

## **REVIEW OF UNITED STATES AND BRITAIN IN PROPHECY**

### **PART I**

**By Rick Sherrod**

**December 1996**

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. Amrstrong. The review is intended to test Mr. Amrstrong'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.

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.

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.

### **The Backdrop**

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

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

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.

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.

Mr. Herbert W. Armstrong introduced the understanding about Israel's modern identity (there is no evidence that he ever claimed to originate it<sup>1</sup>) in 1929.<sup>2</sup> He regarded it as one of the tests by which he could ascertain whether the Church of God Seventh Day (CGSD) was willing

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<sup>1</sup>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.

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.

<sup>2</sup>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).

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

to accept "new truth."<sup>3</sup> As is well known, Mr. Armstrong and the CGSD eventually parted ways leaving the former free to establish his own independent ministry.<sup>4</sup>

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

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<sup>3</sup>*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).

<sup>4</sup>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 facie*, 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.

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

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.<sup>5</sup> In his characteristic style, Mr. Armstrong forcefully identified our understanding of Israel's identity as “the” vital key to unlocking prophecy.<sup>6</sup> 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.

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.<sup>7</sup> This decision may be better understood by examining the historical setting in which the idea known as British- or Anglo-Israelism developed.

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<sup>5</sup>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.

<sup>6</sup>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.

<sup>7</sup>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.

### The Historical Context

Although the first truly sophisticated articulation of the idea appeared in 1840 and predates Darwin's *Origin of the Species* (1859) by almost two decades,<sup>8</sup> 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.

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

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<sup>8</sup>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*.

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.

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

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.

Like all before him, Mr. Armstrong was a product of his own times<sup>9</sup> 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."<sup>10</sup> 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.

### **History of the Idea**

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,<sup>11</sup> spent time in the debtors prison, was accused of treason,

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<sup>9</sup>"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).

<sup>10</sup>I Cor. 7:20-22.

<sup>11</sup>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

## Review of *The United States and Britain in Prophecy*

Rick Sherrod -- December 1996

arrested, and was eventually incarcerated in a lunatic asylum at Islington. Although generally regarded as a fanatic, he gained a considerable following,<sup>12</sup> including at least one Member of Parliament and distinguished scholar, Nathaniel Brassey Halhed<sup>13</sup> from Lymington. Brothers' prophecies, some of which actually came to pass,<sup>14</sup> 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.<sup>15</sup>

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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).

<sup>12</sup>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).

<sup>13</sup>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.

<sup>14</sup>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).

<sup>15</sup>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 Judæa (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

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

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 descendent 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 *ancien regime*.<sup>16</sup> 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.<sup>17</sup>

Brothers was a prolific writer but there are only miscellaneous references in his works directly connecting the British to the ancient Israelites.<sup>18</sup> That Brothers was attracted to this idea

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generations to attack British-Israelism as a crackpot idea which sprang from a deranged and distorted mind.

<sup>16</sup>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).

<sup>17</sup>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).

<sup>18</sup>"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"



**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

is hardly surprising considering his penchant for those things unconventional and outside the norm. But he certainly did not invent the notion.<sup>19</sup> 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).<sup>20</sup> This book is frequently but

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(Wilson, "British Israelism: Ideological Restraints," p. 352).

<sup>19</sup>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 Woelderen, entitled *Strange Parallels: Zebulun, A Tribe of Israel*, reference is made to a 16th century book by Adriaen van Scrieck 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 Tribes, 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 fo 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).

<sup>20</sup>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*

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

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.

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<sup>21</sup> 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,<sup>22</sup> and rigorously connected his

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*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."

<sup>21</sup>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).

<sup>22</sup>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).

## Review of *The United States and Britain in Prophecy*

Rick Sherrod -- December 1996

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.<sup>23</sup> Wilson was a popular speaker and drew large audiences principally from the British middle class.<sup>24</sup>

One of the earliest British-Israel works to capture the popular imagination was *Forty-Seven Identifications of the British Nation with Lost Israel* (1871)<sup>25</sup> 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<sup>26</sup> 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.<sup>27</sup> He interpreted the events of the late-19th century

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<sup>23</sup>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).

<sup>24</sup>Wilson, "British Israelism: Ideological Restraints," p. 354.

<sup>25</sup>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).

<sup>26</sup>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.

<sup>27</sup>He writes of the "grand temporal and political blessings God is now waiting to pour upon as 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).

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

through the British-Israel prism,<sup>28</sup> 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*<sup>29</sup> 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<sup>30</sup> and decidedly anti-Irish (in stark contrast to received opinion in the Church of God, Hine claims the Irish are of Canaanite descent<sup>31</sup>).

The growth in popularity of British-Israelism roughly parallels the expansion of British power throughout the world during the 19th century.<sup>32</sup> In America, its rise in influence is rightly

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<sup>28</sup>*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 expousing 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 fulfilment 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 "Fristborn 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).

<sup>29</sup>January 3, 1874.

<sup>30</sup>*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).

<sup>31</sup>*Forty-Seven Identifications*, pp. 27-28, 84.

<sup>32</sup>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

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

considered a narrowly-focused version of Manifest Destiny.<sup>33</sup> Those Americans who embraced British-Israelism carried the notion of Manifest Destiny a step farther, forging a *literal* link<sup>34</sup> 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."

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:

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

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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.

<sup>33</sup>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.

<sup>34</sup>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).

## Review of *The United States and Britain in Prophecy*

Rick Sherrod -- December 1996

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?<sup>35</sup>

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.

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-contratulatory 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).

The spirit of Rudyard Kipling's *White Man's Burden* (composed "in 1898, at the height of the imperial endeavor")<sup>36</sup> 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,

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<sup>35</sup>p. 4.

<sup>36</sup>Christopher Bayly, *Atlas of the British Empire: The Rise and Fall of the Greatest Empire the World Has Ever Known*, p. 125.

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

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."<sup>37</sup> 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.

Concerning the American context and the mid-century spirit of Manifest Destiny, there is little indication that any significant number of 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. 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.

Much like Kipling almost half a century later, Melville saw :

the perils that underlay the soaring ambition and aggressiveness of the new age.

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<sup>37</sup>*Farewell the Trumpets: An Imperial Retreat* covering the period 1897-1965, pp. 548, 551.

## Review of *The United States and Britain in Prophecy*

Rick Sherrod -- December 1996

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.<sup>38</sup>

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.

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.<sup>39</sup> 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 ediface inexorably came unravelled.

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,"<sup>40</sup> 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

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<sup>38</sup>Divine, *et. al.*, *America*, pp. 338, 339.

<sup>39</sup>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).

<sup>40</sup>The best known among this group were John Kemble, J. H. Newman, and Edward Pusey.



## Review of *The United States and Britain in Prophecy*

Rick Sherrod -- December 1996

Awakening,” a time of revivalism distinguished (especially in the South) by considerable religious enthusiasm and the birth of several new Christian demoninations. 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).<sup>41</sup> 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.

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.<sup>42</sup> “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

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<sup>41</sup>“Millerism helped set the stage for the introduction of Anglo-Israelism in the United States. While we aren’t certain, that would explain how Goerge 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).

<sup>42</sup>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, bur rather, in all senses, the techings 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 nothing 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.

## Review of *The United States and Britain in Prophecy*

Rick Sherrod -- December 1996

monographs, serial publications,<sup>43</sup> 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.

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,<sup>44</sup> anti-communism,<sup>45</sup> and anti-Zionism.<sup>46</sup> 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<sup>47</sup> (1819-1900), Royal

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<sup>43</sup>e.g., 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](mailto:britam@netmedia.net.il) or by mail at "Brit-Am," P. O. B. 595, Jerusalem 91004 Israel.

<sup>44</sup>See the works of David Davidson which appeared in the 1920s and 1930s.

<sup>45</sup>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.

<sup>46</sup>Parker, *A Short Study of Esau-Edom*.

<sup>47</sup>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).

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

Astronomer of Scotland and Emeritus Professor of Astronomy at Edinburgh University; Colonel John Cox Gawler (1830-1882),<sup>48</sup> the Keeper of the Crown Jewels; First Sea Lord and Admiral Jacky Fisher (1841-1920),<sup>49</sup> 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.<sup>50</sup>

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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).

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 continueing from May 29, 1928, when the tribulation struck Europe, until September 1936" (cited in "How Anglo-Israelism Entered the Church," p. 12, column 2).

<sup>48</sup>His best known work is *Dan: The Pioneer of Israel: His Early Enterprise, His Settlements, and Connection with the Scythians*, 1880.

<sup>49</sup>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).

<sup>50</sup>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

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

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;<sup>51</sup> 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.<sup>52</sup> 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<sup>53</sup> and *Judah's Scepter and Joseph's Birthright* by Methodist clergyman, John Harden Allen.<sup>54</sup> Mr. Armstrong's *USB* belongs in this group of balanced and carefully-reasoned works.

Nevertheless, his work has been widely criticized. It is not scholarly by today's standards,

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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.

<sup>51</sup>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.

<sup>52</sup>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 *personal 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.

<sup>53</sup>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.

<sup>54</sup>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.

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

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*.<sup>55</sup> 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.<sup>56</sup> 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?*,<sup>57</sup> which he presented to the editor of CGSD publication *The Bible Advocate*, Andrew N. Dugger.<sup>58</sup> 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.

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

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<sup>55</sup>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).

<sup>57</sup>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.

<sup>58</sup>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).

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

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.

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.<sup>59</sup> 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.<sup>60</sup> In his latter years, Mr. Armstrong's declared that the Americans and British had won their last wars.<sup>61</sup> He did not foresee the Anglo-American successes--albeit relatively minor ones--in Grenada, the Faulkland Islands, and the Gulf War. Mr. Armstrong's suggestions about the prophetic role played by the now-defunct Soviet Union<sup>62</sup> 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.

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<sup>59</sup>Orr, "How Anglo-Israelism Entered the Church," pp. 8, column 1; 11, column 1; 12, column 2.

<sup>60</sup>*Ibid.*, p. 12, column 2.

<sup>61</sup>*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 *indestructable*; and it becomes an unprofitable and useless task for any to attempt to fight against them" (pp. 59-60, 116).

<sup>62</sup>*USB*, p. 188.

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

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,<sup>63</sup> his writing viewed in its historical setting is strikingly similar to much of the religious literature produced during his years of conversion.<sup>64</sup> 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.<sup>65</sup>

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.

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.

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<sup>63</sup>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

<sup>64</sup>See Darrell Jodock, *The Church's Bible: Its Contemporary Authority* (Minneapolis: Fortress Press, 1989), pp. 22-23.

<sup>65</sup>e.g., Elijah (I Kings 18:21ff.) or even Jesus Christ (Mk. 1:22, 11:15-19).

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

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.<sup>66</sup> 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?"<sup>67</sup>--absolutely certain truth is a rare commodity in the human sphere. Anglican clergyman Lesslie Newbigin's discussion of "reigning plausibility structures"<sup>68</sup> 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 or 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.

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<sup>66</sup>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).

<sup>67</sup>Jn. 18:38.

<sup>68</sup>*The Gospel in a Pluralist Society* (Grand Rapids, Michigan: Erdmans 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.



**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

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.<sup>69</sup> 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.

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”<sup>70</sup> 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

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<sup>69</sup>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 advise 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).

<sup>70</sup>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*.

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

archaeology “prooves” 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<sup>71</sup> 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.

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.<sup>72</sup>

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

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<sup>71</sup>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.

<sup>72</sup>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.

## Review of *The United States and Britain in Prophecy*

Rick Sherrod -- December 1996

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,<sup>73</sup> 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.<sup>74</sup> She concludes:

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<sup>73</sup>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, Fredegunda and Brunchild, 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. . . . Deserted 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).

<sup>74</sup>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

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

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.

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.

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.<sup>75</sup> 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."<sup>76</sup>

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:

**Beyond reasonable doubt:** no other conclusion can be considered likely.

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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.

<sup>75</sup>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.

<sup>76</sup>Cf. II Kings 17:18, 20.

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

**Preponderance of Evidence:** such evidence as, when weighed against that opposed to it, has more convincing force, and thus a greater probability of truth.

**Clear and convincing evidence:** More than a preponderance, but not proven beyond reasonable doubt.

**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 Mannasites passed by asking how to get to Britain! (unfortunately, there is nothing like that)

**Circumstantial evidence:** proven facts that provide a basis of inference that other facts are true.

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.<sup>77</sup> 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?

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.

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

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<sup>77</sup>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.

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

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;<sup>78</sup> 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*:

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.<sup>79</sup>

We will find the answers we seek in prophetic retrospect and prophetic prospect.

### **Our Hermeneutic**

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<sup>80</sup> 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?

Retrospectively, we must ask, "What do the prophecies given by Jacob and recorded in

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<sup>78</sup>Cf. Ps. 75:6-7, Dan. 4:25, 32.

<sup>79</sup>Sidebar titled "Mystery of the Lost Tribes of Israel," p. 12.

<sup>80</sup>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.

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

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,<sup>81</sup> 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?"<sup>82</sup>

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."<sup>83</sup> 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

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<sup>81</sup> Amos 9:9.

<sup>82</sup> e.g., 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 "restorationism" 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).

<sup>83</sup> A parenthetical statment 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 has 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 *reducto ad absurdum* of too literal an interpretation of the prophecies" (p. 601).

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

those very people.

At issue, of course, are two matters far larger than Israel's modern identity: the nature of God's calling<sup>84</sup> 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.<sup>85</sup> *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:

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).

The prophet Daniel forecast a time when knowledge, the truth of God--including the meaning of many heretofore obscure or sealed prophecies--would increase.<sup>86</sup> We read and take heart, hoping that God will reveal aspects of prophecy to us.

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

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<sup>84</sup>Jn. 6:44, 65.

<sup>85</sup>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).

<sup>86</sup>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 travelling rapidly by maritime means; in other words, people at the end of the age will be drowning in knowledge.



**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

topical search under "Herbert Armstrong," including a reproduction of *Mystery of the Ages* in its entirety.<sup>87</sup>

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"<sup>88</sup>--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."<sup>89</sup> Mr. Armstrong elaborated on this concept, writing:

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.<sup>90</sup>

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. Amrstrong saw modern events forecast in ancient predictions because he used a hermeneutic which included the principles of duality and forerunners.

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,

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<sup>87</sup>One key Internet address is <http://www.golden.net/%7Emtech/memorial/hwa/>.

<sup>88</sup>3:7.

<sup>89</sup>Jn. 15:15.

<sup>90</sup>*USB*, pp. ix, 2.

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

Mr. Armstrong recounts the dramatic revelation of Joseph's identity to his brothers at the Egyptian court.<sup>91</sup> 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."<sup>92</sup> 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.<sup>93</sup>

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.<sup>94</sup> 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

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<sup>91</sup>Gen. 45:15.

<sup>92</sup>*USB*, pp. 41, 185.

<sup>93</sup>*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.

<sup>94</sup>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.).

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

broadcast across the globe from India to Europe.<sup>95</sup> 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. Geysler, writing in *L'Apocalypse johannique*, observes:

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

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<sup>95</sup>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).

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 Arimathea: 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 Arimathea, 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*).

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*).

## Review of *The United States and Britain in Prophecy*

Rick Sherrod -- December 1996

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.<sup>96</sup>

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.

Another hotly debated issue which the hermeneutic of duality can diffuse concerns the physical, national promises inherited by the descendants of Abraham.<sup>97</sup> 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.<sup>98</sup>

Mr. Armstrong's based his emphatic pronouncements in part on references within the Abrahamic

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<sup>96</sup>"Some Salient New Testament Passages on the Restoration of the Twelve Tribes of Israel," 1980, pp. 305-306, 310.

<sup>97</sup>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.

<sup>98</sup>*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 hath 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."

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

promises that Abraham's seed would become as the dust of the earth,<sup>99</sup> the sand on the seashore,<sup>100</sup> and the stars of the heavens.<sup>101</sup> 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."<sup>102</sup> 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."<sup>103</sup> 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."<sup>104</sup>

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."<sup>105</sup> 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

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<sup>99</sup>Gen. 13:16.

<sup>100</sup>Gen. 22:17, 28:14.

<sup>101</sup>Gen. 15:5, 22:17. Cf. Deut. 10:22, 28:62, Neh. 9:23.

<sup>102</sup>Deut. 1:10.

<sup>103</sup>4:20.

<sup>104</sup>II Chron. 1:9.

<sup>105</sup>V. 11.

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

one level, the Birthright blessing *was* inherited by those Israelites who crossed over the Jordan and occupied the Promised Land.<sup>106</sup> At another, it came to Israel during the golden Solomonic age.<sup>107</sup> At still another, the inheritance came around 2,520 years after the inhabitants of Israel's

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<sup>106</sup>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).

<sup>107</sup>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*, Toomoo 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.

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 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").

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

Northen Kingdom went into Assyrian captivity. The ultimate fulfillment will, of course, be realized during the Millennial reign of Jesus Christ.<sup>108</sup>

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."<sup>109</sup> 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.<sup>110</sup> The painstaking removal of physical leavening from our homes each spring dramatically underscores for us the need to rid our lives of sin.<sup>111</sup> The wave sheaf offering and harvest at Pentecost enlarges our understanding about the founding of the New Testament Church<sup>112</sup> and the concept of spiritual firstfruits.<sup>113</sup> The two goats of Atonement<sup>114</sup> reveal aspects of the story of the Christ-sacrifice *and* the binding of Satan for a thousand years.<sup>115</sup> Trumpets illuminates prophecies about

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<sup>108</sup>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).

<sup>109</sup>*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.)

<sup>110</sup>Ex. 12:1-14.

<sup>111</sup>I Cor. 5:7-8.

<sup>112</sup>Acts 2.

<sup>113</sup>e.g., Rom. 8:23, 11:16, I Cor. 15:20, 23.

<sup>114</sup>Lev. 16:1-28.

<sup>115</sup>Rev. 20:2-3, 7.

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

end time war, Tribulation, and the ultimate return of Jesus Christ.<sup>116</sup> The Feast of Tabernacles<sup>117</sup> gives us a glimpse into the millennial reign of Christ on earth,<sup>118</sup> and the Last Great Day<sup>119</sup> resolves the delimita of how God will eventually extend salvation to the billions never called in the age between Adam's sin and the Second Coming.

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.<sup>120</sup> Significantly, in the stories about the patriarchs and the ancient Israelites, numerous key events of national import literally fell on specific holy days:

1873 B. C. 1st 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)<sup>121</sup>

1443 B. C. Passover and Days of Unleavened Bread -- the Israelites make their exodus from Egypt (Ex. 12-14)

c. 1406 B. C. Fall Festival -- rebuilding of the decimated tribe of Benjamin (Judges 21)

965 B. C. Fall Festival -- dedication of Solomon's Temple (I Kings 8, II Chron. 5)

c. 710 B. C. Passover -- Sennachirib's army smitten with plague--consequently, the siege of Jerusalem is lifted (II Kings 19:35-36, II Chron. 32:21, Isa.

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<sup>116</sup>I Cor. 15:52-54, I Thes. 4:16-17.

<sup>117</sup>Lev. 23:34-43.

<sup>118</sup>Rev. 20:4, 6.

<sup>119</sup>Lev. 23:36, 39.

<sup>120</sup>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."

<sup>121</sup>Keith Stump, "Pharaohs of the Time of the Exodus," *Good News*, March-April 1988, pp. 14-17.



## Review of *The United States and Britain in Prophecy*

Rick Sherrod -- December 1996

37:36-37)<sup>122</sup>

537 B. C.      Fall Festival -- Zerubbabel's revival of sacrifices on the rebuilt altar in Jerusalem (Ezra 3)

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.

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.<sup>123</sup> Some examples are:

1066            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

1492            6th Day of Unleavened Bread, April 17 -- Columbus receives his official approval for voyage seeking shorter route to the Far East

                  9th of Ab,<sup>124</sup> August 2 -- Jews expelled from Spain on same day as Columbus departs 7th Day of Tabernacles, October 12 -- Columbus lands

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<sup>122</sup>See *Soncino* commentary on the last-named passage.

<sup>123</sup>For confirmation of most of the dates and events cited in William Langer's *Encyclopedia of World History, Ancient, Medieval, and Modern Chronologically Arranged*.

<sup>124</sup>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 entitled "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).

## Review of *The United States and Britain in Prophecy*

Rick Sherrod -- December 1996

on Watling Island<sup>125</sup> in New World

1603           Passover, March 26 -- as Passover begins, James VI of Scotland receives word that he is now James I, king of England<sup>126</sup>

1700           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<sup>127</sup>

1701           Pentecost, June 12 -- Act of Settlement guaranteeing that the throne of England heretofore will be occupied only by Protestant successors

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<sup>125</sup>There is, of course, an historical controversy over the precise location of Columbus' first landing.

<sup>126</sup>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.

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.

<sup>127</sup>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.

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

- 1706 Pentecost, May 23 -- John Churchill wins spectacular victory over France at Ramillies which made possible the recovery of the Netherlands by the Allies
- 1713 1st 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<sup>128</sup>
- 1765 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
- 1768 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<sup>129</sup>
- 1775 5th Day of Unleavened Bread, April 19 -- American Revolution begins on Lexington Green and at Concord<sup>130</sup>

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<sup>128</sup>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).

<sup>129</sup>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.

<sup>130</sup>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 Wesley (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).

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).

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

- 1777            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)
- 1781            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
- 1783            Last Great Day, October 6 -- heralds of London Proclaim "Peace!" between the newly formed United States and Britain<sup>131</sup>
- 1795            Passover, April 22 -- Napoleon defeats Piedmontese at Mondovi<sup>132</sup>
- Last Great Day, October 5 -- Napoleon's "whiff of grape-shot" completes the victory for the Convention
- 1799            Passover, April 17 -- date of Napoleon's dispatch proclaiming of a Jewish homeland in Palestine<sup>133</sup>

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<sup>131</sup>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*.

<sup>132</sup>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.

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.

<sup>133</sup>"So confident [of his triumphant conquest of Jerusalem in the spring of 1799] was he [Napoleon] that he allowed

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

1803            5th Day of Unleavened Bread, April 11 -- at the request of Napoleon, Talleyrand proposes sale of Louisiana Territory to American officials

1807            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<sup>134</sup>

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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 drapeaux pour l'etablir 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 addressd 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 Jerusaelm, or even Acre [where British adviser, Sir Sidney Smith, helped the Arabs to block his advances]" (Tuchman, *Bible and Sword*, pp. 162-166).

It is interesting and probably very significant that Field Marshall Allenby accepted the surrender of Jerusalem from Arab representatives (the Turks has 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).

<sup>134</sup>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.

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

- 1809 Pentecost, May 21 -- Napoleon fights Battle of Aspern
- 1812 Trumpets, September 7 -- Battle of Borodino which effectively mires Napoleon in Russia and sets the stage for his ultimate defeat<sup>135</sup>

Moscow set on fire the day before Atonement, September 15, and burned through the day which preceded the Feast of Tabernacles<sup>136</sup>

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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.”

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.”

<sup>135</sup>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.

<sup>136</sup>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

## Review of *The United States and Britain in Prophecy*

Rick Sherrod -- December 1996

- 1813            Last Great Day, October 16 -- Battle of Leipzig ("Battle of the Nations")  
                  begins<sup>137</sup>
- 1814            Last Day of Unleavened Bread, April 11 -- Napoleon's first abdication<sup>138</sup>
- definitive            One day after Pentecost, May 30, the Treaty of Paris gave Britain  
                                 possession of the Cape of Good Hope
- Trumpets, September 15 -- Francis Scott Key publishes and begins  
                                 distribution of what would become the lyrics of the national anthem, *The  
                                 Star Spangled Banner*<sup>139</sup>

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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).

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."

<sup>137</sup>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*).

<sup>138</sup>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").

<sup>139</sup>If Revere's renowned "Midnight Ride" on the evening of April 18 (the start of the 5th day of Unleavened Bread)

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

1815 Pentecost, June 18 -- Battle of Waterloo<sup>140</sup> and final defeat of  
Napoleon<sup>141</sup>

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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.

<sup>140</sup>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*).

<sup>141</sup>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 reign 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.

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 Fallof 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



**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

- 1818 6th Day of Tabernacles, October 20 -- British and Americans agree on  
49th parallel as boundary from Lake Woods to Rocky Mountains
- 1859 4th-6th Day of Tabernacles, October 16-18 -- John Brown's raid on  
Harper's Ferry<sup>142</sup>
- 1865 Passover, April 9 -- Lee surrenders to Grant shortly before the sunset  
which began Passover of 1865
- On the following day, Lee told his Army of Virginia to return home.
- 4th Day of Unleavened Bread, April 14 -- John Wilkes Booth shoots  
President Abraham Lincoln (who died the following day)
- 1867 5th Day of Tabernacles, October 18 -- Alaska formally transferred from  
Russia to the U. S.
- 1882 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
- General Wolseley defeats Egyptian rebels under Arabi at Battle of Tel-el-  
Kebir September 13. On the following day, Trumpets, Wolseley's  
triumphant army marches to Cairo
- 1901 Trumpets, September 14 -- Theodore Roosevelt becomes president of U.  
S.<sup>143</sup>

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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.

<sup>142</sup>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.

<sup>143</sup>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

**Review of *The United States and Britain in Prophecy*  
Rick Sherrod -- December 1996**

- 1903 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
- 5th Day of Tabernacles, October 10 -- Bunau-Varilla meets with President Roosevelt
- Last Great Day October 13 -- Bunau-Varilla holds meeting at Waldorf-Astoria Hotel in which the Panama Republic is born<sup>144</sup>
- 1915 Passover, March 28 -- First passenger ship sunk by German U-boat during World War I
- 1917 Passover, April 6 -- President Woodrow Wilson asks U. S. Congress to declare war on Germany
- 1919 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<sup>145</sup>

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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 Algeiras 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.

<sup>144</sup>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.

<sup>145</sup>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).

**Review of *The United States and Britain in Prophecy***

**Rick Sherrod -- December 1996**

1940           Atonement, October 12 -- Hitler calls off Operation Sea Lion (code name for invasion of Britain)

1954           Passover, April 17 -- Colonel Abdel Nassar becomes premier of Egypt

                  Last Great Day, October 19 -- Egyptian treaty with Britain allows for the evacuation of the Suez Canal

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*.