.”
59. Again, the matter of hermeneutics becomes decisive. Might Jeremiah and Ezekiel like Daniel have written their warnings with an awareness of their messages being for a future generation as well as their own? Were the Israelites mentioned by them only that “remnant” of the Northern Kingdom which had taken refuge in Jerusalem from the 9th century B. C. “religious” reforms of Jeroboam I or the 8th century B. C. Assyrian onslaught of Tiglath-pileser III, Shalmaneser V, and Sargon II? Were the prophets writing for only the people of their own time. . . or do their prophecies have dual application? The Bible does not give us the absolute answers to these questions, and depending on how we answer them, the WCG critique will stand or fall.

60. Other name games

61. More serious than the exegetical debate about the term “Israel” are the “name games” often played by the less responsible spokesmen for British-Israelism. This aspect of British-Israel literature has a long and not-so-flattering history. Carl G. Howie offers one of the more convincing critiques in his list of philological proofs which frequently appear in British-Israel literature. Those things which he considers as etymologically or linguistically suspect are:
 62. Lai-F-ail or Leagael as a name for the Coronation Stone--a seven letter word reading the same from right to left as in Hebrew and from left to right as in English
 63. English as a word derived from the combination of Angael-ish, with gael (sometimes known as wael, purportedly the derivation of the term “Welsh”) being the origin of the word “gaelic” which was an early language in the British Isles used among the Celts
 64. Saxon as a term derived from the Hebrew name for the Birthright son of Abraham, Isaac (the argument being that ancient Hebrew had no vowels and therefore the pronunciation of “Isaac” became Saac, with his children becoming known as “Saac-sons”)

65. Saxon as a name springing from the Scythian tribes who were called Sakae or Scoloti by the Greeks
66. Dan's proclivity to name sites through which it had passed after the tribal progenitor
67. This last-named type of reasoning presents a large target for critics like Roger R. Chambers, who writes: "To argue for Hebrew etymological connection on the basis of phonic similarity in English is to build a philological citadel on the foundation of a pun. If Edinburgh proves that Dan was in Scotland, then the Danikil tribe of North Africa are Danites as well. Other traces are Manasseh in Manchuria, Ham in Birmingham, Asher in Asia, Simeon in Siam, and Korah in Korea. Armstrongite philology enjoys the intellectual stature of Mother Goose."
68. This kind of word analysis carried far more weight in the mid-19th century when philological evidences enjoyed a greater prestige in tracing the history and origins of people than it does today. In his later editions of USB, Mr. Armstrong handled the use of philological proofs far more responsibly than in many earlier editions. However, his reference to the origin of the word "British" deriving from the Hebrew for "covenant man" (berith for covenant and ish for man), the coincidence of "lai-fail" as a name for the Coronation Stone, and his tracing of the migrations of the tribe of Dan by citing locations named after the family patriarch all remain vulnerable points in the discourse.
69. Having made these observations, it is not that the arguments used by Mr. Armstrong lack merit and should be omitted completely from our presentation. Rather, to the extent we make mention of them, we must clearly identify them as peripheral points which may. . . or may not. . . demonstrate anything other than coincidence. Evidence drawn from philological similarities, like the compelling and suggestive Israelitish symbols found in both British and American heraldry, are intellectually titillating but may best be relegated to the material in text boxes or appendixes.

70. Were the tribes really lost?

71. Another commonly raised issue is whether or not there is such a phenomenon as "Ten Lost Tribes." Were they ever really lost? Mr. Armstrong cites as evidence the "strong, conscious belief" among many Jews today "in the ultimate discovery and restoration of the lost tribes of Israel." In terms of scriptural justification, Mr. Armstrong cites the report on II Kings as evidence:

72. 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. . . the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. . . For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; 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 (17:18-23).
73. In some of his early editions, Mr. Armstrong was emphatic that the Assyrians evicted the entire population of the Northern Kingdom. His presentation of the Northern captivity, in later editions is more balanced and even-handed.
74. How many Israelites were actually deported? Assyrian court records provide specific numbers. The Assyrian emperor Sargon II claims to have taken 27,290 captive from Samaria. If his testimony is a primary resource--something more authentic than the myth

and legend bearing witness to the wanderings of Jeremiah and Tea-tephi--it is also considered suspect by most modern-day historians of the period. Sargon may not have even been king at the time of Samaria's conquest; he may have fabricated a role for himself. It is his word against the biblical record in II Kings 17 (see above quote) or the prediction of Moses who wrote: "I [God] said, I would scatter them into corners, I would make the remembrance of them to cease from among men."

75. Granted, there is biblical proof and indirect archaeological evidence that there were representatives from the Northern Tribes among the people of Judah after Israel's fall. Undoubtedly, some northerners moved to the south in protest of the syncretistic practices introduced by Jeroboam I (931-910 B. C.) and many of his successors. Of less certainty are the claims that all Israel was restored in the days of Zerubbabel, Ezra, or Nehemiah. The New Testament includes numerous references to "the twelve tribes." Some argue that only a small number of leading people--the Northern intelligentsia--were actually taken captive by the Assyrians, the rest either fleeing as refugees, or being assimilated into the alien populations transplanted in the Northern Kingdom.
76. Neither the biblical nor secular records support the idea that every last man, woman, and child of the Northern Kingdom went into captivity "in Halah, and in Habor by the river Gozan, and in the cities of the Medes." The issue, rather, is how many were taken. It is significant that Assyrian ruler Tiglath-Pileser III (745-727 B. C.) instituted a novel policy concerning the treatment of conquered populations. The practice of mass deportations "became the standard Assyrian policy from that time on. . . . There is good evidence that conditions were not as bad under the Babylonians as under the earlier Assyrians, who had begun the practice of mass deportations of conquered people back in the eighth century." Was this a pattern applied by the successors of Tiglath-pileser? The Bible seems to indicate it was.
77. We must ask whether the biblical statement "Judah only was left" should be taken at face value. The biblical evidence suggests it is wiser to err on the side of literalist interpretation if one accepts the scriptures as a valid primary resource. In predicting the Assyrian overrunning of the Northern Kingdom, the prophet Amos prophetically described the "remnant" that would be left behind: "Thus saith the Lord; as the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch." Thus Amos poetically represents the population of the Northern Kingdom after the Assyrian conquest. Finally, Jewish tradition, which anticipates an eventual reunion of the physical twelve tribes as part of its Messianic eschatology, also strongly supports the notion of lost tribes.
78. With the exception of the testimony of an Assyrian king, whose Annals themselves are suspect there is no specific number assigned biblically or otherwise to the number of Northerners deported or those involved in any resettlement in or return to the region of Judea.
79. **Where did the "lost tribes" go?**
80. If the majority of the Northern Kingdom's population went into captivity, where then did they ultimately go? Mr. Armstrong argues that the migrations of the tribes can be traced by hints in the prophecies. Indeed, Amos' prediction expands our understanding of the record of II Kings 17:18-23. The prophet from Tekoa in northern Judea tells us that the "remnant of Joseph" would be scattered, but not entirely lost from God's view: "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will

command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos 9:8-9).

81. Note as well the prediction made in the days of king David concerning the long-term fate of Israel: "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 before time" (II Sam. 7:10--cf. I Chron. 17:9).
82. These scriptures imply that Israel would be sifted, and then led to a permanent home. This being the case, we can deduce from other passages that Israel's new land would be located in the British Isles, to the north and west of the Promised Land: "Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim" (Isa. 49:12).
83. Mr. Armstrong explains this passage, reminding the reader that "in the Hebrew, the language in which this was originally inspired, there is no word for "northwest," but this term is designated by the phrase "the north and the west." It means, literally, the northwest! The Vulgate renders "Sinim" as Australi, or "south." So we now have the location northwest of Jerusalem and even spreading around the world."
84. Another frequently cited passage reads: "Ephraim feedeth on wind, and followeth after the east wind [i. e., following the east wind implies moving to the west]" (Hosea 12:1).
85. or:
86. "I will set his hand also in the sea, and his right hand in the rivers" (Psalm 89:25).
87. "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel" (Jer. 3:11-12).
88. "Listen, O isles, unto me; and hearken, ye people, from far" (Isa. 49:1).
89. "They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock" (Jer. 31:9-10).
90. If this use of Scripture seems a bit contrived, there are other no less unusual applications of Scripture which were made by the apostles themselves. Even Catholic theologian, Paul Knitter, who probes the Evangelical Christian "scandal of particularity"--the claim that Jesus Christ represents something thoroughly surprising, exceptional and unique in human history--concedes the following: "Both critical Christians and skeptical humanists must be open to the possibility that what they are saying may be true." In principle, Knitter's concession applies similarly to the matter of the identity of Israel in modern times. If our Biblical reasoning--our hermeneutic--is sound thus far, historical evidence begins to bear a greater burden of proof.
91. **How did the Israelites get to Europe?**
92. A valid criticism of British-Israel literature is its over-simplification of the historical data. Having seen the biblical case, a reader with good knowledge of history probably expects some equally compelling historical material showing how the Lost Tribes got from Mesopotamia to the British Isles. It is a scenario that seems unlikely--a unique interpretation

of the facts--and the reader naturally wants details. If there is a paucity of primary resource material, the story can be reconstructed from the shards of history we do have.

93. Regarding the location of Israel in ancient history, Raymond F. McNair's Global Church of God booklet, "America and Britain in Prophecy" (1996), does an admirable job--about as good as can be done--in presenting the historical evidence supporting Israel's trek from the Middle East to Northwestern Europe. Perhaps our time and money would be better used by giving Mr. McNair's publication a qualified honorable mention in our own booklet, and then devoting a majority of pages to those historical facts which bear witness to the fulfillment of Genesis 48 and 49. The developments forecast in these prophecies were most dramatically fulfilled in the Anglo-American setting between about A. D. 1660, year of the restoration of Charles II and the Stuart monarchy by the "Convention" Parliament, and 1820 by which time the dust from the Napoleonic Wars had settled and England began to lapse into the Splendid Isolation which allowed her to concentrate on the development that made her the foremost nation-state in the 19th century world. It was between these years that the stage was set for the Anglo-American ascendancy of the last two centuries of human history. We will, of course, need to say something about the more obscure period between Israel's 8th century B. C. deportation and the appearance of Hengist, Horsa, and the other Anglo-Saxons who arrived on the Thanet off England's southeast coast in around A. D. 449.
94. Some historians have argued that the successive waves of migrants into Europe were essentially the same people. However, we must be careful not to over-generalize. Not all Scythians or Celts were Israelites. The historical record is fragmented and tracing lost Israel's trail is like tracking an underground river. One can follow its course by finding the occasional places where it breaks through the surface. One must know what he is looking for and where it is most likely to appear.
95. This review is not the place to go into expansive detail, but elements of the story which could be included in a new booklet are:
96. Some members of Israelitish clans had left Israel well before the final deportation in 721 B.C. A number of Danites departed Israel shortly after the Exodus, going first to Greece, but eventually settling in Ireland. During the reign of Solomon and other kings, it is possible that Israelite colonists left Israel for Britain, Ireland and northwestern European coastlands. The Bible tells us that Solomon had a navy which he operated with the Phoenicians. We know the Phoenicians established colonies in North Africa, Spain, and Ireland. It is a reasonable possibility that the Israelites did the same.
97. The Assyrians began taking the Israelites into captivity as early as the 730s B.C., with the final and great deportation from Samaria beginning in 721 B.C. The power of Assyria began to be broken in 612 B.C. with the destruction of Nineveh. The final demise came at the Battle of Carchemish when the Babylonians, Persians and their Scythian allies destroyed the last remaining Assyrian outpost (605 B. C.). After that date, some of the Israelite tribes in captivity south of the Caspian Sea began to free themselves and migrate towards Europe. This process extended over several centuries.
98. The first wave of Israelite people (very likely the Cimmerian or Celtic people) migrated from Assyria through the Caucasus mountains; then into Western Europe. Those people became known to the Greek writers by the name "Celts" (Kelts) but were called Gauls by the Romans. The migration of the Celts into Europe took several centuries.
99. The second wave of Israelites (probably the Scythians) migrated around the Eastern side of the Caspian before turning westward. They passed through what is now South Russia into

northern Poland and Germany. They were pressed from the rear by the Samarthians (or Slavs.) The Scythians overspread much of Northwest Europe, becoming Normans, Danes, Swedes, Franks, Lombards, Scots, Angles, Saxons, Jutes, etc. From here the story is clear, since no one disputes that the British are Celtic and Anglo-Saxon, or that the United States was initially settled by people of the same ethnicity.

100. If Israelites are to be found among so many different Northwestern European and Scandinavian peoples, then how can we know where each respective tribe eventually settled? The question of the identity of the tribes other than Joseph should be neither the main focus of a UCG booklet nor of prophecy. However, much research has been done by French, Dutch and Scandinavian adherents of the Anglo-Israel movement to link their nations with one or another of the tribes. Mr. Armstrong believed it possible to locate the descendants of Reuben. He writes, "The tribe of Reuben settled in the country that is France today. They had lost their national identity. But the French have the very characteristics of their ancestor Reuben [Gen. 49:3-4]." This identification is an important one which the historical record does much to affirm. If we wish, we can develop a significant thread in the booklet draft which identifies the long-term Anglo-French rivalry through Western history--an enmity which reached crescendo around the very decades when we would expect Joseph's sons to be positioning themselves to inherit the Birthright blessings--as a struggle between Jacob's two firstborns over the colossal inheritance about to be bequeathed.
101. Mr. Armstrong also explored the question of tribal identities other than Ephraim, Manasseh, and Reuben, but only in a general way. He writes: "But what about the other tribes of the so-called "Lost Ten Tribes"? . . . The other eight tribes of Israel [excluding Judah, Joseph, Levi, and Benjamin] were also God's chosen people. They, too, have been blessed with a good measure of material prosperity--but not the dominance of the birthright. . . . The countries of Europe [are] prosperous compared to the teeming illiterate masses [of the world]. . . . Suffice it to say here that there is evidence that these other eight tribes, along with elements of the tribe of Benjamin, which were swept up in the Assyrian conquest of most of the biblical land of Israel, have descended into such northwestern European nations as Holland, Belgium, Denmark, Iceland, northern France, Luxembourg, Switzerland, Sweden, Norway and Finland. The political boundaries of Europe, as they exist today, do not necessarily show lines of division between descendants of these original tribes of Israel."
102. Mr. Armstrong's assessment raises an interesting point relevant to the promise articulated in Gen. 48:22--that Joseph would have "one portion above his brethren." By implication, we should expect to find considerable wealth in the hands of the modern-day descendants of the remaining tribes. Such is the case today among the people of northwestern Europe and Scandinavia. In Church literature over the years, we have not developed this concept thoroughly. With the exception of Dibar Apartian's "Pays de les Langues FranÃaise en Prophetie," connecting Reuben to the people of northern France, the Church has not published anything substantive on the identity of tribes other than Joseph.
103. On a smaller scale, we did publish an article entitled "Why the Dutch Beat Back the Sea" in 1984. In this piece, John Ross Schroeder outlines some of the principal arguments linking the Dutch to the tribe of Zebulun. The best argument for this particular position is The Netherlands: Strange Parallels by Helen W. van Woelderen. Her case is a convincing one and, if room permits, we could include some aspects of the story of Zebulun in whatever UCG publishes.
104. In the birth order of Jacob's children, Zebulun and Joseph were the closest. They no doubt spent more time together with one another than they did with the other older brothers. The story of the Anglo-Dutch relationship in more recent times is a macrocosmic account of the

relationship between these two brothers in macrocosm, complete with examples of sibling rivalry (the three Anglo-Dutch Wars of the 17th century--1652-1654, 1665-1667, and 1672-1674--over colonial possessions) and cooperative ventures between (e.g., the collaboration between the English Sea Dogs and the Dutch Sea Beggars in opposition to the Philip II's Catholic Spain).

105. In that connection, Anglo-Dutch relations took an interesting turn during the Revolt of the Netherlands which broke in 1566. Dutch Calvinists violent resistance to Roman Catholicism in general and the imperial control of Philip II in particular precipitated a violent Spanish reaction. Philip dispatched 10,000 Spanish regulars under the infamous Duke of Alva who instituted a brutal reign of terror (1567-1573) during which he boasted about the execution of up to 18,000 religious and political dissidents. The troubles persisted even beyond Alva's administration, and the Dutch repeatedly appealed to Elizabeth I across the English Channel to render aid. By 1585, the sack of Antwerp by the Duke of Parma signaled a Catholic sweep through the Netherlands. Elizabeth responded with the Treaty of Nonesuch (August 20, 1585). Between 1585 and 1587, Elizabeth sent to Holland some 2,000 British troops and a quarter of a million pounds. Elizabeth's support of the Dutch, combined with her execution in 1587 of her Scottish cousin and rival for the English throne, Mary Queen of Scots, were in no small way the precipitating factors moving Philip to dispatch the ill-fated Spanish Armada of 1588.
106. These late-16th century events set the stage for a shifting of an east-west to the north-south axis of power and influence in European affairs. Although it would be some time before England ascended to the heights of European and world hegemony, but the stage was definitely being set. The collective impact of these events freed England from the threat of Spanish domination. It insured that England would remain a religiously tolerant Protestant power where the Church of God could enjoy a modicum of freedom to remain faithful to the commandments, judgments, and statutes of God.
107. Another provocative connection might be made between Sweden and Napthali, the second and last son born to Bilah, and the tribe that the Church of God in recent years has associated with the Swedes. During the Thirty Years' War (1618-1648), Swedish king Gustavus II Adolphus (1594-1632) made a very nearly successful bid for regional hegemony. His spectacular leadership and military organization enabled him to piece together an impressive Scandinavian empire. Had Gustavus Adolphus not met an untimely death at the Battle of Lutzen (1632), it would have been interesting to see what kind of long-term impact Sweden might have had on European affairs.
108. The Swedish example is illustrative of an interesting dimension of the whole question of tribal identities outside the descendants of Joseph. As early as the 17th century, we see periodic bids by the northwestern European and Scandinavian nation-states to dominate the European Continent. Are we witnessing in these struggles for power a picture of sibling rivalry writ large as the expiration of the withholding of the Birthright blessing inexorably drew near? If so, one brother after another fell short in his efforts to usurp the promises made to Joseph and his two sons.
109. Regarding those two sons, there are some studies which identify Ephraim as the U.S.A. and Manasseh as Britain--an attempt a la Joseph to reverse the hands of the aged patriarch Jacob. One minister for the UCG, Steve Sheppherd, has recently presented a Bible study series maintaining this very position. Sheppherd's inverts of our traditional identifications of Ephraim and Manasseh, and raises several interesting, if not valid points, arguing each of them well.

110. The United States has become the greater of the two powers; no nation--not even Britain at the height of her power--has ever had in real terms the material and economic power as has the U. S.
111. The U. S. is far greater blessed than Britain in having the best and most land.
112. The U. S. is approximately ten times the size of Britain in population; this fact of present-day demographics finds expressions in Deut. 33:17 which ascribes “ten thousands” to Ephraim and “thousands” to Manasseh.
113. The concept of “company of nations” applies not to Britain’s imperial edifice but rather to the legal autonomy accorded the American states and the division between state and federal government.
114. From the earliest English settlement of North America, this division in the form of thirteen separate colonies with their own governmental apparatus and laws has existed; and so it continues to exist today with each respective state empowered to make its own laws.
115. The number 13 should be associated with Ephraim as the 13th of Jacob’s children
116. As Manasseh preceded Ephraim in birth, so England established a presence in North America before the American colonials established their own independent but “second born” nation; i. e., in both cases, there was a time when there was a Manasseh but no Ephraim.
117. The appellation “Great” preceding “Britain” is predictable considering Jacob’s affirmation that Manasseh “also shall be great.”
118. Finally, and less relevant to the Ephraim-Manasseh issue, in ancient Israel there were 48 Levitical cities; so there were 48 states which eventually filled continental North America and comprised the contiguous territory of the United States.
119. Sheppherd’s interpretation obviously departs from Mr. Armstrong’s point of view, which is strongly expressed in the following quotation:
120. The British Commonwealth of Nations is the only COMPANY OF NATIONS in all earth’s history. . . . The proof that we are Manasseh is overwhelming. Manasseh was to separate from Ephraim and become the greatest, wealthiest single nation of earth’s history. The United States alone has fulfilled this prophecy. Manasseh was in fact a thirteenth tribe.
121. Nevertheless, Sheppherd’s discourse is a fascinating one. He contends that the narrative of Genesis 34-38 is intended to show how the Birthright passed successively from Leah’s sons, Reuben, Simeon, Levi, and Judah, before landing by default in Joseph’s hands. These chapters show how each son did things which yielded disinheritance. Genesis 34 recounts the tale of how Shechem, the son of Hamor the Hivite, defiled Dinah the daughter of Jacob. In retaliation, Simeon and Levi slew the entire male population of Shalem necessitating the rapid flight of Jacob’s family from the immediate area. Genesis 35 includes the account of Reuben’s illicit relationship with Bilah, the handmaiden of Rachel and mother of his two half-brothers, Dan and Naphtali. Genesis 36 is a vignette about Esau, the firstborn son who sold the Birthright for a bowl of red pottage. Genesis 37 establishes Jacob’s preference for Joseph, and then describes the sordid results of that favoritism in the selling into slavery of the younger brother by his older siblings. Judah appears to be the instigator of the sale, an act which in itself made his claim to the Birthright invalid. Finally, if that were not enough,

Genesis 38 exposes Judah's indiscretions with Tamar, which also merited his elimination in the inheritance pattern.

122. However, an equally compelling case can be made that once Reuben slept with Bilah, the Birthright passed directly to Joseph, "do not pass go, do not collect \$200." If Sheppherd's exegesis is correct, then why do we not find descriptions of incidents in the Bible whereby Issachar and Zebulun, the fifth- and sixth-born sons of Leah, disinherited themselves as did their four older brothers. Why does the biblical narrative present the stories about those acts which caused the disinheritance of Reuben, Simeon, Levi, and Judah out of the sequence of their birth order? Moreover, Jacob's words as recorded in Genesis 48:5 certainly seem to imply that Ephraim and Manasseh--Joseph's sons--were replacements for Reuben and Simeon. Mention of Levi and Judah is conspicuously absent.
123. From this perspective, Joseph becomes Jacob's "second firstborn"--indeed the firstborn of the woman he had intended to marry as his first (and presumably only?) wife. Sheppherd's vignette on the Louisiana Purchase--that Napoleon's sale of the Louisiana territory on behalf of France to the U. S. A. is a kind of antitypical handing of the Birthright from Reuben to Joseph--seems to support an interpretive view where Reuben passed the Birthright straight to Joseph more than a schema in which there is successive passing of the blessing through the first four of Leah's sons.
124. Sheppherd's reversal of England and Manasseh can also be challenged on a more intuitive level. The Bible includes some hints that one feature of the Manassite character is resistance to monarchy as a political institution. The Manassite deliverer and judge Gideon singularly rejected the offer of his people to found an Israelite dynasty. So did others who came later and are of probable Manassite lineage: Oliver Cromwell (1599-1658) and George Washington (1732-1799). In fact, the American Revolution itself was a large scale expression of the aversion to the "tyranny of a king."
125. Is Manasseh to be found in England or America? Finding support for either position depends largely on when we examine the respective histories of the British and American people. This is a point not missed by Sheppherd. He attributes the classical identification of Manasseh with America as a product of early-20th century world conditions. Mr. Armstrong and other British-Israel writers came to a logical conclusion given the world dominance of the British and the relative insignificance of the United States in world affairs prior to 1941. If the U. S. A. has become the greatest and most powerful nation in all world history, this development has reached full maturity since World War II.
126. The determining factor in this matter is not which nation in world history has accumulated the greatest volume of real wealth, power, and glory. Rather, it is who in relative terms has been the greatest nation through time. Historian A. J. Hobsbawm, viewing this question from an economic perspective, captures the essence of the matter writing: "The Industrial Revolution marks the most fundamental transformation of human life in the history of the world recorded in written documents. For a brief period it coincided with the history of a single country, Great Britain. An entire world economy was thus built on, or rather around, Britain, and this country therefore temporarily rose to a position of global influence and power unparalleled by any state of its relative size before or since, and unlikely to be paralleled by any state in the foreseeable future. There was a moment in world history when Britain can be described, if we are not too pedantic, as its only workshop, its only massive importer and exporter, its only carrier, its only imperialist, almost its only foreign investor; and for that reason its only naval power and the only one which had a genuine world policy."

127. Robert Briffault, another academic observer amplifies Hobsbawm's commentary, noting that "The world control of industrial and wave-ruling England did not become fully evident to the world until the middle of the [19th] century. The year of the Great Exhibition of 1851 may be regarded as marking the proclamation and recognition of that matchless power and influence. . . . That power and influence rested almost exclusively on the fact that England was first in the field of new economic conditions which transformed the world and displaced all other sources of wealth and economic control. . . . The chief cause of their [the English's] 'muddling through' was that they had more money."
128. In light of all the above considerations, our traditional understanding of the modern-day identity of Ephraim and Manasseh should be considered quite satisfactory.

129. What are the "times" of Leviticus 26?

130. The industrial and economic growth of the Anglo-American world began to crescendo in the mid- to late-18th century. For England, that industrial supremacy was an important factor in the successful neutralization of the threat posed by Napoleon. It also made possible the eventual broadcasting of British imperial power around the globe. However historians or theologians may interpret these astonishing developments, it is undeniable that this flowering of Anglo-Saxon power came some 2,520 years after Israel's demise and disappearance as a result of the invasion of the Assyrians. If presented carefully, such a "coincidence" is a powerful argument in favor of our traditional understanding of prophecy.
131. How does the figure 2,520 enter into our exegesis? Our critics accuse us of participating in "numeric gymnastics," of using "mathematical exegesis" to create an "interpretive mirage." Are such criticisms valid or is our case plausible and legitimate? Based on an examination of Leviticus 26:18-21, Mr. Armstrong argues that in context, the "seven times" of verse 18 is a measurement of prophetic times, equaling 2,520 years. Conversely in context the "seven times" of verse 21 is referring to intensity.
132. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins (Lev. 26:18 - 21).
133. Based on Hebrew grammar and construction, other similar passages of scripture, and pure and simple logic, the 1986 edition of USB makes the best case we as a Church have ever presented for this interpretation. Using the principle of a "day for a year," it can be calculated that "seven times" = 7×360 days = 2,520 days or prophetic years. Two thousand five hundred and twenty years from Israel's captivity brings us to about A. D. 1800 when we propose God began to restore the Birthright to the modern descendants of Israel.
134. The conditional aspect of certain of God's promises is strongly reinforced in the "blessings and cursings" chapters of Leviticus 26 and Deuteronomy 28. That the promise to Israel was conditional was almost immediately demonstrated by the fact that the generation of Israelites leaving Egypt never entered the Promised Land. Mr. Armstrong illustrates his case by recounting what happened to Israel in the wilderness. God suspended the inheritance of the Promised Land for one generation when the Israelites rebelled in faithlessness and unbelief. Based on this principle, Mr. Armstrong argues that God employed the same type of withholding only extending it over several dozen generations after the chosen people were taken into their in the 8th century B. C. captivity.

135. The Hebrew Scriptures richly describe how the recently freed Israelites failed to keep their side of the bargain struck at the foot of Mt. Sinai. God promised Israel: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people." The assertion, "If you will obey my voice," is better understood when considered against the "blessings and curses" specified in Leviticus 26 and Deuteronomy 28 especially relevant. The Abrahamic Covenant, on the other hand, was unconditional. "By myself," said God in Genesis 22:16. Moreover, there are some aspects of the unconditional covenant relationship that could hardly be fulfilled by a Church called from many peoples, united in spirit but scattered throughout the world. If the Northern Kingdom was invaded and became the Ten Lost Tribes, God remained responsible to fulfill the unconditional promises to Abraham. He still needed eventually to restore the Birthright promises to the physical descendants of those people taken into captivity.
136. Seen this way, the Abrahamic Covenant is like a "time release" medicine capsule with different ingredients activated at different times. We know that God does things decently and in order. Thus, the various aspects of God's covenants with humans are "released" in orderly and logical sequence. For example:

 137. After the Flood, God made a promise to Noah that he would not again destroy mankind (Gen. 8:21 -22). This is the oldest covenant.
 138. Then in Abraham, God chose a man through whom he could begin the process of salvation; He made unconditional promises to him.
 139. Israel, the descendants of Abraham, were chosen to be a holy nation of kings and priests, a model of Godly conduct before the world (Deut. 4:6-8).
 140. The conditional Old Covenant was made at Sinai. Israel did not fulfill her part of that the conditional agreement and paid the physical penalty of exile.
 141. It was not necessary that there be a flourishing nation of Israel inheriting the fullness of the birthright promises in order for Christ to accomplish what needed to be done at the time of his first coming.
 142. But there did need to be a remnant of the "holy nation, a kingdom of priests," and God went to great lengths to see that this was the case (viz., the events recorded in the books of Ezra, Nehemiah, Esther, etc.). A sort of rump state existed precariously until Christ completed His earthly ministry.
 143. During his ministry, Christ transferred the responsibility given to Israel under the Old Covenant from the physical nation to "a holy nation" He would call from all the people of the earth.
 144. There remained no need to preserve the physical trappings of the old "kingdom of priests" which ended in A. D. 70 with the fall of Jerusalem to Roman armies under Titus.
 145. However, many prophecies concerning the Second Coming of Christ do seem to demand the existence of a physical people who, aware of their identity and repentant of their national sins, are rescued and restored.
 146. They form the nucleus of the Kingdom of God on earth, into which all nations of the world are eventually absorbed.

147. One plausible and somewhat novel way of presenting our understanding of the 2,520 year withholding of the Birthright is to consider the broader sweep of Assyrian-Israelite contacts. Relations between the two peoples began to sour as early as the mid-ninth century B. C. when Ahab (874-853 B. C.), second monarch of the Omride dynasty, took military precautions in anticipation of confronting Assyria's imperialist-minded Shalmaneser III (858-824 B. C.). Ahab furnished 10,000 soldiers and 2,000 chariots as his contributions to an Israelite-Syrian alliance designed to forestall Assyrian advances to the southwest. Three generations of Israelite kings later, Jehu (841-814 B. C.) felt the brunt of Assyrian pressure to the extent that he became a tributary of Shalmaneser III. This Assyrian ruler immortalized Jehu's subservience in stone on the renowned Black Obelisk which prominently resides today in the British Museum.
148. The Assyrian records of Adad-nirari (810-783 B. C.) show Israel's king Joash (798-782 B. C.) also paid tribute to Assyria. Not until the Indian Summer of the early 8th century did these Assyrian intrusions into Israelite life appear to abate. Roman Catholic theologian Lawrence Boadt tells us: “[B]y the year 800 B. C., Assyrian power weakened and the western states of the Near East enjoyed about fifty years of relief. During this time, both Israel and Judah reached their greatest prosperity since the time of Solomon under two remarkable kings, Jeroboam II of Israel and Uzziah of Judah. There was a revival of trade and commerce, towns were rebuilt, Jeroboam was able to extend his control over parts of the kingdom of Damascus, and the number of wealthy citizens increased dramatically, at least if we can believe the archaeological evidence showing that much larger private houses began to appear at this time. . . . [By Jeroboam's death, Israel] faced the difficult problems of an age that had known great prosperity, but was now under a renewed pressure from Assyrian power which robbed Israel of independent movement.”
149. The Bible says little of Jeroboam II (793-753 B. C.), devoting only seven verses to his entire administration. Nevertheless, he was a major figure in the line of Israelite monarchs.
150. [Jeroboam] regained so much lost territory that, with the exception of the territory held by the kingdom of Judah, his kingdom was almost as large as the empire of David and Solomon. He restored Israelite rule over the coastal and inland regions of Syria to the north, conquered Damascus and Hamath, and occupied Transjordan south to the Dead Sea, which probably means that he made Ammon and Moab vassals to Israel. These tremendous gains were possible only because Assyria was suffering a period of political weakness and was unable to interfere. . . . In the midst of its prosperity and evident political security, Israel did not realize that only a few decades later its doom would come, as predicted by the prophets.
151. It was in this benign setting of Israelite prosperity, and just before Tiglath-pileser (745-727 B. C.) disturbed that peace, that the prophets Amos and Hosea appeared on the scene. These men initiated in Israel the age of “Classical Prophecy.” Amos broke new ground, indicting not only national leadership but the whole people as responsible for the sins of Samaria. Both prophets inveighed against the evils of the day which included oppression of the poor, perversion of judgment, unbridled greed, selfish luxury among the aristocratic classes (particularly its women), and superficial religiosity which found expression in irreverence toward the Sabbath, faithlessness toward the covenant, and worship of foreign gods. Unsuccessfully, these two prophets called for national repentance.
152. Boadt summarizes the fidelity of Amos' message writing, “God does not stand idly by and watch evil go on. The political moves of Assyria and its fearful military victories are not accidents of history but permitted and directed by God to punish Israel.” Ultimately, the Assyrians proved to be “the rod of God's anger” about which Isaiah wrote. Amos' younger counterpart, Hosea, probably lived to witness the awful fulfillment of his own predictions.

He no doubt “saw one king after another change loyalties for and against Assyria, saw the violence of assassination destroy the inner spirit of the country, and watched as little by little the Assyrians conquered and deported parts of the kingdom until the capital itself went down in flames.”

153. Very shortly after the death of Jeroboam II (753 B. C.), the Northern Kingdom plunged into political chaos.
154. Civil wars, assassinations and internal fighting between groups which supported Assyrian policies or opposed any capitulation to them racked the northern state. . . . The deaths of Jeroboam and Uzziah. . . came at the very moment when Assyria regained her power and renewed her push to the west.
155. In the midst of this internal difficulty, Israelite policy-makers also had to consider the intrusions of the Assyria into their affairs. By the time of Tiglath-Pileser III, king Menahem (752-742 B. C.) was forthcoming with “enormous sums of tribute” intended to induce the Assyrian monarch to leave him and his people in peace. In 738 B. C., king Pekah (752-732 B. C.) rebelled against Assyria, only to surrender later and pay a huge ransom in order to retain his throne. Typical of the Assyrian policy of the time, Pekah’s disloyalty set in motion the usual Assyrian response of converting the offending kingdom into a vassal state. This adjustment was the first in a sequence of three levels of response which were automatically and successively introduced as a matter of imperial policy.
156. Second time offenders forfeited their political control and were replaced by a vassal-king about whose loyalty the Assyrian government could feel assured. The Assyrians also reduced the amount of territory that the new vassal controlled with the Assyrian monarch taking direct rule over at least some of the original kingdom. All in all, the new replacement vassal king was less independent than his predecessor. As an additional dimension of punishment, limited segments of the population were often deported. Finding themselves among strangers whose language they did not understand and whose culture was unfamiliar, the deportees had little hope of successfully revolting against their Assyrian masters. Even if they did, they were hundreds of miles from their original homeland and unlikely to find their way successfully back home. Tiglath-Pileser initiated this second stage of punishment upon Israel in response to Pekah’s alliance with Damascus and a second attempt at revolt in 734 B. C. The first deportation of Israelites (734-732 B. C.), sometimes referred to as the “Galilean Captivity,” took part of the population to northern Syria as well as northern and northwestern Mesopotamia. Tiglath-Pileser III also occupied the greater part of Galilee and Gilead. He divided Israelite territory itself into four new provinces: Magidu, Duru, Gilead, and Samaria.
157. The third and final official Assyrian response in dealing with rebellious subjects was extinction of the people as a nation. This action usually included wholesale removal of almost the entire population. The Assyrians scattered deportees throughout the Empire and repopulated the vacated territories with others from distant and far-flung regions. The pro-Assyrian but unreliable puppet king Hoshea (732-722 B. C.) set in motion the events which brought on the final deluge. Hoping to receive critical aid from Egypt to the south, Hoshea betrayed Assyrian trust in around 725 B. C. Shalmaneser V (727-722 B. C.) eventually responded with a three year siege (722/1-718 B. C.) which resulted in the fall of the capital city, Samaria. At that point, the Northern Kingdom ceased to exist.
158. There is an important postscript to the fall of Samaria in 718 B. C. For Judah, the deterioration continued beyond Shalmaneser V’s major military campaign of 721-718 B. C., Hezekiah’s kingdom experienced part of a final denouement in failed Israelite-Assyrian

relations. In 701 B. C. Simeon, the final tribe outside of Judah proper, was taken captive by the army of Sennacherib (704-681 B. C.) in part of the general Assyrian campaign described in II Kings 18, II Chronicles 31, Isaiah 36. Working from the assumption that Assyrian-Israelite relations were generally troubled from the reign of Shalmaneser III through the final campaign of Sennacherib, the period A. D. 1660-1820 becomes a particularly significant. As Assyrian intrusions into Israelite affairs inexorably increased and the impending catastrophe of massive deportation became inevitable, might it be logical to assume that we would find a corresponding crescendo of Israelitish power across a century and a half leading to the expiration of the withholding of the Birthright?

159. If it is a fact of history that about 2,520 years after ancient Israel ceased to be an independent kingdom, the Anglo-Saxon people were on the verge of exercising unparalleled influence. It is also a matter of clear, unquestionable historical record that during the century and a half from 1660 to 1820, developments in Britain and the United States laid the foundation for the Anglo-American military, political, and economic dominance of the last two centuries. We weaken our argument when we put too much emphasis on a particular date or event, e.g. 1803 and the Louisiana Purchase--a perspective which is dangerously Amerocentric for a Church which identifies itself as an International Association.
160. The 19th became Britain's century. The British--specialists it seems in "muddling through"-- seemed unable to do anything wrong. To their own astonishment, they found themselves ruling about a quarter of the world's population and a fifth of its land mass (and that being not just any locations, but the choicest and most fertile territories on earth). Across the Atlantic, the United States' destiny was becoming manifest. As the 2,520 year withholding of the Birthright drew to a close, it is hardly surprising that educated people of the day saw the hand of God in the process. It was hard to miss.
161. One example of many comes from Lord Rosemary, not a British-Israelite but a former British Foreign Secretary (1886, 1892-1894) and Prime Minister (1894-1895), speaking to the students of Glasgow University about the British Empire in November 1900:
162. How marvelous it all is! Built not by saints and angels, but by the work of men's hands; cemented with men's honest blood and with a world of tears, welded by the best brains of centuries past; not without the taint and reproach incidental to all human work, but constructed on the whole with pure and splendid purpose. Human, and yet not wholly human, for the most heedless and the most cynical must see the finger of the Divine. Growing as trees grow, while others slept; fed by the faults of others as well as the character of our fathers; reaching with a ripple of a restless tide over tracts, and islands and continents, until our little Britain woke up to find herself the foster-mother of nations and the source of united empires. Do we not hail in this less the energy and fortune of a race than the supreme direction of the Almighty?[emphasis mine].
163. In those more Biblically literate times, people like Rosemary saw some parallel between their own remarkable circumstance and that of the chosen people of ancient Israel. Was not God blessing them as he had promised to bless those same ancient people? It did not seem unreasonable to see the British Empire as the Kingdom of God on earth and the British people as the "chosen of God." Some British-Israel enthusiasts even began to regard the British Empire as the fifth or "Stone Kingdom" prophesied by Daniel.
164. It is also significant that around the turn of the 19th century, the British began to alter their perception of their ancestral roots. Traditionally, the view had been that the British were descended from the ancient Trojans and from Gomer son of Japheth. It was not then considered uneducated to trace one's national origins to the Bible, even as the other "People

of the Book,” the Jews and Arabs do today. As the Scientific and Industrial Revolutions began to make a general impact, the British came to be increasingly fond of theories and histories proposing a national Anglo-Saxon/Teutonic origin. Little wonder that British-Israel speakers on the public circuit attracted sizeable audiences from the respectable ranks of society. If these listeners found the ideas of Wilson, Hine, and others captivating, most of them probably did not embrace the Identity truth with the zeal of new converts. British-Israelism was more a curious and passing fancy which made little impact on the religious life of the nation. Had the idea been presented differently, this did not necessarily have to be.

165. **The Sabbath covenant and national punishment**

166. It is in the area of practical impact that Herbert W. Armstrong made a rather unique contribution to the body of British-Israel literature. The dimension he added was a part of his written discourse from his earliest attempts to introduce British-Israelite information to the Church of God. If many before Mr. Armstrong connected the Lost Tribes of Israel to the modern British and Americans, no one else had ever linked Israel’s disappearance from the record of history to her abandonment of the seventh day Sabbath. Mr. Armstrong writes, “Why did they come to be known as the ‘LOST Ten Tribes’? They had lost their national identifying sign!” He convincingly demonstrates that the Sabbath was not solely part of the Old Covenant sealed at Sinai but part of a separate, independent covenant subsequent to the giving of the Law. This special “Sabbath Covenant” is described in Exodus 31:14-17. Granted, the Sabbath is included in the Ten Commandments received by Israel at Sinai. But God also reinforced the importance of the Sabbath making Sabbath observance the “identifying sign” by which God’s people could be located. Thus, in chapter 11 of USB, we find a resounding endorsement of Sabbath observance. . . for both then and now.
167. The incorporation of this aspect of doctrine is typical of Mr. Armstrong’s integration of a broad selection of doctrinal concerns into a single written work focused on a specific topic. He used USB as a vehicle to teach his readership about the importance of obedience to the laws of God, the fourth commandment in particular. Obedience to the Law and observance of the Sabbath became “the context in which Mr. Armstrong believed Anglo-Israelism should be presented.” He placed enormous emphasis on Sabbath-breaking as a significant reason for God’s punishment of ancient (and by extension, modern) Israel. He argues the Sabbath remained binding even after the Old Covenant was supplanted by the New. He thus deduces that God will punish modern Israel for breaking the Sabbath even as he did their ancestors. A typical expression of this perspective is his admonition and warning that once the unconditional promise to Abraham was bequeathed, God is no longer “obligated by His promise to continue our undeserving peoples in world prestige, wealth and greatness.” He predicted that God would even “strip entirely from them [the modern Israelites] this colossal, unprecedented national blessing--returning them to captivity and slavery. . . . At the very time their power reaches its zenith, He suddenly” will break it, cutting “off their implements of war and” destroying “their cities.”
168. Drawing again from Leviticus 26, he applies the “seven times” of verse 21 to “intensity” rather than “duration.” The reference to breaking the “pride of your power” in verse 19 could be nothing other than the Great Tribulation forecast by Jeremiah, Daniel, and Jesus Christ.
169. In no less somber terms he asserts: “Today God warns us, through many prophecies in Jeremiah, Ezekiel, Isaiah, Micah, and many others, that unless we of this generation REPENT of our sins, and turn to Him with fasting, and with weeping, and earnest PRAYER, He will destroy our cities, all our fortresses, with the foreign sword; that He will

punish us at the hand of a CRUEL ONE; that we shall be invaded, defeated, reduced to SLAVES! GOD HELP US TO HEED THAT WARNING!"

170. In these sober admonitions, Mr. Armstrong's approach was rather unique. As a rule, British-Israel literature refrained from rebuking its readership. When it includes corrective material, it often does so in cautious and tentative fashion.
171. The movement's teachings were not a doctrine of protest against society, nor dissenting beliefs. . . . The movement was adventist, and so, perhaps more nominally, were many Protestants, but the adventism of the movement remained somewhat muted. Adventism tends to be emphasized in sects which seek to overthrow society, yet British-Israelism did not seek that but rather the fulfillment of promise and the continuance and enhancement of God's favour to the newly identified chosen people.
172. Somewhat typical of the British-Israel style was the approach of Edward Hine who used his publications to celebrate a people riding high on the stage of the world--a self-congratulatory, indulgent perception of the Empire as the realization of the Kingdom of God on earth. An entire section of Forty-Seven Identifications is entitled "Israel Cannot Be Conquered in Their Isles." Rather than repentance, Hine's prescription for true happiness was acknowledgment by the British of their Israelitish identity. Hine considered Israel's punishment fulfilled in the 8th century Assyrian captivity; in more recent times, the British "always have been, and still are, under the blessings [of Deuteronomy 28]. . . . The curses have only been applied by the Prophets to the Jews, and not to Israel."
173. In contrast, Mr. Armstrong's novel and corrective approach is found in even in the earliest written materials which he produced about Israel's modern-day identity. As his interest about belief in the identity of the Lost Tribes grew, Mr. Armstrong approached A. A. Beauchamp, the publisher of J. H. Allen's Judah's Scepter and Joseph's Birthright, about producing "a new book on the Anglo-Israel subject." He promised Beauchamp that "the book would be written. . . in an entirely different style." After Beauchamp declined in about January 1929, Mr. Armstrong proceeded nonetheless with his plans for writing. Ultimately, he produced the manuscript entitled What Is the Third Angel's Message?. The "new twist" which Mr. Armstrong introduced had ties to an Adventist interpretation of Revelation 14. This chapter of the Apocalypse described three angels, each with a different message for humankind. In Adventist circles, the first angel represented the preaching of the Gospel during the Apostolic Age; the second forecast the great Protestant Reformation of the 16th century; the third represented a last and final "eleventh-hour warning" to the world before catastrophe overtook humanity.
174. The Church of God Seventh Day believed in the endorsement of commandment keeping (including the fourth) as part of the third angel's message. This CGSD paradigm very likely stimulated Mr. Armstrong to add a stern message of warning to his treatment of Israel's modern identity. If he drew from Ezekiel's prophecies to find scriptural evidence of Jeremiah's trek to Ireland, so he found in that same prophet's austere warnings a message with quite modern implications. Orr writes:
175. "Beginning from an Anglo-Israelite worldview, he saw Ezekiel's references to the House of Israel not as evidence of an Israelite presence in Judah, but as proof that Ezekiel was written to the lost tribes. Ezekiel was, he believed, not for the Jews but for Israel. . . . He reasoned that God intended Ezekiel's book to be a warning to end time Israel. . . . Herbert Armstrong's transformation of Ezekiel into a warning for America appears to be unique in all Anglo-Israelism. It may be the one significant contribution he made to the belief. As such, it became an effective tool in calling people to repentance and to the Sabbath. Hence

the connection with the Third Angel's Message. In making the Ezekiel connection, Armstrong made the same error that many prophecy expositors have made. He ignored the plain statements of the prophet himself as to whom he was addressing and when his prophecy would be fulfilled. . . . Having concluded that Ezekiel was written to modern America, much of the remaining text of What Is the Third Angel's Message? attempts to show that America should keep the Sabbath. God's ancient judgments on Israel for breaking the covenant became transformed into a condemnation of America for breaking the Ten Commandments".

176. It is significant that Ezekiel 20 and 22 are excoriating indictments for Sabbath-breaking. As an incipient evangelist in an Israelitish nation where Sunday-keeping was the dominant form of Christianity, it took little imagination for Mr. Armstrong to deduce that God had selected him for a "special calling." He wrote to G. A. Hobbs in February 1929 declaring, "I was made to see clearly that I have been given a commission to get this warning message out with the loud shout to the world." Over the next half-century, Mr. Armstrong came to see himself in the role of a Watchman like the one described in Ezekiel 33. For Mr. Armstrong, it became imperative that the American and British people recognize their ties to the ancient Middle East. He wrote in his What Is the Third Angel's Message?, "unless we know our identity as Israel, we cannot understand the mighty personal warning which the Almighty has published in every English Bible to every individual Israelite." For him, it became the duty of the Church "to warn the Anglo-Saxon nations about God's wrath. The Church had to call them to repentance and urge them to keep God's Sabbath and Holy Days." In his final observations on Israel's identity in Mystery of the Ages, he "continued claiming that unless the Anglo-Saxon peoples repented of their sins, Old Testament prophecies foretold their horrible conquest by a united Europe."

177. A future exodus and final restoration?

178. Is there unfinished business in Bible prophecy? There is good news and bad news. We have already looked at the bad news in the form of prophetic punishment on end time Israel.
179. Mr. Armstrong answered from numerous Bible prophecies which portrayed a repentant Israel, turning at last to God and obedient to His laws. He frequently reminded us, that punishment was effected with a positive end--a "glorious purpose"--in mind:
180. God is going to keep multiplying chastening--correction--upon our peoples until they do turn from their evil ways--until they turn to the ways that cause peace, happiness, prosperity, all the good things! . . . The prophecies record also the RESULT of that intensified punishment. The result will be a corrected people. The result will be an eye-opening realization of what we have done to ourselves. The supreme punishment will teach us, at last, our lesson! The punishment will break our spirit of rebellion.
181. Not only will this generation of Israelites repent; they will receive deliverance at the Hand of the returned Jesus Christ.
182. The time is just before the RESURRECTION of the just, at Christ's coming. As Moses delivered the ancient Israelites from Egyptian slavery, so CHRIST is coming to deliver modern Britain and America from the now-impending Babylonish slavery (See Deuteronomy 18:15; Acts 7:37; Jeremiah 23:5-8).
183. A part of this deliverance entails the fulfillment of some of the most exciting and encouraging prophecies in all the Bible. These predictions foretell a second and coming exodus of unparalleled magnitude--one which will dwarf the experience of Moses and the

Israelites: "Therefore, behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth, that brought up the children of Israel out of the land of Egypt; But, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into the land that I gave unto their fathers" (Jer. 16:14-15).

184. or:
185. "Therefore, behold, the days come, saith the Lord that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt; But the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land" (Jer. 23:7-8).
186. Jeremiah continues:
187. "And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive" (29:14).
188. Isaiah writes about the same unprecedented regathering of Israel: "And it shall come to pass in that day, that the Lord shall set his hand again the second time [emphasis mine] to recover the remnant of his people, which shall be left, from their thrones all the kings of the nations. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth" (11:11-12).
189. Moses forecast this event as well. "And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bond women, and no man shall buy you. . . And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shall seek the Lord your God, thou shalt find him, if you seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days [emphasis mine], if thou turn to the Lord thy God, and shalt be obedient to his voice" (Deut. 4:27-30, 28:68).
190. The prophet Amos wrote of a time when God promised to "bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them" (9:14).
191. Zephaniah adds to this chorus of voices: "At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord" (3:20).
192. Mr. Armstrong's focus in USB was retrospective, i.e., his "proofs" concentrated heavily on those prophecies of Genesis 48-49 fulfilled around the turn of the nineteenth century. He did not dwell as heavily upon those prophecies about an end time restoration of Israel. Perhaps we should in any future publication. Certainly there is much to anticipate based on the prophecies. Mr. Armstrong wrote:

193. “The house of Israel is yet to return, at Christ’s coming, to their original homeland--yet to plant grapes in Samaria, their original country. . . . At the future exodus, at Christ’s coming, they are to return to the Holy Land out of the land of the NORTH! [Hosea 11:8, 10]. . . . This prophecy is for consideration in the “latter Days” (Jer. 30:24, 31:1), and is addressed to ‘Israel’ (verses 2, 4, 9), to “Ephraim” (verses 6, 9), and “Samaria” (verse 5). Here is added another thing-- “the coasts of the earth” (verse 8)--evidencing that they are dominant at sea and indicating they have spread abroad widely by colonization. Referring to the house of ISRAEL, not Judah (Isa. 49:3, 6), God says: “Behold, these shall come from far: and, lo, these from the NORTH and from the WEST; and these from the land of Sinim” (Isa. 49:12).
194. These predictions tell about a bringing of physical, national Israel together to Palestine from all four corners of the earth at the return of Christ. “And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem” (Isa. 27:12-13).
195. The prophecies of Ezekiel point to a dramatic reunion of “lost Israel” with brother Judah. “Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions. And join them one to another into one stick; and they shall become one in thine hand. . . . And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. . . . And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. . . . and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and set my sanctuary in the midst of them for evermore” (Ez. 37:16-17, 22, 24-26).
196. This regathering of Israel is a physical aspect of the “restitution of all things” about which Peter spoke in the Temple shortly after the founding of the Church on the Day of Pentecost.
197. The physical and logistical implications of such a regathering of a people scattered literally around the globe are breathtaking. The task seems practically impossible. Our minds boggle at the scope of such an enterprise. Is God big enough to make it happen? Christ answer to His disciples--“with God all things are possible”--inspires faith that these prophecies can and will be fulfilled.
198. If we understand the restoration prophecies as having physical as well as spiritual fulfillment. As such, they add great weight to the case for Israel's post-captivity existence. In fact, the notion of a restoration and reunion of the 12 tribes is as old as the Assyrian captivity itself
199. The belief in the restoration of the Twelve Tribe Kingdom of Israel survived every storm which subsequently broke over its remnants. . . . Even in the course of the Exile itself the prophets started to proclaim the return of the people and the restoration of the destroyed Twelve Tribe Kingdom. It crystallized as a central conviction in late Jewish eschatology and apocalyptic literature. . . . The author of the Letter of Aristeas presupposes this restoration in his story of the seventy two scholars, six from each of the twelve tribes, who produced the Septuagint.

200. The expectation of a reunion of the tribes was alive and well in the days of Jesus and the 1st century Church. "In parables and debates he [Jesus] taught them [the Twelve] its nature and the signs of its coming, and to pray for it daily. The 'Twelve' (eleven) asked him after the resurrection, 'Are you now going to establish the Kingdom for Israel?' (Acts 1:6)" From that time to this, it has been a periodic focus of theological interest among the Christian ecclesiastical hierarchy and the religiously sensitive laity.
201. It is significant that the 19th century concentration on these very prophecies was a critically important part of the theological climate which helped the Anglo-Israel theory become more popularly accepted. Barbara Tuchman describes how well-meaning men like Lord Shaftesbury, around mid-century actually nurtured the formation of government policy designed to promote "an Anglican Israel [by which he meant the Jews] restored by Protestant England, at one stroke confounding popery, fulfilling prophecy, redeeming mankind." His efforts, like those both before and after, failed to hasten the anticipated return of Jesus Christ and Millennial conditions. Shaftesbury and others wanted to do all they could to do their part. As we reflect on the prophecies about punishment, repentance, and restoration, what exactly is our responsibility? Do we have an obligation to teach the world about Israel's modern identity?

202. CONCLUSION

203. Mr. Armstrong presented this information in a powerful, compelling way which has undoubtedly helped many people to make a commitment to God and Church. In the spirit of the prophets, he persuaded many thousands to turn from their sins, and to seek repentance, baptism, and the Christian life. Arguably, it was the teaching about Israel's modern identity that built the Church in the years of the WCG's greatest growth. Thousands saw it as "the key" that began open the Bible to their understanding.

204. The Church's mission

205. As such, the prospect of a UCG publication on this subject raises significant possibilities. In regard to approach and presentation, we must deal with many critical questions which will ultimately define how United perceives both itself and its mission. Are we comfortable maintaining Mr. Armstrong's line of reasoning in an updated booklet? Can we still assert that this teaching is a legitimate use of the Old Testament message? Are the prophecies to Israel dual in nature teaching that God will again intervene as he did in Old Testament times? Are we correct to assume that "Jacob's trouble" is tantamount to God's end time punishment of the Birthright people? Will punishment begin with the people who are the descendants of physical Israel? If prophecy holds a warning for Israelites of the 20th and 21st centuries, what is the responsibility of God's Church in the matter? Can we say, as Mr. Armstrong concludes, that there is "divine protection" to those who will heed? Our answer will depend on how UCG applies such passages Mt. 24:14 and the "Watchman Chapter" of the Book of Ezekiel.
206. The majority of Christian through history have not had an understanding of Israel's post-captivity identity. . . nor have they necessarily needed it for salvation. But if it is the job of an end time Church to warn Israel of a coming Tribulation, then the information suddenly takes on an critical significance. A. S. Geyser's exegesis on Matthew 15:24 throws the seriousness of this issue into high relief. According to the Matthean record, "Jesus countered the appeal of a Syrophoenician woman with a harsh, "I am sent only to the lost sheep of the house of Israel." . . . Apart from lending support to the authenticity of Mt. 10:5b and 6, the passage conveys that the gathering-in of the lost sheep of the house of Israel was Jesus's

own task. When he appointed and commissioned the Twelve to it, he was in fact delegating HIS personal task and authority to them.”

207. Was this charge to the apostles the forerunner of an end time work? If it was, are we then dealing with a commission which Jesus Himself expects His Church at the end of the age to fulfill?

208. The racist charge

209. If Jesus’ response to the Samaritan woman sounds racially insensitive, so might we as a Church which endorses an idea with demonstrable connections to racist, elitist groups of extremists. Although the WCG’s abandonment of the teaching about Israel’s modern-day identity is unfortunate, the distancing of the Church from the less attractive elements of British-Israelism has not necessarily been unwise. There is a certain prudence in the deemphasis of our understanding of Israel’s modern-day identity as a part of our front line position. Moreover, there is a certain validity to the charge that “some have erroneously thought that The United States and Prophecy was the primary message God wanted us to preach to the world.”
210. Certainly, the idea is not the easiest information to make credible or palatable in today’s Western environment of political correctness, affirmative action, and sensitivity to minority rights. We face some very real challenges regarding the inclusion of information about Israel’s modern identity as part of the Church’s efforts to reach the public of the late-20th and early-21st centuries. Any new publication will be carefully scrutinized by our critics for more than stylistic perfection. However, if J. Gordon Melton (Cults in America) is correct, the number of adherents apart from the Worldwide Church of God (during those years when the WCG endorsed the teaching), is only about 10,000-20,000. Viewed from that perspective, our numbers in United Church of God alone are as large as all the rest who accept the idea that the Anglo-Saxons are Israelitish. We should not be overly intimidated by any insalubrious fellow-travelers. Whatever the UCG produces, we simply must make it appropriate for a readership of the 21st century. Matters of style and diplomatic presentation must be addressed. . . but these are easily resolved.
211. In fact, the idea of Anglo-Israelism is not inherently racist any more than Christianity is inherently violent. It depends who is endorsing and practicing it. Neither are its implications, when properly understood incompatible with New Testament teachings. God was not racist in the selection of Abraham to initiate His plan for the salvation of all humankind. That choice did not mean God preferred Abraham’s race above all others; merely that God had to begin somewhere and selected Abraham as his instrument to do so. At the national level, Abraham’s descendants--the Israelites--received a similar opportunity. Israel’s selection was for the purpose of providing all the other nations of the world with a model of Godly behavior so that people of every nation might also receive the benefits which Israel was first to receive.
212. In the body of British-Israel literature, Mr. Armstrong’s work does one of the best jobs of escaping the outright racist inclinations which mar so many Identity publications. We need to remember that Mr. Armstrong, in the mid-20th century, wrote to a far different audience than the readership that we will address at the close of this century. Any re-write of USB must bear present-day sensitivities clearly in mind--sensitivities which largely did not exist during the apogee of Mr. Armstrong’s 20th century ministry. We can be encouraged that the multi-racial, integrated, worldwide nature of today’s United Church of God, an International Association, bears testimony to our lack of racial bias and a correct understanding of the New Covenant.

213. But is it the Gospel?

214. Even if we successfully circumvent the problem of racism, we are bound to encounter other criticisms. The understanding about Israel's modern identity has always had its share of opponents, and so will we if we publish our position on the subject. People will dismiss the teaching as ridiculous, and utterly unsupported by archaeological evidence. Our opponents will attack the idea as foolish, unintellectual, and unprovable. Most importantly, the idea will be attacked as outside the scope of the Gospel message. The idea is generally seen as a threat by mainstream churchmen who believe it is in conflict with their understanding of the New Covenant. These individuals argue that it diminishes the role of Jesus Christ. One critic writes, "we must see the terrible danger in Anglo-Israelism, not only in its substitution of a counterfeit Messiah. . . . Anglo-Israelism is 'another gospel' (II Cor. 11:4). . . . Anglo-Israelites go to this dung-heap, pick up its morsels and make it their only gospel." Friedman asserts:
215. British-Israelism fosters fable, not fact. British-Israelism diverts the thoughts and activities of Christians from meditation upon the proclamation of the glorious Gospel of Christ. It is true that some addicted to the delusion do preach the Gospel, but it is emphatically true that generally considerably more energy and zeal and money are devoted to the untruth that "Britain is Israel" rather than to the truth that "Jesus is Christ."
216. These criticisms notwithstanding, the Church of God fully understands, appreciates, and values the spiritual dimension of the Abrahamic promise. It preaches and teaches that regardless of race, salvation is open to all who believe on Jesus Christ and bring themselves under His beneficent rule in their lives. An awareness of the physical promises tied to the Abrahamic Covenant is useful to our understanding of prophecy, but is and always has been subordinate to the spiritual aspects of the promise. If Jesus Christ is the centerpiece of the Gospel message, we must also remember that Christ came preaching the Gospel of the Kingdom of God--not solely a message about His personal role in the opening phase of God's master plan. The Gospel message has several different facets and aspects. Writing before his late-1994 rejection of the Sabbath, the holy days, tithing, and the dietary laws, the late-Pastor General of the WCG, Joseph W. Tkach, Sr., acknowledged that the Gospel had three specific dimensions:
217. Indeed, the gospel--the good news--does entail the great future hope for all God's people--the second coming of Jesus Christ, and the establishment of his rule over all nations. Yet, there are also equally important past and present aspects of the gospel. As God's people, we need to understand and focus on all the gospel, not just any one part of it. (This is one of the many lessons to be gained by keeping the three annual festival seasons.) . . . The first aspect of the gospel is the life, death and resurrection of Jesus Christ. . . . As Herbert W. Armstrong frequently pointed out, many churches omit the future aspect of the gospel. They bog down in various unbalanced forms of the gospel message, centering mainly around Jesus' rule as crucified Lord who forgives the sins of humanity, but failing to add the complete picture. . . . The third aspect of the gospel has to do with the future--the glorious second coming of Christ, when the resurrection of the dead will occur and the millennial reign of Christ with the saints will begin. . . . It is the great and marvelous time when God will intervene in human history in an unprecedented way to begin the final process of ending all evil, tears and death. This aspect of the gospel is one that most churches today have failed to emphasize. It is the culminating aspect of the gospel that we have the blessing of celebrating each year during the Feast of Tabernacles.
218. If the future dimension of the Gospel message deals with events leading to the end of this age and the return of Jesus Christ to establish His millennial rule over the earth, then the

message about Israel's impending punishment, repentance, and restoration is a part of that Gospel. Little wonder that Mr. Armstrong

219. couldn't understand why Dugger treated Anglo-Israelism so casually. In Mr. Armstrong's eyes, this doctrine directly affected the preaching of the gospel. It gave it power, at a time in world history that the gospel needed more power. Jesus was about to return! . . . The important message for today, Mr. Armstrong felt, was obedience.
220. The message of the coming Kingdom of God is no more palatable today than it was to many in Jesus' 1st century A. D. audiences. It threatens to overturn principalities and powers, to upset the political, social, and economic systems in which we all to one degree or another have a stake.

221. Parting thoughts

222. In spite of the opposition which will inevitably arise, the Church must not abandon its position, even if it is controversial and unfashionable; even if delivering that message requires a repackaging of the information to make it suitable for an audience of the 21st century. The true Church of God, the "holy nation and kingdom of priests" of the New Covenant has inherited the spiritual responsibilities of ancient Israel. One of those abilities was the need to sound, when necessary a prophetic warning. God chose prophets from Israel to make announcements that became a permanent part of the Hebrew Scriptures. Malachi 3:6 and Hebrews 13:8 remind us that God does not change. Amos implies He does not intervene in human affairs without first giving fair warning through "his servants the prophets." Will the warning message be accepted? Probably not--no more so than was a similar 8th century B. C. message was. "Neither Hosea's ministry nor Amos's warnings seem to have made a lasting impression on the nation; the people did not change their lifestyle." We are overly optimistic if we think that we are more persuasive than Amos, Hosea, Isaiah, or later still Jeremiah.
223. Is it then not logical that God would use his Church--spiritual Israel--as a prophetic voice in the New Testament dispensation at such times when a prophetic warning should be delivered? That Church is built on the foundation of the apostles and the prophets. The New Testament Church described in the Book of Acts had prophets in a limited sense. There are New Testament prophecies. Could it not then be the job of the "holy nation"--the Church of God--to witness as did the prophets of ancient Israel and Judah? Mr. Armstrong believed that the Church was called to act in the power and spirit of Elijah. If his sense of urgency and his belief in the soon-coming return of Christ were premature, such was the case in the days of Zerubbabel. Stirred by the prophets of his day, Haggai and Zechariah, his acute sense of imminent 6th century B. C. Messianic Expectation revived the work of God in that day and led to a great accomplishment: the completion of the Temple of God. In similar fashion, Mr. Armstrong's enthusiasm fueled the construction of the spiritual Temple of the Church. In both cases, the achievements of these two men were largely due to the sense of urgency imparted by the erroneous conviction that their own respective generations would be the one to see first-hand the coming of Messiah.
224. If the teachings about USB are not the central message of the Gospel--and they decidedly are not--they nevertheless have historically been a facet of that Gospel which attracted an audience by revealing a new and often unknown dimension of relevance to the Bible itself--an aspect of God's Word which seems to apply to people's lives in the here and now. As the leadership of United Church of God discusses and reflects on future directions, perhaps these considerations are good to bear in mind.

225. The Bible has a message for the physical heirs of Abraham's Birthright as the end of the age approaches. The degree to which the Church gives priority to that message is for others to decide. Eventually, however, it seems that modern Israel must be made aware of its heritage and its destiny. As Malachi observes:
226. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse (4:5 - 6).

- 227.
- 228. Appendices
- 229. If it is not cost prohibitive, I suggest we include the following materials in any new UCG booklet on Israel's modern identity:
 - 230. general index
 - 231. scripture index
 - 232. a topically arranged bibliography of best works preceded by a carefully worded disclaimer to prevent linking the Church to any unacceptable ideas included in these volumes
 - 233. 2520 year chart showing the parallel developments between the periods 860-700 B. C. and A. D. 1660-1820. This could be done in a graphically appealing fashion, e.g. creatively presented as a border (top & bottom or sides of the pages) as a part of the chapter which treats the 2,520 year withholding of the Birthright blessings
 - 234. holy day connection chart listing those events in ancient and modern Israelite history which coincided with God's holy days. This chart should include: date, holy day, event, source documenting date & information
 - 235. illustrations from the UCG slide collection--I live close enough to Shaun Venish (3 hours driving time) to work with him one-on-one on this aspect of booklet production
 - 236. possible text boxes:
 - 237. all of the possibilities cited below are subjective but, if worded cautiously and with discretion might well be attention-getting additions to supplement the basic text.
 - 238. British Royal Arms--lion & unicorn and the biblical symbolism relating those creatures to Judah and Israel (with an honorable mention to the camp of Israel and the animals symbolic of Judah [lion], Ephraim [ox], Reuben [man], and Dan [eagle]; or the story of the lion in Britain's royal heraldry; or, the symbol of "John Bull" as representative of England--the potential illustrations for this are almost limitless)
 - 239. The Coronation Stone--its trek from Jerusalem to Egypt to Spain to Ireland to Scotland to England
 - 240. Breastplate of the High Priest--tied to the classic Henry VIII Tudor portrait with the vestment bearing 12 stones and making use of the Milner lineage of David which connects the House of Tudor to the tribe of Levi
 - 241. The Twelve Pointed St. Edward's Crown
 - 242. The Cullinan Diamond--3,601 carats and the largest diamond ever found as one illustration of the resources falling to Israel a la Gen. 49:25 ("the blessings of the deep that lieth under")--also included here could be the fascinating story of the Koh-i-Noor diamond
 - 243. The British Museum & treasures from Egypt and Assyria--why did this archaeological treasure trove (from the Rosetta Stone to some of the most precious of Egyptian monuments & Shalmaneser's Black Obelisk to the bas reliefs of the siege of Lachish) fall into British hands?

244. The British Union Flag (a.k.a., the “Union Jack”) and the crossed arms of Jacob (Gen. 48:14)
245. Cleopatra’s Needle in London & the Egyptian Obelisk in New York City’s Central Park-- why did these precious relics wind up in Britain and America
246. American heraldry and Egyptian symbolism--there are numerous (many little known) connections here including but not limited to the Pyramid of Gizeh on the backside of the \$1 bill (e.g., Franklin’s design of the “Great Seal of the U. S. A.”; Thomas Jefferson’s personal seal & his proposal regarding the obverse side of the Great Seal)--see also McNair, America and Britain in Prophecy, p. 50
247. America and the #13--U. S. flags, map of 13 colonies, the Great Seal of the U. S. A., the American flag (particularly the earliest version), etc.
248. George Washington’s inauguration--his hand placed on the Bible opened to Gen. 49 (numerous illustrations available)
249. Stars in American heraldry tied to Gen. 37:9-10
250. The story of Francis Scott Key and the composition of what became the lyrics to the American national anthem
251. The Harp of David and Irish heraldry
252. Scottish Declaration of Independence which indicates that the Scots passed “from the greater Scythia through the Mediterranean Sea and Pillars of Hercules,” and sojourned “in Spain. . . coming thence one thousand two hundred years after the outgoing of the people of Israel”--dated April 6, 1320
253. Red Hand of Ulster and its traditions tied to the scarlet thread tied around the hand of Zarah
254. Dan and the “serpent’s trail” (with an honorable mention to the rattlesnake “Don’t Tread On Me” American flag)
255. Behistun Rock Inscription with its reference to the Sacae--cf. McNair’s “The Master Key Linking Two Great Peoples” in America and Britain in Prophecy (pp. 35-36) and Mitchell, Bible in the British Museum (pp. 84-85)
256. Shalmaneser’s Black Obelisk--McNair, America and Britain in Prophecy, p.14
257. Jer. 43:1-7.
258. Edward Hine, Forty-Seven Identifications, p. 35; G. O. Marx, “Coronation Stone at Westminster.”
259. Ida Ferguson, Ensign to the Nations, pp. 35, 72. Ferguson believes that Jeremiah’s landing in Ireland occurred at Carrickfergus near present-day Belfast. Frederick Robert Augustus Glover, chaplain to the English Consulate at Cologne, wrote extensively on the travels of the Coronation Stone. His research largely laid the groundwork for one of the genealogical charts tracing the English Throne back to king David. Glover suggested that Jeremiah arrived in Ireland c. 580 B. C. when his ship wrecked along the Irish coastline (Hine, Forty-Seven Identifications, pp. 122-123). Tradition indicates that during its sojourn in Ireland, the Coronation Stone rested primarily at Tara near Dublin. Portrait of Ireland offers a rich

description of the coronation ceremonies of Irish kings which took place at that site (pp. 56-59). The site of Tara is a worthwhile visit for any traveler--British Israelite or otherwise--to Ireland. Whether or not Jeremiah was ever there, Tara was the location of some remarkably significant events in Irish prehistory. See Kenneth MacGowan, *The Hill of Tara*; Sean P. O Riordain, *Tara: The Monuments on the Hill*; Elizabeth Hickey, *The Legend of Tara*; "Tara of the Kings" (a brochure which can be purchased at the site itself); M. J., Eri: *Being Gleanings of Very Ancient Irish History*; and John Maclarens, *The History of Ancient Caledonia*.

260. Chapters 7-9, pp. 72-105.
261. USB., p. 58.
262. See Greg R. Albrecht, "Hermeneutics," Worldwide Church of God Ministerial Conferences booklet (1993-1994), Version 7.1, pp. 58-61, especially on the prophecies in Ez. 17 and 21.
263. WCG Study Paper, "United States and Britain in Prophecy," under the subheading "The Davidic Promises," pp. 4-5.
264. "A favorite topic of Anglo-Israelites is the legendary royal genealogies of the British Isles. . . Any alleged genealogy linking the British royal family to King David is an Anglo-Israelite invention. Despite the Anglo-Israelite claim that an Israelite princess migrated to Ireland and married into a royal family, proof of such has never been produced. . . These genealogies are nothing more than the fabrication of the Anglo-Israelite movement itself" ("United States and Britain in Prophecy," p. 4, column 3).
265. In 1995, a book--Queen Victoria's Gene: Hemophilia and the Royal Family--by two British brothers, D. Malcolm (a Cal-Berkeley embryologist) and William T. W. Potts (a zoologist at Lancaster University), appeared calling into question Queen Victoria's lineage. Based on the medical process by which hemophilia is transmitted, these writers suggest that the Grandmother of Europe was the product of an illicit union (no great stretch of the imagination considering the recent antics of the Royal family. . . or, for that matter, the sexual misbehavior of British royalty throughout the greater balance of their recorded history). A Newsweek magazine review (July 24, 1995 in "Back of the Book" section) proclaimed that this "mind-bending possibility. . . breaks new historical ground. . . [Why] did the interlocking European ruling families' history of hemophilia begin with Victoria? There is no question one of Victoria's sons, and later descendants, had hemophilia. Her husband, Albert, didn't have it, so the gene had to come from Victoria. Where did she get it? Previous genealogical work, unearthed by the Pottses, but never published, rules out any of Victoria's forerunners. That leaves only a spontaneous mutation--a one-in-50,000 chance--or Victoria is the daughter of someone other than the Duke of Kent. Circumstances tend to argue for an unknown lover." The key to this mystery lies, literally, in the royal DNA" Validation of the hypothesis would require exhuming the bones of Victoria, something which, given British reverence for their royalty, remains an unlikely prospect. The book is also reviewed in *New Statesman and Society*, August 4, 1995, vol. 8, p. 36; and *Nature*, November 2, 1995, vol. 378, Issue 6552, p. 99.
266. WCG Study Paper, "United States and Britain in Prophecy," p. 3, column 2.
267. See Prince Michael, *Crown Jewels of Europe*, pp. 69, 72. It is interesting that in the year 1996, the British government finally returned the Coronation Stone to Scotland. It has survived numerous attempts at relocation, including Edward III's recantation (at least respecting the Stone) of the terms of the Treaty of Northampton (1328) under which "all

Scottish heirlooms were to be restored" (Thomas B. Costain, *The Three Edwards*, pp. 69, 237-238) and rather recently, an successful attempt in 1950 in which certain Scots actually stole the stone and retained it temporarily.

268. , the gap between Charles I and Charles II.
269. Zech. 3:8-10, 4:6, 9, 6:12-14.
270. Haggai 1:1-2, 2:20-23, 6. The prophecies of both Haggai and Zechariah came in a setting when civil turmoil rocked the Persian Empire (520-518 B. C.). To many contemporary observers, it must have appeared that the mighty but still relatively young empire was tottering and about to fall. Upon the death of Cambyses (522 B. C.), the son of Cyrus the Great, a power struggle for the throne erupted. Pseudo-Smerdis and Darius battled for the royal title, leaving the peoples under Persian rule with an opportunity to take advantage of the disorder and uncertainty prevailing in the highest echelons of government (Merrill, *Kingdom of Priests*, pp. 495-496). When Haggai spoke of the overthrow of "the throne of kingdoms" and the destruction of "the strength of the kingdoms of the heathen," the spirits in the restored Jewish community must have soared. The Millennial imagery and Messianic terminology used by both Haggai and Zechariah led many to anticipate the imminent coming of Messiah in the person of Zerubbabel himself.
271. On the evolution of the idea of Messianic Expectation, see Lawrence Boadt, *Reading the Old Testament*, pp. 532-533, 550 and Eugene H. Merrill, *Kingdom of Priests*, pp. 495-496.
272. By adopting the title of "king" in 104 B. C., Judah Aristobulus of the Maccabean or Hasmonean family--not of the Davidic line--reestablished a monarchy over the Jewish people.
273. USB, p. 74.
274. In British-Israel circles, this scarlet thread finds expression in the Irish "Red Hand of Ulster." For a rich and fascinating example of this association, see W. Howard Bennett, *Symbols of our Celto-Saxon Heritage*, pp. 110-114. James Morris also makes mention of the origin of the legend of the Red Hand in *Farewell the Trumpets*, p. 225 (note).
275. Chapter 17 and 21:18-26. See USB, pp. 86-90.
276. USB, p. 102.
277. Jer. 41:10, 43:5-7.
278. Gen. 49:10, I Chron. 5:2.
279. The tradition is that Fergus I MacErc transported the Stone from Tara in Ireland to the Scottish island of Iona in around A. D. 530. See Marx, "Coronation Stone at Westminster," p. 3 and Ferguson, *Ensign to the Nations*, p. 82. By A. D. 843, Kenneth MacAlpin had united the Picts and the Scots under his own rule. For his coronation, MacAlpin moved the Stone to Scone in eastern Scotland near Perth where it remained for over four centuries as the site for crowning of newly ascended Scottish kings. Marx, op. cit., pp. 2-3; Ferguson, op. cit., p. 42; *Treasures of Britain*, p. 426; *Scotland: A Short History*, pp. 57-58; and *Scottish World*, pp. 38, 44, 46.
280. In 1296, Edward I Longshanks (1272-1307), the king of England removed the Stone from Scone and "took it to Westminster Abbey, London, to form part of Edward the Confessor's

chair, used in English coronation ceremonies” (Treasures of Britain, p. 426; see also Edward Jenks, Edward Plantagenet, pp. 267-268). The Stone’s removal was symbolic of the domination of England over the Scots. Albion and Hall assert that “nothing he [Edward I] could have done was more certain to create lasting enmity than his removal of the Coronation Stone” (pp. 165-166). The affront to Scottish dignity was one of the factors inspiring the rebellion under William Wallace of more recent Mel Gibson/Braveheart celebrity (which incidentally plays extremely fast and loose with historical fact).

281. USB, pp. 88-89. Howie argues that “the fictional account of Jeremiah’s trip from Egypt to Ireland has no basis in fact and is sustained only by pure imagination. Interpreting the reference in Ezekiel 17:22 to ‘a tender one’ as the younger princess of Zedekiah is to fly in the face of the interpretation plainly given in the rest of the chapter. This chapter deals with international relations, not with a young woman” (British Israelism and Pyramidology,” p. 317) .
282. USB, p. 87.
283. “Hermeneutics,” pp. 58-59.
284. 4-5.
285. USB, pp. 43, 64. See also pp. 60-62, 65-66, 70-71, 88, 107, 122.
286. See USB, pp. 88-89, 149 which ties the prophecy of Ez. 17 and the general theme of the Book of Ezekiel to Israel rather than Judah. To refute this position, the WCG has endorsed the notion that Ezekiel’s prophecies were “written before the final fall of Jerusalem and the destruction of the temple by the Babylonians. . . [proclaiming] Israel’s final doom;” that references to “Israel” by this prophet are, like those of Jeremiah, to both Jews and Israelites who remained in the Kingdom of Judea. Chapter 9 is particularly important because it is one of the few places where Ezekiel mentions the house of Judah. This handful of scriptures proves that Ezekiel knew the difference between the house of Israel and the house of Judah. These peoples lived together, both in Jerusalem and in the Babylonian captivity. . . . A significant and influential remnant of the house of Israel lived in Judah and shared in its fall and captivity. Therefore, when the Jews returned out of Babylon, members of the house of Israel probably [emphasis mine] returned with them” (“United States and Britain in Prophecy,” p. 12, column 2; 13, columns 1-2). As an example of the evolution of the WCG’s position on the Book of Ezekiel, see the Plain Truth article on the subject by Neil Earle.
287. USB., pp. 60, 64-65, 68.
288. “United States and Britain in Prophecy,” p. 11, column 1-3. See also Albrecht’s comments regarding this issue: “Is it really as simple as we have made it seem?” Regarding application of Mt. 10:6 and Jesus’ charge to his disciples to go “to the lost sheep of the house of Israel,” he argues that we should understand this directive “in the context of Matthew 9:36, a mere seven verses before it in the text. . . . The context would strongly imply those sheep were lost spiritually--not geographically” (“Hermeneutics,” p. 58). On the other hand, one South African scholar, A. S. Geyser, makes a convincing case to the contrary, evaluating passages like Mt. 10:5-6--“the Jewish particularistic commission to this college of Twelve”—in its eschatological context. Geyser ties together Mt. 3:15 with Isa. 8:23-29, writing that “Jesus moves to Capernaum to launch his public proclamation of the Kingdom. Zebulon and Naphtali whose tribal areas were in the Galilee, were the first two of the twelve tribes to be carried into exile. For the author, it is meet, as it is for all apocalyptic thinking, that the end

will reverse the historical sequence. The restoration of the Kingdom must accordingly start where the Exile began its dissolution: in Galilee in the land [but not to the people of] of Zebulon and Naphtali. . . . ‘To be with him’ set them apart from the other disciples as cadets in special training for the kingdom’s twelve-man council. In this capacity they served once only as ‘apostles’ of Jesus in Galilee, in the land of Zebulon and Naphtali where the Exile began (see footnote 145 below referring to Tiglath-pileser). They performed a trial run in the ingathering of the twelve tribes, an exercise in the restoration of the Kingdom, for which they were instructed to pray daily [Mt. 10:23b]. In these passages the ‘lost sheep’ of the house of Israel are, of course, none other than the twelve tribes of Israel in the Diaspora. By this time the majority of the tribes of Judah and Benjamin were in the dispersion too. Sheep and shepherd images for the people in exile were coined by the prophets in their ‘ingathering’ prophecies [e.g., Jer. 50:6, Isa. 53:6, Ez. 34:4-16, Zech. 13:7]. Jesus adopted it from them to proclaim the launching of the process” (“Some Salient New Testament Passages,” pp. 306-310).

289. 9, 26-28, 5:1, 9b-15, 20, 29, 11:9-12, 17, 18:6-11, 31:31-33.
290. 7, 11, 15, 8:3-11, 9:6-7, 8b-10, 11:1-2, 6b.
291. Dan. 12:9.
292. The author of the WCG Study Paper, “United States and Britain in Prophecy,” makes much out of the use of the term “remnant” to describe a significant population of Israel remaining in Palestine (p. 11, column 3). The assertion that “both prophets spoke of the house of Israel as a major portion of the Jewish people” (p. 11, column 1) is difficult to sustain. Note Jer. 6:9. If there were Northerners among the Jewish community--and there absolutely were--we have to ask the question, “How many?” and “What percentage of the total community did they comprise?” The population of Judea and Jerusalem was overwhelmingly Jewish in its tribal makeup. We should remember that, by definition, the word “remnant” means a small number. A case in point is the 6th century B. C. restoration of Judah to Jerusalem under Zerubbabel (note the use of the term “remnant” in the context of Zech. 8:6, 9-13). The startling thing that is often overlooked is the paltry number of Jews who chose to leave the comforts of their Babylonian “captivity”—a state which Bible historians generally believe to be quite benign and hospitable (Merrill, Kingdom of Priests, pp. 470-471, 473, 483; Shanks, Ancient Israel, pp. 156-158, 160, 162; Boadt, Reading the Old Testament, p. 436)--and take on the challenge of rebuilding the nation in a setting which still bore the scars of the havoc wreaked by Nebuchadnezzar’s army in the late-7th and early-6th centuries.
293. The duality may well extend both into the past and the future, e.g., Jeremiah’s assertion that “Both the house of Israel and the house of Judah have broken the covenant I made with their forefathers. Therefore. . . I will bring on them [both houses according to “United States and Britain in Prophecy,” p. 11, column 3] a disaster” (11:9-12, 17). Could not this allude backward in time to Israel’s Assyrian captivity, forward in time to the coming Babylonian invasion, and still further ahead to an end time punishment to overtake Israel at the end of the age? Moreover, there is nothing in Jeremiah’s references to both Israel and Judah (e.g., Jer. 5:11, 20) that confirms the location of the former house. Neither do Jeremiah’s prophecies require that both houses reside in the same place at the time of the writing. The exegesis of Jer. 10:17-18 juxtaposed against 5:11, 20 strikes me as forced, as does the conclusion that “Jeremiah bears witness to Israelites and Jews living together in the towns of Judah before the [Babylonian] captivity. Naturally this led to the terms Israelite and Jew being applied to all Israelites no matter what tribe they were from technically” (p. 12, column 2). Considering the personal way in which God dealt with and revealed information

to Jeremiah (e.g., 1:4-10), it seems altogether likely that he had some inkling that his prophecies had implications for a time beyond his own.

294. Howie writes, “one of the pitfalls of the language study is that phonetic resemblance is a basis for semantic identification. Nothing could be more incorrect than this assumption upon which most of the British-Israel ‘linguistic evidence’ rests. Beyond that, composites made up of words drawn from two distinct branches or families of language (e.g. Isaac-Son) are quite unlikely if not completely impossible. . . . The problem is mixing of languages which by nature will not mix. Other phonetic similarities are equally as meaningless as those just cited [Isaac, London, Saxon] (e.g. Sakae and Scolot)” (“British Israelism and Pyramidology,” pp. 312-313, 316-317). Some of the names of ancient world peoples frequently identified by British-Israelites as part of the Lost Tribes are: Celts, Cimbri, Cimmerians, Dacians, Gauls, Goths, Getae, Kimbri, Kimmerioi, Massagetai, Partians, Sacae, Sakai, Scythians, and Tuatha de Danaans. See also Friedman, Origins of the British Israelites, pp. 59-62. One of the most prolific producers of British-Israel literature, Dr. William Pascoe Goard from Canada, wrote The Post-Captivity Names of Israel, a volume particularly useful for anyone wishing to see most of the “name game” arguments efficiently and concisely organized and presented in a single place. See also Raymond F. McNair, “Israel’s Post-Captivity Names,” America and Britain in Prophecy, pp. 43-44.
295. Howie writes, “There can be absolutely no connection between Sax and Isaac, and it is not possible to have the Hebrew prefix Isaac followed by the English suffix Son. It should be Hebrew ben-Isaac from which one would hardly be able to create Saxson” (“British-Israelism and Pyramidology,” p. 317).
296. Included in Howie’s list of targets is the proposal that London derived its name from a combination of the Hebrew lun and dan with the meaning “‘light of Dan’ What better name for the seat of the British empire?” (*Ibid.*, p. 313).
297. The Plain Truth About Armstrongism, pp. 164-165. See also Friedman, Origins of the British Israelites, p. 34. Not all efforts to trace Israel by name association are equally suspect. The idea that the name of Omri (885-874 B. C.), the founder of an Israelite dynasty which lasted for about three and a half decades, became the source of “Bit Kumri,” “Kimmerians,” “Cimmerians,” and “Gimmiri” may have some validity. His “12-year reign was more important politically than the Bible indicates. He moved the capital from Tirzah to Samaria. By selecting this strategic site for his capital, Omri did for Israel what David had done more than a hundred years earlier in selecting Jerusalem. . . . Omri began an extensive defense-building operation, which his son Ahab completed. Whether Omri himself had military encounters with the Assyrians to the east is unknown, but Assyrian records for the next 100 years refer to Israel as ‘the land of the house of Omri [Bit Homri],’ even long after Omri’s dynasty had vanished. Omri’s personality, political success and business enterprises must have made him famous not only in the eyes of his contemporaries but to later generations as well” (Hershel Shanks, ed., *Ancient Israel: A Short History from Abraham to the Roman Destruction of the Temple*, p. 120--see also Lawrence Boadt, *Reading the Old Testament: An Introduction*, p. 298). Eugene Merrill observes that “Israelite kings who followed him were sometimes called sons of Omri even though they were of different dynasties” (*Kingdom of Priests*, pp. 339-340, 393).
298. In Our Israelitish Origins, John Wilson “obviously drew on the now discredited philological system of deriving like sounds from each other. A book very much in this tradition, and one which must have given encouragement to Wilson’s followers, was R. Govett, English derived from Hebrew: with glances at Greek and Latin” (Wilson, “British Israelism: Ideological Restraints,” p. 356, footnote 1). In “British Israelism and Pyramidology,” Howie

opines, “The word British certainly cannot be derived from berith and ish for a number of reasons. If there were such a compound, meaning ‘man of Covenant,’ it would be ish-berith and the ending ish is frequently found in English where it could hardly mean man, for example, devilish, rakish, prudish, etc. Isaac is derived from the Hebrew consonants YTSHK and not from S’K’ as has been alleged. Hebrews did not write vowels until the Massoretic period, but that there were vowels is certain since no language can exist without the open sounds that vowels represent” (pp. 316-317).

299. USB, pp. 96-98.
300. Friedman, *Origins of the British Israelites*, p. 34.
301. USB, p. 102. See the critique of this concept in Howie, “British-Israelism and Pyramidology,” p. 312.
302. USB, pp. 96-98.
303. “One effect of the Assyrian invasions on the northern tribes was the deportation of large numbers ‘to Halah and Habor by the river of Gozan, and the cities of the Medes’ but the subsequent fate of these people is barely recorded, references to them being confined to the largely apocryphal book of Esdras, and the historian Herodotus. To all intents and purposes this part of the Kingdom of Israel was lost.” Wilson, “British Israelism: Ideological Restraints,” pp. 346-347, footnote 1.
304. Among the best presented arguments in this regard are in Allen H. Godbey's *The Lost Tribes A Myth: Suggestions Toward Rewriting Hebrew History* (New York: KTAV Publishing House, Inc., 1974) and Roger R. Chambers' *The Plain Truth About Armstrongism*, 2nd ed. (Grand Rapids: Baker Book House, 1988), especially pp. 91-128. One reviewer of Godbey's work wrote a quite flattering assessment: “This is really a fantastic book, packed with such an expanse of information that it almost overwhelms the reader. . . . The main thrust of Godbey's work is to disprove the assumption that the northern tribes, taken into captivity by Sargon II in 722/1 B.C., were lost in the welter of international movements following that event. The author holds that only a small fraction of Israel was actually deported. Only the upper classes were involved and they appear to have enjoyed considerable liberty in the places they were settled. . . . [Godbey] has drawn upon literary sources that are still relevant and the best materials available in other areas up to the date of publication. The twenty-eight chapters, packed with material, are exquisitely written, so that, despite the length of the book, the reader never loses interest and enthusiasm. It betokens immense erudition, careful research, and the ability to synthesize. . . . He is well worth reading--for his consummate passion for detail, for his marvelously intricate tapestry of scholarship in an area where so much is tricky territory” (Jacob M. Myers, *The Catholic Bible Quarterly*, 1975, vol. 37, pp. 575-576). Another reviewer writes, “in more than 800 pages he assembles everything known about the dispersion of the Jewish people and examines his file-cards with the reading-glass of a conservative Christian theologian. . . . Much of Godbey's book is devoted to pricking old bubbles and old fallacies concerning Ten Tribism. . . . [Godbey concludes] no ten tribes ever really existed in the Diaspora” (Bucherschau p. 116).
305. Geyser reminds us that “even in the course of the Exile itself the prophets started to proclaim the return of the people and the restoration of the destroyed Twelve Tribe Kingdom” (“Some Salient New Testament Passages,” p. 305).

306. USB, p. 146. During my 1993 visit with John Hulley in Jerusalem, I learned that many leaders of Jerusalem's Orthodox community have expressed interest in Hulley's connections between the Lost Tribes and the Anglo-Saxon people. Indeed, this is a belief which is evidenced in the history of the Jewish people periodically through time. Simon Wiesenthal makes a convincing argument that part of the impetus of Columbus' search for the East Indies was an interest in locating the Lost Tribes (*Sails of Hope*). In the mid-17th century A. D., Dutch Rabbi Menasseh ben Israel (inspired in part by the stories world traveler Antonio Montezinos) even wrote a treatise--*The Hope of Israel* (1650-1652)--on the subject (R. H. Popkin, "The Lost Tribes, the Caraites and the English Millenarians," *Journal of Jewish Studies*, vol. 27, No. 2, pp. 213-227--see especially p. 215). Menasseh's interaction with Puritan Millenarians (e.g., John Dury [1596-1680]) expresses part of the interest in 17th century England about readmitting the Jews to the British Isles "to complete the dispersion, and to prepare for the Messianic Days to come" (p. 216--cf. footnote 19 in Part I of this review regarding John Sadler). Friedman reminds us that "there is hardly a people from the Japanese to the British, and from the Red Indians to the Afghans, who have not been suggested [to be the Lost Tribes discovered]. Among them, Africa, Media, China, Persia, Kudistan, Caucasia, the United States and Great Britain" (*Origins of the British Israelites*, pp. 9-10). Menasseh ben Israel believed the lost Israelites were to be found among the Amerindians of the recently discovered American continent.
307. USB, pp. 68-69.
308. See Sargon's Annals, 10-18. Howie makes a reference to N. H. Parker, who estimates the 8th century B. C. population of the Northern Kingdom to have been about 500,000 ("British Israelism and Pyramidology," p. 314). Sargon II "claimed in inscriptions, produced several years after the events had occurred, that he was the one who had captured Samaria during the first year of his reign. He probably had no right to that claim, at least not as king. He may have been Shalmaneser's army commander" (Shanks, *Ancient Israel*, pp. 130-131,154). "Shalmaneser V (726-722 B. C.) was deposed soon afterwards by another king, Sargon II, whose very name, 'True King', betrays the suspect nature of his claim to the throne. Sargon moved the Assyrian capital to his own foundation of Khorsabad, built in imitation of Nimrud. . . . In three campaigns, 734-732 B. C., Tiglath-pileser overwhelmed the area. Damascus and part of Israel became Assyrian provinces, and many of the inhabitants were deported. In 722 B. C. Israel, which had proved a troublesome vassal state, was finally eliminated and Samaria became capital of an Assyrian province. The Assyrian king at this time was Shalmaneser V, but he did not have time to commemorate his achievements in stone, and it was his successor, Sargon II, who claimed credit for his victory" (Julian Reade, *Assyrian Sculpture*, pp. 33, 45-46)
309. "Shalmaneser V (727-722). . . took Samaria in his last year. . . . Sargon, who probably was not the son of Tiglath-pileser, as some claim, but a usurper, reigned over the vast Assyrian Empire from 722 to 705. One of Assyria's most militant rulers, he claims to have undertaken significant campaigns in every one of his seventeen years. In the annals of his first year he takes credit for Samaria's fall. In actual fact the biblical assertion that Shalmaneser V was responsible is correct; as several scholars have shown, Sargon claimed this major conquest for his own reign so that the record of his first year would not be blank" (Eugene Merrill, *Kingdom of Priests*, pp. 408-409). If Merrill is correct, might it be possible that Sargon's figures reflect a mopping up operation and the numbers he lists as deportees do not include those taken by his predecessors Tiglath-pileser III and Shalmaneser V? "Sargon succeeded his brother Shalmaneser V as king of Assyria in 721 B. C., and though in his annals he appears to claim that he conquered Samaria at the beginning of his reign, it is more likely that it was Shalmaneser V to whom this conquest is to be credited. His invasion and siege are referred to in II Kings 17:5; 18:9, and when the conquest is attributed to the

‘king of Assyria’ in II Kings 17:6 and 18:10-11, sometime in 723 or 722 B. C., this should be Shalmaneser. . . . Sargon’s apparent reference in his annals to the conquest of Samaria may refer to a campaign which he conducted to the west in 720 B. C. He claims that he deported 27,280 [sic.] Israelites to Assyria, and brought in people from other conquered territories to replace them. . . . Sargon is mentioned only once in the Old Testament, in Isaiah 20:1, where he is said to have sent Tartan to attack Ashdod, an event which took place in 711 B. C.” (J. C. Mitchell, *The Bible in the British Museum*, p. 53). For more information, Merrill suggests the examination of *The Ancient Near East* (p. 138) by conservative biblical scholars, William W. Hallo and William K. Simpson.

310. Deut. 32:36.
311. Frequently cited Biblical passages in this regard are II Chron. 15:8c-9 (during Asa’s reign over Judah); 30:1-18, 31:1 (during Hezekiah’s religious reformation and the Assyrian invasion of the Northern Kingdom); 34:3, 6, 9, 35:17-18 and II Kings 23:19-20 (during the Josianic reformation period). See Friedman, *Origins of the British Israelites*, pp. 73-87.
312. The WCG Study Paper “United States and Britain in Prophecy” concludes that “biblical and archaeological scholars harbor serious doubts about the accuracy of” the view that “all significant parts of the house of Israel went into captivity. They generally believe that the biblical and archaeological evidence proves that many Israelites did not go into captivity but remained in the land. . . . When Jeroboam tried to suppress the faith [I Kings 12:25-33, 13:33], there was a massive movement of Israelites southward into Judah. Every tribe was represented in this mass migration [cited as evidence is II Chron. 11:13-26]” (p. 8, columns 2-3). “It now appears that large numbers [cf. II Chron. 15:9] of Israelites immigrated to Judah and became Jews. Not all of their reasons were religious. Some were refugees from the Assyrian invitation. . . . Archaeologists now recognize a sudden and significant increase in Jerusalem’s population at the time of the northern kingdom’s fall. . . . When we first published *The United States and Britain in Prophecy*, this archaeological evidence had yet to be discovered. Now that it has, it cannot be ignored. From the evidence at Jerusalem alone, we can safely conclude that the Israelite presence in Judah was much greater than we previously stated” (p. 9, columns 1-2). “Israelites were major players in the life of the southern nation, having significant economic, political and religious roles” (p. 10, column 3). “It has historically been the Church’s claim. . . that since all of the house of Israel went into captivity and were subsequently lost, that none of the prophecies about them could be fulfilled by Judah. Yet because Judah contained large numbers of Israelites, this whole interpretation is highly suspect” (p. 16, column 1).
313. Perhaps the greatest archaeological find relevant to the issue of northerners relocating in the south is Hezekiah’s “broad wall” (20-23 feet wide and located on the city’s western ridge) discovered by Nahaman Avigad in 1970 (cf. II Chron. 32:5, Isa. 22:9-11). Ibid., p. 9, column 1; Friedman, *Origins of the British Israelites*, pp. 76-77 (Israeli archaeologist Magen Broshi estimated that the population of Jerusalem swelled from about 7,500 to 24,000 as the 8th century drew to a close); see also my own article, “Archaeology and the City of David” in the July/August 1996 Good News, pp. 8-9. Indirectly related is “Hezekiah’s Tunnel”—a subterranean channel beneath the city of Jerusalem to guarantee the city’s water supply in time of siege. This archaeological feature attests to the anxieties which the Assyrian invasion (II Kings 18:9-19:37, Isa. 36-37) of the late-8th century must have created.
314. II Kings 12:25-33.
315. , Ahab and Jezebel (I Kings 16:28-33, 18:3-4, 18)

316. Many critics of British-Israelism vigorously maintain that the 6th century B. C. Restoration under Zerubbabel was a restoration of all twelve tribes (cf. mention of “all Israel” in Ezra 2:70, 7:28); not only of Judah. “After arriving, the returnees called themselves both the people of Judah and the people of Israel. The terms were interchangeable,” e.g., Ezra 4:3-4, 7:6, 10. Much is made of the sacrificing of “twelve bulls for all Israel” (Ezra 8:35--see also 6:16-17) or references to “Israelites” (Neh. 11:3-4) or Zechariah’s admonitions to both houses (Zech. 8:13). “The word Israelite in this context [the 6th century B. C. Restoration] does not prove what tribes they descended from. It does prove that by this time Israel and Judah were interchangeable. This should not surprise us once we have recognized the great influx of Israelites into Judah had occurred before the Babylonian captivity” (WCG Study Paper “United States and Britain in Prophecy,” p. 13, columns 1-3).
317. To bring balance to these assertions, we must remember that the resettlement process was into areas from which the emigrees’ predecessors had formally lived. The Bible mentions only a few locations of the area resettled which are not decidedly part of Judah’s territorial inheritance (Jericho, Bethel, and possibly Ono, and Neballat--Neh. 7:32, 36-37, 11:31-35), and these are located immediately north of the territory of the Kingdom of Judah. We are likely looking at areas which were peopled by the southernmost inhabitants of the Northern Kingdom--ones who escaped the net of the 8th century B. C. Assyrian captivity--or Jews who eventually drifted north to occupy the land vacated by Assyrian deportation. Ezra 1:5 implies that the leaders and organizers of the return were Jewish rather than Israelite. Considerations like these led Mr. Armstrong to vigorously conclude, “those who returned to the Holy Land to rebuild the Temple and restore worship 70 years after Judah’s captivity were ALL of the house of Judah--all Jews--all of those whom Nebuchadnezzar had carried away. . . . Only those of the tribe of Judah, who together with remnants of Benjamin and Levi, constituted the house of Judah, returned at that time. . . . There are, of course, those who reject this truth God has seen fit now, in our time, to reveal--and who falsely represent that ALL Israelites, including the ten-tribed house of Israel, returned to Jerusalem at the time of Ezra and Nehemiah. . . . None of the Ten Tribes had been left in their land after the Assyrian captivity. . . . Names and genealogies are given in Ezra and Nehemiah of those who went back to their land from Babylon--and there was none from any of the Ten Tribes! . . . Some theologians falsely claim that all of the ten tribes who went into Assyrian captivity returned to Jerusalem with the Jews who returned to build the Temple there seventy years after Judah’s captivity. But that is total error. Only part of Judah went back” (USB, pp. 70-71, 132).
318. Lk. 2:36 (about Anna the prophetess who was from the tribe of Asher); Acts 2:2, 3;12 (which cites Peter addressing his audience as “ye men of Israel”—cf. 5:21); 9:15 (which is employed to argue that Paul fulfilled his missionary work to Israel by preaching to the Jews--contrast to footnote 95 in Part I above about the possibility of Paul traveling to the British Isles--the Book of Acts is obviously cut short, leaving much of the story of 1st century A. D. missionarism untold); 26:2-8, 22-23 (from which the WCG deduces that “in Paul’s day the 12 tribes, not just Judah, Benjamin and Levi, but all the 12 tribes, worshipped God. . . [and] they [all] continued to look for the fulfillment of God’s promises to them, especially the resurrection of the dead”—“United States and Britain in Prophecy,” p. 16, column 1); Rom. 11:1, Phil. 3:5 (which identifies Paul as a Benjamite); James 1:1 (which is addressed to “the twelve tribes which are scattered abroad”); and I Pet. 1:1 (addressed to “the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia”—see Friedman, Origins of the British Israelites, p. 85).
319. Geyser convincingly challenges those who appropriate these New Testament verses in this fashion. He writes, “In parables and debates he [Jesus] taught them [the Twelve] its [the Kingdom’s] nature and the signs of its coming, and to pray for it daily. The ‘Twelve’

(eleven) asked him after the resurrection, ‘Are you now going to establish the Kingdom for Israel?’ (Acts 1:6). James perceived their presence, the latent twelve tribes, in the Jewish dispersion in and around Antioch around 46 A. D. . . . Paul pronounces a breach on the Israel of God in the Galatian diaspora, is convinced that all Israel will be saved and pleads before Agrippa his hope that according to the divine promises the Twelve Tribe Kingdom will be restored [Gal. 6:16, Rom. 11:26, Acts 26:6-7]. The twelve to whom Jesus delegated his power and authority to exemplify the ingathering in Galilee, and who for that occasion quite rightly his, not the church’s, apostoloi, are literally fundamental to the Twelve Tribe Kingdom’s restoration as apocalyptically symbolised in the ‘New Jerusalem’” (“Some Salient New Testament Passages,” p. 310).

320. II Kings 17:24.
321. II Kings 17:6, 18:11--cf. Hos. 13:16.
322. Boadt amplifies his description of Tiglath-pileser noting that he would hold “entire cities responsible if they did not surrender the rebelling king to him. He would often wipe out a whole population or deport them to far-off lands and replace them with peoples conquered in still other parts of his empire” (Boadt, *Reading the Old Testament*, pp. 43, 383-384). McKay and Bucker note that sometimes the Assyrians deported only a portion of a kingdom or nation. “In other cases they deported whole populations, wrenching them from their homelands and resettling them in strange territories” (*History of Western Society* 3rd ed., p. 50). Howie writes, “it was the practice of the Assyrian Empire at the time to mix populations, thus destroying any cohesiveness which was inherent in a homogeneous group, and offsetting possibility of revolt” (“British Israelism and Pyramidology,” p. 309).
323. Friedman explains this passage arguing “the temple was there [in Jerusalem] as the center of worship. Those who walked in obedience were allowed to live in the land, but when they disobeyed, they were taken from the land. Notice verse 18, ‘out of his sight,’ means only that the ten tribes were driven from the land. ‘There was none left but the tribe of Judah only.’ Left where? Left in the world? No! Left in the land of Palestine” (*Origins of the British Israelites*, pp. 89-90).
324. Amos 3:12.
325. See the Soncino Commentary on Isa. 43:12-21, Jer. 23:6-8, Ez. 37:19, as well as the section below on the “A Future Exodus and Final Restoration.” Note also Jer. 33:7. Again, Geyser’s “Some Salient New Testament Passages,” pp. 305-310, is relevant.
- 326.
327. This passage is renowned as the inspiration of the often reproduced map of Israel’s migrations found in J. H. Allen’s *Judah’s Scepter and Joseph’s Birthright*, pp. 227-228.. Isa. 49:12, 20 is cited as evidence that Israel would immigrate in a northwesterly direction.
328. USB, p. 95.
329. Greg Albrecht challenges our application of this passage to Israel’s migratory patterns, writing “But is this the kind of logic and reasoning needed to correctly understand this verse? How can we be certain the the [sic.] blowing of the wind refers to the migrations of Ephraim? This reference to wind is actually a reference to Ephraim’s vainly following after the wind” (“Hermeneutics,” p. 59). Albrecht also disputes the use of Jer. 3:18 in a similar manner, and insists that the reference to “coasts” in Jer. 31:8 “does not mean shoreline exclusively, but refers to borders--some of them land borders” (pp. 60-61).

330. Albrecht devotes a page of explanation to this “covenant psalm,” arguing that it is Messianic and in reference to the “Son of God who will rule forever. . . . Jesus Christ is the fulfillment of the covenant, not any human king.” Yet in the same breath, he concedes, “it is possible this psalm was recited when both the accession of the heavenly and the earthly king were celebrated” (“Hermeneutics,” pp. 59-60). If true, is not the earthly type an important forerunner of the ultimate fulfillment of the promise? The hermeneutic of duality seems relevant here. There are a number of outstanding scholarly articles which examine the ritual and symbolism involved in Hebrew kingship and the enthronement process. The best I have read are A. R. Johnson, “Hebrew Conceptions of Kingship” in *Myth, Ritual and Kingship* edited by S. H. Hooke, pp. 204-235; Abraham Malamat, “Organs of Statecraft in the Israelite Monarchy, Biblical Archaeologist, May 1985, pp. 34-65; Eugene Merrill, *Kingdom of Priests*, pp. 208-209, 275-276; and Tomoo Ishida, “Solomon’s Succession to the Throne of David--A Political Analysis,” in *Studies in the Period of David and Solomon and Other Essays* edited by Ishida, pp. 175-187. The Johnson article makes several interesting suggestions (in light of our understanding of holy day symbolism) connecting the Fall Festival season to kingship.
331. For miscellaneous references to an island location, see Jer. 31:1-3, 9-10, Isa. 24:15, 41:1, 5, 51:5, 66:19, Ps. 89:25. Isa. 23:3 implies that Israel will be a maritime people. Cf. Ez. 17:4-5.
332. Other passages often cited as evidence of Israel’s modern-day island location are Isa. 41:1 and 24:15. See USB, p. 96.
333. Respecting this type of criticism, Howie writes, “such violence to Scripture is a tragedy of major consequence which makes the Bible actually a reflector of any idea which a man may desire to superimpose on it” (“British Israelism and Pyramidology,” pp. 307, 314, 316).
334. No Other Name? A Critical Survey of Christian Attitudes Toward the World Religions, pp. 45, 49.
335. The two principal references come from Josephus and the apocryphal work II Esdras. In *Antiquities of the Jews*, Josephus writes, “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 by numbers” (*Antiquities of the Jews*, Book 11, Chapter V, Section 2). II Esdras 13:39-47 reads “Then you saw him collecting a different company, a peaceful one. They are the ten tribes which were taken off into exile in the time of King Hoshea, whom Shalmaneser king of Assyria took prisoner. He deported them beyond the River, and they were taken away into a strange country. But then they resolved to leave the country populated by the Gentiles and go to a distant land never inhabited by man, and there at last to be obedient to their laws, which in their own country they had failed to keep. As they passed through the narrow passages of the Euphrates, the Most High performed miracles for them, stopping up the channels of the river until they had crossed over [cf. the Israelite crossing of the Red Sea (Ex. 14:16, 21-22) and later the Jordan River (Josh. 3:13)--cf. Weldon, *Origin of the English*, p.49]. Their journey through that region, which is called Arzareth, was long, and took a year and a half. They have lived there ever since, until this final age. Now they are on their way back, and once more the Most High will stop the channels of the river to let them cross.” Cf. John Hulley’s article in the footnote below.
336. One of the most creative, if subjective, demonstrations of how Israel’s trek can be demonstrated is to be found in Yochanan Hevroni Ben David’s (a.k.a., John Hulley) “Did Any of the Lost Tribes Go North? Is the ‘Sambatyon’ the Bosphorus?” published in *B’Or Ha’Torah*, No. 6 (in English), 1987, pp. 127-133. In this delightful little article, the author

explores the tradition (Babylonian Talmud Sanhedrin 65B; Jerusalem Talmud Sanhedrin 10:6; Lamentations Rabba 2:9; Genesis Rabba 11:5, 73:6; Targum Pseudo-Jonathan to Ex. 34:10; and Nachmanides on Deut. 32:36) which indicates that the lost tribes are located beyond the “Sambatyon,” a river which is said to have rested--ceased its flow--on the Sabbath day. Hulley demonstrates that the narrow strait of the Bosphorus, through which pass the waters of the Black Sea into the Aegean, is the likely the river about which tradition speaks. “There the current does slow down drastically, stop or even reverse on average about once a week” (p. 128). He continues with an explanation of the physical process which produces this unusual phenomenon. The Bosphorus would have been a likely area through which migrating Israelites would have passed on their journey out of Assyrian captivity and on to the European Continent. Hulley concludes his article with a refreshingly balanced approach writing, “these pieces of evidence are circumstantial, and the identification can therefore only be conjectural. On the other hand, they are unique, and their combination is exceptional.” During the summer of 1993, I spent three hours with Hulley in Jerusalem, discussing his plans for a book-length work on the identity of Israel in modern times. Although he anticipated publication within two years, he has yet to publish his monograph--an unfortunate fact given his fascinating method of presentation and cogent ideas to argue his case.

337. Another interesting treatment is W. E. Filmer’s article, “Our Scythian Ancestors,” which proposes an Israelite migration, well east of the route proposed by Hulley above, and through the Dariel Pass in the Caucasus Mountains. Filmer agrees that a network of Scythian tombs dating between the early 6th century B. C. through the mid-4th century B. C. exists to the northwest of the area and documents the course of Israelite migrations. These travelers filled the expanse between the Sea of Azov and the Carpathian Mountains. Based on evidence derived from some similarities in burial practices, Filmer attempts to connect the Scythians with the Germanic population which arrived along the coasts of the southern Baltic Sea several centuries later. Filmer’s argument, as interesting as it may be, falls somewhat short in making an indisputable connection between Israel and the Scythian tombs. See also McNair, “Hard, Physical Evidence,” America and Britain in Prophecy, p. 42.
338. Finally, one of the most interesting and detailed description of Israel’s departure from Assyrian territory comes from Major Bertram De W. Weldon (The Origin of the English, 2nd ed., rev., 1919, pp. 48-52). Bringing his military experience to bear on the matter, he equates the freeing of the Israelites with the military defeat of the Assyrians at the hands of Nabopolassar of Babylon in a sequence of engagements: first in 612 B. C. with the fall of Nineveh; at the first Battle of Carchemish in 609 B. C.; and then with the final knock out blow seven years later again at Carchemish, site of the last remaining Assyrian stronghold (605 B. C.). Drawing from the apocryphal Book of Tobit, Weldon suggests that Tobit, both a leader in the Israelite community and an Assyrian official, believed a return to Palestine would be impractical. Hostile armies blocked the route back home and Egyptian garrisons occupied Judah. “Between the country of the Carducci and the armies of the Medes a narrow gap lay open. This was the route through the Caucasus. . . . With some dim traditions of their former Exodus to hearten them, with the encouragement given by the more recent prophetic messages that had reached them [allegedly from Jeremiah--p. 48], the tribes left their starting point (probably in the region of Ecbatana, crossed the upper waters of the Euphrates, where their enemies very nearly cut them off [II Esdras 13:43-44], and swung North through the Caucasus into Scythia. In the Caucasus one of the important passes bears the name of the ‘gates of Israel’ to this day. . . . The flight of Israel, which may be dated 608 B. C. [sic.], the year of the battle of Carchemish, would bring the tribes across the upper Euphrates, through the passes of the Caucasus, into the vast and barren plains of the Scythian steppes.” As fascinating as the story created by Weldon may be, like much British-

Israel literature, his version of events appears rooted in intuition rather than solid historical evidence. As an aside, Weldon is one of numerous military figures (many of whom were retired) who embraced ideas of British-Israelism and wrote about them with great enthusiasm.

339. Church member Steven M. Collins recently wrote The "Lost" Ten Tribes of Israel. . . Found!" (1995). Collins' focus is on finding Israel in the ancient world. Like all other inquiries of this nature, the results are limited by the subjectivity of interpreting the very incomplete historical record of antiquity. Since the records from the past are so partial--often limited by the ravages of time, war, and the elements, not to mention the intractable difficulty of reconstructing the histories of the non-literate populations of the ancient world--a single find in archaeology can literally overturn a whole interpretive paradigm in a matter of months. That focus is--and until the Marriage Supper of the Lamb--will remain subject to criticism and radically different interpretations of the same evidencir(r)4.2h(c)5Tj-3 -2.15 TD-0.0012 Tc

European countries other than Great Britain (a position held by John Wilson, author of the seminal monograph, *Our Israelitish Origin*) or exclusively in the British Isles (as maintained by Edward Hine, author of *Forty-Seven Identifications*, pp. 22-23). “Hine considered that the British people were manifestly the sole heirs of the Abrahamic covenant. . . . He referred to those who accepted Wilson’s interpretation as ‘Teutonists’, and from his emergence as a very much more charismatic figure than Wilson, there were divisions among those who took up Israelite ideas. . . . He described the Teutonist Anglo-Ephraim Association’s magazine, *The Standard of Israel*, as ‘a fanciful and excessively foolish rendering of the Tribeships.’ . . . Hine was sure that in the light of present knowledge, Wilson would have confined the identification of Israel to the British race alone” (Wilson, “British Israelism: Ideological Restraints,” pp. 361, 365 [footnote 1]).

348. Cf. Deut. 21:15-17 and Ez. 47.13. Although Mr. Armstrong writes that the “BIRTHRIGHT was not to be inherited by all the tribes of Israel!” (USB, p. 40), elsewhere he acknowledges that the other tribes have been richly blessed materially speaking (p. 104).
349. Plain Truth, January 1984.
350. Gen. 30:20-24. On a somewhat different note, it is interesting that Zebulun in its ancient tribal territorial configuration was a land-locked entity. And yet, Jacob’s prophecy of Gen. 49:13 predicted that Zebulun’s descendants would “dwell at the haven of the sea; and he shall be for a haven of ships.” British-Israelite theorists have posited that the modern Dutch have fulfilled this prophecy.
351. In our past interpretations of prophecy, we have pinpointed A. D. 325 and the Council of Nicea as the landmark event from which the 1,260 prophetic days of the Church’s exile in the wilderness would begin. At that conclave sponsored by Emperor Constantine (A. D. 306-337), the ecclesiastical hierarchy settled the Quartodecimin Controversy by proscribing the observance of the “Jewish” Passover on Nisan 14. Even before Nicaea, Constantine had issued an edict in A. D. 321 forbidding work on Sunday. At the Council of Laodicea in A. D. 365, the Roman government made keeping of the “Jewish Sabbath” illegal for Christians. Considering the ultimate results of England’s stiffening policy against Philip’s Spain (see above), the year 1585 may mark the expiration of the “thousand two hundred and threescore days” of the woman’s flight into her place to be nourished in the wilderness (Rev. 12:6). On the Treaty of Nonesuch, see Charles Wilson, *Elizabeth I and the Revolt of the Netherlands*.
352. “The early Elizabethan years were decisive in settling the formal religious character of the English nation” (Hugh A. MacDougall, *Racial Myth in English History*, p. 36). As Elizabeth ascended the throne in 1558, “Englishmen desired above all else strong, vigorous, and secular leadership devoid of fanaticism and passion,” the likes of which had rocked the kingdom through the successive reigns of Henry VIII (1509-1547) whose religious changes were driven primarily by practical, dynastic, and harmonial considerations; Edward VI (1547-1553) whose youth enabled various powers behind the throne to introduce policies of extreme Protestantism; and Mary I (1553-1558) who drove the English kicking and screaming back into a narrow and intolerant Roman Catholicism. Sweet Bess “put out the spreading fires of religious hysteria, she secured the realm in a world filled with women rulers and religious frenzy. . . . The new queen was a politique, a firm believer that religion should be an instrument of state and a compartment of life, not the end of government or the whole of human experience.” For all these reasons, her reign is oftentimes styled the “Elizabethan Compromise.” (Lacy Baldwin Smith, *This Realm of England*, pp. 160-162). “Elizabeth spared England the terrible excesses which were marking religious disputes in many other lands during her day” (Hall, *History of England*, pp. 281, 284-285). Under Elizabeth, there was “no place for either Roman Catholicism or extreme Protestantism.” Her

policy was one of “theological inclusivism.” The Thirty-Nine Articles “sought to achieve a ‘via media’ in which all but Roman Catholics and the most doctrinaire Protestants could participate” (Gonzales, Story of Christianity, vol. 2, p. 79).

353. Robert Boraker wrote an article “Skandinavenes Opprinnelse [Uncovering Scandinavian Roots]” in the Den Enkle Sannhet, July/August 1984, pp. 10-11, 28. In his book Luther and the Reformation: The Life Springs of Our Liberties (1883), Joseph A. Seiss wrote of Gustavus Adolphus, “what America lost by his death she more than regained in the final success and secure establishment of the holy [i.e., Protestant] cause for which he sacrificed his life” (p. 142). The Gustavus Adolphus supported Swedish expansion into America (pp. 176-177) which may well represent an unsuccessful 17th century bid by Napthali to garner the double portion of the Birthright.
354. The conflict had four distinct phases. The third or “Swedish Phase,” during which Gustavus Adolphus intervened, lasted from 1630-1635.
355. Gen. 48:17-19. Cf. Heb. 11:21.
356. Sheppherd is a non-salaried minister serving as pastor for the Elkhart, Indiana congregation.
357. In the audiotapes I listened to, Sheppherd also made reference to the fact that as Manasseh was the only tribal territory in ancient Israel divided by a great river--the Jordan--so the U. S. A. is divided by the Mississippi River. This point, however, seems to support our traditional understanding rather than the new.
358. Deut. 33 is a parallel passage to Gen. 49 which assigns the various blessings of Jacob to the twelve tribes of Israel.
359. Sheppherd proposes that “only in recent years has the federal government become strong;” that as recently as the American Civil War (1861-1865), the states--not the federal government--sent their own armies, state militias, into battle. This thesis has weaknesses in two respects. First, the Civil War ended over 130 years ago. Second, the tendency toward a strong federal government was apparent as early as the administration of Andrew Jackson (1829-1836), sometimes derisively called “King Andrew” by his political enemies. Jackson was a staunch supporter of the Union over states rights, an issue which intermittently troubled American political life from the time of Jackson through the presidency of Abraham Lincoln (1861-1865). Along with slavery, the issue of states rights was a central consideration igniting the Civil War. Perhaps the greatest immediate outcome of that war was President Lincoln’s success in holding the Union together, thus preserving a concentration of the resources of North America under the umbrella of a single, unified nation-state. In any case, the victory of the Union effectively guaranteed the survival of the United States.
360. From 1865 forward, the political and economic energies of the U. S. were released to produce what Raymond F. McNair has rightly described an “ascent to greatness.” One popular university textbook opines, “The United States was on its way to becoming a true nation-state with an effective central government. . . . The wartime achievements added up to a decisive shift in the relationship between the federal government and private enterprise. The Republicans took a limited government that did little more than seek to protect the marketplace from the threat of monopoly and changed it into an activist state that promoted and subsidized the efforts of the economically industrious. The most pervasive effect of the war on northern society was to encourage an ‘organizational revolution.’ . . . [The North’s] victory meant that the nation as a whole would now be ready to embrace the conception of

progress that the North had affirmed in its war effort--not only advances in science and technology, but also in bringing together and managing large numbers of men and women for economic and social goals. The Civil War was thus a catalyst for the great transformation of American society from an individualistic society of small producers into the more highly organized that ‘incorporated’ America of the late nineteenth century.” Robert A. Divine, et. al., *America: Past and Present*, pp. 455-458. See also Stephen B. Oates, *Lincoln: His Words and His World*, p. 12; and John Ross Schroeder, “Abraham Lincoln. . . and America Now,” Plain Truth “Man and Religion” column, March 1989, pp. 21-22.

361. As a result of Jacob’s naming his name upon Joseph’s two sons (Gen. 48:46), both Ephraim and Manasseh were considered sons of Jacob by adoption. In Sheppherd’s schema, the two grandchildren replace Joseph with Manasseh becoming son number 12 and Ephraim son number 13. While this alignment may indeed be the way to understand the enumeration of Jacob’s children, J. H. Allen makes an equally convincing and far more thoroughly developed case of associating the number 13 with Manasseh in his volume, *The National Number and Heraldry of the United States of America* (a book coincidentally written in Pasadena, California in 1919 from 591 El Molino Avenue only a few blocks from the old Ambassador College campus). Mr. Armstrong wrote “there were twelve original tribes. Joseph was one of these twelve. But when Joseph divided into two tribes and Manasseh separated into an independent nation, it became a thirteenth tribe. Could it be mere coincidence that it started, as a nation, with thirteen colonies” (USB, p. 104). Gen. 48:5 further weakens Sheppherd’s case in its implication that Ephraim and Manasseh took the place of Reuben and Simeon, the first two sons born by Leah. Moreover, British and American heraldic symbols (subjective evidence that they may be) make a stronger case for associating Ephraim with the British and Manasseh with the Americans. The best volumes I have examined on this subject are W. Howard Bennett’s *Symbols of Our Celto-Saxon Heritage* (the product of over 30 years of meticulous research), and Ida M. Ferguson’s *Heraldry. . . And the United States of America and Lifting Up an Ensign to the Nations*, two less scholarly works but of relatively good credibility in the places where it counts.
362. Gen. 48:21. On my July 31, 1991 visit to the British Israel World Federation headquarters in Putney, England, I heard the BIWF Secretary (a Mr. Gibb) make the same argument (only emphasizing the portion of the verse which reads “but truly his younger brother shall be greater than he”) with respect to identifying Ephraim as Great Britain. As an interesting aside, he also believed the Scots--not the Americans--to be Manassite.
363. Num. 35:7-8, Josh. 21:41-42.
364. USB, pp. 102-104. See also McNair, “Ephraim and Manasseh--Which Is Which?,” *America and Britain in Prophecy*, p. 47.
365. 25-26.
366. 22, 49:4, I Chron. 5:1-2.
367. Gen. 25:29-34. Cf. Rom. 9:12-13, Heb. 11:20, 12:16. The matter of Esau’s descendants has relevance in another interesting way. Mr. Armstrong himself recognized that “another ‘key’ to Bible understanding for the reader to carefully fasten in his memory [is] the fact that ‘Edom’ refers to ESAU. Many prophecies pertaining to the present and future employ the name Edom. They cannot be understood unless it is realized that they refer to the descendants of Esau” (USB, p. 37). Some British-Israel exegetes have suggested that many of the descendants of Esau eventually settled in Spain, the kingdom which led the way in the

15th and 16th century Age of Discovery or Exploration. As a consequence of Spanish colonialism, Central and South America became largely a Spanish provinces. From the 15th century ascendancy of Spain under Ferdinand and Isabella to the Spanish heyday under Charles V and his diminutive and idiosyncratic son, Philip II, Spanish ships largely ruled the world's oceans; the Conquistadors brought Amerindian empires under heel; American gold and silver, routed through Spain, determined the fluctuations of the entire European economy; and the Spanish army was considered the class of the military field even beyond its prime until the Battle of Rocroi in 1643 when the French finally shattered the "myth of Spanish invincibility." It is interesting and probably quite significant that Spain's defeat at Rocroi--its first major loss in a century and a half--came at the hands of the French, a Reubenite people about to take their place in line to vie for the national, physical promises passed on to the descendants of Abraham. By 1715, Spain had fallen to the rank of a second rate power. Eighteenth century France, notwithstanding Louis XIV's failed bid for European hegemony, became the nation-state which set the standard for Europe in most significant areas of human endeavor. See Clifford F. Parker, *A Short Study of Esau-Edom in Jewry* (1949) and David Davidson, *Palestine: Esau Claims Possession* (1947). If the identification of Esau with Spain is accurate, we find again another example of the struggle for the birthright (cf. Gen. 25:22) between first and second born sons. The Spanish Golden Age may well be Esau's macrocosmic quest to reverse the effects of his sale of the Birthright to Jacob (v. 29-34) and rescind his father's disappointing pronouncement about his future (recorded in Gen. 27:34-40). If so, the Spanish bid for hegemony was premature, coming some two centuries before the expiration of the withholding of the Birthright blessing.

368. 26-27. Sheppherd argues that chapter 38 is an inset--a purposely placed break in the story about Joseph--positioned in the text precisely at this juncture to emphasize a particular point: the acute concern over Judah's descendants reflects Jacob's belief that Judah's sons stood in line to inherit the Birthright. Since Jacob was unaware that Joseph remained alive (37:34-35), Sheppherd contends that the general expectation was that Judah's lineage would inherit the Promised Land as well as political leadership over the children of Israel. He suggests that Judah's marriage to Shuah, a Canaanite woman, made his offspring Er and Onan ineligible to inherit Canaan (cf. Deut. 7:1-6). Sheppherd also proposes that Judah would later redeem himself, restoring to his descendants the promise of the sceptre (Gen. 49:10, I Chron. 5:2). He did so by volunteering to stand in the place of Benjamin whom Joseph threatened to imprison (Gen. 44:18-34).
369. Gen. 35:22.
370. Gen. 35:23. Chapter 35 of Genesis lists the sons of Jacob according to mother. Gen. 29:32-30:24 lists his sons (with the exception of Benjamin whose birth is recounted later in Gen. 35:16-18) according to birth order.
371. Gen. 29:20-30.
372. The Louisiana Purchase illustrates another interesting feature which I believe is antitypical of the character of Reuben as described in scripture. Although Reuben liked the self-flattering dreams of Joseph (Gen. 37:5-10) no better than his other brothers (v. 4), his sense of responsibility as the firstborn would not allow him to consent to his younger brother's death at the hands of his jealous and resentful siblings (v. 21). Indeed, Reuben's ultimate intent when the hostile brothers expressed their murderous intentions was to "rid him [Joseph] out of their hands" (v. 22). Upon discovering that the other brothers had sold Joseph into slavery, Reuben grieved and tore his clothes (v. 29-30), something which he angrily reminded his brothers about when standing uncomfortably in the presence of the Egyptian prime minister some two decades later (42:22). The sale of the Louisiana Territory

at the ridiculously low price of five cents an acre (the total sale price amounted to about \$15 million for 8.28 million square miles of the world's richest land) prompted Napoleon's now famous remark, "this accession of territory affirms forever the power of the United States and I have just given England a maritime rival that sooner or later will lay low her pride." In a single stroke, with one hand France extended untold treasures to one branch of Joseph's family; and with the other, she reduced in relative but very real material terms the power of the other branch. A similar if less dramatic example of this Reubenite ambivalence toward Joseph is found the career of privateer Jean Lafite. This French pirate provided American General Andrew Jackson with the cannons, gun powder, and strategic information about the New Orleans area which insured an American victory over the British in the final battle of the War of 1812.

373. Judg. 8:22-23.
374. Sheppherd notes that as recently as World War II, people of Europe generally considered the United Kingdom as the premier nation of the world; the perception was that the U. S. "was so puny that Hitler didn't even consider us a threat."
375. Industry and Empire, p. 13. On Britain's overwhelming world dominance, see also James Morris, *Pax Britannica*, pp. 126-127 and *Farewell the Trumpets*, pp. 338-362; *Heaven's Command*, pp. 195-196. Regarding the role of the Industrial Revolution as an aspect of Joseph's Birthright blessing, the record of history dramatically illustrates another example of Joseph supplanting Reuben. The academic community marvels over how the British were in many respects more poorly positioned and less endowed than the French in many of the human and material resources necessary for industrial take-off. Nevertheless, it was England that burst ahead of the rivals across the English Channel as the 18th century drew to a close. On this subject, see R. M. Hartwell, ed., *The Causes of the Industrial Revolution in England* (noting in particular the essay by F. Crouzet, "England and France in the Eighteenth Century: A Comparative Analysis of Two Economic Growths," pp. 155-156, 160-161, 167, 169, 173-174); E. J. Hobsbawm, *The Age of Revolutions*, pp. 30-32 relevant to the importance of entrepreneurship; and William McNeill, *The Ecumene*, pp. 528-529 on the critical impact of the French Wars (1792-1815) in propelling the economy of Britain to unchallengeable supremacy over France and every other nation-state of the world (quite an irony considering these conflicts very likely represent Reuben's last frenetic effort to retrieve the Birthright it had forfeited some three and a half millennia before). One of the best little volumes to explore the Birthright blessing in the form of Anglo-American industrial and economic development and predominance is William J. Hale's *Chemivision* (1952).
376. *The Decline and Fall of the British Empire*, pp. 5, 7-8, 12-13.
377. Economic historians argue furiously about the point at which the industrialization process reached critical mass. Generally speaking, the earliest dates suggested are in the 1750s and the latest near the turn of the 19th century. In any case, the proximity of these dates to the issuing of the Birthright to Joseph's seed helps to make sense of the failure of so many previous kingdoms and empires to develop an industrial economic base, a fact which has long puzzled historians. An interesting aside on this very matter relates to the claim of one Dud Dudley, a 17th century Worcestershire innovator, who in 1619 experimented with smelting iron ore through use of coal. He was so encouraged by the outcome of his experiments that he even sent samples of his product to King James I. What appeared to be a promising beginning met with failure due to flooding, the coming of the Civil War (1642-1651), and Dudley's misbegotten decision to fight in that conflict on the Royalist side. The Cromwell government which succeeded Charles I was not receptive to his ideas, and when

Charles II was restored in 1660, the new king was too cash poor to help Dudley with the financing he needed to forge ahead (Warwickshire & Worcestershire Life, February 1974, p. 45). Today's experts in metallurgy are disagreed over whether Dudley's processes would have succeeded. As history shows and Providence seems to have directed, successful iron production on a commercial scale had to wait until Abraham Darby's little foundry at Coalbrookdale initiated the process. Between 1709-1717, Darby produced iron from a coke-fired blast furnace, and from 1750 forward, the British were able to make machinery and equipment out of cast iron.

378. My favorite assessment of the timing of industrialization comes from conservative historian, Charles Wilson, who writes in England's Apprenticeship: "As yet [c. 1763] 'industry' did not mean industrialization as a later age was to understand it. The manufacturing part of the economy was like the components of a watch ready for assembly but not interacting with each other. There were already urban industries (like brewing, soap boiling, sugar refining, etc.) but industry as a whole was far from urbanized. The greater part of the expanding export trade was sustained by rural and semi-rural industries organized on a domestic basis. 'Factories' there were, but few of them were mechanized on a [large] scale" (chapter 14 summary, p. 312). In other words, as the 19th century approached the stage was set for the industrial take-off.
379. The dues ex machina of the industrial process--the steam engine--was a replacement for the Newcomen engine, an atmospheric pump created in 1712 to lift water from mines. Newcomen's machine was in no small way a product the late-17th century wood shortage in Britain. With little wood available for fuel, the English found an alternate source for heat: coal. And coal mines required removal of water from those mines which, due to more aggressive mining, began to be increasingly deep. During the French Wars, the need to extract metals for the war effort also meant mining deeper than ever before. Thus arose another incentive to improve pumping capacity. In 1768, James Watt, the "father of the Industrial Revolution," built his first working model of the steam engine. He patented it in 1769. By 1776, the engine was in practical use and within another ten years--just a few years prior to the French Revolution of 1789 which significantly slowed industrial development in France--it became a commercial success. Interestingly, the same year it became a practical tool in England, the American colonists declared their independence initiating the separation of Ephraim and Manasseh. And in that same year, Adam Smith published Wealth of Nations which became the intellectual and philosophical support structure for England's developing capitalist economy. That economic system propelled the Western world in general and the British economy in particular to unprecedented heights. The gospel of laissez-faire articulated by this Scottish University of Glasgow professor of moral philosophy gave the rising commercial, industrial, and entrepreneurial classes of the British Isles the moral sanction they needed to implement "the most fundamental transformation of human life in the history of the world recorded in written documents" (Hobsbawm, Industry and Empire, p. 13--see also Marshall B. Davidson, The Horizon History of The World in 1776).
380. Orr, "How Anglo-Israelism Entered the Church," p. 7, columns 3-4.
381. Chapter 10 of USB is devoted to the meaning of Lev. 26 and the 2,520 years withholding of the Birthright. Orr suggests that Mr. Armstrong borrowed the "seven times theory"--the concept of 2,520 as an important prophetic number in Scripture--from the Jehovah's Witnesses, British millennial H. Grattan Guinness (author of The Approaching End of the Age, 1878), and A. F. Dugger. The last-named "interpreted the words seven times not as a sevenfold intensity of punishment, which a study of different translations and many commentaries would show, but as a duration of seven times in length (even though word times is not in the Hebrew text)" ("How Anglo-Israelism Entered the Church," pp. 7,

column 3-4; 8, column 1; 11, columns 1-2; 13, column 2, note 22). Mr. Armstrong, of course, used the concept for different ends, initially relating it as did Dugger to events in the Middle East associated with Allenby's capture of Jerusalem, but also identifying it as a linchpin of his understanding about Israel's modern identity. Mr. Armstrong applied the "seven times theory" to the Lost Tribes in September 1942 with the first edition of USB (p. 12, column 2).

382. In this we see a kind of rescinding of the blessings promised to Joseph in Gen. 49:25--"and by the Almighty, who shall bless thee with blessings of the heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb."
383. See chapter 10 of USB, especially pp. 123-131, 166. See also McNair, "Birthright Blessing Delayed 2,520 Years!," America and Britain in Prophecy, p. 21.
384. The ancient Israelites considered 30 days the length of a month.
385. Numbers 14:34, Ezekiel 4:4 - 6. Also relevant to this discussion is the "seven times" or literal years of insanity experienced by Nebuchadnezzar (Dan. 4:32). See also The Companion Bible Appendix 10, "The Spiritual Significance of Numbers," p. 14. "The four perfect numbers, 3, 7, 10, and 12, have for their product the remarkable number 2,520. It is the Least Common Multiple of the ten digits governing all numeration; and can, therefore, be divided by each of the nine digits without remainder. It is the number of chronological perfection (7×360).
386. Ex. 19:5-8.
387. USB, pp. 117-131.
388. Ex. 19:5.
389. Gen. 22:12, 16 and USB, p. 23.
390. I Cor. 14:33, 40.
391. Lawrence Boadt describes that period writing, "The two hundred years from 922, when Jeroboam [I] began to rule, down to 722, when the northern kingdom fell to the Assyrians, were mostly taken up by war: either battles against Assyria, border disputes with Judah, revolt by subject peoples such as Moab, or the struggle against the growing power of the new Aramean state of Damascus in Syria. . . . But it was above all the age of the rise of Assyria, the great Mesopotamian power. Assyrian ambition was to conquer all the western lands, and it slowly but surely moved against its neighbors in the two centuries after Solomon's death. . . . By the end of the ninth century. . . . [Assyria] placed enough pressure on all the others to force an end to the fighting between northern Israel and Damascus. . . . Under a series of strong kings in the ninth century B.C., Assyria began a program of systematic conquest and empire-building that spread in all four directions, especially toward the south to control Babylon, and toward the west to gain access to the forests of Syria and Lebanon which would insure a steady wood supply for the largely treeless homeland" (Reading the Old Testament, pp. 294, 309).
392. It is probable that anxieties about Assyrian interference in Israelite affairs date to the reign of Assurnasipal II (883-859 B. C.). Merrill writes "he initiated a program of annual western campaigns which became notorious for their cruelty. By around 875 he had brought all the northern Aramean states as far as Bit-Adini under Assyrian control. Even so, Israel, Judah, and Damascus were given a reprieve for twenty-five more years until, at last, even they were

drawn in into the maelstrom of international upheaval occasioned by the inexorable westward and southward sweep of the Assyrian war machine under Shalmaneser III. . . . The frenetic machination of Ben-Hadad, Ahab, Jehosaphat, and the other rulers of the Mediterranean littoral” were a response to the burgeoning Assyrian power (Shanks, Ancient Israel, pp. 120, 122). “The revived empire had begun a sustained westward movement under Adad-nirari (911-891). This was intensified under Tukulti-Ninurta II (890-884) and, by the time of Ahab and Jehoshaphat, had achieved extremely threatening dimensions under Assurnasirpal II (883-859). By about 875 he had pressed west as far as Bit-Adini on the upper Euphrates, bringing all the Aramean states of that region under Assyrian control” (Kingdom of Priests, pp. 337, 348--see also p. 349). “The first time, so far as we know, that the Assyrians became directly involved with one of the main Biblical kingdoms was in 853 B.C. Shalmaneser III was then advancing through Syria towards Lebanon and Palestine” (Reade, Assyrian Sculpture, p. 44).

393. “Jehu voluntarily became a vassal of the Assyrian monarch Shalmaneser III. Jehu began paying tribute to Assyria as soon as he ascended the throne. . . . Jehu evidently considered it prudent to reverse Israel’s policy toward Assyria, which had been one of hostility, in order to secure Assyrian help against Israel’s chief enemy, Hazael of Syria” (Shanks, Ancient Israel., pp. 125-126).
394. The great Austen Henry Layard discovered Shalmaneser’s Black Obelisk in 1846 at Nimrud. It bears the earliest depiction of an Israelite in artistic form. Theologian “P. Kyle McCarter, Jr., argues. . . that the ai-u-a (or ia-a-u) on the stela should be identified with Joram, not Jehu. Reading Yaw as a hypocorism for Joram solves two problems: (a) the king in view is called the ‘son of Omri,’ an improbable designation for Jehu in that he wiped out the family of Omri and founded his own dynasty [I Kings 16:16-28]; and (b) it is unlikely that a king would pay tribute in his first year” (Merrill, Kingdom of Priests, pp. 349 note, 361). See also Reade, Assyrian Sculpture, pp. 44-45.
395. Reading the Old Testament, pp. 311-312.
396. II Kings 14:23-29.
397. Shanks, Ancient Israel, p. 127. It is both interesting and significant that all of Israel’s rises to regional power status--even that of David and Solomon--were more the product of the eclipse of the kingdoms and empires surrounding the Israelite states than the political and military superiority of Israel in real terms. In this respect, it is accurate to say that Israel was only relatively powerful. In national Israel’s story, we see a physical precursor to its spiritual counterpart, the Church of God. Not surprisingly, Jesus described His people as a “little flock” (Lk. 12:32) and Paul shows us that the Christian is typically drawn from the weak and foolish of the world (I Cor. 1:26-28).
398. A message of coming doom in an apparently prosperous and thriving context, we can probably learn an important lesson about the end time Church’s obligations and responsibilities. Micah 5:8-15 predicts a time when “the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who if he go through, both treadeth down, and teareth in pieces, and none can deliver.” Such has been the character of Anglo-American world dominance over the last two centuries. But it is in just such a time that the hand of Jacob will “be lifted up upon all thine adversaries, and all thine enemies shall be cut off”—that God “will cut off thy horses out of the midst of thee, and I will destroy thy chariots: And I will cut off the cities of thy land, and throw down all they strongholds.” If the Assyrian captivity of Israel is a forerunner of an end time punishment upon Abraham’s modern-day

descendants, the implications for the Church at the end of the age are overwhelming. It appears that God would expect His people to deliver a warning message even if it is in a setting where the outward signs of military and economic decay are absent (parallels do abound, however, between the social and moral malaise in 8th century B. C. and the 2th century A. D. Israel)

399. Until this juncture, we read primarily biblical narratives about the prophets themselves. After the coming of Amos and Hosea, Scripture richly preserves their actual words.
400. “Sparing neither king nor priest, nobility nor common people, Amos castigated them all in simple but sharp messages of reproof and denunciation. . . . Amos warned that only complete repentance by king and people, and a turning again to Yahweh, whom they had forsaken, could avert the approaching catastrophe” (Shanks, *Ancient Israel*, p. 127).
401. Reading the Old Testament, pp. 304, 317-318.
402. Isa. 10:5-6.
403. Boadt, Reading the Old Testament, pp. 323-324.
404. Ibid., pp. 311-312. “About 750 B. C. . . . marks the beginning of the encounter of both Judah and Israel with the rising power of the new Assyrian empire (which in three decades would put an end to the northern kingdom of Israel” (Shanks, *Ancient Israel*, p. 128).
405. Ibid., pp. 129-130.
406. II Kings 15:19-20.
407. II Kings 16:5-9, 15:27-29. “The Israelites were deported in two separate captivities. The one just mentioned was the first (c. 734-732 B. C. Based on the locations just given, this first deportation was also known as the ‘Galilean Captivity.’ It included all the Israelites living throughout Galilee and the Plain of Sharon, plus the territories east of the Jordan (Reuben, Gad and the eastern half-tribe of Manasseh” (McNair, “*Israel’s Two Assyrian Captivities*,” *America and Britain in Prophecy*, p. 15).
408. II Kings 17:24. Cf. Ezra 4:2, 10.
409. II Kings 18:9-10.
410. Filmer’s “Simeon: Last of the Ten Tribes ‘Scattered in Israel’” is a brief and interesting four page circular on Simeon’s deportation just prior to the end of the 8th century B. C. The map appearing in this article locates Simeon south of Judah and Lachish (site of the renowned siege which Sennacherib immortalized in his limestone bas reliefs, originally paneling for the walls of Sennacherib’s palace in Nineveh, and now gracing several of the walls in the Assyrian rooms of London’s British Museum) and between Gerar and Beer-sheba. Howie confirms that Simeon “was located on the edge of the desert in the Shephelah” exactly where Sennacherib’s southern sweep would have taken the Assyrian army (“*British Israelism and Pyramidology*, p.309). On the Lachish reliefs, see Mitchell, *The Bible in the British Museum*, pp. 60-64; and Reade, *Assyrian Sculpture*, pp. 47-52.
411. The Taylor Prism records Sennacherib’s western campaign of 701 B. C. “The best known passage in this description states that because Hezekiah had not submitted to the Assyrian ‘yoke,’ Sennacherib laid siege to forty-six fortified Judean cities, deported 200,150 people, and invested Hezekiah in Jerusalem” (Mitchell, *The Bible in the British Museum*, p. 59).

412. Mr. Armstrong put enormous emphasis on the fact that the real rise of Britain and America came after 1800. "It may not be generally realized--but neither Britain nor the United States became great world powers until the nineteenth century. Suddenly, in the very beginning of the nineteenth century, these two--until then small, relatively unimportant countries--suddenly spurted to national power and greatness among nations, as no nations had ever grown and multiplied in wealth, resources and power before. . . . Never did any people or nation spread out and grow so suddenly and rapidly into such magnitude of national power. . . And nearly all this wealth came to us after A. D. 1800!" (USB, pp. 9, 11, 155, 161).
413. In our own day of biblical illiteracy, it is hard to realize to what extent people of the past identified with the Bible: In God's Englishmen: The Evolution of the Anglo-Saxon Spirit (Little, Brown and Co., 1944, pp. 70-71), Leland Dewitt Baldwin writes:
414. In song and story, in sermon and miracle play, the Bible--and particularly the Old Testament--became woven into the being of Englishmen. Something in the peasant culture of England rose to meet the Book that had been produced by the peasant of Palestine. . . . That the Bible has become an integral part of the background of the Anglo-Saxon race is a fact that no one seeks to escape, even those who have sneered at its moral teachings. . . . Written for a race of shepherds and vintners, [its words] have become the comfort, the admonition, and the marching orders of another race that has carried its power to every part of the earth.
415. See Edward Hine's Forty-Seven Identifications (pp. 46, 115-119, 162, 164) expressing this kind of mentality. Most people of the late-20th century very probably do not even know what the "Stone Kingdom" is. For additional (and critical) observations about those who considered the British Empire and Anglo-Saxon world to be the Kingdom of God on earth, see "British-Israelism and Pyramidology," pp. 314, 318. Howie observes, "this, then, is the substance of the claim. The Kingdom of God is the Anglo-Saxon world and the throne of David is the English throne. . . .The thought that God's Kingdom is coextensive with an earthly empire and that the throne of England is the seat of this rule, is abhorrent to all who are acquainted with the profundity of the kingdom and Messiah concepts. That the Kingdom of God is spiritual and not physical is axiomatic and that the church, as it is true to Christ by faith, is the Israel of faith [an idea vigorously opposed by Hine--PAGE #] is equally sure (cf. I Peter 2:9-10)." Friedman joins the debate explaining that the Stone that filled the whole earth (Dan. 2:34-35, 44-45) "is Christ. The stone is Messianically interpreted even in the Targum. . . . As a former Orthodox Jew, the writer resents the interpretation of British-Israelites in taking the place of Israel" (p. 89). Drawing from Louis T. Talbot's What's Wrong With Anglo-Israelism?, Friedman observes, "We must see the terrible danger in Anglo-Israelism, not only in its substitution of a counterfeit Messiah. . . and the substitution of a worldly British empire for the kingdom of God on earth, but also because the whole system substitutes confidence in the flesh for faith in the Lord Jesus Christ. Anglo-Israelism is "another gospel"" (p. 110). See McNair, "A Note About Anglo-Israelism," America and Britain in Prophecy, p. 53.
416. John Wilson's "lectures were well attended and his audiences were principally middle-class people who were no doubt seeking diversion as well as edification." And it was the middle class that largely "composed the Victorian lecture audiences. As a theory of prophetic exegesis with direct and immediate and, in this period, increasingly plausible, political and topical implications, British-Israelism could be accepted in greater or lesser degree as an entertaining, perhaps titillating, set of speculations. The audiences need feel neither committed to it, nor incensed by it: it was offered, certainly by one who believed it, but without obligation to decide finally about it, and without all the persuasions and antagonism with which it would have been inevitably associated had it been the creed of a particular sect

or denomination. . . . Finally, in their formulation by Wilson, British-Israel ideas remained a largely intellectual theory of prophecy, without any specific implications for religious belief and practice in connection with non-prophetic matters. Much as prophecy engaged the Victorians, it was far from being the totality of religious commitment. It had little concern with devotional subjects, and only the most general and obvious associations with faith and morals: it was in no sense an alternative to the formulated religious positions of the time, but only an added teaching” (Wilson, “British Israelism: Ideological Restraints,” pp. 354, 359).

417. USB, p. 145.
418. Exodus 24:6-8.
419. Ex. 31:12-17. See USB, pp. 133-134, 141-142.
420. “Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you” (Ex. 31:13). See USB, pp. 134-135, 143-147. To buttress his argument, Mr. Armstrong suggests that the Jews retained their ethnic identity because the majority of them continued to keep the Sabbath through their long and troubled history (pp. 146-147).
421. 132-151.
422. See pp. 32-34 for a less developed but equally illustrative example, in this case concerning the matter of “law and grace.” Regarding the focal point of Mr. Armstrong’s ministry, Orr writes “God’s grace became of secondary importance. The important message for today, Mr. Armstrong felt, was obedience” (“How Anglo-Israelism Entered the Church,” p. 12, column 1).
423. One interesting aspect about the evolution of Mr. Armstrong’s theology is that he originally suspected that the Sabbath was never intended “to be for gentiles, but for one race only--Israel” (Orr, “How Anglo-Israelism Entered the Church,” p. 9, column 1). Orr suggests that Mr. Armstrong “wondered if modern racial Israel, to once again inherit their Abrahamic blessings, must become Sabbatarian besides becoming Christian. ‘But, unless they accept, also the Sabbath, they are not recognized in the sight of God as of Israel, subject to those special and higher blessings--higher than salvation--an additional reward’” (HWAP, No. 307, 3, 5). As an aside, it is also interesting to note that in the 1920s, Mr. Armstrong believed the architects of the Protestant Reformation--Luther and Calvin--as well as John Wesley, the Anglican clergyman who founded the Methodist denomination, to be divine instruments who carried the message of the Second Angel of Rev. 14:8 to the world (pp. 9, column 4; 11, column 4).
424. Orr, “How Anglo-Israelism Entered the Church,” p. 11, column 1--see Mr. Armstrong’s manuscript, *What Is the Third Angel’s Message?*, p. 43. Orr points out that Mr. Armstrong created an interesting and unique “union of Anglo-Israelism with Sabbatarianism.” Chapter 15 of his manuscript is devoted entirely to the Sabbath (p. 11, column 3). See also McNair, “Birthright Blessings Delayed 2,520 Years!,” *America and Britain in Prophecy*, p. 21, column 2, paragraph 6.
425. USB, pp. 10, 163, 166. Cf. footnote 133 in Part II above discussing Micah 5:8-15.
426. Ibid., pp. 166-167, 174.

427. Jer. 30:5-7, Dan. 12:1, Mt. 24:21-22. Mr. Armstrong describes this as a “time of national calamity greater than any before” (USB, p. 176).
428. USB, pp. 161, 179, 182, 188. In particular, Mr. Armstrong drew inspiration from the prophecies of Hos. 5:15-6:2.
429. Wilson, “British Israelism: Ideological Restraints,” pp. 372-373.
430. Forty-Seven Identifications, pp. 24, 39, 59-61, 103-105, 116, 153. In fact, Hine misapplied numerous Millennial prophecies, believing that they were fulfilled in contemporary Britain which was, in effect, God’s Kingdom on earth. Orr writes, “To understand why the union [of Anglo-Israelism and endorsement of Sabbath observance], realize that Herbert Armstrong took Anglo-Israelism to its logical conclusion. Previous Anglo-Israelites emphasized God’s blessings to Israel. Nobody said anything about the curses” (“How Anglo-Israelism Entered the Church,” p. 10, column 1).
431. HWAP, No. 873, 1-3, cited in “How Anglo-Israelism Entered the Church.”
432. Orr, “How Anglo-Israelism Entered the Church,” p. 9, column 1.
433. Ibid., pp. 9, column 3; 12, column 1.
434. Ibid., p. 9, column 4. “The Adventist movement gave birth to the doctrine of the Third Angel’s Message following the Great Disappointment [of William Miller in 1844]. It brought solace to Sabbatarian Adventists attempting to cope with their humiliation. The Third Angel of Revelation was delivering its message, they believed, and that because of this, faithful Adventists had become Sabbath keepers. When the Sabbatarian Adventist movement split into various camps, the doctrine of the Third Angel’s Message followed its division.” Mr. Armstrong’s understanding of the Third Angel’s Message is described on p. 12, column 1.
435. “While Herbert Armstrong would eventually drop the term Third Angel’s Message from his vocabulary, and deemphasize Revelation 14, such changes were cosmetic. The underlying message remained the same. . . . The Plain Truth never mentioned the Third Angel’s Message by name. By this time, Herbert Armstrong may no longer have accepted Adventist views on this doctrine. Yet the teaching was there. It was just framed in other terms. The emphasis, besides Anglo-Israelism, became the coming kingdom of God. . . . The substance of the message did not change. The Third Angel was present, only transformed. . . . Though the phrase ‘the Third Angel’s Message’ had long since dropped from his vocabulary, the basic belief that God had given him a unique commission remained. That he continued to see his mission linked to Anglo-Israelism is evident from reading [his final work] *Mystery of the Ages*” (Ibid., pp. 10, column 3; 12, column 1-3.)
436. Ibid., pp. 10, column 1; 11, column 2-3; 12, column 3-4.
437. Ibid., p. 10, columns 1-2, citing HWAP, No. 850. See also pp. 11, column 1-4; 12, column 3-4. Mr. Armstrong “believed God had revealed only to him Anglo-Israelism’s connection to the Third Angel’s Message.” In a co-worker letter written in early 1944, he declared, “God has called me to the special mission of WARNING THIS NATION. . . . [Writing in *Mystery of the Ages*.] in a clear reference to his many appearances before world leaders, he saw himself fulfilling that role. The idea that God had specially commissioned him to ‘shout’ the Third Angel’s Message to the whole world--[was] an idea traceable back to January 1929.”

438. Orr subtly suggests that Mr. Armstrong may well have conceived the idea of his role as an “end time watchman to modern Israel” through contact with A. A. Beauchamp’s magazine The New Watchman (1922-?), originally called The Watchman of Israel (*Ibid.*, p. 9, column 1). Moreover, as his contributions to the CGSD publication the Bible Advocate reflect, even as early as 1928 Mr. Armstrong had come to appreciate the potential of the fledgling communications revolution in putting the Third Angel’s Message into effect. In the October 16 edition of the Bible Advocate, he asserted “we are blessed with facilities for spreading the message which never were so much as dreamed of in the days of the First and Second Messages” (“Have We Tarried for the Power to Carry the Third Angel’s Message?,” *Ibid.*, pp. 9, column 4). “Two years before his ordination, Mr. Armstrong had already envisioned a worldwide radio ministry whose primary purpose was not to preach the gospel of salvation (the so-called First Angel’s Message) but an Anglo-Israelite message that he called the Third Angel’s Message” (p. 10, column 3).
439. *Ibid.*, p. 11, column 2.
440. *Ibid.*, p. 12, columns 3-4.
441. USB, pp. 167-168, 170.
442. *Ibid.*, p. 177.
443. *Ibid.*, p. 95. See also Ps. 107:3-7, Isa. 48:20-21, 49:12, 60:4, Jer. 31:7. Se also Friedman, *Origins of the British Israelites*, p. 122.
444. “For the first time in some three thousand years, for the first time since the days of Solomon, the house of Israel (the Ten Tribes) will be reunited with the house of Judah. They will become one twelve-tribed nation!” See USB, p. 184.
445. Acts 3:19-21. Mr. Armstrong identified the account in Acts where this story is recounted as the “pivotal passage” in all the Bible.
446. Mt. 19:26. If God can resurrect a human body--one of the most essential features of the Christian claim--He can also regather his national physical people from points far distant.
447. S. Geyser, “Some Salient New Testament Passages,” pp. 305-306. See footnote 96 in Part I.
448. *Ibid.*, p. 310.
449. Cf. the ebbing and subsiding of pre-millennialist enthusiasm since the 1st century A. D. See Rodney L. Petersen, *Preaching in the Last Days: The Theme of the ‘Two Witnesses’ in the 16th & 17th Centuries*, pp. 3-58. See for example Robert Alter and Frank Kenmode, eds., *Literary Guide to the Bible* about the millennialism of 12th century A. D. Calabrian abbott, Joachin of Fiore (pp. 529-537) who introduced a “new form of apocalypticism.”
450. *Bible and Sword*, pp. 175-207.
451. The most notorious among that group was, of course, our friend Richard Brothers. Garrett writes that Brothers “became convinced that his special mission was to gather the Jews, including the ‘Jews’ who, like himself, were ‘hidden’ among the population of Great Britain, and lead them to Palestine, where he would rule over them until the Second Coming. Brothers spent the last thirty years of his life planning the New Jerusalem and designing its flags, uniforms and palaces. Although Brothers himself was forgotten, the idea that the English were the New Israel grew and flowered in the nineteenth century and has

persisted to the present day" (Garrett, Respectable Folly, p. 183). See also Orr, "How Anglo-Israelism Entered the Church," pp. 6, column 3-4; 7, column 1, on the symbiotic relationship between restorationalism and British-Israel theology. "It is but a short step from . . . restorationalism to classic Anglo-Israelism."

452. Jer. 30:7. Cf. Dan. 12:1, Mt. 24:41.
453. 188-189.
454. Chapter 33. Mr. Armstrong never questioned that it was the Church's job to carry out this "Ezekiel-like commission" today. Once he understood, he regarded carrying out this commission as a major part of his life's work, a logical and legitimate extension of the role of the true Church, particularly in the end times. As we have dramatically witnessed, since his death, some have argued that the New Testament nowhere instructs the followers of Jesus to do this. In Shanks' Ancient Israel, we read that "the preaching of Ezekiel shows that not all of these communities had been assimilated by pagan cultures; much of this biblical book is concerned with the reunification of the Judean and Israelite branches of the nation after the destruction of Jerusalem in 587 B. C. Indeed, some passages in Ezekiel read as if they are actually directed at specific Israelite--that is, northern--communities in exile" (pp. 130-131, 154). In contrast, Orr argues that the Book of Ezekiel was written to Israel in anticipation of Jerusalem's fall in 587 B. C. (Orr, "How Anglo-Israelism Entered the Church," p. 10, column 1).
455. "Some Salient New Testament Passages," p.308.
456. "While British-Israelism is untrue, it is not without peril. One of its most persistent dangers is the ease with which it justifies and fosters racial pride and prejudice" (Friedman, Origins of the British Israelites, p. 103).
457. WCG Study Paper, "United States and Britain in Prophecy," p. 2, column 2.
458. Friedman offers a far more inflated figure, claiming that "150 million people have already been engulfed in this philosophy" (Origins of the British Israelites, p. 99). As is often the case in his book, there is no indication about the source of his assertion.
459. Gen. 12:3, Gal. 3:8, 14.
460. The earth "and the fulness thereof" are God's. It is His prerogative to give that earth to whomsoever He pleases (Ps. 50:12). Deut. 32:8-9 indicates that God intended from the beginning of human history that various peoples should inhabit specific territories of the earth. Moreover, "he set the bounds of the people according to [emphasis mine] the number of the children of Israel" (see also Acts 17:26).
461. Deut. 4:6-8. See also USB, p. 184.
462. See Isa. 20:23-24, Zech. 8:23.
463. Nevertheless, "some came to believe our message was race-based, not grace-based. . . . Unfortunately, some found the Anglo-Israel belief in The United States and Britain in Prophecy as excuse enough not to repent of racism" (WCG Study Paper, "United States and Britain in Prophecy," p. 2, column 3).
464. Origins of the British Israelites, pp. 106, 110-111.

465. Acts 10:34-38, Rom. 10:17, Gal. 3:26-29.
466. Mk. 1:15. Cf. Albert Schweitzer's *In Search of the Historical Jesus*, which emphasizes the centrality of the "Gospel of the Kingdom" in Jesus' message.
467. "Personal From Joseph W. Tkach," *The Worldwide News of the Church of God*, November 25, 1991, pp. 1, 3. 6. Regrettably, the WCT shift away from an emphasis on the future dimension of the Gospel has led some to the misguided idea that the Kingdom in its fulness exists on earth today. That perception inspired the Church's administration to encourage its membership to become more active in the world's affairs and problems. While this produced some good fruit, in many cases, members became involved in futile programs or personal quests to rid the world of evils which are systemic and so deeply rooted in society's structure and fabric that nothing less than the establishment of Christ's rule on earth will effect the necessary changes. Ours were not the first such well-intentioned efforts. The historical record is filled with them. On a larger scale, 17th century Puritans witnessed a similar and far more concerted attempt to change humankind, in this case, through legislated morality. Oliver Cromwell and his associates sought to "inaugurate a new millennium. . . . Cromwell's failure was the tragedy of all men of good will who recognize evil but find it difficult to describe the right." As a "soldier-saint" he took on the "responsibility of forging a New Jerusalem" but "was eventually destroyed by the means forced on him to attain his ends. The kingdom of God belongs to heaven, the city of man to earth, and not even a Cromwell could unite the two" (Lacy Baldwin Smith, *This Realm of England*, pp. 266, 275-277).
468. Renegade Roman Catholic theologian Hans Kung put his finger on just the problem in his reflections about the near universal failures of revolutionary movements through human history. He writes, "even if revolution succeeds, there is often no more than a change of rulers, while the problems and the oppression remain unchanged. . . . Since Jesus' time, it has become difficult to find God in the event of such a liberation, which is simultaneously an event of violence. . . . This is the plan of all who want to make great structural changes, the educators and politicians, technocrats and revolutionaries. . . . They have had only a partial success in changing man inwardly, in his innermost core, in changing his 'heart,' with the aid of environment technology or psychoanalysis or even political revolution. . . . The message of Jesus Christ is aimed precisely at this change, at this new man. . . . With all the many reforms are we not merely painting over the surface and not getting at the cause of evil. We seem to be engaged less in necessary radical reform than in bustling, flustered reformism which in various spheres of life (university, industry, Church, education, state legislation) has produced a great deal of change and little improvement. At any rate there has been no change in man himself, no different basic attitude, no new humanity. . . . Liberal reformers and disappointed revolutionaries meet one another at the grave of their expectations" (*On Being A Christian*, pp. 55-56, 554, 569-570).
469. Orr, "How Anglo-Israelism Entered the Church," pp. 5, column 4; 12, column 1.
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471. Shanks, *Ancient Israel*, p. 127.
472. Jer. 38:6; Cf. Ex. 4:21, 7:3, 9:12, 35.
473. Eph. 2:10-21.
474. g., *Acts 21:10-11*.

- 475. , II Tim. 1:6.
- 476. USB, pp. 3-4, 11, 167, plus almost every co-worker and member letter sent by Mr. Armstrong during the 1960s, 70s, and 80s.
- 477. Ezra 4:24, 5:1-2, 14-15.
- 478. II Cor. 6:16, Eph. 2:19-21.
- 479. Cf. Mt. 24:22. In this connection, Harold Stough observed that this passage "must really mean that the hearts of the children are to be turned to the fathers, which can only refer to our forefathers, Abraham, Isaac and Jacob, and the patriarchs. It must be some mission that reconciles the present generation with its inheritance with Israel of old and this is a tremendous thing because, in fact, it is the identity message: identifying ourselves with our forefathers, Abraham, Isaac and Jacob. "Jubilee of Witness," October 1969.