British-Israelism to Christian Identity & the Palestine Campaign

Review
Michael Barkun

ABRAHAM

TO BE A "GREAT AND MIGHTY NATION." } GEN: 18;18.

(CAST OUT) ISHMAEL

ISAAC

SEED AS "THE STARS OF HEAVEN" } GEN. 26;4.

(SOLD HIS BIRTH RIGHT) ESAU

JACOB - ISRAEL

TO BE A "NATION & A COMPANY OF NATIONS" } GEN; 35;11

(LEAH)   (ZILPAH)   (BILHAH)   (RACHEL)

1	2	3	4	5	6	7	8	9	10	11	12
REUBEN	SIMEON	LEVI	JUDAH	ISSACHAR	ZEBULON	GAD	ASHER	DAN	NAPHTALI		BENJAMIN

JOSEPH   13

EPHRAIM   GEN. 48;19.   MANASSEH
(TO BE A MULTITUDE OF NATIONS")   (TO BE "A GREAT PEOPLE")

1	2	3	4	5	6	7	8	9	10	11	12	13

HOUSE OF JUDAH

B.C 604

HOUSE OF ISRAEL
B.C. DISPERSED 721-741

BABYLON

536

"JEWS"

70 A.D.

DISPERSION

"TWO FAMILIES"
"TWO NATIONS"
"TWO COUNTRIES"
"TWO KINGDOMS"
Ezek. 35;10. 37;22

"LOST AND GENTILISED"

2520 YEARS

1780 - 1800 A.D.

1917

1948

UNTIL

BRITISH COMMONWEALTH   UNITED STATES OF AMERICA.

KINGDOM   OF JACOB

British-Israelism to Christian Identity & the Palestine Campaign

How Jewish Behaviour Alienates Its Most Fervent Supporters
By
Morris van de Camp

Religion and the Racist Right: The Origins of the Christian Identity Movement

REVIEW
Michael Barkun
(Chapel Hill: The University of North Carolina Press, 1997)

From British – Israelism to Christian Identity

TRANSLATING THE BIBLE INTO ENGLISH HAD AN ENORMOUS IMPACT ON ANGLO-SAXON CULTURE. Most importantly, Britons began to feel an identification with the characters of the Old Testament. This identification eventually created a movement called British-Israelism. The theology of British-Israelism and its racially-aware offshoot of Christian Identity is described by Michael Barkun in his 1997 book *Religion and the Racist Right*.

The concept behind British-Israelism is the belief that the British people are descended from the "10 Lost Tribes" of Israel. The 10 Lost Tribes disappeared from history after the northern part of Israel was conquered by the Assyrians. (This is described in the Old Testament's *Second Book of Kings*.) As such, the British people are God's "Chosen People" and are expected to play an important role in the final battle between good and evil within Christian eschatology.

The first theologian that advanced British-Israelism in this pure form was Richard Brothers (1757-1824). Brothers was a retired Royal Navy officer who had a vision that he was to lead the Jews back to Palestine, and those Jews were the 10 Lost Tribes and were British. Later in the middle of the 19th century, an Irishman named John Wilson (1799 – 1871) carried on the work of Brothers and published *Lectures on Our Israelitish Origin* in 1840. Through Wilson's intense promotion, British-Israelism reached a broad audience of middle-class Britons.

British-Israelism flowchart. This chart has a philo-Semitic outlook. In the same way that British-Israelism influenced Christian Identity, it also paves the way for the Christian-Zionist movement where white American Protestants support Israel without question.

British-Israelism's pattern was the following: in the British Isles, many of its lead writers and adherents were former military officers that were also well-educated members of the middle class. British-Israelism didn't attempt to create its own church organization with a unique doctrine and an ability to ordain and excommunicate. Instead, adherents to the philosophy existed in nearly every Protestant denomination.

Additionally, adherents came from every part of the British Isles. There was however, a heavy component among the Protestants in Northern Ireland. In Britain, the movement supported the British Establishment and the British Empire, and felt that actual Jews (of the two non-lost tribes) were partners to the Anglo-Saxons. It was thus a God-ordained destiny for the British to rule in Palestine and issue the Balfour Declaration, which identified Palestine as a Jewish homeland. In this sense, British-Israelism also paved the way for the more mainstream Christian Zionism.

British-Israelism made the jump to the United States through the work of US Army 1st Lieutenant C. A. L. Totten (1851-1908). In the United States, British-Israelism had some surface level similarities to the British movement. Like in Britain, the American version attracted former military officers, the concept initially latched on to numerous Protestant denominations without becoming a denomination in its own right, and

Americans from all of the traditional regions (Yankee, Quaker-Midland, Scots-Irish Appalachian, etc.) endorsed the theology.

1st Lt. Totten influenced Howard Rand[4] (1889-1991) and William J. Cameron.[5] The latter two men lead the transition of British-Israelism to racially aware Christian Identity. British-Israelism was pro-Establishment and philo-Semitic. In America, the concept became anti-establishment and anti-Semitic. Essentially, the theological evolution of British-Israelism to Christian Identity is how Protestant Bible-believers mesh their identification with the characters of the Old Testament to the fact that American whites have a conflict of interest with Jews. (This will be described further below.)

In the late 1980's and 1990's this movement came on to the scene when a number of adherents, or at least people with substantial links to the theology, got involved in high-profile events. This includes Robert Mathews of The Order and Randy Weaver in the 1992 standoff in Ruby Ridge, Idaho. Lieutenant Colonel "Bo" Gritz, a third party candidate for President, served as a go-between between the FBI and Weaver.

Bo Gritz had many Identity associates and through him Identity ideas got a wider hearing. Other high-profile Identity adherents included the preacher Lt. Col. William Potter Gale,[7] (1917-1988),[8] a former officer on the staff of Douglas MacArthur in the Pacific War. The most

famous Identity preacher was Richard Girnt Butler (1918-2004). Butler had a large following in northern Idaho and he had a genius for public relations. He organized marches, distributed literature, and also got his message out during the Ruby Ridge situation.

Michael Barkun explains the theology in detail in his book and shows precisely how the ideas moved from the British Isles to the West Coast of the United States and beyond. There is so much detail that reading the ins and outs can get pretty boring. Barkun concludes that in the 1990's, the political right's high-profile debacles enhanced the movement rather than discredited it.

In the big picture, British-Israelism morphed from a philo-Semitic pro-Establishment movement in Britain into the exact opposite in America, because in the United States Jews and American whites have a sharp conflict of interest. Howard Rand, for example drove British-Israelism towards its Christian Identity variant from the 1920's until the 1940's due to this conflict.

In the 1920's, the conflict expressed itself by the fact that many Jews were involved in the very real Red Scare Communist agitation. In the 1930's, the conflict adjusted to the fact that Jews had moved into positions of power within the administration of FDR. In the 1940's, the conflict expressed itself in the clash over different ways of dealing with World War II and the subsequent Cold War. Every minute of these decades Jews worked to stir up blacks and other non-whites against American whites. Most recently, the inconvenient US Government shutdown in January 2018 started with a Jewish-led pro-"Dreamer" protest in Congress.

Characteristics of British - Israelism

- Pro British Establishment

• Middle Class
• Many veterans- especially commissioned officers
• Hostile to Turkey and Germany during the World Wars
• Not a church, but a belief system influencing different Protestant denominations
• Philo-Semitic- British and Jewish people are related
• Philo-Semitism breaks down over anti-Empire Zionist terrorism

Characteristics of Christian Identity

Richard Butler

• American Movement is considerably different from its British counterpart due to race issues
• Anti-Establishment, & views the US Government coldly
• Middle Class- but supported "unusual" people, especially in the West
• Many veterans-especially commissioned officers (i.e. Colonel William Potter Gale)
• Views Anglo-Saxons as "chosen" people, views Jews and non-whites as not descended from the Biblical Adam
• Influenced by Mormonism, UFOlogy, Evangelical Protestantism, and New Age Movement Concepts
• After the 1940[s, there become actual Christian Identity congregations although still a movement within Protestantism

THE NEW CHRISTIAN CRUSADE CHURCH

CALLING THE PEOPLE OF BRITAIN

At last the bible makes sense!

At last we know its meaning.

Its the book of the RACE