

America Identified as Manasseh

By Craig M White

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Authored by Craig Martin White.

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Contents

Related studies in the Tribes of Israel series	4
Executive Summary.....	5
Introduction.....	6
The Influence of Herbert W. Armstrong	7
Key Works Influencing the ‘Manasseh’ doctrinal position	9
Interpretation of Genesis 48:17-19 – ‘primogeniture reversal’	10
America and Manasseh’s Character.....	11
America – the Shining City on the Hill and Bulwark of Western Civilisation. 13	
The Lost Tribes Awakened: Anglo-Americans as Israelites	16
Movement from Britain and Europe	17
US Northern European Ethnic composition	18
What of the ‘German’ migrations to America?	19
America as Manasseh	21
Conclusions	23
Appendix. Where the Tribe of Manasseh is mentioned in the Bible	23
References	24

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- *Birthright Blessings Delayed for 2,520 Years* by Tom Robinson.

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Executive Summary

This study examines the longstanding British-Israel interpretation that identifies the United States of America with the Biblical tribe of Manasseh, the firstborn son of Joseph.

The foundation for this belief rests primarily upon Jacob's prophetic blessing of Joseph's sons in Genesis 48. Although Manasseh was the firstborn, Jacob deliberately bestowed the greater blessing upon Ephraim while nevertheless declaring that Manasseh would also become "a people" and would "be great" (Gen. 48:19). This interprets the prophecy as foretelling two latter-day national peoples: Ephraim becoming a company or commonwealth of nations, and Manasseh developing into a single great nation.

This paper traces the historical development of the doctrine from early British-Israel writers such as John Wilson, Edward Hine, and Joseph Wild through to Herbert W. Armstrong, who popularised the teaching to multiple millions. The study demonstrates that Armstrong inherited rather than originated the concept and incorporated it into a broader prophetic understanding linking the English-speaking peoples and north-west Europeans with the so-called "lost tribes" of Israel.

The paper also briefly reviews scholarly commentary on Genesis 48:17-19. Academic commentators consistently recognise Jacob's crossing of hands as an intentional prophetic act rather than an error caused by old age or blindness. This forms part of a recurring Genesis theme in which God elevates the younger over the elder, emphasising Divine election above customs and inheritance practices.

Historical and demographic considerations are also examined. The study notes the overwhelmingly British and north-west European origins of the early American population and traces migration patterns from England and Europe into North America.

The paper further explores characteristics associated with Manasseh's name, traditionally understood as "causing to forget," and considers whether recurring themes of historical amnesia in American political and cultural life may provide an interesting parallel with the Biblical tribe.

Supporters of the Manasseh identification point to the extraordinary rise of the United States from a collection of colonies to the most influential single nation in modern history. They argue that America's unparalleled economic strength, military power, technological innovation, agricultural abundance, enormous resources, and global influence clearly reflect the birthright promises bestowed upon Joseph's descendants.

The study concludes that, from the perspective of British-Israel theology, the United States most closely corresponds to the prophetic description of Manasseh as a single great nation descended from Joseph. The paper argues that the convergence of Biblical prophecy, historical development, demographic origins, and national characteristics provides a case for identifying America with the tribe of Manasseh in the modern era.

“... When Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him, and he took his father's hand to move it from Ephraim's head to Manasseh's head. And Joseph said to his father, “Not this way, my father; since this one is the firstborn, put your right hand on his head.” But his father refused and said, “I know, my son, I know. **He also shall become a people, and he also shall be great ...**” (Genesis 48: 17-19a, ESV)

Introduction

From the pages of the Bible and historical records, emerges the idea that Anglo-Americans are the modern descendants of the Biblical tribe of Manasseh, one of the "lost" tribes of Israel. This theory, known as British-Israelism or Anglo-Israelism, posits that the promises given to the patriarchs Abraham, Isaac, and Jacob have been fulfilled in the rise of the British Empire and the United States. Far from a fringe notion, it draws on centuries-old materials, including works like John Harden Allen's *Judah's Sceptre and Joseph's Birthright* (1902), and continues to resonate within segments of Christianity. In this article, we delve into the Biblical, historical, and prophetic evidence supporting this identification.

The former Worldwide Church of God and many of its offshoots have held the view that the 'lost' tribes of Israel anciently migrated into the British Isles, the British colonies (including America) and certain nations located in northwest Europe. A component of this doctrine is the belief that the Anglo-Americans are descendants of the tribe of Manasseh. It examines the historical development of the doctrine and references Herbert W. Armstrong's interpretation, traces earlier influences on the doctrine, and considers historical, cultural, and demographic evidence that proponents believe supports this identification.

By way of background, let us summarise the origin of Manasseh and his descendants. This can be traced all the way back to Genesis 48 and from there into the distant prophetic future. An ancient act has resulted in immense blessings in these last days for his descendants.

At the twilight of his life, Jacob requested Joseph to bring forth his two sons, Manasseh and Ephraim, so that he could adopt them as his own and allocate them a portion of the inheritance of Israel (Genesis 48:5–6). This effectively granted Joseph's lineage a double portion through his two sons – that is the birthright blessing. They inherited the majority of the blessings allocated to the sons of Jacob! How blessed could they be?!

When Joseph introduced the boys to Jacob, he placed Manasseh, the firstborn, at Jacob's right side and Ephraim, the younger, at his left. In ancient customs, the right hand was associated with the greater blessing and was bestowed upon the eldest son. However, Jacob intentionally crossed his hands, placing his right hand upon Ephraim's head and his left on Manasseh's (Genesis 48:14).

Joseph believed his father had erred and attempted to rectify the situation, but Jacob would not bend. He must have known through Divine inspiration that Manasseh would indeed become a great nation. Yet Ephraim would achieve even greater blessing - with his descendants receiving the foremost blessing (Genesis 48:19). They would forge a Company of Nations.

This occurrence reinforces a recurring theme in Genesis: God's intentions defy those of humans. Just as Isaac was favoured over Ishmael, Jacob over Esau, and Joseph over his elder brothers, Ephraim was selected over Manasseh. Jacob's crossing his hands represented God's decision, which demonstrates that Divine favour is not always follow birth order but by the will of God Himself. He can bypass systems and traditions, to bring about His will give His wisdom - He knows who a best fit for a blessing or position is. When the wrong person is bestowed a position (including ordination), the consequences can be horrific.

“All these are the twelve tribes of Israel. This is what their father said to them as he blessed them, blessing **each with the blessing suitable to him.**” (Genesis 49:28)

As a result, Ephraim later became the leader tribe of the northern Kingdom (even symbolising the northern kingdom as a whole in Hosea), while Manasseh also grew into a large and influential tribe. All this was typological of their blessings centuries later in these latter days and even more so during the future Millennium. This three-part historical inheritance and fulfillment of the bestowed blessings is discussed in [Chart: The Fulfillments of Genesis 49](#).

For a list of references to Manasseh, refer to the **Appendix. Where the Tribe of Manasseh is mentioned in the Bible.**¹

The Influence of Herbert W. Armstrong

Although Herbert W. Armstrong popularised this teaching, he did not originate the concept. The identification of Anglo-Saxon peoples with the tribes of Israel had been developing for decades through the work of earlier British-Israel writers.

Based on his readings, Mr Armstrong posited that the Anglo element of the United States are direct descendants of the tribe of Manasseh, whereas England and certain former colonies, including Canada, Australia, New Zealand, and parts of South Africa chiefly descend from Ephraim. Collectively, they received the birthright blessings that were promised to Joseph's sons, which are distinct from the sceptre promises held by Judah.

This principle is a fundamental aspect of his interpretation of British Israelism, which identifies English-speaking populations as the descendants of Joseph and the 'Lost Ten Tribes' of Israel who migrated to northwest Europe following release from the Assyrian captivity.

Mr Armstrong based his argument on Genesis 48 (Jacob's blessing of Ephraim and Manasseh):

- Jacob embraced Ephraim and Manasseh as his own, bestowing upon them the birthright (national promises of greatness, population, wealth, and resources).

¹ One of the most notable figures descending from Manasseh is Gideon. He was a fearless warrior and judge who liberated Israel from the Midianites - perhaps indicative of Manasseh's end-time role?

- He crossed his hands, conferring the greater blessing upon the younger Ephraim ('a multitude/company of nations') and the lesser blessing upon the elder Manasseh ('a great people/nation').

As Mr Armstrong explained in *The United States and Britain in Prophecy* (1980 edition):

“... he [Manasseh] also shall become a people [nation], and he also shall be GREAT: but truly his younger brother [Ephraim] shall be greater than he, and his seed shall become a MULTITUDE [a company, or COMMONWEALTH] of NATIONS' (Gen. 48:19).” (p. 106)

He interpreted this prophecy to mean that Ephraim was England which possessed the most significant empire in history ('company of nations'); while Manasseh became the United States - a singular great nation that separated from Britain and grew very powerful in terms of population and wealth.

He also connected this to the promises made to Abraham, Isaac, and Jacob (Genesis 12, 17, 22, 28, 35, 49; Deuteronomy 33). Notice the prophecy of Genesis 49:

“Joseph is a fruitful bough, a fruitful bough by a spring; his branches run over the wall.
The archers bitterly attacked him, shot at him, and harassed him severely, yet his bow remained unmoved; his arms were made agile by the hands of the Mighty One of Jacob (from there is the Shepherd, the Stone of Israel), [compare Deuteronomy 33:17 and Micah 5:8] by the God of your father who will help you, by the Almighty who will bless you with blessings of heaven above, blessings of the deep that crouches beneath, blessings of the breasts and of the womb.
The blessings of your father are mighty beyond the blessings of my parents, up to the bounties of the everlasting hills. May they be on the head of Joseph, and on the brow of him who was set apart from his brothers.” (Genesis 49:22-26)

Joseph's blessings of fertility, colonisation, and resources are rooted in the above. He further contended that the birthright promises were withheld for 2,520 years (7 prophetic times, as indicated in Leviticus 26) as a form of punishment, concluding around the early 1800s. This period coincided with Britain's ascension to empire status and America's gradual growth to world leadership (e.g., Louisiana Purchase etc).

This was connected to the migrations of ancient Israelites (through Scythians, Cimmerians, etc.) to the Anglo-Saxon peoples by highlighting similarities in names, language, and heraldry.

In chapter 10 titled “Birthright Withheld 2520 Years!”, he outlines the sudden emergence of these two powers as the realisation of the promises made to the sons of Joseph. These developments cannot reasonably be dismissed as mere coincidence by Bible students.

Summary of Mr Armstrong's position is as follows:

Armstrong characterised this identity as the “master key” for interpreting Bible prophecy, particularly regarding end-time events that would impact the U.S. and Britain (which he cautioned would incur national punishment for their sins unless they repented). The U.S. (representing Manasseh) was foretold to become a prominent single nation, strong yet not

matching Britain's (Ephraim's) overall blessings over centuries - although in our times, America has outstripped Britain itself.

Note on various editions: The book has developed from earlier iterations (for instance, *The United States in Prophecy* from the 1940s) into the more comprehensive *The United States and Britain in Prophecy*. The 1980 edition is among the most frequently cited. Every edition of the book is on the [Friends of the Sabbath website here](#) with the exception of the 1986 edition.

To understand in more detail how God inspired this doctrine to be incorporated into its belief system, have a read of the article [How the Israel Identity Truth entered the Church of God](#).

Key Works Influencing the 'Manasseh' doctrinal position

The growing belief over centuries that the British were descendants of the ancient Israelites began to flower and flourish by the mid-nineteenth century. Some thinkers and authors began to understand that America was Manasseh and wrote on the subject. The major works that promoted this hypothesis are below.

1. *Our Israelitish Origin* by John Wilson (1840):

John Wilson's work, *Our Israelitish Origin*, investigates the notion that the Anglo-Saxon peoples of Britain and their descendants are directly connected to the lost ten tribes of Israel. Wilson relies on Biblical prophecy, historical migrations, and linguistic similarities to bolster his claims. He argues that the moral, religious, and political traits of the Anglo-Saxon nations correspond with the covenantal blessings promised to Israel in the Scriptures. He interprets historical events, such as the settlement of the Saxons in Britain, as proof of Divine guidance and the preservation of Israelite identity. Furthermore, he underscores the spiritual and national duties he believes arise from this lineage, contending that Anglo-Saxon nations are uniquely equipped to fulfill God's purpose in the world.

2. *Forty-Seven Identifications of the Anglo-Saxons with the Lost Ten Tribes of Israel* by Edward Hine (1878):

Edward Hine's work presents a methodical collection of links between the Anglo-Saxon peoples and the 'lost' tribes of Israel. The list of identifications encompass religious, historical, linguistic, and cultural evidence. Hine investigates surnames, traditions, historical documents, and migrations to support his claim that the Anglo-Saxons are the direct peoples of Biblical Israel. The text is meticulously detailed to support his argument. Hine also interprets geopolitical occurrences, such as the emergence of the British Empire, as a sign of Divine favour and intervention towards the modern descendants of Israel. It significantly contributed to the popularisation of British Israelism during the late 19th century.

3. *Manasseh and The United States* by Rev. Joseph Wild (1882):

Rev. Joseph Wild's work, *Manasseh and The United States*, identifies the United States as the tribe of Manasseh. Wild contends that the European settlers to North America, particularly those of Anglo-Saxon descent, fulfill the prophecies concerning Manasseh's destiny to be numerous and prosperous. The book interprets the political, economic, and military strength of the United States as a sign of Divine execution of the Genesis promises. He believes that the Anglo-Saxon descendants, particularly in America, possess a distinct mission in the course of world history.

There are, of course, other works on the subject, but these constitute the earliest and most influential.

Interpretation of Genesis 48:17-19 – ‘primogeniture reversal’

Genesis 48:17-19 represents an example of the Biblical theme of 'younger-over-elder' reversal. In this passage, Jacob bestows the superior blessing upon Ephraim instead of Manasseh, despite Manasseh being the firstborn. This is so interesting that a number of scholars have delved into this, including those below.

Eduard Borysov (2020), "The Pattern of Primogeniture Reversal as an Evidence for the Unified Nature of Genesis," *Theological Reflections: Eastern European Journal of Theology*, Vol. 24, pp. 11–31. Borysov contends that the preference for the younger over the elder is a purposeful theological motif that permeates Genesis. He highlights several key instances:

- Cain over Abel
- Ishmael over Isaac
- Esau over Jacob
- Reuben displaced by Judah and Joseph
- Manasseh displaced by Ephraim

God is sovereign and He knows the heart.

Thus, Genesis 48 is not merely an isolated occurrence but rather a theme (termed a ‘recurring motif of primogeniture reversal’ as scholars put it), found throughout Genesis.

Albert Barnes. (1832-70). *Notes. Explanatory and Practical, on the Old and New Testaments*: Barnes posits that Joseph believed Jacob was mistaken due to his advanced age and deteriorating eyesight and attempts to rectify what he perceives as an error, yet Jacob asserts, "I know, my son, I know." He rightly interprets this as a prophetic gesture rather than a mere paternal matter. The future prominence of Ephraim is subsequently evident in the historical story of Israel in the Bible (and in modern history, one might add).

Carl Keil & Franz Delitzsch. (1861-1891). *Biblical Commentary on the Old Testament*: Keil and Delitzsch highlight that the blessing is not only a wish but a prophetic declaration! Jacob intentionally alters the normal order, as he must know through Divine inspiration of Ephraim's future greatness. They reference Ephraim's leadership role among the northern tribes and its significance in the history of Israel.

Joseph Exell & Henry Spence-Jones. (Eds.). (1880-1919). *The Pulpit Commentary*: They write that Joseph presumes Jacob has made a mistake. The commentary emphasises that Jacob's crossed hands were deliberate, and he consciously disregarded the traditional principle of birth order.

Matthew Henry. (1708-1710). *An Exposition of the Old and New Testament*: Henry views this incident as a demonstration of God's authority in bestowing blessings, regardless of rank. God is not constrained by natural hierarchy, social standing, or birth sequence. Jacob's actions mirror a recurring theme where God makes unexpected choices:

Abel over Cain, Isaac over Ishmael, Jacob over Esau, and now Ephraim over Manasseh. One might add that God can bestow spiritual gifts upon His children regardless of rank or office also in New Testament times.

Gordon Wenham. (1994). *Genesis 16–50. Word Biblical Commentary*. Vol. 2:

Wenham interprets Genesis 48 as the culmination of a pattern in Genesis: the younger son often surpassing the elder. Abel, Isaac, Jacob, Joseph, and now Ephraim all conform to this pattern. The passage primarily addresses God's selection, which operates independently of human customs and cultures, regardless of good intentions.

Claus Westermann. (1986). *Genesis 37–50: A Commentary*:

Westermann emphasises more the literary role of the scene where readers are aware of Jacob's near blindness and would naturally anticipate an error. However, the narrative ultimately reveals that Jacob's actions are entirely intentional. He interprets this episode as a theological re-examination of inheritance customs. If only he and others understood the prophetic truth of the matter.

Additional pertinent items include:

- Pauline Buisch. (2017). "The Absence and Influence of Genesis 48 (the Blessing of Ephraim and Manasseh) in the Book of Jubilees," *Journal for the Study of the Pseudepigrapha*, Vol. 26, No. 4, pp. 255–273.
- Victor Matthews & Don Benjamin. (1993). *Social World of Ancient Israel 1250–587 BCE*. This publication elucidates the privileges associated with the firstborn, inheritance systems and patriarchal blessing customs surrounding Joseph's objections in Genesis 48:17–18.

The key aspect of Genesis 48:17-19 is not that Manasseh is rejected because Jacob clearly states, "he also shall become a people, and he also shall be great." But rather that God's covenant intentions are not limited by human rank and inheritance. Jacob's crossed hands serve as a symbolic gesture affirming that Divine selection, rather than birth order, dictates superiority.

From my readings, it is clear that most of the sources cited above and others agree that Joseph assumes that Jacob has erred due to his old age and blindness. However, Jacob asserts that he has not made a mistake and that the crossing of hands was intentional. Also, this situation perpetuates Genesis' theme of the younger surpassing the elder and that Divine selection supersedes primogeniture.

America and Manasseh's Character

We do not have to repeat the writings that have traced the tribes of Israel into northwest Europe. This and more can be found in such works as those listed above (i.e., Hine, Wilson, Wild) plus:

- *Anglo-Israel; or, The British Nation: The Lost Ten Tribes of Israel Found and Identified in the Anglo-Saxon Race* by William H. Poole (1889).
- *The British Nation Identified with Lost Israel* by Edward Hine (1871).
- *The Drama of the Lost Disciples* by George F. Jowett (1961).
- *The House of Joseph* by Rev. Alexander B. Grimaldi (1897).

Within the context of the aforementioned influencers, most adherents to the British-Israel doctrine are of the view that Anglo-Americans are descendants of Manasseh, though there is variation within British-Israelism. While others feel that America is Ephraim or Dan. So, while differences of opinion remain, such discussions can be conducted in a spirit of mutual respect and civility.

If America is indeed linked to Manasseh, one might reasonably ask whether any characteristics associated with the Biblical tribe can still be observed in the modern nation. One feature noted is the meaning traditionally associated with the name Manasseh: "causing to forget."

For this writer, it is of interest that Manasseh means "making to forget" (*New Bible Dictionary*, p. 778). The *ESV Study Bible* notes: "Manasseh sounds like the Hebrew for making to forget." He was so named because as stated in the Book of Genesis, upon the birth of his first son, Joseph named him Manasseh, derived from the Hebrew term *nashah*, as God enabled him to "forget all my troubles and all my father's household."

This forgetfulness sometimes appeared in the character of the tribe later on in the Old Testament such as forgetting God's command during the conquest (Joshua 17); forgetting God for pagan idols (1 Chronicles 5); centuries later, the southern Kingdom of Judah was ruled by a king named Manasseh (the namesake of the tribe). He may be viewed as a Scriptural example of spiritual forgetfulness.

It was therefore of interest when I read this quote in 1987:

"Because Americans' historical memories are so short, there is little understanding for the Federal Republic ..." (R. G. Livingston, "Reagan visit highlights," *Die Zeist*, reprinted in *The German Tribune*, 21 June 1987, p. 3)

Interestingly, some historians and political scientists call this American behaviour "historical amnesia" or "strategic forgetting" in American foreign policy and domestic governance.

This includes thinkers such as (but not limited to) leftwing historian Gore Vidal who referred to the nation as *The United States of Amnesia* in a speech at the Los Angeles Press Club in 2006 (and in various publications) arguing that America regularly erases history to approach new global crises with a clean slate.

From these thinkers and researchers, it is clear that well-documented instances of this amnesia occur in various aspects of American history:

1. Cyclical Foreign Interventions:

American foreign policy often overlooks the consequences of recent interventions, resulting in the recurrence of the same strategic blunders.

For example during the Vietnam to Iraq/Afghanistan Cycle, in the 1960s and 70s, the United States learned difficult lessons regarding the limitations of military power in Vietnam. However, by the early 2000s, these insights had been disregarded. The invasions of Iraq and Afghanistan repeated the same mistakes. Throughout the Cold War, the United States provided arms to radical militant groups in Afghanistan (the Mujahideen) to combat the Soviet Union, completely neglecting the long-term dangers of extremism. Years later, those very networks transformed

into the Taliban and Al-Qaeda, which the United States subsequently invested trillions of dollars to combat.

2. The "Recurrence of Innocence":

Political analysts observe that the United States tends to overlook its historical responsibility for regional instability, which enables it to present each new intervention as fundamentally moral and reactive.

In Latin America the U.S. has often shown confusion regarding political instability or anti-American feelings in Central and South America. This reaction completely disregards the time during which the U.S. actively deposed democratically elected leaders and supported military regimes in nations such as Chile, Guatemala, and Argentina to prevent the spread of communism.

Similarly, in the Middle East: American dialogue often characterises hostility from the Middle East as an intrinsic cultural characteristic. Yet sometimes American actions have provoked this backlash.

3. Public Literacy and "Geopolitical Blindness":

This institutional forgetfulness is bolstered by a deficiency in historical and geographical understanding among the general populace. A notable survey (U.S. Adults' Knowledge About the World) conducted by the *Council on Foreign Relations* (CFR) in December 2019 revealed that adult Americans correctly answered only about fifty percent of fundamental questions regarding world affairs and geography. Due to the decline of public memory, political leaders can repackage outdated strategies with new terminology, thereby evading responsibility for previous shortcomings.

4. Domestic Amnesia:

Economy and Public Health. This Manasseh-like tendency toward forgetfulness is not confined to international affairs; it can also be seen in domestic policy. One example is financial deregulation. In the aftermath of the Great Depression of 1929, the United States established regulations (such as the Glass-Steagall Act) to prevent banks from engaging in excessively risky activities. Over the years, Washington lost sight of the reasons behind these regulations and dismantled them in the 1990s which contributed to the 2008 Global Financial Crisis.

Similar to the ancient tribe of Manasseh, this forgetfulness is seldom unintentional (eg 1 Chronicles 5:23-26), but serves as a consequence of a people that seemingly prioritises short-term outcomes over historical understanding.

America – the Shining City on the Hill and Bulwark of Western Civilisation

An example of the role to protect the West from untoward influences would be Secretary of State, Marco Rubio, at the Munich Security Conference 14 February 2026. Here he clearly presented the American position as world leader:

... We increasingly outsourced our sovereignty to international institutions while many nations invested in massive welfare states at the cost of maintaining the ability to defend themselves. This, even as other countries have invested in the most rapid military build-up in all of human history and

have not hesitated to use hard power to pursue their own interests. To appease a climate cult, we have imposed energy policies on ourselves that are impoverishing our people, even as our competitors exploit oil and coal and natural gas and anything else – not just to power their economies, but to use as leverage against our own.

“And in a pursuit of a world without borders, we opened our doors to an unprecedented wave of mass migration that threatens the cohesion of our societies, the continuity of our culture, and the future of our people. We made these mistakes together, and now, together, we owe it to our people to face those facts and to move forward, to rebuild ...

“And finally, we can no longer place the so-called global order above the vital interests of our people and our nations. We do not need to abandon the system of international cooperation we authored, and we don’t need to dismantle the global institutions of the old order that together we built.

“But these must be reformed. These must be rebuilt.”

Rubio is one in a long line of politicians and commentators who can see that America and the West’s civilisation and culture are being undermined and trashed. And that it is therefore up to America to defend it as most other Western nations refuse to do or even encourage their own decline.

How can America undertake such an immense task?

Many commentators, politicians and religious leaders are astounded by the uniqueness of the United States of America. Its blessings and greatness.

The framers of the U.S. Constitution, as evidenced by their writings and debates, believed they were crafting a groundbreaking framework for government that could foster an enduring republic capable of promoting liberty, justice, and prosperity. They viewed this effort as essential for building a "great nation" that might serve as an example for the world – as a light to the nations.

How can this be? Was America (like the British Empire) a blessing from God Almighty? So impressed are observers with all that makes America, they use the term *Manifest Destiny* or *Exceptionalism* to describe how America must have been Divinely ordained to expand across North America, spreading democracy, civilisation, and prosperity. And to be a light to the world.

Puritan leaders and other early American clergy, including John Winthrop, Cotton Mather, Jonathan Edwards, and Ezra Stiles, often depicted America as a "city upon a hill" or similar phrase (from Matthew 5:14, which resonated with Isaiah's Zion) and a land with a unique Divine purpose.

Many leaders of the United States have noted that it is the Great God Who has showered upon America tremendous blessings for which many seem neither grateful nor deserving. For instance, from a Proclamation issued 30 March 1863 for a national day of fasting and prayer President Lincoln wrote:

We have been recipients of the choicest bounties of Heaven. We have been preserved, these many years, in peace and prosperity. We have grown in numbers, wealth, and power as no other nation has ever grown; but we have forgotten God. We have forgotten the gracious hand which preserves us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own."

Another is from President Dwight Eisenhower in 1954. It reflects his views on the role of Biblical principles in American identity and governance:

"The purpose of a devout and united people was set forth in the pages of the Bible... (1) to live in freedom (2) to work in a prosperous land ... and (3) to obey the commandment of God... This Biblical story of the Promised land inspired the founders of America. It continues to inspire us."

This statement draws a parallel between the Biblical Exodus – the Israelites' journey to the Promised Land as a place of freedom and prosperity under God's guidance – and the vision that motivated early American settlers and Founders (e.g., the Puritans' "city upon a hill" imagery or references to a new Canaan in colonial writings).

Later that year he added "under God" to the Pledge of Allegiance.

Twenty years later, on 25 January 1974, Ronald Reagan spoke at the first *Conservative Political Action Conference* (CPAC) where he referred to America as "a shining city upon a hill," drawing from Puritan leader John Winthrop's 1630 "city upon a hill" sermon but adding "shining" to the statement.

He used the term again over the years in 1976, 1979, 1980, 1989.

Decades prior, Winston Churchill during his address to the US Congress on 26 December 1941, made the following significant proclamation:

"I will say that he must indeed have a blind soul who cannot see that some great purpose and design is being worked out here below of which we have the honor to be the faithful servants."

He also wrote and spoke extensively about the "English-speaking peoples" (including Britain, the US, Canada, Australia, etc.) as bearers of liberty, law, and parliamentary institutions. In his multi-volume work *A History of the English-Speaking Peoples* (published 1956–1958), he presented their story as the growth of freedom. His rhetoric consistently elevated the British as a people with a peculiar historical role, and mission.

The Lost Tribes Awakened: Anglo-Americans as Israelites

We have seen how the early Pilgrims and numerous early American religious figures established clear connections between America and ancient Israel or Zion, perceiving the New World as a Divinely ordained land for a chosen people fleeing persecution. This viewpoint was deeply embedded in Puritan theology and Biblical understanding which impacted hundreds of place names across America (e.g., Salem, Bethel, Zion) and bolstered a sense of *Manifest Destiny* linked to the Bible.

Early religious leaders drew inspiration from Old Testament principles to advocate for moral governance, integrating aspects of Mosaic law into colonial legal frameworks and sermons.

During the Revolutionary period, individuals like Samuel Langdon explicitly referenced the "Republic of the Israelites" as a model for the new American states, highlighting similarities in covenants, leadership, and resistance to oppression. This Hebraic influence also manifested in proposals for national symbols, with Benjamin Franklin and Thomas Jefferson suggesting seals that illustrated the Israelites' exodus or wilderness journey. These leaders portrayed America as a spiritual heir to ancient Israel. Little did they know at that time that Anglo-Kelt Americans were the direct descendants of ancient Israel!

The parallels were too uncanny to ignore. One wonders if they were alive in the late 19th century whether they would have taken this view a step further and come to the realisation of America's true Biblical identity and destiny.

It is almost uncanny that so many political and religious leaders could understand how special – exceptional – the Anglo-Kelts have been on the world scene. On occasion they drew parallels with ancient Israel, leading to one wondering if they had a deeper perception to what they let on. Or at least there was a gradual awakening to the destiny of these peoples which appeared to have Biblical roots. The parallels are too powerful to ignore.

The foundation of this identity traces back to Genesis, where God covenants with Abraham: "I will make of thee a great nation... and in thee shall all families of the earth be blessed" (Genesis 12:2-3). This promise expands to include a multitude of descendants as numerous as the stars or dust of the earth, possession of enemies' gates, invincibility in battle, and vast territorial blessings (Genesis 22:17-18). These covenants pass to Isaac and then Jacob (renamed Israel), whose twelve sons form the tribes of Israel.

As we have seen, importantly, Jacob bestowed the birthright upon Joseph, his favoured son, rather than the firstborn Reuben, due to Reuben's transgression (1 Chronicles 5:1-2). Joseph's sons, Ephraim and Manasseh, are adopted as Jacob's own, elevating them to tribal status (Genesis 48:5). In a prophetic blessing, Jacob declares: "Let them grow into a multitude in the midst of the earth... Manasseh shall become a people, and he also shall be great: but truly his younger brother [Ephraim] shall be greater than he, and his seed shall become a multitude of nations" (Genesis 48:16-19). Here, Manasseh is foretold as a single "great people," while Ephraim becomes a "multitude of nations."

These promises are distinct from the "sceptre" given to Judah: "The sceptre shall not depart from Judah ... until Shiloh come" (Genesis 49:10), interpreted as the Royal line leading to the Messiah. Thus, the birthright (national blessings) goes to Joseph and his two sons, while the sceptre (kingship) remains with Judah.

After Solomon's reign, the united kingdom of Israel split: the southern Kingdom of Judah (which included the tribes of Judah, Benjamin, and part of Levi) remained loyal to David's house, while the northern Kingdom of Israel (ten tribes, including Ephraim and Manasseh) rebels under Jeroboam (1 Kings 12). The northern kingdom, often called "Israel" or "Ephraim" in prophecy, turns to idolatry and is exiled by Assyria around 721 BC to regions like Halah, Habor, and the cities of the Medes (2 Kings 17:6).

Post-exile, these tribes vanish from mainstream history, becoming the "lost ten tribes." Yet, prophecies foretell their scattering and eventual restoration: "I will sift the house of Israel among all nations ... yet shall not the least grain fall upon the earth" (Amos 9:9). Hosea 1:10 promises they will become "sons of the living God" in distant isles, losing their identity but inheriting blessings (after a 2,520-year punishment or seven prophetic "times" from Leviticus 26). British-Israelism asserts these tribes migrated northwest through the Caucasus (as Cimmerians and Scythians), into Europe, and eventually the British Isles and Scandinavia, partially fulfilling Isaiah 49:12: "Behold, these shall come from far: and, lo, these from the north and from the west."

Movement from Britain and Europe

On 10 April 1606, King James I of England issued a charter for the Virginia Company to claim land for England, to conduct trade, and to return a profit. In 1620, the Pilgrims arrived on the *Mayflower* and established the Plymouth Colony in Massachusetts.

In 1616, English explorer John Smith named the region "New England". The name was officially sanctioned on 3 November 1620. The region consists of six states: Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, and Vermont.

Perhaps New England can be considered a "new land of the Angles" in a symbolic, cultural, and to some extent, genealogical sense.

Why? Because many of the earliest British migrants to colonial America in the 1600s came from eastern and midland regions of England where the Angles settled. This included the Pilgrims, who primarily originated from an arc of villages in Nottinghamshire, Lincolnshire, and southern Yorkshire in the north and east Midlands. The much larger Puritan migration (around 1630–1640) drew heavily from East Anglia and adjacent counties, including Norfolk, Suffolk, Essex, and Kent. Smaller early groups, such as those settling Jamestown in 1607, often came from southern and western England (e.g., Gloucestershire, Somerset, Devon, and Hampshire), but the dominant early waves to New England were from the eastern regions.

These areas broadly overlap with regions historically settled by the Angles during the Anglo-Saxon migrations in the 5th-6th centuries. The Angles established kingdoms in East Anglia (hence the name), Mercia (covering much of the Midlands, including Nottinghamshire and Lincolnshire), and Northumbria (including Yorkshire). While not all early migrant origins were

exclusively from Angle-settled territories - some southern English areas were more Saxon-influenced - the majority apparently align with these regions.

US Northern European Ethnic composition

Critics of the Manasseh identification often point to America's increasingly diverse ethnic composition. Therefore, it is useful to examine the historical demographic foundations of the United States and the extent to which its early population was derived from British and north-western European stock.

Research indicates the following European ethnic percentages.

- **1700:**
English: 90%
Keltic: 3%
Other: 7%
- **1800:**
English: 66%
Keltic: 18%
German: 12%
Other: 4%
- **1900:**
English: 42%
Keltic: 18%
German: 15%
Other: 25%

Here are approximate percentages for those Americans claiming descent from northern and northwestern European stock based on 1920-era data:

- **Anglo-Saxons** (English): - Roughly 30–40% of the total population.
- **Kelts** (Celtic peoples, primarily Irish, Scottish, and Welsh): Around 15–20% combined.
- **North-west Europeans** (broader North-western Europe excluding the above, e.g., Scandinavians, Dutch, French): Roughly 10–15% combined.
- **Germans**: Around 15–20%.

Based on the latest U.S. Census Bureau data from the 2022 *American Community Survey* here are the approximate percentages:

- **Anglo-Saxons**: About 9.4% (31.4 million people).
- **Kelts**: About 11% combined. This breaks down to Irish at 9.2% (30.7 million), Scottish at around 1.5% (5 million), and Welsh at 0.5% (1.8 million). The Irish include Gaels, some Nordic and other elements.
- **North-west Europeans** (including Scandinavians, Dutch, French, Belgians, and others from North-western Europe): Around 6-7% combined for key subgroups like French (2.3%,

or 7.6 million), Dutch (1.1%, or 3.8 million), Norwegian (1.3%, or 4.5 million), and Swedish (1.1%, or 3.8 million).

- **Germans:** About 12.3% (41.1 million people).

These figures are based on a U.S. population of approximately 333 million.

NB: tens of thousands of Scots migrated to Scandinavia, France, Holland, Germany and the Baltic states during the period of mid-17th century into the mid-18th century. Around 30,000 migrated to Poland-Lithuania during that period mostly as merchants, peddlers, and tradespeople, though some were involved in military roles too. Perhaps many migrants to the U.S. from these areas were actually descendants of Scots?

Over time, the Anglo-Keltic element has decreased markedly as a percentage of population, yet its influence over the national character remains. It has imprinted itself onto the national psyche, which, while their overall numbers are diminishing, still dominates.

Of interest, President Trump's own mother hailed from village of Tong on the Isle of Lewis in Scotland and his grandparents on his father's side came from Kallstadt in Germany, only 50–60 kilometers (about 30–40 miles) northeast of the nearest French border point. His behavioural patterns, fortitude, brashness and cavalier spirit indicates that the Keltic side clearly dominates!

The dominant European population in the US was overwhelmingly from British stock from the earliest times, but this has decrease markedly as we can see from these statistics.

What of the 'German' migrations to America?

Concerning the German element, many or most German immigrants to the U.S. since the 1800s originated from west-central and southwestern regions of what is now Germany, particularly areas such as the Rhineland-Palatinate, Hesse, Baden-Württemberg, and parts of Westphalia and Thuringia. This includes the far west near the borders with France and Belgium (e.g., the Palatinate region and Rhineland), which was a major migrant source due to economic pressures, religious conflicts, and overpopulation in the 18th-19th centuries. The Germans from this region were rather different from the Prussian and Bavarian elements. Those arriving in the post-German unification period wave (after 1871) were not impressed with Otto von Bismarck's increasingly militaristic approach – due to his unified German Empire as a place of economic hardship, political repression, and mandatory military service. During the mid-to-late 19th century, particularly between the 1840s and 1880s, millions of individuals emigrated from western Germany. The migration of the 1880s decade saw 1.5 million "German" migrants to America alone.

1. Economic Challenges: Population density, division of land (inheritance practices), agricultural failures (potato blight from 1845 to 1849, further failures in the 1850s), diminishing cottage industries, and industrialisation pushing rural labourers out of work. Sources: *Pushes, Pulls and the Records: A Brief Review of the Various Waves of German Immigrants to the United States* by Bernard N. Meisner (2019) which discusses 1840s crop failures including potato blight in Germany and resulting mass emigration (pp. 3-4). Another is James Boyd (2013), *An Investigation into the Structural Causes of German Emigration to the United States during the*

Nineteenth Century (PhD thesis, Cardiff University), pp. 143-151 - covering 1830s-1880s waves, economic growth followed by heavy outflows of 750,000 per decade in the mid-late 19th century.

2. Militarism, Conscription, and Bismarck/Prussian Policies: Compulsory military service, which was expanded in Prussia during the 1860s, along with the opposition to Bismarck's wars (1864, 1866, 1870–71), authoritarian unification, and the policies implemented after 1871. A significant number of young men chose to emigrate to evade the draft. See *British Royal Commission report* (1870s–1880s), excerpted in *German History in Documents and Images: Causes and Effects of Emigration from Germany (1870s–1880s)*. It states: "... discontent felt, at any rate in time of peace, with the German military system" alongside low wages and industrial decline. And *FamilySearch Wiki, Germany Emigration and Immigration* (updated 2026): "Many Germans also left to avoid wars and military service" in the 1820–1871 wave, noting heavy involvement from Rhineland and Westphalia.

3. Political Discontent and Forty-Eighters (1848–1850s wave): The failed revolutions of 1848 resulted in a wave of political refugees, predominantly from western and southwestern Germany, particularly the Rhineland regions, escaping repression. This phenomenon coincided with economic motivations and the emergence of early anti-Prussian sentiments. Refer to Carl Wittke, *Refugees of Revolution: The German Forty-Eighters in America* (Philadelphia: University of Pennsylvania Press, 1952), pp. 46–49 (discusses Hessian and other western German revolutionaries emigrating, sometimes released on condition of leaving for America); and Dieter Cunz, *The Maryland Germans: A History* (Princeton, 1948), which references to these Forty-Eighters on pp. 204–206.

Other sources include: Walter Kamphoefner (1987), *The Westfalians: From Germany to Missouri* (Princeton University Press) which focuses on Westphalian (western German) emigration patterns in the 19th century, linking economic and military factors. Also, Ute Langer in his chapter on "Emigration from the Rhineland in the Nineteenth Century" (chapter 3) in *Wisconsin German Land and Life* (Heike Bungert and Robert Ostergren, eds).

So, while economic factors dominate academic accounts, anti-militarism and opposition to Bismarck-era Prussian dominance appear consistently as important secondary motives, especially for males of military age from Prussian-controlled western provinces.

What can be taken from this is that the so-called 'German' element was mainly (but not completely) from the far west of Germany, near the borders of France and Belgium and not far from where the Anglo-Saxons migrated from to Britain a few centuries prior - from the north-west German and Denmark region.

Nineteenth-century German emigration to America drew heavily from western and southwestern Germany, especially the Rhineland, Westphalia, Hesse, Baden, Württemberg, and the Palatinate. At the same time, western Germany was increasingly replenished by internal migrants from eastern and southern Germany as industrialisation accelerated. The emigrants were not confined to the far western or northwestern German region traditionally associated with the Anglo-Saxons.

From the 1870s onward, Germany experienced massive internal migration to the western regions. People moved:

- From East Prussia, Posen, Silesia, and Pomerania in the east, replacing those moving to America.
- From Bavaria and other southern regions, also replacing the emigrants.
- Into the industrial Ruhr, Rhineland, and other western manufacturing districts.

The Ruhr became one of Europe's largest industrial regions and attracted workers from all over Germany. Therefore, while a farming family from the Rhineland might emigrate to Missouri or Wisconsin, a miner from Silesia or labourer from East Prussia might move into the Ruhr or Cologne region. Israelites were thereby replaced by descendants of Hittites and Assyrians.

This was especially true after German unification in 1871 and the industrial boom that followed. This process is well documented by migration historians (refer again to Walter Kamphoefner in *The Westfalians: From Germany to Missouri*).

Raymond McNair in his book *Key to Northwest European Origins* addresses some of this aspect of Israelitish migrations in chapter 5. The book is available for [purchase via Amazon](#).

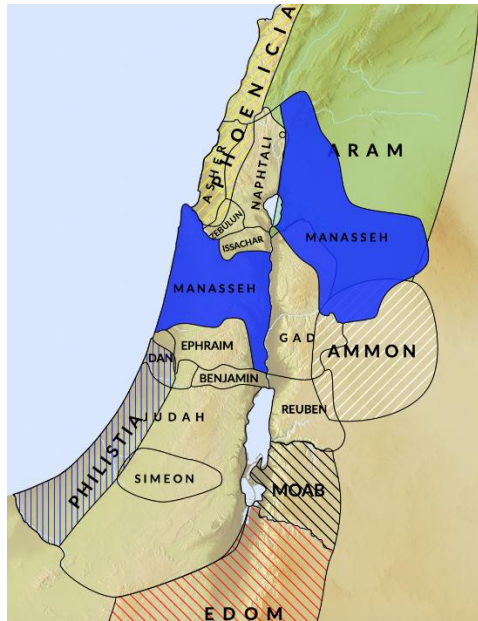
America as Manasseh

Is it possible that the Anglo-Saxon elements in America represents one portion of the tribe of Manasseh while many of those Germans from the western part of Germany represent another portion? When these departed Germany they left behind the Assyrian peoples to fill the void. If so, this may reflect the setup in ancient Israel which found Manasseh in two divisions: one part lived in Gilead south-east of the River Jordan while the other part settled west of the Jordan River. This split made Manasseh the only tribe with significant territory on both sides of the Jordan, creating two semi-independent sections that sometimes had separate leadership (e.g., 1 Chronicles 27:20-21).

During the fifth and sixth centuries AD, the Angles and the Saxons traversed the English Channel after residing for a period in far north-western Germany and southern Denmark (leaving behind their kin a little further south, in the far west of Germany nearer the French and Belgian borders). The Angles established themselves in the eastern counties of Anglia, including Norfolk and Suffolk, as well as in the Lothian areas of south-east Scotland. Meanwhile, the Saxons occupied the remainder of England, displacing many indigenous Keltic Britons further to the west.

As we have seen, a large proportion of individuals who emigrated to America from England originated from the eastern regions of England (for instance, the Anglian counties) where the Angles had settled.

Curiously, it was the Angles (rather than the Saxons), whose descendants constitute a significant portion of America's Anglo population, who lent their name to England, which translates to "Angle-land." The term *Angle* is possibly derived from the Hebrew word "Egla," which primarily signifies a heifer (Hosea 10:11), a bull and a wild ox (mistranslated as a unicorn in the King James Version).



Map showing two halves of Manasseh anciently. Did this carry through to the last days?

Prophetically, their military power and technology is second to none:

“Joseph is a fruitful bough, a fruitful bough by a spring; his branches run over the wall. **The archers bitterly attacked him, shot at him, and harassed him severely, yet his bow remained unmoved; his arms were made agile by the hands of the Mighty One of Jacob** (from there is the Shepherd, the Stone of Israel) ...” (Genesis 49:22-24)

“His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them **he shall push the people together to the ends of the earth**: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.” (Deuteronomy 33:17)

“And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, **if he go through, both treadeth down, and teareth in pieces, and none can deliver.**” (Micah 5:8)

This awesome power and world dominance has been bestowed upon the end-time descendants of Ephraim and Manasseh as a force for good in the world. Even when they ‘draw’ in wars or battles, they still win in the long-run and the gentile nations come off second best (eg the Korean and Vietnam wars).

Those who shake their fists at the end-time Israelites (Napoleon, Wilhelm II, Mussolini, Hitler, Soviets, Islamo-Fascists) quickly find out who is boss. And those who adopt the Israelitish ways of Parliamentary democracy, free speech, judicial independence, rule of law, capitalism, welfare safety net (warts and all) are blessed considerably compared to others.

“I will bless those who bless you, and **him who dishonors you I will curse**, and in you all the families of the earth shall be blessed.” (Genesis 12:3, ESV)

"Let peoples serve you, and nations bow down to you. Be lord over your brothers, and may your mother's sons bow down to you. **Cursed be everyone who curses you, and blessed be everyone who blesses you!**" (Genesis 27:29, ESV)

"He crouched, he lay down like a lion and like a lioness; who will rouse him up? **Blessed are those who bless you, and cursed are those who curse you.**" (Numbers 24:9, ESV)

Various prophecies such as those found in Amos 6:1 (Samaria) and Jeremiah 8:22 (Gilead) where the tribe of Manasseh dwelt in ancient times, may provide prophetic clues as to American's end-time destiny.

Conclusions

From Biblical prophecy and historical research, there can be little doubt that the United States (specifically its Anglo-American core population) represents the modern fulfillment of the Biblical tribe of Manasseh, one of the two sons of Joseph who received the birthright blessings of national greatness.

It is self-evident that Biblical, historical, and national-character strongly supports the identification of the United States as modern Manasseh. The sudden rise of Anglo-American power, fulfillment of specific national promises (population, wealth, military strength), and even cultural traits like historical forgetfulness are presented as clear signs of Divine covenantal blessings continuing through the descendants of Joseph's son, Manasseh.

May the nation and other peoples glorify and thank God Who bestowed upon the country the enormous blessings of Manasseh.

Appendix. Where the Tribe of Manasseh is mentioned in the Bible

Below is a list of the relevant verses where Manasseh (as a tribe) is mentioned:

Direct references to Manasseh, son of Joseph

- Genesis 41:51 - Manasseh is born.
- Genesis 46:20 - Listed among those who came into Egypt through Joseph.
- Genesis 48:1 - Joseph brings Manasseh to Jacob for blessing.
- Genesis 48:5 - Jacob adopts Ephraim and Manasseh as his own sons.
- Genesis 48:13 - Joseph positions Manasseh before Jacob.
- Genesis 48:14 - Jacob places his right hand on Ephraim instead of Manasseh.
- Genesis 48:17 - Joseph objects because Manasseh is the firstborn.
- Genesis 48:20 - Jacob blesses Ephraim and Manasseh, prophesying Ephraim's greater prominence.
- Genesis 50:23 - Joseph sees the children of Manasseh before his death.

References where Manasseh is explicitly identified as Joseph's son in genealogies

- Numbers 26:28 - "The sons of Joseph according to their clans: Manasseh and Ephraim."
- Joshua 14:4 - The descendants of Joseph are counted through Manasseh and Ephraim.
- Joshua 16:4 - The inheritance of the children of Joseph, Manasseh and Ephraim.
- 1 Chronicles 7:14 - Genealogical reference to Manasseh as Joseph's son.

New Testament

- Revelation 7:6 - refers to the tribe of Manasseh descended from Joseph's son.

A read of these verses reveals a bit more about the character of Manasseh and therefore his descendants.

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America Identified as Manasseh

By Craig M. White
GPO Box 864
Sydney, NSW 2001

