

# Identifying Biblical Israel Today



## The Evidence

Covenant Heritage Series – Book Two

LAWRENCE BLANCHARD

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**A word to the KJV folks:** We are aware that there are many who believe that the *King James Version* (KJV) of the Bible should be the only version that is used. We respect that belief and conviction. However, we hope that because we have chosen to use the *New American Standard Bible* (NASB) in this book series, that that will not dissuade you from reading it. We encourage you to check out every Bible reference with the KJV to see if there are any substantial discrepancies.

All bold notations are the author's except where it is in an original quoted text from another source and will be indicated by "Emphasis in the original."

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# Dedication

For the honor and glory of the God of  
Abraham, Isaac and Jacob.

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# Introduction

**T**he God of Abraham, Isaac and Jacob, who revealed Himself through the written word of the Bible, has ordained by His sovereign choice a people to be His people in order to fulfill a special plan and purpose. That has never changed!

That clearly identified people, in both the Old and New Covenant Scriptures, still exist today. Who are they?

This book, *Identifying Biblical Israel Today: The Evidence*, naturally follows the first book, *Discover the Story of Your Biblical Heritage*.<sup>1</sup> In Book One, we discovered that the Bible is the story of:

- Abraham's physical descendants to whom the unconditional covenant promises to Abraham were given;
- The people with whom the Old Covenant through Moses was made and the people who were the recipients of the New Covenant in Jesus Christ;
- The Israelites who were represented by the house of Judah in the south, often referred to as "Jews," and the house of Israel in the north, who became the "nations" or "Gentiles."

The identification of the physical descendants of Abraham, Isaac and Jacob is consistent throughout the Old and New Covenant Scriptures.

This book, Book Two, traces the identity of these people in respect to who they are today through the evidences from history.

This book will present historical documentation addressing the true identity of the Jews today who are commonly referred to as, and presumed to be, "Israel." Included also is an introduction to the religion of the Jews called Judaism.

Are the Jews today the descendants of the Old Covenant Israelites? And is Judaism consistent with, and does it conform to, the teachings of the Bible?

The significance of this book is critically important. Why? We need to know who the rightful heirs of the covenant promises given to Abraham, Isaac and Jacob are. We need to know which people are the divinely-declared beneficiaries of the New Covenant in Jesus Christ. Are they the people who call themselves "Jews" today or are they someone else? It is our hope and intention that the evidence presented herein will help you make a determination about the identity of biblical Israel that is true, correct and certain.

God has chosen a people for Himself for the purpose of taking dominion and ruling in righteousness and justice, establishing peace and order. Honestly, is that what we have now – peace and order in the world? Everything is in chaos. Something is wrong. Perhaps there has been a misidentification of the true Israelite people today.

If the true biblical Israelites don't know who they are, how can they realize the significance of God's calling on them as individuals and as a people? How can they understand what their sacred heritage and destiny is, as well as fulfill their significant duties and responsibilities as God's covenant people?

We hope this book will help clarify the identity of the biblical Israelites today. Our prayer is that the knowledge this book reveals will help solidify your conclusion. You may even discover your own biblical birthright, heritage, purpose and destiny.

# Section One

## *Tracing the Migrations of the Israelites*

# The Pre-Exodus Migration of the Israelites

**T**he purpose of this section of this book is to present the best and most comprehensive, documented historical evidence of the migrations of the Israelite people in order to positively identify who they are today. This evidence covers four sets of migrations at different time periods:

- The pre-Exodus migration while Israel was still in Egypt;
- The Exodus migrations;
- The post-Exodus migrations during Israel's forty years of wandering through the wilderness and before they entered the land of Canaan under Joshua; and
- The post-captivity migrations of all twelve tribes of Israel.

Where did these Israelites go and where are they today? You will discover the answers in this migration section.

This study is very much like putting together a puzzle. As each piece falls into place, the picture begins to emerge. Putting together all the pieces of the puzzle solves the riddle of what

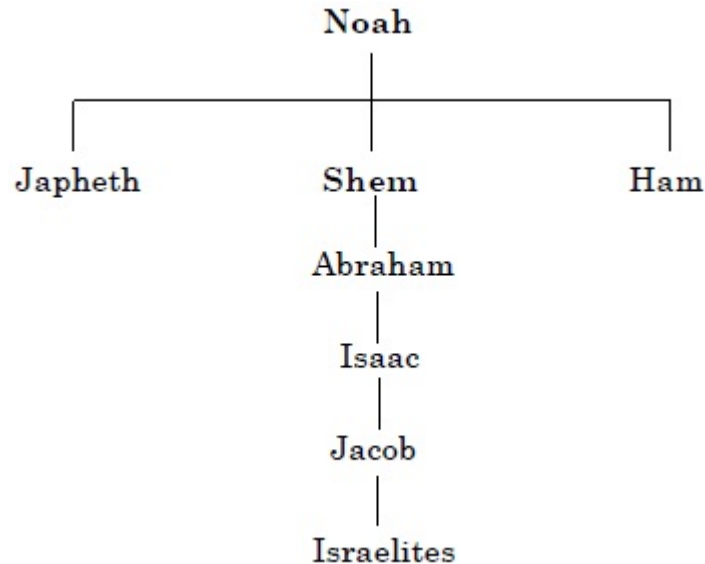
happened to the so-called “lost” tribes of Israel. You will discover that they are really not lost at all.

Before you start reading this section, keep in mind that there is a lot of information that is presented. Don't be overwhelmed by it. If you read it chapter by chapter and don't rush through it, you will be better able to pick up the progression of the presentation of the evidence of the migration history of the Israelite people. So, take it slowly and absorb as much as possible. You can always go back to re-read these chapters again.

So let's get started.

## Setting the Stage

Noah had three sons – Shem, Japheth and Ham.<sup>1</sup> There were many families and nations that originated through Noah's sons listed in Genesis 10. However, the focus of the rest of the Bible, from Genesis 11 on, is about Shem's family line, focusing specifically on Abraham, Isaac and Jacob and their physical descendants – Israel.



To set the stage for the migrations of the Israelites, we start at the time in history when they were living in Egypt. They lived there for 215 years until the “Exodus” when God brought them out of Egypt through Moses (see [Appendix B](#)).

## The Date of the Exodus

Almost everyone is familiar with the famous Exodus of Israel out of Egypt under the leadership of Moses. But few people realize there were other migrations of Israelites out of Egypt both before and after the Exodus under other leaders. This is important to show because it helps us understand three things:

- 1) There were other Israelites located in the known world besides those led by Moses;
- 2) It also establishes other land areas where they lived during the biblical time; and
- 3) It helps us trace who their descendants are today.



In order to document the pre-Exodus migration, as well as the other migrations of Israelites out of Egypt at the same time as the Exodus, **we must establish a verifiable date for the Exodus event.** Throughout this series we will be using the dating of historian Adam Rutherford as set out in his book *Anglo-Saxon Israel or Israel-Britain*.<sup>2</sup> After studying various dating systems, we have found Rutherford's system is the best. His system compares biblical and historical dating using five different chronology systems:

- 1) Astronomical fixed dating;
- 2) Interlocking dating between the records of different nations of the same events;
- 3) Chronological bridges of recorded spans of time in historical documents;
- 4) Observed Israelite cycles of Jubilees and Sabbaths; and
- 5) Archaeological data.

Combining the Old Covenant Scriptures and Greek history we discover that **the date of the Exodus was 1493 BC.**<sup>3</sup> We will come back to this date when we discuss the Exodus further.

## The Pre-Exodus Migration out of Egypt

Some Israelites left Egypt thirty-four years before the Exodus under the leadership of a man named Darda, also known as Dardanus or Dara. Historical references state that Dardanus founded and built the city of Troy:

**Dardanus . . . became the founder of the royal house of Troy.**<sup>4</sup>

**Dardanus is said to have built Troy about thirty-four years before the Exodus.** <sup>5</sup>

Who was Dardanus? Darda (Dardanus or Dara) is mentioned in the Scriptures, comparing his wisdom to that of Solomon:

For he [Solomon] was wiser than all men, than Ethan the Ezrahite, Heman, Calcol and **Darda**, the sons of Mahol . . . – I Kings 4:31

It also states in the quote below that Darda was a direct descendant of Judah's son Zerah:

The sons of **Zerah** were Zimri, Ethan, Heman, Calcol and **Dara**; five of them in all. – I Chronicles 2:6

The phrases “son of” and “sons of” in the Bible often referred to their descendants (such as grandson or great-grandson). The chart on the next page, which combines the information from I Kings 4:31 and I Chronicles 2:6-8, shows that Darda was actually Zerah's great-grandson.

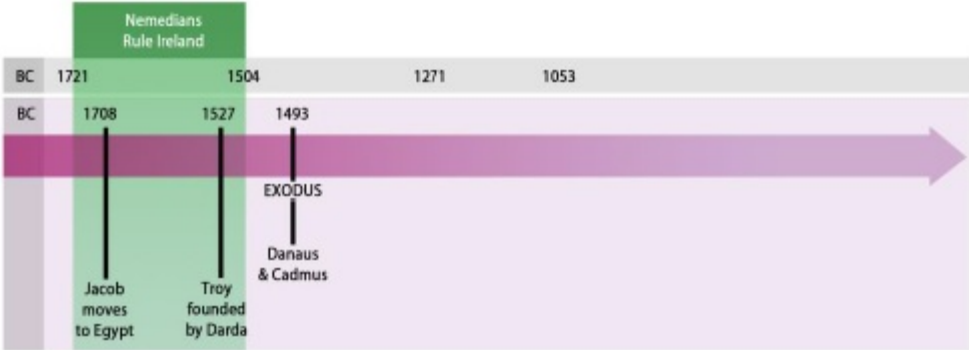
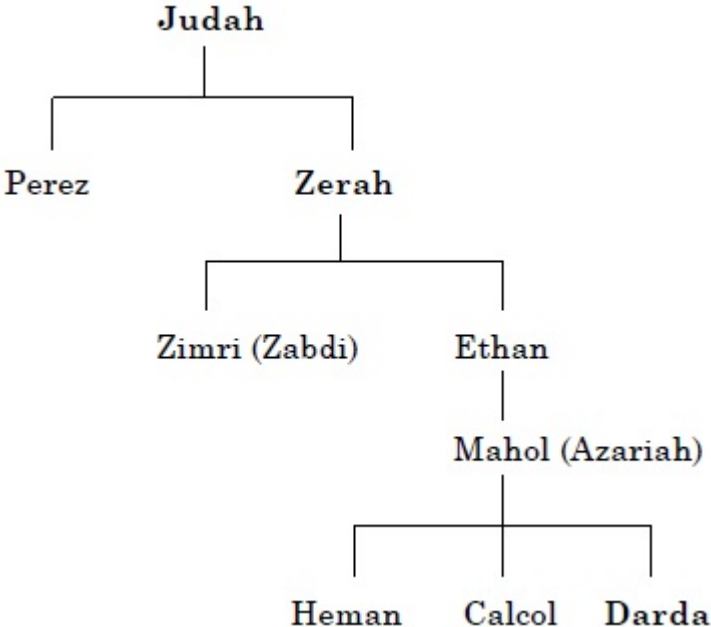
So, Darda, of the royal line of Zerah, established the city of Troy in approximately 1527 B.C., which would have been thirty-four years **before** the Exodus. This means that some Israelites were leaving Egypt in advance of the national Israelite Exodus under Moses.

The migration of these Israelites from Judah's royal line under Darda's leadership is important. In Appendix D we show that the royal lineage of all the Northwest European kings comes from Woden.

**Woden's genealogy traces back to Darda of Troy**, including the kings and queens of England. Although Woden was also made into a god by his followers, he was a real person, born about 215

A.D. His genealogy is given in Appendix E along with the explanation of how historians have altered the facts of history.

## The Biblical Family Line of Darda<sup>6</sup>



# PRE-EXODUS MIGRATION TO TROY C. 1527 BC



## 2

# Migrations of Israelites Simultaneous with the Exodus

**A**s mentioned before, the Bible records the famous Exodus event of Israel out of Egypt led by Moses. However, there were other migrations of Israelites at about the same time as the biblical Exodus event. These Israelites left Egypt under the leadership of two men, Cadmus and Danaus, in about 1493 B.C. and went to Greece:

The bulk of the “expelled foreigners” from Egypt went to southern Canaan, led by Moses, the remainder, who included some of **the most distinguished of the people, formed into two parties and sailed for Greece under the leadership of Cadmus and Danaus** respectively. Clinton’s famous work on Grecian chronology, *Fasti Hellenici*, states that **Cadmus’ expedition occurred 310 years before the fall of Troy, or Ilium.**<sup>1</sup>

To establish the dates of these two migrations of Israelites out of Egypt under the leadership of Cadmus and Danaus, we now have to establish the date of the fall of Troy:

*Haydn’s Dictionary of Dates* (the most comprehensive work of its kind) says that the fall of Troy took place 408 years before the 1<sup>st</sup> Olympiad, as stated by Eusebius. The first year of the 1<sup>st</sup> Olympiad was July 776-July 775 BC., hence the Grecian year 408 years before that was July 1184-July 1183 BC. Troy was taken and burnt in the night of 11<sup>th</sup> June [according to the *Parian Marble* discovered in 1627 and is now at Oxford] . . . **therefore the date of the fall of Troy was 11th June 1183 B.C.**<sup>2</sup>

So now we can find out when the expedition under Cadmus happened. According to *Fasti Hellenici*, “Cadmus’ expedition occurred 310 years before the fall of Troy.” If we add 310 to the year of the fall of Troy (1183 B.C.) we come to the year **1493 BC.** – the same year as the Exodus of Israel from Egypt!

In regard to the migration of the Israelites who followed Danaus, historian Rutherford states:

*Fasti Hellenici* states that **the Danaus expedition came to Greece 300 years prior to the beginning of the Trojan War . . .** The Trojan War commenced in the Greek year corresponding to 1193-1192 BC; hence 300 years prior thereto discloses the year 1493-1492 as the time of Danaus expedition . . . This shews that **the Cadmus and Danaus expeditions took place in the same year. Thus the date of the Exodus is established** by two independent methods from Grecian chronology, alone, and is precisely the same as obtained from Hebrew sources, namely **1493 BC.**<sup>3</sup>

Like Cadmus, Danaus and his Israelite followers also migrated to Greece in the same year as the Exodus. Other historians concur that Danaus, Cadmus and Moses all led migrations out of Egypt at the same time, as well as others that are not named:

The Egyptians . . . in order that the divine wrath might be averted, expelled all the aliens gathered together in Egypt. Of these, **some, under their leaders Danus and Cadmus, migrated into Greece;** others into other regions, the greater part into Syria. Their leader is said to have been Moses.<sup>4</sup>

When in ancient times **a pestilence arose in Egypt,** the common people ascribed their troubles to the workings of a divine agency . . . hence the natives of the land surmised that unless they removed the foreigners, their troubles would never be resolved. At once, therefore, **the aliens were driven from the country,** and the most outstanding and active among them banded together and, as some say, were cast ashore in Greece and certain other regions; **their leaders were notable men, chief among them being Danaus and Cadmus. But the greater number were driven into what is now called Judea,** which is not far from Egypt . . .

**the colony was headed by a man called Moses**, outstanding both for his wisdom and for his courage.<sup>5</sup>

**The most distinguished of expelled foreigners** (from Egypt) **followed Danaus and Cadmus into Greece**, but the greater number of them was led by Moses into Judea.<sup>6</sup>

The Phoenicians who came with **Cadmus . . . introduced into Greece**, after their settlement in the country, a number of accomplishments, of which **the most important was writing**, an art till then, I think, unknown to the Greeks.<sup>7</sup> (We will discuss the Phoenicians later.)

Now, the Egyptians say that also after these events [plagues of the Exodus] **a great number of colonies were spread from Egypt all over the inhabited world. . . .** They say also that **those set forth with Danaus, likewise from Egypt, settled what is practically the oldest city of Greece, Argos.**<sup>8</sup>

**Of all the heroic families of Greece, none was more heroic than that of the Danans of Argos.**<sup>9</sup>

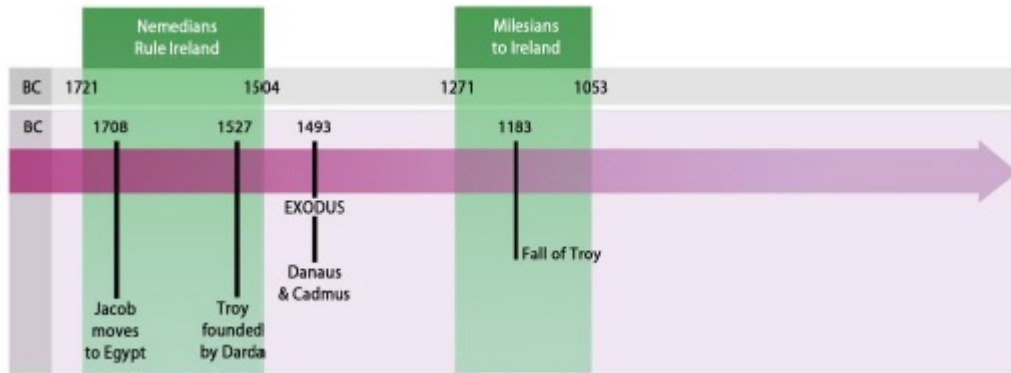
The eponymous [origin of the name] of the Argive Danai was no other than that of **the Israelite tribe of Dan**, only we are so used to confine ourselves to the soil of Palestine in our consideration of the Israelites, that we treat them as if they were *adscripti glebae*, and **ignore the share they may have taken in the ordinary history of the world.**<sup>10</sup>

As you can see from the above quotes, it appears that **the main tribe that followed Danaus and Cadmus from Egypt to Greece was the tribe of Dan.** The migrations of Danaus and Cadmus were key in the development of Greece. Keep this in mind, because the descendants of some of these Israelites from the tribe of Dan who migrated to Greece later migrated to Ireland, as we will see in the next chapter.

Moses also mentioned the fact that there were other Israelites who were not present under his leadership. Just before his death, in his farewell address to Israel he made a reference to God's giving the Ten Commandments to Israel at Mt. Sinai and the inauguration of the Old Covenant. Quoting God, Moses said:

Now not with you alone am I making this covenant and this oath, but both with those who stand here with us today in the presence of the Lord our God **and with those who are not with us here today.** – Deuteronomy 29:14-15

Below is the timeline for the migrations under Cadmus, Danaus and Moses:





### 3

## Migrations of Israelites During Israel's Wandering in the Wilderness

**T**here were two migrations of Israelites that occurred after the Exodus event and during the time of Moses' leadership as Israel wandered in the wilderness for 40 years before they entered the land of Canaan.

### The Tuatha de Danans in 1468 BC

Although it is not specifically mentioned in Scripture, history records a migration during this time of some people from the tribe of Dan known as the Tuatha de Danans. These were descendants of the Israelites who followed Danaus and Cadmus to Greece.

*The Encyclopedia of the Celts*, under "Tuatha De Danaan," implies they migrated from Greece to Ireland:

**The people of Dana. They ruled Ireland after Nemed, according to the Book of Invasions, and were descended from one of his great-grandsons. They were supposed to come from the northern isles of Greece . . . they fought long against the Formorians and the Firbolgs, but were eventually vanquished by the Milesians.**<sup>1</sup>

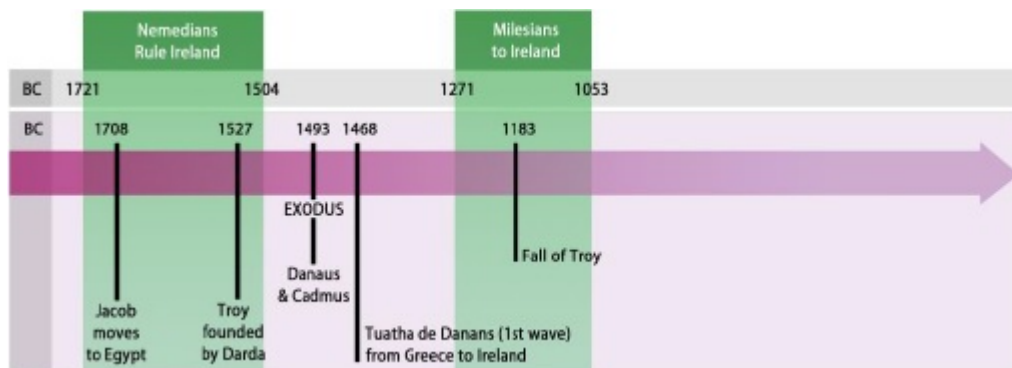
Historian Jeoffrey Keating summarizes the various invasions of Ireland, which includes the Tuatha de Danans, as follows:

The Nemedians governed the island 217 years; the Firbolgs succeeded them, and reigned 36 years; **they were subdued by the Tuatha de Danans, who were governors of the country 197 years . . .** till the posterity of Milesius first came into Ireland. <sup>2</sup>

According to the *Book of Invasions*, compiled in the twelfth century A.D. by Irish monks, a people called the Nemedians arrived 630 years after Noah’s Flood (c. 2351 B.C. using the Masoretic Text dating) which would make their arrival in Ireland about 1721 B.C. Subtracting the years of each invasion,<sup>3</sup> we discover that this first wave of Tuatha de Danans, originally from Greece, arrived in Ireland in about 1468 B.C.

Many from the Israelite tribe of Dan were migrating and settling first in Greece and then Ireland. This migration to Ireland is the first of two waves of migrations of the Tuatha de Danans from Greece.

Below is the timeline showing the arrival of the Tuatha de Danans:



Migration of Israelites During the Wilderness Experience – before 1453 B.C.

Another migration occurred after a group broke off from the Israelites during their wandering in the wilderness under Moses' leadership. This separation and subsequent migration of part of the Israelite community happened after a particular event recorded in the Bible. That event coincides with what we found in other historical accounts. Before we look at this event in the Bible, we want to give you some important and fascinating historical background.

We begin with Keating's last quote on the previous page where he discusses the "posterity of Milesius" who "first came into Ireland." History records that the sons of Milesius, called the Milesians, invaded Ireland. Here is what historians say about the Milesians and then we will tie it back to what happened in biblical history.

Author and historian Steven Collins, in his book, *Israel's Lost Empires*,<sup>4</sup> quotes several historians regarding these Milesians. Let's see what he discovered:

The **Milesians** claim the glory of having come directly **from Egypt to Spain**.<sup>5</sup>

The start of their migration is dated as

... **about fourteen hundred years before the birth of our Lord**.<sup>6</sup>

Historian A.M. Sullivan further documents the progress of the Milesians from Spain to Ireland.

**The Milesian colony reach Ireland from Spain**, but they were not Spaniards. They were an eastern people who had tarried in that country on their way westward . . . they had passed . . . across the wide expanse of southern Europe . . . bearing aloft through all their wanderings **the Sacred Banner, which symbolized to them their origin . . . the blessing and promise given to their race . . .** the "Sacred Banner of

the Milesians” was a flag on which was represented a **dead serpent and the rod of Moses . . . [their ancestors being] bitten by a poisonous serpent . . . implored the aid of Moses.**<sup>7</sup>



The Milesians identified themselves by their “sacred banner.” This banner was a “dead serpent and the rod of Moses,” **implying a direct connection between the Milesians and the people of Israel.**

There was an event that took place near the end of Moses’ life and leadership of Israel during the wilderness wanderings that involved serpents and Moses’ rod. Let’s read Numbers 21:4-9:

Then they set out from Mount Hor by the way of the Red Sea, to go around the land of Edom; and the people became impatient because of the journey. **The people spoke against God and Moses,** “Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this miserable food.” **The LORD sent fiery serpents among the people and they bit the people, so that many people of Israel died.** So the people came to Moses and said, “We have sinned, because we have spoken against the LORD and you; intercede with the LORD, that He may remove the serpents from us.” And Moses interceded for the people. **Then the LORD said to Moses, “Make a fiery serpent, and set it on a standard; and it shall come about, that everyone who is bitten, when he looks at it, he will live.”** And Moses made a

**bronze serpent and set it on the standard; and it came about, that if a serpent bit any man, when he looked to the bronze serpent, he lived.**

This passage records a rebellion of some of the people “against God and Moses.” To discipline the rebels, “the Lord sent fiery serpents among the people . . . so that many people of Israel died.” To stop this pestilence, the Lord commanded Moses to make a bronze serpent and set it on a standard so that those Israelites who were dying and looked on it would live.

**The time period of this event corresponds with the start of the migration of the ancestors of the Milesians to the Black Sea area, which was “about 1400 years before the birth” of Jesus. From there they went to Spain, and then to Ireland.**

There is more evidence from Scripture that demonstrates there may have been a separation of Israelites from the main body of people at this time. The evidence is shown in the difference between the first census of each tribe of Israel taken immediately after the Exodus (Numbers 1) and a new census taken at the end of Moses’ leadership (Numbers 26).

In Numbers 26, a census was taken of the men 20 years old and upward. In comparison to the first census of Numbers 1, the numbers went up for seven of the twelve tribes, some very significantly. This would be expected with the natural increase by birth rate over 40 years. **However, there was a drop in the census for five of the tribes** (Reuben, Simeon, Gad, Ephraim and Naphtali). Below is a chart comparing the original census taken (recorded in Numbers 1) and the second census (recorded in

Numbers 26). Notice the difference in the figures for these five tribes:

	Numbers 1 (1 <sup>st</sup> census)	Numbers 26 (2 <sup>nd</sup> census)	Difference (after 40 years)
Reuben	46,500	43,730	-2,770
Simeon	59,300	22,200	-34,100
Gad	45,650	40,500	-5,150
Ephraim	40,500	32,500	-8,000
Naphtali	53,400	45,400	-8,000

What could have accounted for the drop in the figures for these five tribes in the second census? Although many died from all twelve tribes, seven of the tribes still experienced increases and some were very significant increases. But the chart above reveals a **significant decrease** in these five tribes. Could it be that some Israelites from these five tribes split from the main body of Israelites to begin a migration to the Black Sea area and then to Spain? And could it be that they made their standard the serpent on Moses' rod to identify themselves as Israelites? The time period, the snake biting event, and the symbol of the serpent on Moses' rod all match.

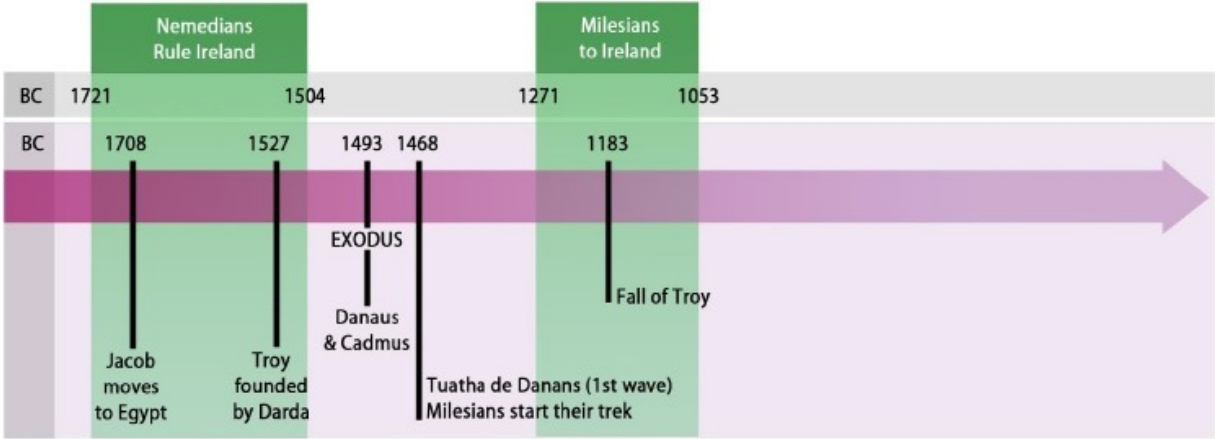
Furthermore, there is another historian who verifies that the Milesians were Israelites of Hebrew origin.

Although the Milesians claim the glory of having come directly **from Egypt to Spain**, they do not . . . lose sight of their Scythian origin. **They call themselves at all times the descendants of the Iberians [Hebrews] or Scythians of the Euxine[Black] Sea.**<sup>8</sup>

The people of this migration **called themselves "Iberians"** (which comes from the word "Heber" or "Hebrew"). From Spain

their descendants, called the Milesians, eventually invaded Ireland. In all their travels, they carried their Sacred Banner depicting Moses' rod with the serpent on it.

Below is the timeline of this Milesian migration:



## 4

# Migration of Israelites Called Milesians to Ireland

**I**n chapter 3 we discussed some of the Israelites separating from the main body of Israelites who were under Moses' leadership after the snake-biting event. These people became known as the Milesians, whose descendants migrated first to the Black Sea, then to Spain, and eventually to Ireland. In this chapter we will document that migration of the Israelite Milesians.

While the Milesians were in Spain, the Danites (Tuatha de Danans) were occupying Ireland. According to Keating, Milesius (Miledh) returned from Spain to Egypt to help Pharaoh in a war against the king of Ethiopia. Because of his success, Pharaoh gave him one of his daughters as a wife. Her name was Scota.

After some time Milesius returned to Spain to join members of the family he had left behind years before and there he died. After his death, his uncle, Ith, tried to invade Ireland and was killed by the Tuatha de Danans. So the eight sons of Milesius determined to avenge his death by invading Ireland. However, they encountered a great storm off the coast of Ireland and five of



the bothers drowned, along with many others in the fleet, but three brothers survived.

*The Annals of the Four Masters* gives us more insight into this event and the motive of the Milesians for invading Ireland.<sup>1</sup>

**The Milesians.** – Gollamb became king of North Spain, and was a renowned warrior . . . From his great valour Gollamb was named **Mileadh** Espaine, signifying the hero of Spain, **as the word Mileadh means a soldier, warrior, or knight** . . . this name has been latinised **Milesius**; and his posterity were called Clanna Mileadh, a term which has been anglicised **Milesians**. After the death of Milesius in Spain his posterity . . . sent a force to explore Eire or Ireland, under the command of Ith, . . . who was uncle of Milesius, and a valiant warrior, but Ith and his forces having arrived in Ireland, were attacked by the Tuath De Danan, and Ith himself was mortally wounded . . . The sons of Milesius . . . shortly after fitted out a fleet of thirty ships, and with a powerful force set sail from . . . Spain, and arrived in Ireland. The Milesians were commanded by eight of the sons of Milesius . . . but being overtaken by a great storm off the southern coast of Ireland, many ships were wrecked and several of their chiefs drowned . . . and some of the sons of Milesius . . . The Milesians were commanded by [the three surviving brothers] **Heremon, Heber, and Amergin, sons of Milesius** . . . and soon after their arrival fought a great battle with the Tuath De Danan . . . where the Danans were defeated . . . and **the Milesians then became master of Ireland. The period of the arrival of the Milesians is placed by our old historians about a thousand years before the Christian era, their progenitor Milesius being made contemporary with King Solomon over the Israelites.**<sup>2</sup>

The word “Heremon” was a title meaning high king, and some kings of Ireland adopted the title as their name. The two sons of Milesius, Heber and Heremon, founded Tara as the capital of Ireland. They jointly ruled Ireland for one year, and then Heremon killed his brother in a great battle and took sole leadership of the monarchy.<sup>3</sup>

There is discrepancy between the historians as to the arrival date of the Milesians in Ireland. If Milesius was a contemporary

of King Solomon, then the Milesians arrived in Ireland sometime during Solomon's lifetime (between about 1050-977 B.C).

An ancient poet states:

**Forty and four hundred  
Years, it is not a falsehood,  
From the going of the people of God, I assure you,  
Over the surface of the sea of Romhar [Red Sea]  
Till sped across the sturrering sea  
The sons of Miledh to the land of Erin.**<sup>4</sup>

This is a very ancient poem revealing that **440 years after the children of Israel crossed the Red Sea the Milesians (sons of Miledh) arrived in Ireland (Erin)**. If this poet is correct, that would be approximately 1053 B.C. The various historians are in disagreement as to exactly when the Milesians invaded Ireland. The old poet says 440 years after the Exodus or 1053 B.C. The *Psalter of Cashbel* and the *Book of Invasions* say the Milesians arrived 197 years after the Tuatha de Danans, or 1271 B.C. Others such as Keating say 283 years after the Exodus, or 1210 B.C. So there is a disparity of about 218 years. But **all the historians date the arrival of the Milesians from when Israel crossed the Red Sea. Why link those events unless the Milesians were descendants of Israel?**

The rule of the Milesian kings lasted 2885 years and is confirmed by John O'Hart in his book *Irish Pedigrees; or the Origin and Stem of the Irish Nation*:

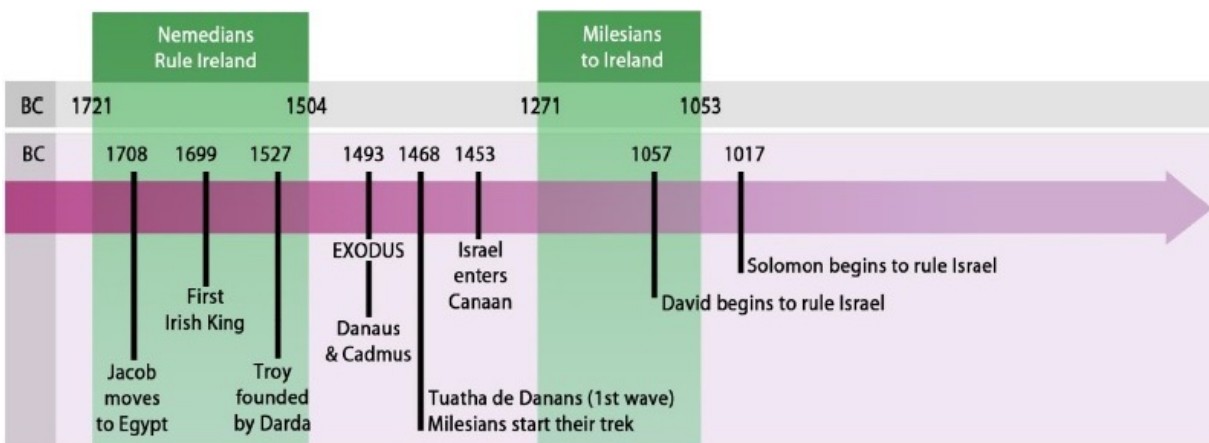
Names of the one hundred and eighty-four Kings or Monarchs of Ireland, from the conquest thereof by the Milesian or Scottish Nation . . . down to Roderick O'Connor, the Monarch of Ireland, AD 1186; a period which embraces **two thousand eight hundred and eighty-five years . . .**<sup>5</sup>

This dating would take the Irish kings all the way back to 1699 B.C. which was when the Nemedians had dominion. The Irish historians considered all the peoples who invaded Ireland, beginning with the Nemedians, as from the same original family line – arriving at different times and fighting each other for dominion. They also state that these various invaders spoke the same language.

All the original inhabitants of the island . . . **are several branches of the same family.** . . . These tribes, notwithstanding they were dispersed into different countries, **retained the same language** . . . the Irish, and it was spoken as the mother tongue by every tribe.<sup>6</sup>

If this is true, that means that **the Nemedians were also ancient Hebrews, and possibly Israelites of the second generation.** The date of 1699 B.C. would take us back to the time when Israel was living in Egypt about 206 years before the Exodus. So the Nemedians may have been, in fact, the oldest Israelite migration. See [Appendix F](#) for more ancient history of Ireland.

The timeline on the next page now includes the arrival of the Milesians to Ireland.



# MIGRATION OF MILESIAINS TO IRELAND C. 1468-1053 BC.



## Migration of Israelites to Britain

**W**e now come to a time in history when a descendant of Darda (of the royal line of Judah, the son of Jacob/Israel) migrated to England and founded the city of New Troy, which is known today as London.

Let's go back to what we discovered in chapter 1 where we documented that before the Exodus event, Darda founded the city of Troy (in modern-day Turkey) in about 1527 B.C. Troy was destroyed 1183 B.C. At the time it was being destroyed, Darda's great-great-great-grandson Anchises fled Troy with his son Aeneas and went to Italy where they settled. Aeneas married the king's daughter and their great-grandson was named **Brutus**. The well-known history of Brutus is documented by Jeoffrey of Monmouth and the *Welsh Chronicles*.

Due to a set of unfortunate circumstances, Brutus was exiled out of Italy. Brutus first went to Greece where he met up with slaves whose ancestors were also from the Trojan War. After electing him as their leader, they defeated their captors and sailed out of the Mediterranean Sea through the Pillars of Hercules (the Straits of Gibraltar). Along the way they met up with another group of Trojans led by Corineaus (after whom Cornwall is named) who were also escaping their captors.

**They combined forces and landed in Gaul with Brutus being acclaimed as their overall king . . . The Trojans again set sail, and came ashore at Totnes in Devon at some time in the 12th century BC. The land and its people were subsequently to derive their names from Brutus. Then Brutus founded the city of Trinovantum, or New Troy, which was later to become the city of London. Brutus, the first king of the Britons, reigned over his people in this island for twenty three years, i.e. from ca 1104-1081 BC. <sup>1</sup>**



Brutus Stone in Totnes

Other historical resources confirm that Brutus founded New Troy or London, which was “the first colonization of Britain.”

**Brutus, the Trojan**, the reputed founder of the City [of London or New Troy]. <sup>2</sup>

The Common Law began in England as far back as 1100 BC when it was codified by **Brutus of Troy**. <sup>3</sup>

**It is well known, that Jeffrey of Monmouth**, who diffused in the twelfth century that history of Britain which in former times so much occupied the public mind, **deduces the first colonization of Britain from a Trojan source; from Brutus, the son of Aeneas**, who after wandering through the sea, and landing in Gaul, finally settled in this island. **The same story is in the Welsh Chronicles . . .** <sup>4</sup>

To put this into perspective, Brutus became king in the area that would eventually come to be known as England in 1103 B.C. and King Saul became the first king of Israel six years later, in 1097 B.C. They were contemporaries.

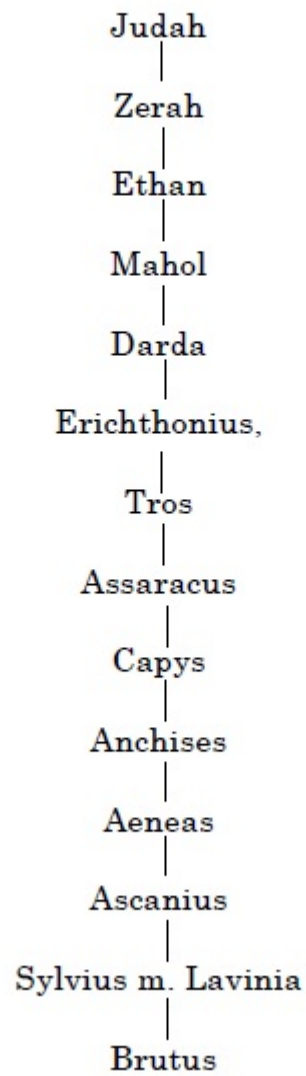
So, **the coming of Brutus to Britain links yet another migration of Israelites to Britain.** Even his name, Brutus, is very telling. “Brutus” = “British” and means “Covenant Man” in Hebrew. “Britain” means “Land of the Covenant.” The meaning of his name links Brutus to the Covenant. Could this be a reference to the covenant God made with Abraham, Isaac and Jacob and their physical descendants? This demonstrates one of many similarities between English and Hebrew:

**The English language is Hebrew in origin . . .** You can take any sentence in Hebrew and change it into Gaelic, word for word, without altering the order of a single word or particle, and you will have the correct Gaelic idiom in every case. <sup>5</sup>

We will go into a much greater comparison between English and Hebrew in section three of this book: *The Languages of Israel*.

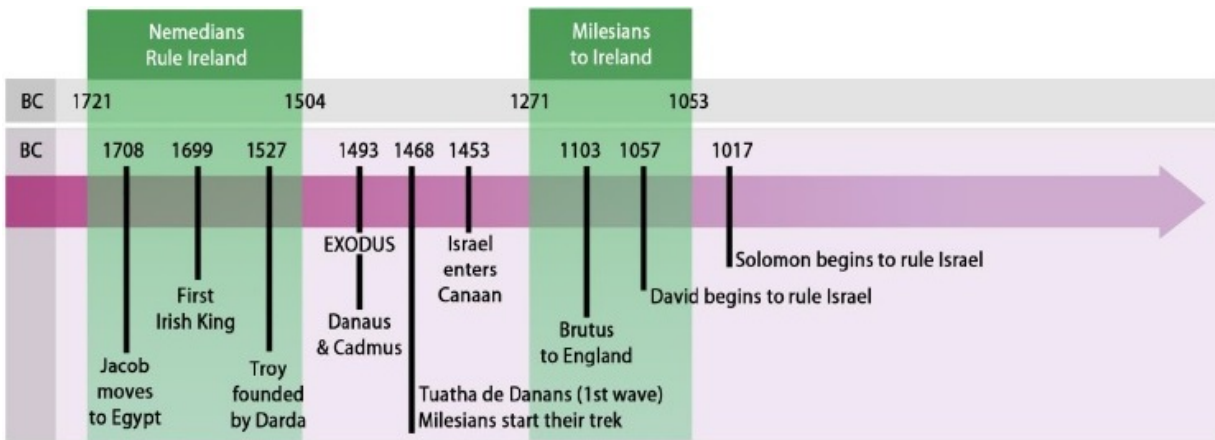
Below is the family tree of Brutus from the combined sources of the Bible, Geoffrey of Monmouth and the *Welsh Chronicles* showing his Israelite descent:

## The Genealogy of Brutus of Troy



Below is the timeline showing Brutus' arrival in England:





# 6

## Overview of the Migrations of Israelites:

From 841 to 64 B.C.

**I**n chapters 1-5 we documented the migrations of the people of Israel before the divorce, dispersion and captivity of the northern house of Israel. Beginning with this chapter through chapter 9 we will follow **the pre-captivity, captivity and post-captivity migrations of the house of Israel** (and many from the house of Judah, as you will see) to find out the places where they settled. This will help us to further identify the covenant people of Israel today.

### Review of History

In Book One, *Discover the Story of Your Biblical Heritage*, we explained a significant part of the history of national Israel. After the death of King Solomon, united national Israel split into two kingdoms called the house of Israel and the house of Judah. After many years of unrepentant rebellion and disobedience to the God of their fathers, God cast the house of Israel out of the land into captivity by the Assyrian forces. They had become “not” God’s people (Hosea 1:9) and were separated from the covenant

relationship with God. From that time on, they eventually migrated into other lands.

Tracking where these Israelites migrated is critically significant because God unconditionally promised that Abraham's physical descendants (Israel) would receive all the covenant promises. Furthermore, they alone would be identified as the recipients of the New Covenant in Jesus Christ (Jeremiah 31:31 and Hebrews 8:8). To them the gospel of the Kingdom was given and the Abrahamic Covenant promises would be fulfilled.

## Names of Israel

As we help you piece together where **the Israelites** migrated to, you will need to know that they **were called by many different names**. They were known by a variety of names through the centuries by those who were not Israelites who were recording this history from their perspective. The Israelites were also called by the names of the places in which they lived. It makes sense if you think about it. If a German migrated to the State of Texas in the United States, he would be referred to as an American and as a Texan, although he is actually a German by origin, too. In the same regard, the Israelites were still Israelites even though they went to other places and were called by other names. You will see this occur many times in the following chapters.

To prepare you to better understand the identity of the Israelites in their migrations, we want to lay out for you all the names right now, corresponding with the non-Israelite kingdoms who gave them those names so you can keep them in mind. That

way you will recognize those names and it may make it easier to understand these migrations. Okay, so here they are listed on the following page:

<b><u>Nationality of The Historians</u></b>	<b><u>Names They Used for the Israelites</u></b>
Israel:	Hebrews, Israelites, Judeans, by their tribes
Babylon:	Gimiri, Gamera
Assyrians:	Iskuza, Khumri, Cimmerians
Greeks:	Scythians, Celts, Parthians
Elamites:	Scythians
Persians:	Sacae, Sakka, Massagetae, Scythians
Romans:	Goths, Getae, Germans
Spain:	Iberians, Milesians
Ireland:	Iberians, Tuatha de Danans, Milesians
Wales:	Simonii

In other words, Israelites were called by many different names depending upon who was writing about them and where they were located. We will be tracing these names in historical sequence of when they were first introduced into the historical records.

## Basic Overview of the Migrations

We also thought it might be helpful if you had a birds-eye view of what we will be covering in detail in the upcoming chapters. Don't try to grasp it all here. Just take a quick look down the following historical sequence of these migrations and events:

- 841 B.C. Israelites had to pay tribute to Assyrians, who called them the Khumri.
- 745 B.C. Capture of Reuben, Gad, Naphtali, and half-tribe of Manasseh by Assyria. They were taken to Halah, Habor, Hara and the river of Gozan. The Assyrians called them Khumri, Iskusa, Gimiri and Cimmerians.
- 724 B.C. Second wave of the Tuatha de Danans to Ireland, the Simonii to Wales and the Scythians to Arsareth – to escape being taken captive by Assyria.
- 718 B.C. Assyria captured Samaria (the capital of the house of Israel) and took the rest of the people captive to Halah, Hara and the river of Gozan. Depending on who was writing the history these people were called Khumri, Gimiri, Cimmerians, and Scythians.
- 710 B.C. Assyria captured 46 cities of the house of Judah (200,150 people) and took them to the same cities in Assyria mentioned above. We can safely say that they were also called by the same names as the other captive Israelites as they were now all together.

- 700 B.C. Israelite Cimmerians migrated to and overran Phrygia (Asia Minor).
- 653 B.C. The Cimmerians and Scythians formed an alliance with the Babylonians to overthrow Assyria. This freed many Israelites to migrate to other places. More Scythians migrated northwest to Arsareth (west of the Black Sea).
- 625 B.C. Another group of Scythians migrated east to Bactria. Here they became known as Massagetae and Sakka or Sacae.
- 604 B.C. The first deportation of the house of Judah to Babylon by King Nebuchadnezzar, including the wise young men and some of the royal family.
- 595 B.C. The second deportation of 10,000 Israelites from the house of Judah to Babylon by King Nebuchadnezzar, including Judah's king, Jehoiachin, and the wisest and most skilled men.
- 585 B.C. Babylonians captured and burned Jerusalem and took most of the remaining house of Judah captive to Babylon.
- 575 B.C. More Scythians migrated through the Caucasus Pass to Southern Russia.
- 536 B.C. Medes and Persians overthrew Babylon. In 534 B.C. about 40,000 from the house of Judah returned to rebuild Jerusalem by the decree of Cyrus.

- 515 B.C. Darius, the king of the Medes, recorded one of his victorious battles on the Behistun Rock in three languages. This rock ties together the Gimiri and Sakka as the same people – who were Israelites.
- 500 B.C. Starting about this time, the Huns and Sarmatians invaded from the Far East and pushed the Scythians west, into the lands where the Cimmerians were, which pushed them further north and west into all Europe, Scandinavia, Britain, Scotland and Ireland. These displaced peoples were now called Goths, Celts, Cimri and Germans.
- 331 B.C. Greece conquered the Medes and Persians. More Scythians migrated to Scotland via Spain.
- 280 B.C. Displaced Cimmerians (now called Gauls or Galatians) returned to Phrygia and captured key cities and renamed the region Galatia.
- 64 B.C. The Israelites who were in Bactria and were called Massagetae, Sacae and Sakka became an empire known as Parthia, the balance of power to Rome.
- 31 B.C. Beginning of the Roman Empire with Julius Caesar.

## Conclusion

Now you know where we're going with the many names of Israel that they were called before and after their captivities. Let's begin this exciting journey to learn of the migrations and

eventual destinations of God's covenant people and who they are today.



# Migrations and Captivity of the House of Israel: From 841 to 700 B.C.

## Israelites known as Khumri – 841 B.C.

**T**he Assyrian Empire rose to prominence starting about 911 B.C. after King Solomon's death and national Israel split into two kingdoms, the house of Israel and the house of Judah. During the reign of King Ahab (of the house of Israel), who was the son of King Omri, an alliance was made between Israel and Assyria. As Assyria gained more and more power they began to extract tribute from the kings of Israel. In the Assyrian records, they referred to the house of Israel as Bit-Khumri (house of Omri).

King Omri made an impression on the Assyrians. A century after his dynasty had crashed, Israel [the house of Israel] was still officially called **“the House of Omri”** in cuneiform texts. <sup>1</sup>

**The name “Omri” became an established term in Assyrian documents to indicate the Israelite kings** even after the death of Omri and his descendants . . . Assyrian annalists continue to refer to Israel as the “land of (the house of ) Omri” for a hundred years after the end of his dynasty. <sup>2</sup> (our emphasis)

Shalmaneser, king of Assyria, had recorded his victory over twelve kings, Jehu being one of them, on a monolith called the

Black Obelisk on the Tigris, in Southwestern Turkey. Shalmaneser referred to King Jehu as “the son of Khumri” (that is, son of Omri) on the Black Obelisk which depicts Jehu bowing to Shalmaneser.



King Jehu, of the house of Israel, referred to as “the son of Khumri,” bowing down in tribute to the king of Assyria.

**The Assyrians in this period of time used the term “House of Omri” to cover both the Northern Kingdom of Israel, governed from Omri’s capital, Samaria, and the family of Omri . . . The Hebrew name “Omri” begins with the consonant “y,” called “Ayin,” which is pronounced with a guttural “h” and is represented in Assyrian transliterations as “Gh” or “Kh.” The Israelites would naturally pronounced “Omri” as “Ghomri” which became “Khumri” in Assyrian.<sup>3</sup>**

**The link between these names is very important, because we will see this name, “Khumri,” come up in Israel’s**

captivity. Again, depending on who was writing the history, Israelites were called by different names. This term, Khumri, referring to the house of Israel, was used by the Assyrian kings through the reign of Sargon (until 705 B.C.) – and then it was never used again. But remember that **Khumri is identified with the Israelites of the northern house of Israel.** That will be important as we track the migrations of Israel.

## Captivities of Israel and Subsequent Migrations

Due to the continual rebellion of the house of Israel against the God of Abraham, Isaac and Jacob, God finally divorced them and sent them into captivity. The king of Assyria was the tool God used to take the house of Israel into captivity. This occurred in several stages.

### 1) 745 B.C. – Capture of Reuben, Gad, Half-Tribe of Manasseh and all of Naphtali

The initial captivity of the house of Israel began with the northeastern tribes: Reuben, Gad, the half-tribe of Manasseh, and Naphtali. The Bible records the reason for this first captivity:

But they acted treacherously against the God of their fathers and played the harlot after the gods of the peoples of the land, whom God had destroyed before them. **So the God of Israel stirred up the spirit of Pul, king of Assyria, even the spirit of Tilgath-pilneser king of Assyria, and he carried them away into exile, namely the Reubenites, the Gadites and the half-tribe of Manasseh, and brought them to Halah, Habor, Hara and to the river of Gozan, to this day.** – I Chronicles 5:25-26

II Kings, telling the same story, includes Naphtali:

In the days of Pekah king of Israel, **Tiglath-pileser king of Assyria came and captured** Ijon and Abel-beth-maacah and Janoah and Kedesh and Hazor and Gilead and Galilee, **all the land of Naphtali**; and he carried them captive to Assyria. – II Kings 15:29

These Israelites were taken to the specific cities of Halah, Habor, Hara, and by the river Gozan. This area is just east of Assyria near Ecbatana and Lake Urmia.



The following historical reference matches the Israelites taken captive to this same area at this same time with the name **“Scythians.”** In other words, the people called “Scythians” suddenly showed up on the scene at exactly the same time the house of Israel was carried captive in stages by three successive kings of Assyria (Tiglath-pileser or Pul 747-727 B.C., Shalmaneser 727-722 B.C., and Sargon II 722-705 B.C.) to the same places.

The Scythians did not become a recognizable national entity . . . before **the eighth century B.C.** By the seventh century BC they had established

themselves firmly in southern Russia . . . **Assyrian documents place their appearance . . . on the shores of Lake Urmia in the time of King Sargon (722-706 B.C.)** a date which closely corresponds with that of the establishment of the first group of Scythians in southern Russia.<sup>4</sup>

In other words, after 705 B.C. **the Israelites were now known as Scythians** and were no longer referred to as Khumri.

2) About 724-720 B.C. – Tuatha de Danans – Second Wave to Ireland, the Simonii to Wales, and the Scythians to Arsareth

Just before the fall of Samaria and the final destruction and deportation of the northern kingdom of the house of Israel, other Israelites fled their homes, perhaps fearing another deportation by the Assyrians. They were Israelites from the tribe of Dan (Tuatha de Danans or Danaus) who migrated to Ireland and those from the tribe of Simeon (referred to as Simonii) who migrated to Wales.

It is also unmistakably recorded in British history that **the earliest settlers in Wales and southern England were called Simonii. They came by the way of the sea in the year 720 B.C. At this time there was the greatest influx of the Tuatha de Daanan to Ireland, and this synchronizes with the deportation of the Israelites of the commonwealth of Ephraim to Assyria, and the flight of Dan and Simeon from the seaports and coast country of Palestine. That Simonii is the plural of Simeon we need scarcely mention.**<sup>5</sup>

**The Tuatha de Danans . . . came to a resolution of quitting the country for fear of falling into the hands of the Assyrians; accordingly they set out, and wandered from place to place, till they came to Norway and Denmark, where they were received with great hospitality by the inhabitants . . . when the Tuatha de Danans had continued for some time in this country, they thought fit to move, and look out for a new settlement; and they arrived in the north of Scotland where they continued seven years . . . and then they removed to Ireland.**<sup>6</sup>

It's interesting to note that the historical names of Ireland during this period were Iberne, Erne, Hibernia – from the name

“Heber,” the father of the Hebrews.

It thus appears that the titles **“Hibernia” for Ireland**, and **“Hebrides” for the Western Isles**, are probably survivals of the **“Iberia” title for the primitive stock, which first peopled the British Isles in the Stone Age**. Indeed, the Irish Gaels or Gaedhels . . . claim origin from “the sons of Milead or Miledh.” Which is said to be Milesia in Spain, i.e., **Iberia**; and, in describing the later colonization of Erin [Ireland], they say that a leading chief of the later Gaedhel Miledh immigrants was called **“Eber”** which appears to preserve this “Iberia” title.<sup>7</sup>

This is yet another connection between the Israelite Hebrews and the lands they migrated to.

Another migration of fleeing Israelites from the northern house of Israel went to the Black Sea area (including Arsareth) and were called **Scythians**. Historian Steven Collins wrote:

**Many of the people did not go into captivity, but evaded the calamity**, going off with their flocks, and turning nomads, and that the chief or prince whom they appointed could muster 120,000 horse and 100,000 foot. . . . Because **these migrating Israelites had 220,000 armed escorts**, one can estimate there were at least a million Israelites in this group of refugees when women, children and elderly are included in the total. . . . As **this large group of Israelites resettled in the Black Sea region**, many factors identified them as Israelites. **The region to the east of the Black Sea and north of Armenia** came to be known as **Iberia**. . . The presence of the Hebrew name, **Iberia, in the region north of Armenia verifies that this was an area of Israelite resettlement for those migrating there to escape the Assyrians.**<sup>8</sup>

The book of II Esdras, in the Apocrypha,<sup>9</sup> describes this migration of Israelites to the Black Sea area called Arsareth during the time the Assyrians were taking the northern house of Israel captive. This group of Israelites became known as the western branch of the Scythians.

And hereas thou sawest that he gathered another peaceable multitude unto him; those are **the ten tribes, which were carried away prisoners out of their own land in the time of Osea [Hoshea] the king, whom Salmanasar the king of Assyria led away captive**, and

he carried them over the waters, and so they came into another land. But **they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt** [also see Herodotus 5.9], **that they might there keep their statutes, which they never kept in their own land.** And they entered into the Euphrates by the narrow passage of the river. For the most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half; and **the same region is called Arsareth.** – II Esdras 13:39-45

**The Israelites who migrated to the Black Sea region became known as “Scythians” . . .** The *Encyclopedia Americana* adds: “The Scythians . . . are those tribes that occupied this territory [the region north of the Black Sea] **from about 700 B.C.** <sup>10</sup>

This documentation shows the multiple migrations of **Israelites** escaping captivity by the Assyrians and migrating to Ireland, Wales and around the Black Sea and **were called Khumri, Cimmerians, Simonii, and Scythians.**

### 3) 718 B.C. – Fall of Samaria and the Second Deportation of the House of Israel to Assyria

The final captivity of the house of Israel happened in 718 B.C. when Sargon II, king of Assyria, destroyed the capital city of Samaria and captured whatever Israelites were left.

Then the king of Assyria invaded the whole land and went up to Samaria and besieged it three years. In the ninth year of Hoshea, **the king of Assyria captured Samaria and carried Israel away into exile to Assyria, and settled them in Halah and Habor, on the river of Gozan, and in the cities of the Medes.** – II Kings 17:6

Note that the king of Assyria also placed these Israelites of the final deportation and captivity in the same cities of Halah, Habor, the river of Gozan, and also in the cities of the Medes – the same places where the first deportation in 745 B.C. were placed.

In the *Royal Correspondence of the Assyrian Empire*, (23,000 cuneiform tablets found by English archaeologist Austin Henry Layard in 1847), **the Israelites of this captivity are referred to by the Assyrians as “Gamera” or “Gimira” and “Cimmerians”** in Letter #112, #197 and #646.<sup>11</sup>

An analysis of the texts of the royal letters [the *Royal Correspondence of the Assyrian Empire*] leads only to the conclusion that the Gimira were part of the Israelites lost in Assyrian exile. The Gimira are identified as being exiles from another land. **The name “Gimira” is easily derived from Khumri, the recognized name for Israel . . . the names, “Gimir,” “Gimira,” and “Gamera” could easily be corruptions of “Khumri” or “Khomri,” the Assyrian names for the Israelites . . . It is further noted that the Assyrian name “ga-me-ra-a-a” is translated into “Cimmerian.”**<sup>12</sup>

As we have already seen before, Israelites took on the names of the places where they lived or were assigned other names depending on who was writing about them. These names now identified with the Israelites will help us continue to trace their migrations.

These various names for Israelites all show up at the same time in history and at the same places where captives of the house of Israel were taken. So Israel was known by the following names: Omri, Khumri, Gamera, Gimiri, Cimmerians and Scythians.

#### 4) 710 B.C. - Assyria Captures the Cities of Judah

What is often overlooked is that most of the cities of the house of Judah were also taken captive at this time. II Kings 18:13 states:

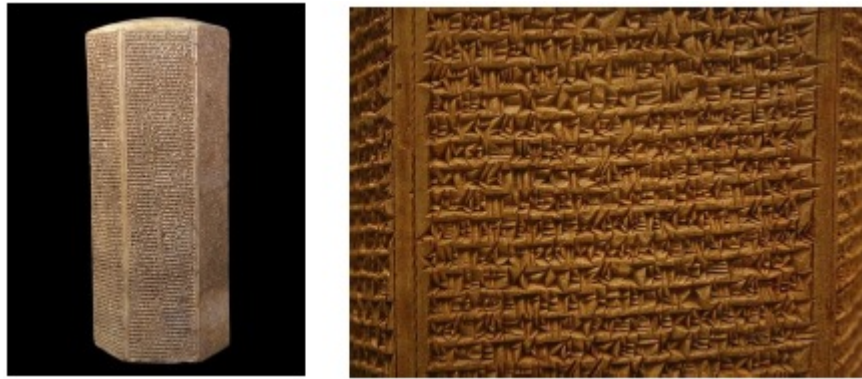
Now in the fourteenth year of King Hezekiah, **Sennacherib king of Assyria came up against all the fortified cities of Judah and seized**



them.

Archaeologist E. Raymond Capt quotes Sennacherib's own account of this episode, recorded on what has become known as the Taylor Prism. It describes his capture of:

Forty-six strong walled cities . . . **two hundred thousand, one hundred and fifty people**, great and small, male and female, horses, mules, asses, camels, cattle and sheep without number. <sup>13</sup>



Taylor Prism, British Museum

Only Jerusalem was not given into the hands of the king of Assyria. However, the entire deportation by Assyria now included most of the house of Judah (comprised of the tribes of Judah, Benjamin and Levi) along with the northern house of Israel. **All twelve tribes of Israel had now been removed from their land and deported to Assyria.** Also, many Israelites had fled in separate migrations to other places.

## About 700 B.C. – Migration of Cimmerians (Israelites) to Phrygia

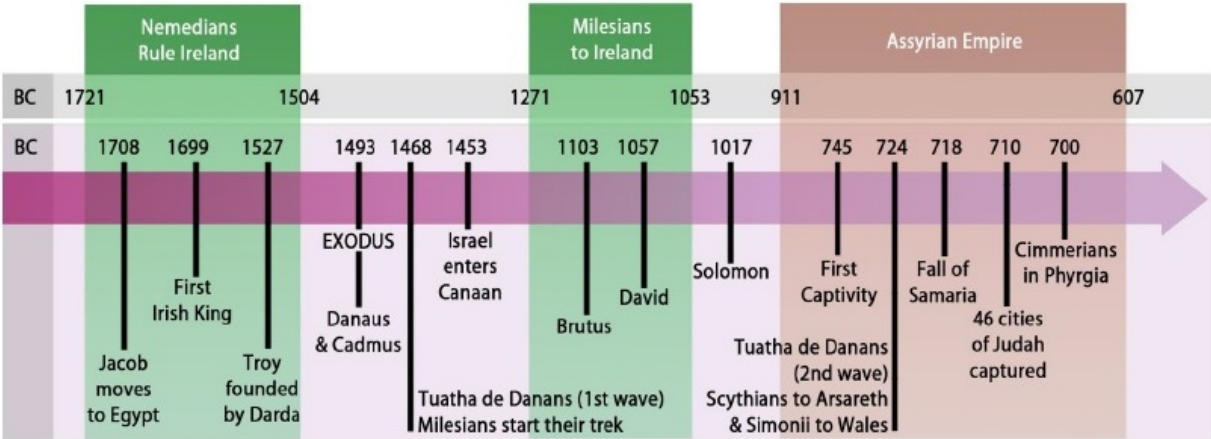
As we have already seen, **the original captives of the house of Israel were called Khumri and Cimmerians** by the

Assyrians. By 700 B.C. they had migrated out of Assyria and overran Phrygia (modern day Turkey).

**Phrygia is named as a country overran by Cimmerians . . . the Phrygians seemingly accepted the Cimmerians as divinely appointed overlords . . . Although historical records are somewhat sketchy it is clear that the Cimmerians overthrew the kingdom of Phrygia shortly after 700 BC.** Since much of the Phrygian territory included most of the Black Sea coast west of the Halys River . . . **the Cimmerians would have been spread over a large area of Asia Minor west of the Euphrates River, including the Trojan region.**<sup>14</sup>

**Various names by which Israelites were known from 841-700 B.C. were Khumri, Gimira, Cimmerians, Sacae and Scythians.**

The timeline on the next page covers the Assyrian captivities:



# CAPTIVITY AND MIGRATIONS OF THE HOUSE OF ISRAEL C. 841-700 BC.



# Migration of Israelites Called Scythians: From 653 to 579 B.C.

## Identification of the Scythians

**B**efore we take a look at the migration of the Scythians, we need to review who they were. After 705 B.C., the Assyrian name for Israel, “Khumri,” was no longer used in history. However, another name, “Scythian,” now made its consistent appearance in the ancient historical records. When the Greek historians were writing their histories about this time period, they called these people “Scythians.”

The Scythians did not become a recognizable national entity . . . before **the eighth century B.C. . . . Assyrian documents place their appearance . . . on the shores of Lake Urmia in the time of King Sargon (722-706 B.C.)**<sup>1</sup>

**The Scythians** themselves say that their nation is the youngest of all the nations . . . and **the Greeks call them Scythians. . . .** From their first king . . . to the crossing of Darius into Scythia was, in all, **one thousand years.**<sup>2</sup>

Another historian, Col. Gawler, analyzed Herodotus’ record as follows:

Now Darius’ expedition against the Scythians was about 500 BC, and **1000 years before that brings us to the time of Moses** [the Exodus was

1493 BC].<sup>3</sup>

What Gawler was saying was that if Darius was king of the Medes around 500 B.C. and the Scythians date the length of their existence as beginning 1000 years before Darius, that would bring the birth of the Scythian nation to about 1500 B.C. Remember that the Exodus, or the birth of the Israelite nation under Moses was 1493 B.C. 1500 B.C. and 1493 B.C. are very close.

Steven Collins adds:

**Significantly, the Scythians traced their origin as a nation to the approximate time of Moses.**<sup>4</sup>

The birth of the Scythians as a nation is the same time as the birth of Israel as a nation. They are one and the same people called by different names.

There were two main branches of the Scythians: the western and the eastern. The western Scythians were those who fled to the Black Sea area in 724-720 B.C. as they fled before the Assyrians could take them captive to Assyria. The Israelites who were taken captive by Assyria were placed in the cities east of Assyria and became known as the eastern Scythian branch. We will follow these two main branches of Scythians as we continue to track Israel's migrations.

## **653 B.C. - Israelite Scythians and Israelite Cimmerians Make an Alliance**

As the Scythians and Cimmerians were becoming more and more powerful, they teamed together in an alliance against Assyria in

653 B.C. They had good reason: Assyria had primarily decimated the whole northern house of Israel and 46 cities of Judah. Although they were not successful in overcoming Assyria, they began to weaken that nation.

## 612-607 B.C. – The Fall of Assyria

Not too many years later, the Babylonians revolted against the Assyrian Empire and joined the Scythian army in attacking Assyria. Assyria finally fell in 607 B.C. Although Babylon is credited with conquering Assyria, it was because they had the Scythian army on their side:

The Scythian king of Ecbatana [a city east of Assyria] came to the help of the Babylonians. **Nineveh was captured and destroyed by the Scythian army.**<sup>5</sup>

During the next 28 years, the Scythians were the military power over all of Asia. However, after the 28 years, they voluntarily returned to their homelands – the Black Sea. Scythians returned to the Black Sea area and the eastern Scythians to Assyria. Shortly thereafter the eastern Scythians began a massive migration further east to the Caspian Sea area. This left a power vacuum which was quickly filled by the new Babylonian empire.

## c. 579 B.C. Israelite Scythians Leave Assyria for Bactria (East)

Many of these Israelite Scythians who left Assyria traveled east as far as Bactria, the Oxus River and the upper Jaxartes Basin.

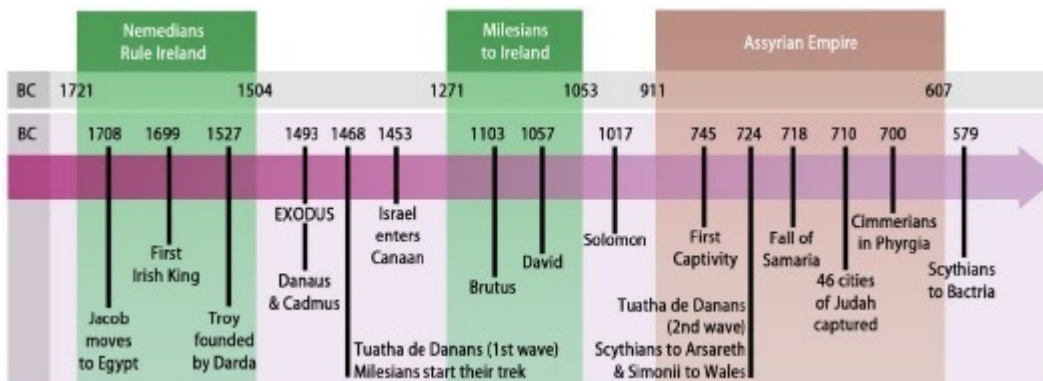
The historians called them “Massagetae” and “Sakka.” Herodotus says of them:

**The Massagetae** are said to be a great and warlike nation . . . by many **they are regarded as a Scythian race**. . . In their dress and mode of living **the Massagetae resemble the Scythians** . . . their favorite weapon is the battle-axe . . . each man has but one wife.<sup>6</sup>

**The Sacae or Saka were the blond peoples** . . . Strabo allies them with the **Scythians as one of their tribes** . . .<sup>7</sup>

The Massagetae were the people who killed Cyrus, the Persian king, in 530 B.C. when he attempted to conquer them. The Massagetae were also the people who eventually established the Parthian Empire which presented a balance of power to Rome. (See [Appendix G](#) for the history of Parthia.)

The timeline below now adds this migration to Bactria:







# 9

## The Captivity of the House of Judah and Another Scythian Migration: From 604 to 525 B.C.

### 604-585 B.C. - The Captivity of the House of Judah

**A**fter the Babylonians conquered Assyria in 607 B.C., they became the next dominant empire. As Babylon conquered many lands and kingdoms, so it did to Judea and the house of Judah. In 604 B.C., Babylon commenced its first deportation of the house of Judah of the southern kingdom of Israel under King Nebuchadnezzar. This deportation is recorded in Daniel 1:1-4:

**In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it.** The Lord gave Jehoiakim king of Judah into his hand, along with some of the vessels of the house of God; and he brought them to the land of Shinar, to the house of his god, and he brought the vessels into the treasury of his god. Then the king ordered Ashpenaz, the chief of his officials, to bring in **some of the sons of Israel, including some of the royal family and of the nobles, youths in whom was no defect,** who were good-looking, showing intelligence in every branch of wisdom, endowed with understanding and discerning knowledge, and who had ability for serving in the king's court; and he ordered him to teach them the literature and language of the Chaldeans.

This was the beginning of the 70 year captivity of the house of Judah, which had been prophesied by Jeremiah.

This whole land will be a desolation and a horror, and these nations will serve the king of Babylon **seventy years.** – Jeremiah 25:11

King Nebuchadnezzar had appointed King Jehoiakim to rule over Judea as a vassal king to the king of Babylon. The first deportation occurred during his third year as king, and he ruled in Judea a total of eleven years and then he died in Judea.

His son Jehoiachin then became king. He only ruled three months when the second deportation occurred. In 595 B.C. Nebuchadnezzar captured King Jehoiachin, his family and 10,000 Judeans along with the temple treasures.

At that time the servants of Nebuchadnezzar king of Babylon went up to Jerusalem, and the city came under siege. And Nebuchadnezzar the king of Babylon came to the city, while his servants were besieging it. **Jehoiachin the king of Judah went out to the king of Babylon, he and his mother and his servants and his captains and his officials. So the king of Babylon took him captive in the eighth year of his reign.** He carried out from there all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, just as the LORD had said. **Then he led away into exile all Jerusalem and all the captains and all the mighty men of valor, ten thousand captives, and all the craftsmen and the smiths.** None remained except the poorest people of the land. So he led Jehoiachin away into exile to Babylon; also the king's mother and the king's wives and his officials and the leading men of the land, he led away into exile from Jerusalem to Babylon. All the men of valor, seven thousand, and the craftsmen and the smiths, one thousand, all strong and fit for war, and these the king of Babylon brought into exile to Babylon. – II Kings 24:10-16

Nebuchadnezzar placed Zedekiah, Jehoiachin's uncle, as a vassal king over Jerusalem. However, he did not please Nebuchadnezzar. So Nebuchadnezzar returned to Jerusalem and

besieged it two years. Then in 585 B.C. he captured Zedekiah in his eleventh year as king over Judah, killed his sons, took more captives and burned the city of Jerusalem (see II Kings 25:1-9). This was the final deportation of the house of Judah to Babylon.



Jeremiah prophesied that, after the 70 years captivity in Babylon, God would punish the king of Babylon and destroy them:

“Then it will be **when seventy years are completed I will punish the king of Babylon** and that nation,” declares the LORD, “for their iniquity, and the land of the Chaldeans; and I will make it an everlasting desolation.” – Jeremiah 25:12

In 536 B.C., Cyrus king of Persia and Darius the Mede overthrew Babylon, fulfilling Jeremiah’s prophecy, and set up the empire of the Medes and Persians. In Cyrus’ first year, 534 B.C., he made a decree that anyone of Judah who wanted to return to

Jerusalem to rebuild the temple could go. This is recorded in Ezra 1:1-3:

Now in the first year of Cyrus king of Persia, in order to fulfill the word of the LORD by the mouth of Jeremiah, the LORD stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout all his kingdom, and also put it in writing, saying: **“Thus says Cyrus king of Persia, The LORD, the God of heaven, has given me all the kingdoms of the earth and He has appointed me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may his God be with him! Let him go up to Jerusalem which is in Judah and rebuild the house of the LORD, the God of Israel; He is the God who is in Jerusalem. ”**

A remnant returned to Jerusalem in approximately 534 B.C. to begin rebuilding Jerusalem and the temple. The book of Ezra also states that those who returned to Jerusalem were of the tribes of Judah and Benjamin along with the Levitical priests. Josephus states that two Israelite tribes were in Jerusalem in his day:

**There are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates till now [first century A.D.], and are an immense multitude, and not to be estimated by numbers.**<sup>1</sup>

So Josephus verifies that two tribes returned to Judea while the ten tribes of Israel were “an immense multitude” in distant lands.

## 575-525 B.C. - Another Wave of Scythians Migrate to Southern Russia

Historians document another Scythian migration that occurred shortly after the house of Judah was taken captive by Babylon. These Scythians migrated through the Caucasus Mountains into

South Russia, making the Crimea their new home starting in 575 B.C.

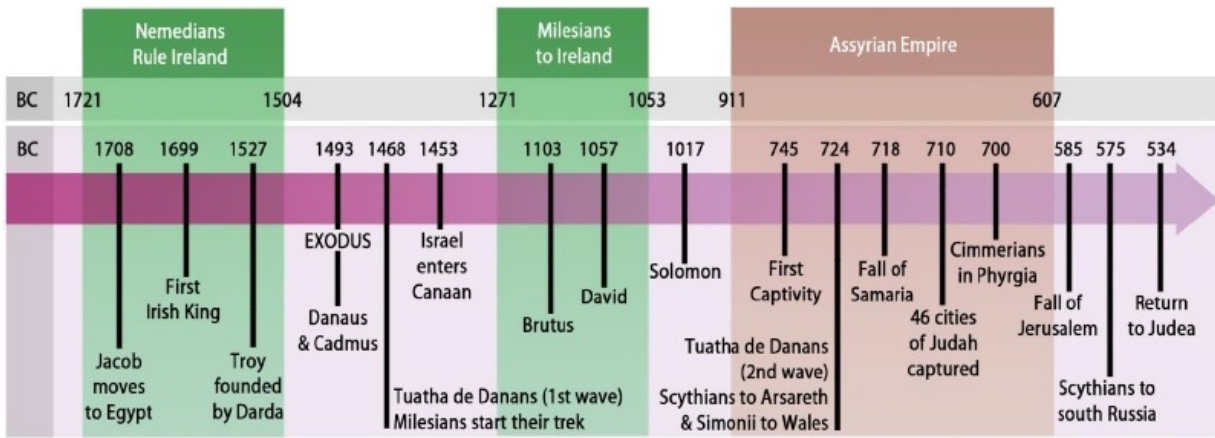
In the fifth century BC, **Herodotus reported the Scythians as occupying South Russia** from the Carpathians to the Don River. In the Fourth Book of his Histories, he provides us with a detailed account of them. Undoubtedly, **these Scythians migrated northwards through the Caucasus Mountains.** Archaeological evidence of the Scythians occupation of South Russia, **starting about 575 BC**, has confirmed Herodotus' writings. The evidence is in the form of Scythian burial mounds found scattered all over the Russian Steppes.<sup>2</sup>

Historian Frederick Haberman, in his book *Tracing Our Ancestors*, gives an epitaph from one of the tombs that were found in South Russia:

I am Jehudi, the son of Moses, the son of Jehudi the Mighty, a man **of the tribe of Naphtali**, which was **carried captive with the other tribes of Israel, by prince Shalmaneser, from Samaria during the reign of Hoshea, King of Israel. They were carried to Halah, to Habor – which is Cabul – to Gozan and to the Cheronesus – which is the Crimea.**<sup>3</sup>

Note from the above reference the connection between the Israelite tribe of Naphtali, which was taken captive in the initial captivity of the house of Israel by Assyria in 724 B.C., and their new home in the Crimea of South Russia by 575 B.C. The Scythians of Southern Russia were Israelites at that time.

On the next page is the timeline showing the captivity of the house of Judah and this Scythian migration:



# 10

## Putting the Names Together: 515 B.C.

**A**fter the Medes and Persians defeated Babylon, King Darius continued to expand his empire. His dominion was over an immense area which included many Israelites. In 515 B.C. he ordered a huge inscription to be chiseled on what is now known as the Behistun Rock, recording his dominion on 20 panels in three languages:

The inscriptions include a list of 23 nations over whom Darius ruled and named **among these are the “Sakkas.”** In both the Persian and Elamite versions the original word is “Sakka,” but in the Babylonian version the same people are called **“Gimiri.”**<sup>1</sup>

For a long time, historians did not know these names referred to Israelites. But the connection occurred when archaeologists discovered the Behistun Rock (located between Babylon and Ecbatana). The dominion of Darius over the Sakkas on panel ten was recorded in three languages and showed this connection regarding the captive Israelites and what they were called in each language:

Babylonian language:	Gimiri
Persian language:	Sakka
Elamite language:	Sakka

The importance of this archaeological evidence is the linking of two of the names used for the Israelites. This rock ties together the Gimiri and Sakka in these three languages as the same identical people who were the captives of the house of Israel.

### The Behistun Rock<sup>2</sup>



The Behistun Rock was the critical piece of evidence that tied these two names together. Once these two names were linked as names for the Israelites, the other names also fell into place, and



the puzzle revealed that all these names referred to the same people – Israelites!

We believe it is important to recognize that the term “Saxon” originated from “Sacae,” a name for the Scythians with which we are now familiar.

**The Saxons were descended from the ancient Sacae in Asia, and in the process of time they came to be called “Saxons.”**<sup>3</sup>

The name Sacae, also spelled Sakka, was the Persian name for the Scythian Israelites (see ch.10, p. 65). However, it was originally derived from Isaac. God had told Abraham that his descendants would be called by Isaac’s name:

But God said to Abraham, “Do not be distressed because of the lad and your maid; whatever Sarah tells you, listen to her, for **through Isaac your descendants shall be named.**” – Genesis 21:12

Doesn’t it make sense that there is a relationship in pronunciation between “Sacae,” “Sakka,” “Saxon” and “Isaac?” Researcher and author Robert Alan Balaicius refers to a quote from Dr. Holt Yates, printed in *Documents of Destiny*, that ties these names together:

The name **Saxon** itself is derived from the original Hebrew **Saka-suni** and means *son of Saks* or *Isaac’s sons*. In *Documents of Destiny* by F. Wallace Cannon (London; 1958, p. 102) it is recorded, “Dr. Holt Yates says: **‘The word Saxon comes from sons of Isaac,’** and he gives *Saac, Saak, Saach, Saax, Saach-en* and shows that in many Eastern languages *sons of* is often written *sunnia*, which would give sons of Isaac as *Saac-sunnia*.<sup>4</sup>

It is universally accepted by modern historians that the **Iskuza** were called “**Shuthae**” by the Greeks and “**Sacae**” (also “**Saka**” and “**Sakka**”) by the Persians. Herodotus further tells us the Persians called the Sacae, “**Scythians.**”<sup>5</sup>

In reviewing the Royal Correspondence of the Assyrian Empire it is evident that the “**Iskuza,**” the “**Sakka,**” the “**Scythians,**” the “**Cimmerians,**” and the “**Gimiri**” are all Israelites.<sup>6</sup>

The scattered Israelites have been called by all these names depending on what language was being used and who was recording the history.



# Israelite Migrations Throughout Europe and Asia Minor: From 500 to 64 B.C.

## 500-300 B.C. – Celts, Gauls and Germans

**F**rom 500-300 B.C. Israelite migrations continued to take place as one branch of Israelites invaded another. They kept pushing each other north and west. Other peoples such as the Sarmatians and Huns pushed them even further north and west. According to historian and archaeologist E. Raymond Capt, the majority of Cimmerians, now called Celts and Gauls, continued to migrate throughout all of Northwest Europe:

It was the **Scythians**, pushed by the Sarmatians, that caused the **Cimmerians** to move westward as “**Celts**” and “**Gauls**” (the latter name being given to them by the Romans) . . . **One branch of the Cimmerians migrated from the Black Sea region in a northwestern direction to the “Low Countries” (now Belgium, Holland and Northwest Germany) to the “German ocean” . . . now called “Jutland.”** The Romans called these people “**Cimri**,” being an abbreviation for Cimmerians . . . After entering Europe, **the greater part of the Cimmerians moved up the Danube, through Hungary and Austria, into southern Germany and France where they became known to the Greeks as “Celts,” though the Romans called them “Gauls.”**<sup>1</sup>

Once again, notice the name changes by the Greeks and Romans now referring to the Israelites as “Celts” and “Gauls,”

respectively.

The Scythians occupied Arsareth (see map on p. 63) until 338 B.C. when they were finally pushed west by the Sarmatians. By 300 B.C. the Sarmatians controlled the whole area.

In 331 B.C. Greece conquered the Medes and became the major empire until 146 B.C. The advances of Alexander the Great would also have given a good reason for many of these migrations at this time, which is exactly what happened. For example, the Scythians divided into two groups about 300 B.C. The northern group went west northwest as far as the Baltic Coast. The southern group settled in the islands of the Danube Delta and Crimea and was wiped out by the Sarmatians.

When the Roman historians wrote about this migration, they changed the name of the Scythians to “German.” Capt explains:

The reason why the name “Scythian” was changed was because they no longer lived in the country immediately north and west of the Black Sea that had been called “Scythia,” as this land had become largely occupied by Sarmatians. **It was to distinguish between the Sarmatian inhabitants and the true Scythians, that the Romans dropped the name “Scythian” and substituted “Sarmatae” [for the Sarmatians] and “Germani” [for the true Israelite Scythians]. (Germans) “Germanus” being the Latin word for “genuine.”**<sup>2</sup>

Capt further ties these Scythians to their descendants who were later called Anglo-Saxons:

**It is well known that the Anglo-Saxons, who came to Britain were called “Germans” by the Romans, and that the Normans, the last to arrive (A.D. 1066) were of the same stock . . .** The archaeological evidence indicates that the Angles and the Saxons comprised only the western fringe of the great Scythian horde that extended east as far as the Vistula River. **The more easterly tribes, on finally reaching the Baltic, eventually made their way to the Danish islands . . . Only a very few migrated to Sweden . . . A new empire had been established in the northern half of Sweden, founded by the**

**historical Odin**<sup>3</sup> [by about 215 A.D.] The account of Odin . . . states that Odin came from Asaland or Asaheim (Central Scythia) . . . **It was from Odin's army, known as the "Svear," that Sweden takes its name . . . Another principal progenitor of the inhabitants of Sweden were the Goths** (a branch of the **German Scythians**) who occupied the southern half of the country known as "Gothland." In Swedish, this area is called "Gatarike" (kingdom of the Goths). The Goths also occupied the largest island in the Baltic, also called "Gothland" and is today a Swedish possession.<sup>4</sup>

Historian Sharon Turner, in his massive work entitled *The History of the Anglo-Saxons*, confirms that the peoples of Northwest Europe sprang from those Scythians.

**The Anglo-Saxons, lowland Scotch, Normans and Danes have all sprung from** that great fountain of the first human race which we have distinguished by **the terms Scythians and Gothic** . . . [the Scythians] . . . crossed the Araxes, passing out of Asia, and **suddenly appeared in Europe in the sixth century BC** . . . They have become better known to us, in recent periods, under the name of **Getae and Goths**, the most celebrated of their branches . . . In the days of Caesar, **the most advanced tribes of the Scythian, or Gothic race, were known to the Romans under the name of Germans.**<sup>5</sup>

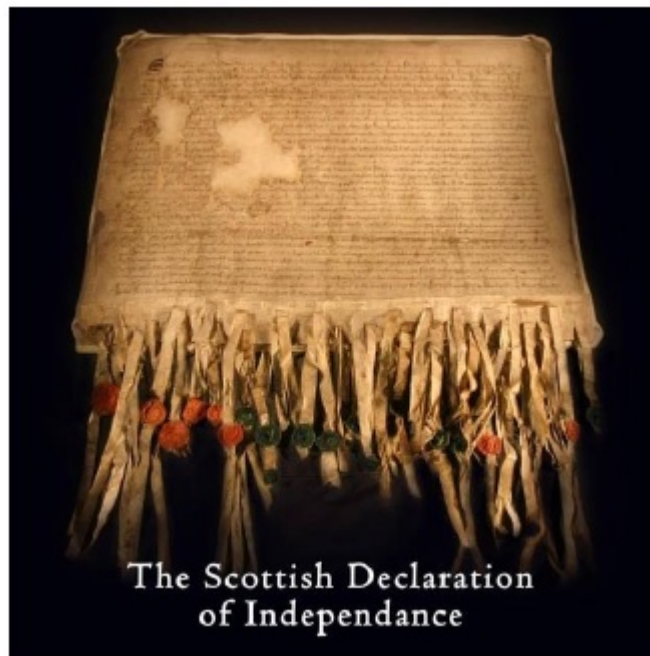
## 293 B.C. – Scotland

Some of these Scythians who formerly lived in the Black Sea area (ancient Scythia) were pushed west to Spain, also known as Iberia, where they lived for a long course of time before going north to Scotland via the Pillar of Hercules in 293 B.C. In their Scottish *Declaration of Independence*, which was written in A.D. 1320 they refer to this migration:

Most Holy Father and Lord, we know and from the chronicles and books of the ancients we find, that among other famous nations our own, **the Scots**, has been graced with widespread renown. They journeyed **from the greater Scythia** by way of the Tyrrhenian Sea [Mediterranean Sea] and the Pillars of Hercules, and **dwelt for a long course of time in Spain** among the most savage tribes, but nowhere could they be subdued by any race, however barbarous. Thence they came **twelve hundred**

years after the people of Israel crossed the Red Sea, to their home in the west where they still live today . . . In their kingdom there have reigned one hundred and thirteen kings of their own royal stock, the line unbroken by a single foreigner . . .<sup>6</sup>

This amazing document ties together **the Scots** with **the Scythians**, and the Scythians with **the Israelites**. It also states their 113 kings all came **from their own royal stock** (which could only mean of the royal line of Judah)! **They date this migration to Scotland as 1200 years after the Exodus!** The date of the Exodus was 1493 B.C. By subtracting 1200 years (“one thousand two hundred years”) we arrive at the year 293 B.C. – the date of the migration of the Scythians through the Pillar of Hercules to Scotland.



## 280 B.C. – Israelite Migration into Asia Minor

Some of the migrating Celts and Gauls, formerly known as Cimmerians, returned to Phrygia (now known as Asia Minor).

Around 700 B.C. their ancestors had overrun and taken over Phrygia. Their descendants now returned and captured Sardis and invaded Smyrna and Ephesus. Some permanently settled in Phrygia and named it “Galatia” after themselves (Gauls). But they were also migrating elsewhere:

About 280 BC, vast hordes of **Gauls** from Central Europe invaded the western portion of Asia Minor . . . **they permanently maintained themselves in Phrygia, and gave their name to the northern portion, which became known as “Galatia.”** . . . Thus, as Professor Rawlinson remarks, **“these two great invasions into Asia Minor proceeded from the same identical race,”** in the first instance called **“Cimmerians,”** in the second, **“Gauls.”**<sup>7</sup>

Many of the churches spoken of in the New Covenant Scriptures, including the seven churches mentioned in the book of Revelation, were located in this area of Asia Minor – which was settled by these displaced Israelites! The Apostles Paul, Peter and John knew they were ministering to displaced, dispersed Israelites!<sup>8</sup>



## 64 B.C. – Parthian Empire and Roman Empires

64 B.C. brings in the dawn of the Parthian Empire in the Far East. This empire sprang out of the Massagetae (descendants of dispersed Israelites from the Assyrian captivities). This powerful empire lasted until A.D. 225 and was a balance of power to the Roman Empire (which began in 30 B.C. and lasted until A.D. 1453). For more information on Parthia, see [Appendix G](#).

## Epilogue



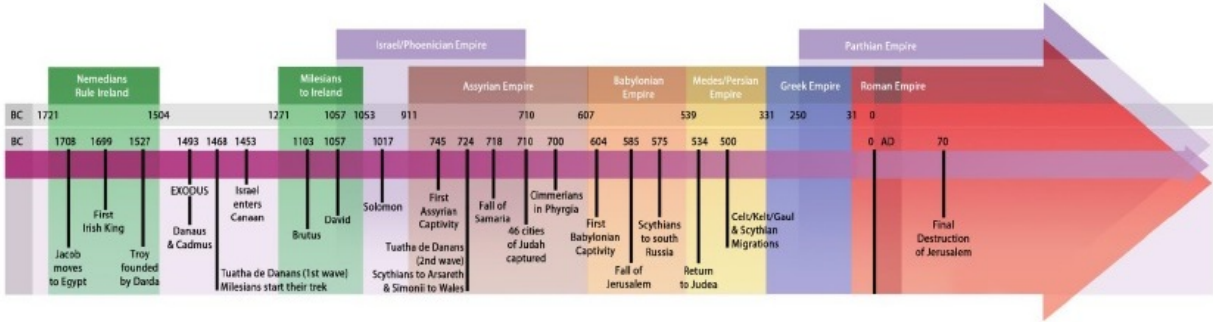
This concludes our presentation of the migrations of Israel spanning over 1500 years from the pre-Exodus migrations through the empires of Greece and finally Rome. We have attempted to demonstrate and document historical events and name changes of the Israelites in respect to where they migrated during this time period.

They moved throughout many lands and eventually settled, occupied and developed England, Ireland, Scotland, Germany, France, Denmark, Sweden and surrounding Scandinavian countries, Russia and many other nearby areas of Northwestern Europe.

The timeline and map on the next two pages depict the entire Israelite migration history.

The biblical Israelites are identified with these Caucasian people. That's what the evidence shows.

The next section presents more historical proof to verify further that biblical Israel is indeed the Anglo-Celto-Saxon, Germanic, Scandinavian, and related peoples.



# SCYTHIAN MIGRATIONS @ 745 BC. - 280 BC.



## Section Two

### *The Heraldry of Israel*

# The Purpose of Heraldic Emblems

To Identify by Picture or Symbol the Product Contents, Brand or Maker.

Herald (her-'ald) is a word that stems from two Teutonic words, 'her'- an officer and 'wald'- to sway, to wield. Thus an official announcement. Heraldic is applied to the art thereof. In today's terms, we call this a Logo a word of Greek root to mean a sign which stands for a word or name. the idea behind both words is the same.



To Identify Businesses and Organizations.



To Identify Families, Clans, Tribes, Towns, Cities, and Nations.

- ✔ Helps to trace individual, family or national origins and heritage;
- ✔ Helps to understand peculiar characteristics and traits;
- ✔ Helps preserve knowledge of history.

Disclaimer: The above symbols are registered trademarks ® for the corresponding businesses and organizations. They are used here for the sole purpose of presenting examples of how symbols commonly identify businesses and organizations.

## Introduction

**I**n addition to the detailed evidence of the migrations of the Israelites in Section One, we include another aspect of historical testimony revealing Israel's identity today. We're going to look at heraldry. Specifically, we're going to examine the biblical heraldry of Israel to see if it matches the heraldry of the Northwestern European people and all the lands and nations founded by them.

### What is Heraldry?

Heraldry is defined like this. It “is the art, practice or science of recording genealogies, and blazoning arms or ensigns armorial.<sup>1</sup>” In other words, heraldry records an individual, family, clan, or national heritage. Heraldry is symbols or pictures that identify a connection with a genealogical history.

The modern practice of heraldry is also commonly used to identify products, brands, businesses and organizations. Can you identify the symbols on the previous page and what they represent?

For most of us, all we needed was a picture and instantly we were able to name that product, brand, business or organization.

That's the power of heraldry.

Throughout history up to the present, heraldry has been used to identify families, clans, tribes, towns, cities and nations.

## Biblical Heraldry

In our study of tracing the heraldry of biblical Israel in order to identify them today, we rely heavily upon the thirty years of research by W.H. Bennett F.R.G.S. in his book, *Symbols of Our Celto-Saxon Heritage*.<sup>2</sup> We are grateful for his work and offer his timeless words regarding the important purpose of heraldic emblems.

Our courts have long recognized the importance of emblems tracing heirs and in identifying families. This is particularly important in the case of those who, in the course of many centuries and by change of name, language or location, have lost all knowledge of their origin.

In view of this fact, one wonders why historians, and especially the ethnologists, have paid so little attention to heraldic emblems in their attempts to record the history and movements of the peoples of Europe, and particularly of those who settled in the northwest and the British Isles. Had they turned to heraldic emblems as a source of knowledge, the early history of Europe would be as well-known as that of Babylon, Egypt or Greece, and the British people would long ago have abandoned the false and rather naïve belief that their history began with the coming of the Romans.<sup>3</sup>

More specifically, Mr. Bennett discusses his conclusions from the research:

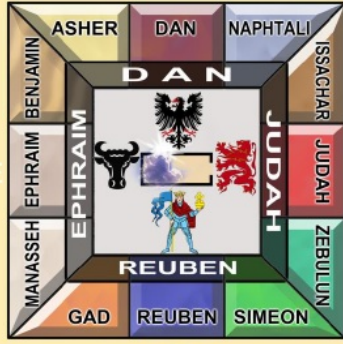
Though generally unrecognized it is, nevertheless, an indisputable fact that the basic heraldic emblems of Britain, Ireland, the United States, Norway, Sweden, Denmark, Iceland, the Netherlands and several related nations are *identical* with those of ancient Israel.<sup>4</sup>

He also makes this observation:

Experience teaches us that if something occurs only once it is probably just an accident, if twice it may be only a coincidence, but if it occurs three

times or more it has a meaning . . . If there were two, this could be a coincidence, but the fact is that there are more than *thirty* of Israel's emblems in the heraldry of Britain and the United States alone, and it is just not possible that this could be either accident or coincidence. It *must* have a meaning.<sup>5</sup>

So, what does the evidence of heraldry demonstrate about the connection between ancient Israel and the Northwest European peoples? Let the pictures tell the story of the heritage of God's covenant people today.



## Heraldic Emblems in Biblical Israel

**Blessings of Jacob-Israel to his Twelve Sons – Genesis 49**

Before Jacob died, he called together his twelve sons and foretold of blessings over each of them. He used **objects, animals, or personal characteristics** as symbols. These symbols became the standards or emblems for the tribes of the nation and later in history, the nations of Israel.

On the following pages we will study the emblems of each tribe.

**Layout of the Camp of Israel – Numbers 2**

“Now the LORD spoke to Moses and to Aaron, saying, The sons of Israel shall camp, each by his own **standard**, with the **banners of their fathers' households**; they shall camp around the tent of meeting at a distance.” Numbers 2:1,2

**Israel's camp was divided into four brigades, with three tribes in each brigade.**

Each brigade carried the banner of the main tribe as the standard of the brigade:

**North:** Asher, Dan, Naphtali = **Brigade of Dan** = Eagle (Num. 2:25-31)  
**South:** Simeon, Reuben, Gad = **Brigade of Reuben** = Man (Num. 2:10-16)  
**East:** Issachar, Judah, Zebulun = **Brigade of Judah** = Lion (Num. 2:3-9)  
**West:** Benjamin, Ephraim, Mansseh = **Brigade of Ephraim** = Ox (Num. 2:18-24)

## The Heraldry of Israel

**T**his chapter lays out the general overview of the biblical evidence of the heraldry of Israel, the physical descendants of Abraham, Isaac and Jacob. This evidence is found in Genesis 49 where it is recorded that Jacob prophesied his blessing over each of his twelve sons who were the heads of the twelve tribes of Israel. In his blessing, he also likened each tribe using objects, animals and characteristics to identify each one.

Although we will get into the specifics of what Jacob pronounced to each tribe in subsequent chapters, we begin with a general overview of the camp of Israel as described in Numbers 2. The arrangement of the camp was divided into brigades by their heraldic banners identifying the dominant tribes. Let's take a look at the opposite page to see the set-up.

Besides the four main sections comprising the camp of Israel, there were also two main divisions within Israel after the nation became divided, as we learned in Book One. They were the house of Israel and the house of Judah. The tribe of Ephraim was the head of the house of Israel in the north and the tribe of Judah was the head of the house of Judah in the south.<sup>1</sup>



## Heraldic Emblems in Biblical Israel (cont.)

The **national emblem** for the nation of Israel was a large standard with four sections displaying the symbols of the brigades (Lion, Man, Ox, Eagle). When the kingdom divided; the **House of Israel's emblem** was that of Ephraim, a crowned Unicorn.  
The emblem for the **House of Judah** was the rampant Crowned Lion.



THE UNICORN OF  
THE HOUSE OF ISRAEL



CROWNED RAMPANT LION  
OF THE HOUSE OF JUDAH



SCOTTISH ROYAL ARMS



BRITISH ROYAL ARMS

On the opposite page you can see that the heraldic symbol for the house of Israel was the unicorn, and the lion was the symbol for the house of Judah. These heraldic symbols are represented in the Scottish Royal Arms and the British Royal Arms. Would that indicate that the people of Scotland and Britain understood that they were of both houses and thus were comprised of all twelve tribes of Israel? Coincidence, perhaps? Let's move on to look at the heraldic symbols of the rest of the individual tribes and where they show up.

# The Heraldic Emblems of Reuben

## THE TRIBE OF REUBEN

Reuben, you are my firstborn; My might and the beginning of my strength,  
Preeminent in dignity and preeminent in power.  
Uncontrolled as water, you shall not have preeminence... (Genesis 49:3,4)



Primary



Secondary



Royal Arms of  
DENMARK



Arms of PRUSSIA  
and Provinces



Arms of  
LOWER SELISIA, D.\*



Shield of  
ODENSE, DK\*

Primary emblems  
DENMARK  
Hobro Nyborg  
Alestrup Kobenhavn  
Soro Tonder  
and more than  
30 cities and towns

Primary emblems  
also found  
throughout  
the German  
and Baltic states,  
as well as the  
Netherlands.  
Secondary emblems  
found in all of  
Northern Europe

\*D stands for Deutschland (Germany)  
\*DK stands for Denmark

## Heraldic Emblems of Reuben, Simeon and Levi

**W**e return now to Jacob’s prophetic declarations regarding his sons and their individual tribes in Genesis 49. This chapter will cover his sons Reuben, Simeon and Levi.

### Emblems of Reuben

To Reuben, Jacob’s firstborn, Jacob said:

Reuben, you are my **firstborn**; my might and the beginning of my strength, **preeminent in dignity and preeminent in power**. **Uncontrolled as water**, you shall not have pre-eminence, because **you went up to your father’s bed**; then you defiled it—he went up to my couch. – Genesis 49:3-4

Reuben was the firstborn and was described as a strong man – “preeminent in dignity and preeminent in power.” He was also described as morally weak – “uncontrolled as water” – because he “went up to your father’s bed; then you defiled it . . .” Reuben had sexual relations with one of Jacob’s concubines (Genesis 35:22). Hence, the primary symbol for Reuben is a man and the secondary symbol is water. Now, let’s take a look at these

emblems and where they can be found in Northwestern Europe. See pages 88 and 90.



## Emblems of Simeon and Levi

Let's turn our attention to Simeon and Levi. Both brothers were included together in Jacob's prophetic utterance of the same characteristic emblems. The reason for this pairing is found in Jacob's words to them:


Simeon and Levi are brothers; **their swords are implements of violence.** Let my soul not enter into their council; let not my glory be united with their assembly; because in their anger they slew men, and in their self-will they lamed oxen. Cursed be their anger, for it is fierce; and

their wrath, for it is cruel. I will disperse them in Jacob, and scatter them in Israel. – Genesis 49:5-7


What did Jacob mean when he said to them “their swords are implements of violence?” Back in Genesis 34:25-31, Simeon and Levi exacted revenge on a city and killed all the males because one of the sons of the prince of that city had raped their sister, Dinah. Jacob was angered by this action by Simeon and Levi. So, he recalled the violence of his sons. Their emblems would be the sword and the castle (representing the city or castle on which they had their revenge). On the next page we see these emblems for both sons and areas where they are now represented.

**The Heraldic Emblems  
of Simeon and Levi**


THE TRIBE OF SIMEON AND LEVI  
Simeon and Levi are brothers; Their swords are implements of violence.  
(or... their swords are weapons of violence.)  
(Genesis 49:5)




Primary




Secondary



SWANSEA,  
WALES, GB.



BATH,  
ENGLAND, GB.




SPANDAU, BERLIN  
GERMANY

Other towns  
and shires in  
GREAT BRITAIN:

London	Winchester
Essex	Exeter
Middlesex	Northampton
Perth	Newcastle

and across Europe such as:  
Holland, Germany, Russia.



CZERNOWITZ,  
UKRAIN

# The Heraldic Emblems of Simeon and Levi (cont.)



Skene  
SCOTLAND



Edinburgh  
SCOTLAND



Schneider, Saxony  
GERMANY



West Prussia  
GERMANY

SCOTLAND  
Barclay, Gunn, Eliot, Guthrie,  
Farquharson, Macgregor, Macmillan,  
Matherson, Scrymgeour, Spalding, Wallace  
as well as many other Scottish clans.



Fredericia  
DENMARK



Abenraa  
DENMARK

DENMARK  
Arms of Hjorring  
Arms of Skanderup-Stilling



Town of Middelburg  
NETHERLANDS



Town of Aardenburg  
NETHERLANDS

Simeon and Levi's Primary Sword Emblem is found in the Royal Arms, and at least 20 municipalities in the Netherlands. It also found across Europe and into Russia.



City of  
Dnepropetrovsk  
UKRAINE



Province of  
Bohuslan  
SWEDEN

The Secondary Emblem, the Towered Castle, Gate Emblem, or Fastness, is found in Elburg, Gorinchem and over 20 other cities and towns in the Netherlands. The Emblem is also found in Ireland, the UK, Germany, the Baltic States, and Russia.

# The Heraldic Emblems of Judah

## THE TRIBE OF JUDAH

Judah is a lion's whelp...He couches, he lies down as a lion...  
The scepter shall not depart from Judah... He washes his garments in wine  
(Genesis 49:9-11)



Primary



Secondary



Secondary (Zerah-Judah)  
Genesis 38:28-30



Royal Standard of the  
UNITED KINGDOM



The arms of the  
KINGDOM of the NETHERLANDS



National Arms of  
ENGLAND



National Arms of  
DENMARK



German State Arms of  
BADEN-WUTTEMBERG



National Arms of  
ESTONIA

## Heraldic Emblems of Judah

**N**ow we come to the next son of Jacob whose name was Judah. Regarding Judah, Jacob said:

Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down to you. Judah is a **lion's** whelp; from the prey, my son, you have gone up. He couches, he lies down as a **lion**, and as a **lion**, who dares rouse him up? **The scepter** shall not depart from Judah, nor the **ruler's staff** from between his feet, until Shiloh comes, and to him shall be the obedience of the peoples. He ties his foal to the vine, and his donkey's colt to the choice vine; he washes his garments in wine, and his robes in the blood of grapes. – Genesis 49:8-11

Judah is depicted as a lion. As the lion is the king of the beasts, so Judah and those from Judah's family line would be rulers in Israel.<sup>1</sup> The lion, therefore, is mentioned three times in regard to Judah. So, the secondary emblem is three lions.



## The Heraldic Emblems of Judah (cont.)



Another emblem of Judah that is found in Western European heraldry doesn't originate with Jacob's words in Genesis 49. It goes back to a story in Genesis 38. The story records the birth of Judah's twin sons by Tamar:

It came about at the time she was giving birth, that behold, there were twins in her womb. Moreover, it took place while she was giving birth, one put out a hand, and the midwife took and tied **a scarlet thread on his hand**, saying, "This one came out first." But it came about as he drew back his hand, that behold, his brother came out. Then she said, "What a breach you have made for yourself!" So he was named Perez. Afterward **his brother came out who had the scarlet thread on his hand; and he was named Zerah.** – Genesis 38:27-30

Judah's twin sons were named Perez (the firstborn) and Zerah. From Perez's family line came the kings of Israel and the

royal house of David to Jesus Christ.

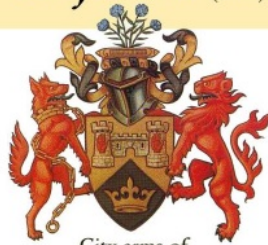
Zerah also would carry the emblem of the lion since he was from Judah as well. But there was another emblem recorded in this story assigned to Zerah. It was **the scarlet thread** tied around his hand. This emblem also appears in European heraldry.

Before we take a look at the pictures and some of the sampling of the areas where all these emblems are represented, let's do a brief review of the significance of the Zerah family line. You might recall from the previous section on the migrations of Israel that all the royal houses of Europe trace their royal lineage to Woden. And Woden was a descendant of Dardanus, king of Troy, who was of the lineage of Zerah, the son of Judah (review pp. 4-5, as well as Appendix E). So all the royal houses of Europe claim the emblem of the lion and some, especially in Ireland, the red hand with the scarlet thread.

# The Heraldic Emblems of Judah (cont.)



Shield of  
CO. CAVAN



City arms of  
DUNGANNON



Shield of  
CO. ANTRIM



Shield of  
CO. DERRY



Shield of  
NORTHERN IRELAND



Shield of  
CO. TYRONE



Shield of  
CO. MONAGHAN



Clan shield of  
O MELAGHLIN



Clan shield of  
O NIEL



Clan shield of  
O DONNELL



Town shield of  
OLDENMARKT, NL\*  
\*NL stands for Netherlands

The RED HAND is also found in SCOTLAND, used in the shields of many old families and in those of at least fourteen of the Clan Chiefs.

# 16

## Heraldic Emblems of Zebulun, Issachar, Dan, Gad and Asher

**I**n this chapter we learn about the symbols attributed to another set of sons of Jacob – Zebulun, Issachar, Dan, Gad and Asher.

### Zebulun

Of Zebulun, Jacob said:

Zebulun will dwell at the seashore; and he shall be a haven for **ships**, and his flank shall be toward Sidon. – Genesis 49:13

The primary heraldic emblem for Zebulun is ships.

### Issachar

Of Issachar, Jacob said:

Issachar is a strong **donkey**, lying down between the sheepfolds. When he saw that a resting place was good and that the land was pleasant, he bowed his shoulder to bear burdens, and became a slave at forced labor. – Genesis 49:14-15

We believe that the above translation from the Hebrew Masoretic text is not correct. That a tribe in Israel would be destined as “a slave at forced labor” is not supported by anything else in the Old or New Testament. It was not God’s will or

purpose that anyone in Israel be slaves “at forced labor,” especially in view of God’s intended blessings for all Israel (Deuteronomy 28:1-14). Except in the case of unrepentant disobedience to God (Deuteronomy 28:15-68), no one in Israel would become slaves of anyone else or of each other.

In the case of the tribe of Issachar, the Septuagint (*LXX*) makes better sense:

Issachar desired the good, taking rest between the lots [or the lands inherited by Israel]. And seeing the rest that it was good, and the earth that it was plentiful, he placed his shoulder to the toil, and **became a man for farming**. – Genesis 49:14-15 (*The Apostolic Bible Polyglot, LXX*)

Issachar would be represented by a donkey, a beast of labor used in farming.

## Dan

Of Dan, Jacob declared:

Dan shall judge his people, as one of the tribes of Israel. Dan shall be a **serpent** in the way, a horned **snake** in the path, that bites the **horse’s** heels, so that his rider falls backward. For Your salvation I wait, O LORD. – Genesis 49:16-18

The primary emblem is a serpent or snake and the secondary emblem is the horse or horse and rider.

Another heraldic symbol attributed to Dan as part of the Israelite camp standard was the eagle. Recall that the main camp was set up around Judah, Ephraim, Reuben and Dan (see p. 84). Judah was represented by the lion, Ephraim by the bull or ox, Reuben by the man. The fourth brigade was that of Dan represented by the eagle.

Keeping this in mind, there are several other Bible references that similarly identify those tribes and respective symbols which also include the eagle. For example, in Ezekiel 1:10, the Prophet Ezekiel records his vision depicting the camp of Israel:

As for the form of their faces, each had the face of a man; all four had the face of a lion on the right and the face of a bull on the left, and all four had **the face of an eagle**.

The Apostle John also records his vision:

The first creature was like a lion, and the second creature like a calf, and the third creature had a face like that of a man, and the fourth creature was like **a flying eagle**. – Revelation 4:7

We deduce that the tribe of Dan would be also represented by an eagle since it is one of the four main brigades of Israel depicted in the camp of Israel. Dan, as the fourth brigade in the main camp, was represented by the eagle.

To this evidence we also add that the eagle is well represented in European and American heraldry.

## Gad

Of Gad, Jacob said:

As for Gad, **raiders** shall raid him, but he will **raid** at their heels. – Genesis 49:19

Jacob's words "raiders" or "a troop" (KJV) would, in the context of the day, be represented by horsemen.

## Asher

Finally, of Asher, Jacob prophesied:

As for Asher, **his food shall be rich**, and he will yield **royal dainties**. –  
Genesis 49:20

The promise of pleasant things and “royal dainties” may be represented by a cup or goblet that would characteristically hold rich foods or wine.

Please look at the following pages to view these emblems and where they are found.



# The Heraldic Emblem of Issachar



THE TRIBE OF ISSACHAR  
Issachar is a strong donkey,  
Lying down between the sheepfolds  
(or... couching down between two burdens)  
(Genesis 49:14)



MAULBRONN, Borough  
GERMANY



USILNE, Borough  
CZECH Commonwealth



HALDENWANG,  
Town, GERMANY



TUSSENHAUSEN, Borough  
GERMANY



OBEROHRN, Town  
GERMANY



House of JESKI  
SILESIA



House of HANIEL  
GERMANY



House of RETTENBACH-  
GUNZBERG, Eastern  
GERMANY



House of MASKIEWICZ  
POLAND



House of MACHNICKI  
POLAND

Whole swathes of land have been tussled over for more than 1000 years between Germanic speaking and Slavic speaking Europe (Germanic dialects are English, Dutch, German, and Scandinavian. Slavic are Russian, Polish, Czech and so on). These areas are full of town and shire names in both German or Polish/Czech. It is in these regions one finds more town and family shields with asses than any other part of the world.



# The Heraldic Emblems of Dan

## THE TRIBE OF DAN

Dan shall be a serpent in the way, A horned snake in the path,  
That bites the horse's heels, So that his rider falls backward  
(Genesis 49:16)



Primary



Secondary



Camp Standard,  
Dan's emblem of choice



Shield of  
AUSTRIA



The Great Seal  
of the USA



Shield of the  
CZECH Commonwealth



Shield of  
POLAND



Shield of  
Saarland, D\*



Shield of  
Varmland, Sweden



Hohenstaufen  
family Shield, D\*



Shield of  
GERMANY

\*D stands for Deutschland (Germany)

Dan's 'Emblem of Choice', his Camp Standard, is iconic for the USA, Germany, Poland, Russia and many 'shires-states-provinces-oblasts' of Holland, Denmark, and Sweden.

# The Heraldic Emblems of Dan (cont.)



NAVY JACK



GADSDEN



WESTMORELAND



S.C. NAVY ENSIGN



MASSACHUSETTS NAVY



B. FRANKLIN FLAG

FLAGS OF THE UNITED STATES REVOLUTION



Town of WESTERBORK  
NETHERLANDS



KYIV County  
UKRAINE



Clan shield of  
ELEANOR



Clan shield of  
BUXTON



Clan shield of  
WHITE



Clan shield of  
EDNOWAIN AR BRADWEN

# The Heraldic Emblems of Dan (cont.)



LOWER SAXONY  
GERMANY



Shire of Kent  
ENGLAND



Town of WERKHOVEN  
NETHERLANDS



HORSES Earldom  
DENMARK



Nth RHINE WESTPHALIA  
GERMAN STATE



Town of  
BUNNIK, NL



Town of BAARN  
NETHERLANDS



AUGUSTENBORG Earldom  
DENMARK



Shield of the House of  
WANDSWORTH, GB



Clan shield of  
DUNBAR OF MOCHRUM  
SCOTLAND



Town of ASSENDELFT  
NETHERLANDS

# The Heraldic Emblem of Gad



Primary

## of Gad

THE TRIBE OF GAD  
 As for Gad, raiders shall raid him,  
 But he will raid at their heels  
 (or... Gad, a troop shall overcome him:  
 but he shall overcome at the last)  
 (Genesis 49:19)



Secondary



Shield of MOSKOW  
 RUSSIA



National Shield of  
 LITHUANIA



JEDBURGH, Town  
 in SCOTLAND



HOLSTEBRO, Borough  
 DENMARK



BRUSPERK, Town in  
 CZECH Commonwealth



BELLOY, District,  
 in FRANCE



KLIN, Borough,  
 in RUSSIA



KATZENBACH, Town  
 in GERMANY



AYDOILLES, FRANCE  
 Near Germany



On the GRIMMA Bridge  
 GERMANY



The House of  
 ADDINGTON, UK



The Earl of  
 SNOWDON, UK

# The Heraldic Emblem of Asher



THE TRIBE OF ASHER  
As for Asher, his food shall be rich, And he will  
yield royal dainties  
(or ... and he shall yield dainties to princes.).  
(Genesis 49:20)



Duke of Fife  
SCOTLAND



Town of HELGUM  
SWEDEN



House of GREENOCK  
ENGLAND



Town, STIRING-WENDEL  
GERMANY



Town, STAUFEN  
GERMANY



House of BUTLER  
ENGLAND



A MAC DONALD clan  
SCOTLAND



Town, HADISLEBEN  
GERMANY



CARNEGIE clan  
SCOTLAND



Town, BARNSLEY  
ENGLAND

# Heraldic Emblems of Ephraim and Manasseh

(Sons of Joseph)

**W**e now come to the prophetic blessing of Jacob for his son, Joseph. Joseph's blessings were passed on to his two sons, Ephraim and Manasseh (Genesis 48:3-20). They became two of the tribes of Israel. So, we will look at what was spoken to Joseph in Genesis 49:22 and the prophetic utterance of Moses concerning Ephraim for more symbols associated with him.

Joseph is a **fruitful bough**, a fruitful bough by a spring; its branches run over a wall. The **archers** bitterly attacked him, and shot at him and harassed him; but his bow remained firm, and his arms were agile, from the hands of the Mighty One of Jacob . . . – Genesis 49:22-24

As the firstborn of his **ox**, majesty is his, and his **horns** are the horns of the **wild ox**; with them he will push the peoples, all at once, to the ends of the earth. And those are the ten thousands of Ephraim, and those are the thousands of Manasseh. – Deuteronomy 33:17

# The Heraldic Emblems of Ephaim (Joseph's son)

## THE TRIBE OF EPHRAIM

As the first-born of his ox, majesty is his, and his horns are the horns  
of a wild ox. With them he will push the peoples, all at once,  
to the ends of the earth. And those are the ten thousands of Ephraim...  
(Deuteronomy 33:17)



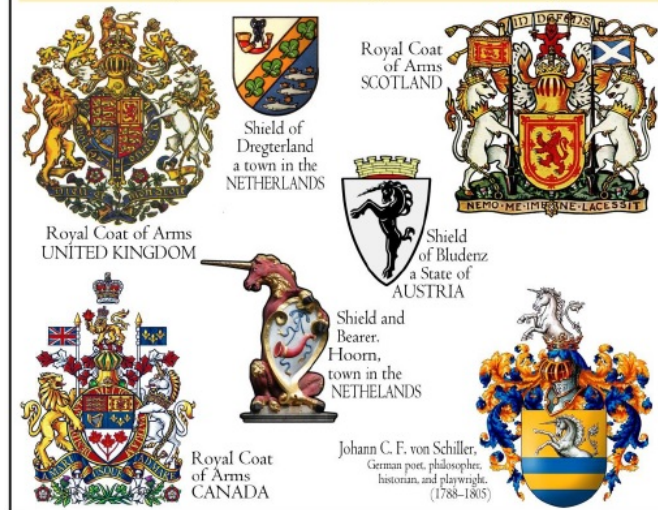
Primary



Secondary



Secondary



We must also add the King James Version translation of the verse because Deuteronomy 33:17 likens Ephraim and Manasseh to a unicorn, which is well represented among the Northwest European nations:

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 KJV

The symbols for Ephraim and Manasseh then are the fruitful bough (sometimes depicted as an olive branch), arrows, and the ox or unicorn. Please find these emblems and where they are represented in Europe and America on the following pages.

# The Heraldic Emblems of Ephraim (cont.)



Urdorf  
SWITZERLAND



Republic of  
MOLDOVIA



German State  
MECKLENBURG VORPOMMERN



Rodovre  
DENMARK



Town,  
Menaldumadeel  
NETHERLANDS



Canton, Uri  
SWITZERLAND



Oxford  
ENGLAND



Dalsland  
SWEDEN



Inverness Shire  
SCOTLAND



Hereford Shire  
ENGLAND



The House of  
von HINDENBURG  
GERMANY



Cumberland Shire  
ENGLAND



# The Heraldic Emblems of Manasseh (Joseph's son)

## THE TRIBE OF MANASSEH

Joseph is a fruitful bough, A fruitful bough by a spring; Its branches run over a wall. The archers bitterly attacked him, And shot at him and harassed him... (Genesis 49:22,23)



Primary



Secondary



The Great Seal of the USA with Eagle of Dan and Olive branch and arrows of Manasseh



Russian outpost shire CHITINSKAYA with Eagle of Dan and arrow of Manasseh and bull of Ephraim



The Lion of Judah in the shield of the Royal Dutch coat of arms holding provincial arrows, a Manasseh symbol



The Borough shield of WEDDING in Germany with Manasseh symbol



Shield of SHEFFIELD  
England



Earldom of SAVONIA  
Finland



Town shield of BIRTLINGEN  
Germany



Earldom of NARKE  
Sweden



Earldom of ZALA  
Hungary

# The Heraldic Emblem of Naphtali



THE TRIBE OF NAPHTALI  
 Naphtali is a doe let loose, He gives beautiful words.  
 (or... Naphtali is a hind let loose:  
 he giveth goodly words.)  
 (Genesis 49:21)



LUBLIN, shire in  
POLAND



BOCKHORN, hamlet  
NETHERLANDS



TIERGARTEN  
Borough in GERMANY



SCHONEBERG, Borough  
GERMANY



WONSERADEL,  
Borough  
NETHERLANDS



ALAND  
Islands in the  
Baltic Sea



NIZHEGORODSKOY  
an Oblast in  
RUSSIA



HELLEENDOORN  
Borough  
NETHERLANDS



STOMPWIJK  
Hamlet in the  
NETHERLANDS



Three UK  
Council coats  
of arms, from  
left to right...  
BAGSHOT  
SURBITON  
MACCLESFIELD

# Heraldic Emblems of Naphtali and Benjamin

**O**ur final selection completes the rest of the symbols of the tribes of Israel – Naphtali and Benjamin.

## Naphtali

Of Naphtali, Jacob said:

Naphtali is a **doe** let loose, he gives beautiful words. – Genesis 49:21

The emblem was a young leaping doe and perhaps a male stag.

## Benjamin

Of Benjamin, Jacob declared:

Benjamin is a ravenous **wolf**; in the morning he devours the prey, and in the evening he divides the spoil. – Genesis 49:27

Benjamin is likened to a wolf. The next page gives the heraldry of Benjamin and where he is represented in part.

# The Heraldic Emblem of Benjamin



**THE TRIBE OF BENJAMIN**  
Benjamin is a ravenous wolf;  
In the morning he devours the prey,  
And in the evening he divides the spoil.  
(Genesis 49:27)



WOLFHAGEN, Borough  
GERMANY



VAUFFELIN, Borough  
SWITZERLAND



UNTERGRIESBACH,  
Town, GERMANY



REMAGEN, Town  
GERMANY



BARNSELY, Borough  
ENGLAND

## TWO MILITARY EXAMPLES

Right:  
U-Boat fleet  
The Wolf-Pack  
Far Right:  
Kalix Branch  
of the  
Swedish Army



Three Clan /  
House of...  
Far left:  
Moyle, Ireland  
Middle:  
Cochrane  
Left:  
Robertson

# Banner of National Israel

Depicting the 4 Standards of the Brigades:

Judah & Ephraim

Reuben & Dan



## Heraldic Emblems of Israel: Conclusion

**P**ictures can convey a powerful message. The pictures of the heraldic emblems of the tribes of Israel present visible evidence linking ancient, biblical Israel with the White Anglo-Celto-Saxon, Scandinavian, Germanic and related peoples who now also occupy lands all over the world. The conclusion based on this evidence is consistent with the finding of the previous migration section – this family group from among the Caucasian people are the physical descendants of Abraham, Isaac and Jacob.

Would that include you? Is that your racial heritage? Does your family tree have one of these emblems of Israel? If so, it's a testimony of where you came from and who you are. If, to the best of your knowledge, you are of unmixed racial origin of this Caucasian family pertaining to biblical Israel, then you belong to the covenant family.

But we are not finished with our investigation of the identity of Israel today. If the evidence of the migrations and heraldry are not enough, perhaps the next section about the language connection will further verify who Israel is today.

## Section Three

### *The Languages of Israel*

## Evidence of Language

**A**mong other evidences that the descendants of biblical Israel may be the Caucasian people, we add that of similarity in language. The science of philology involves the study of language or linguistics that's able to examine and compare structure and development "of a particular language and its relationship to other languages."<sup>1</sup>

The study of language is one of the primary historical tools used to identify the similarity of nations that, in turn, points to a common origin. It also helps draw definite distinctions between different races and their origins.

Of all the indices to the mysteries of the ancient world, language is perhaps the most satisfactory.<sup>2</sup>

Consider this statement by the Near Eastern archaeologists Albright and Lambdin in regard to the value of language study:

The study of language content needs no special justification, since the written records of antiquity are our most valuable source of information concerning the peoples and civilizations which form the object of historical investigation . . . Thus, for the historian, who is interested primarily in tracing interacting continuities, the study of the history and development of a language, apart from its use as a vehicle for oral and written traditions, provides useful and sometimes unique evidence of otherwise indiscernible ethnic and cultural affiliations.<sup>3</sup>



In other words, language study is one of the tools used to understand history and how it may relate to something, a people or culture today.

This section will focus on the study of language, revealing a remarkable similarity of linguistic groups within the Indo-European nations, identifying them as one and the same as the Caucasians or Aryans. Also, it will contrast the differences of languages between the Caucasians, Mongolians, and Negroes testifying to their complete separate and distinct origins.

## Similarity of the Aryan Languages

The study of language has shown a remarkable similarity between the many dialects of the Caucasian or Aryan peoples. One authoritative statement from *Chambers Encyclopedia* validates their “common origin”:

The Aryan . . . Race or Aryan Family of Nations is . . . called Indo-European or Indo-Germanic . . . The evidence on which a family relation has been established among these nations is that of language. Between **Sanskrit** (the mother of the modern Hindu dialects of Hindustan), **Zend** (the language of the ancient Persians), **Greek** (which is yet the language of Greece), **Latin** (the language of the Romans, and the mother of the modern Romanic languages, i.e., Italian, French, Spanish, Portuguese, Wallachian), **Celtic** (once the language of [the] great part of Europe, now confined to Wales and some parts of Ireland and Scotland), **Gothic** (which may be taken as the ancient type of the Teutonic or Germanic languages—including English—and of the Scandinavian), and **Slavonic** (spoken in a variety of dialects all over European Russia and a great part of Austria), **the researches of philology have within the present century established such affinities as can be accounted for only by supposing that the nations speaking them had a common origin.**<sup>4</sup>

In the same section, this timeless reference explains that this “common origin,” in terms of the study of the Aryan languages,

was located in “Central Asia” near the area of the Flood (Genesis 7) and Tower of Babel (Genesis 11).

When these linguistic monuments are consulted as to the primitive seat of the Aryan nations, they point, as almost all ethnologists are agreed, to Central Asia, somewhere probably east of the Caspian, and North of the Hindu Kush and Paropamisan Mountains.<sup>5</sup>

This description pinpoints a major mountain system of the region near the Pamirs, which borders Afghanistan today. Frederick Haberman, in chapter 3 of his book *Tracing Our Ancestors*, has identified this area as near the Tarim Basin, which lies just to the east, and is the probable location of Noah’s Flood.<sup>6</sup> After the Flood, Noah’s sons then came down from where the ark landed and their descendants settled in the land of Shinar, or Babylon.

**Now the whole earth<sup>7</sup> [land] used the same language and the same words.** It came about as they journeyed east [LXX: as they moved from the east], that they found a plain in the land of Shinar and settled there. – Genesis 11:1-2

Their descendants built the Tower of Babel to keep them all together in one location. Because of this, God confused their languages and scattered them:

The Lord said, “. . . Come, let Us go down and there **confuse their language**, so that they will not understand one another’s speech.” So the LORD scattered them abroad from there over the face of the whole earth; and they stopped building the city. **Therefore its name was called Babel, because there the LORD confused the language of the whole earth;** and from there the LORD scattered them abroad over the face of the whole earth. – Genesis 11:6-9

This confirms that all the nations who descended from the sons of Noah originally spoke one language. God intentionally

scattered them into their various nations by confusing their language.

Thus, **the Caucasian** tribes and nations have been traced by their languages from a small clan or **family, dwelling at one time, in one place, in southern Asia**. This clan, or family, must have been Caucasian also; and by means of their dialects, we can contemplate them, through the long vista of prehistorical ages, increasing and multiplying, and preparing to replenish the earth, by sending forth their offspring north and south, east and west, fulfilling that part of the mission of their race . . . from the frozen shores of Iceland to the sunny region of Ceylon.<sup>8</sup>

In his epic historical survey, *The History of the Anglo-Saxons*, historian Sharon Turner describes “the affinities and analogies” of the Aryan languages as having “common origin.”

Some word or other may be traced in the vocabularies of other nations; and **every [Aryan] language bears strong marks, that events have happened to the human race, like those which Moses has recorded in his account of the confusion of tongues, and the dispersion of mankind.**<sup>9</sup> The fragments of an original tongue seem, more or less, to exist in all; and **no narrated phenomenon of ancient history accounts for the affinities and analogies of words which all languages exhibit, so satisfactorily as the abruption of a primitive language into many others, sufficiently different to compel separations of the general population, and yet retaining in all, some indications of a common origin.**<sup>10</sup>

Another piece of evidence from language that identifies the Aryan people as the offspring of Noah’s sons comes from one of the oldest Sanskrit writings, the *Veda*, in which “the Hindus [that is, Brahmans] style themselves Aryans”:

*Arya*, in Sanskrit, signifies “excellent,” “honorable” being allied probably to the Greek *ari(stos)*, the best. Others connect it with the root *ar* (Lat. *arare*, to plough), as if to distinguish a people who were tillers (*earers*) of the earth.<sup>11</sup>

The word “Aryan” therefore signifies, in part, a people who were farmers or “tillers” of the soil, as was Adam originally by his

Creator’s design. Genesis 2:5 tells us that “there was no man to cultivate the ground.” So, God made Adam to do so.

One small sample of the great affinity of the Aryan languages is shown from the verb “to be”:

<i>Eng.</i>	<i>Sansk.</i>	<i>Pers.</i>	<i>Greek</i>	<i>Latin</i>	<i>Slav.</i>	<i>Goth.</i>	<i>Lith.</i>
I am	Asmi	Em	Eimi	Sum	Yesmi	Im	Esmi
Thou art	Asi	I	Eis	Es	Yesi	Is	Essi
He is	Asi	Est	Esti	Est	Yesti	Est	Esti <sup>12</sup>

Not only is this particular verb similar, but all of the grammatical structure confirms a common origin among the Aryan peoples.

Francis Bopp, a German philologist . . . has established beyond question their primitive affinity and common origin, by showing that **the same system of cases, voices, moods, tenses, and persons, runs through all these languages.**<sup>13</sup>

Many other recent linguistic authorities confirm, as well, the common origin of these Indo-European languages.<sup>14</sup>

## Similarity between the Aryan and Hebrew Languages

Similarity between the Hebrew and Germanic languages weds the biblical Israelites to the kindred Western European peoples of today, of which the English tongue is a part. Abraham, Isaac and Jacob spoke Hebrew and much of the original language of the Old Covenant Scriptures was written in Hebrew. Is there a definite likeness between the Hebrew and Germanic languages? One scholar of the Hebrew language, Dr. Moses Margoliouth, commented:

A small remnant of [Solomon’s subjects] remained in Cornwall since that time (the time of the building of his Temple). I have traced that remnant by the paths of philology, and the byways of nomenclature. **I might**

**adduce an array of whole sentences, exactly alike in the languages of Hebrew and the ancient Cornish.** I might adduce some of the proper names which prevailed among the aboriginal Britons long before they knew anything of Christianity, such as Adam, Abraham, Asaph . . . Daniel, Solomon. <sup>15</sup>

Famed translator and martyr William Tyndale announced his discovery of affinity between Hebrew and English:

**The properties of the Hebrew tongue agreeth one thousand times more with the English than with the Latin or the Greek.** The manner of speaking is in both one, so that, in a thousand places, there needest not be but to translate the Hebrew word for word. <sup>16</sup>

Biblical archaeologist and historian E. Raymond Capt broadens the scope of the affinity between the Hebrew and Aryan languages:

All etymologists know that the Greek, Latin, German, Icelandic, Norse, Danish, Dutch and several other languages figure in the structure and vocabulary of the present Anglo-Saxon (English) language. While Greek and Latin words have contributed to the English language, **over 75 per cent of English words come direct from Hebrew words or their roots.** Of course, many of these old British words are used in modern dress; their spelling and . . . the pronunciations have been varied as time has passed. <sup>17</sup>

R. Govett, in his book *English Derived from Hebrew with Glances at Greek and Latin*, states:

As the result of my inquiry, I should be inclined to say that there are not five per cent of SAXON words which cannot be traced to HEBREW. <sup>18</sup>

Or put another way, **at least 95% of the Saxon words originated with ancient Hebrew.** This is no coincidence!

Rev. John Heslip affirms the same idea in his book *Who and Where Are the Lost Ten Tribes?*

**“Scarcely any Hebrew root can be discovered that has not its corresponding derivative in the ancient British language.”**<sup>19</sup> An eminent Cornish scholar of the last century, who devoted a great deal of

time to prove **the affinity between the Hebrew and Welsh languages**, observes, “**It would be difficult to adduce a single article or form of construction in the Hebrew grammar but . . . the same is to be found in Welsh, and that there are many whole sentences in both languages exactly the same in the very words.**”<sup>20</sup>

Also quoting the Rev. Eliezer Williams, Raymond Capt adds:

In Richard’s Welsh and English Dictionary (published in Bristol in 1750) and in several other philological works, **the affinity the Welsh bears to the Hebrew language is strenuously maintained. But not only do the words themselves indicate that similarity between the two; their variations and inflexions afford a much stronger proof of affinity.**<sup>21</sup>

Another author adds:

**The English language is Hebrew in origin . . .** You can take any sentence in Hebrew and change it into Gaelic, word for word, without altering the order of a single word or particle, and you will have the correct Gaelic idiom in every case.<sup>22</sup>

In his book, Capt reproduces from Professor Edward Odlum’s book, *God’s Covenant Man*, a list of published “results of his years of research on the relationship of the Anglo-Saxon people with the ancient ten-tribed House of Israel.”<sup>23</sup>

Below is just a sample of the list of words demonstrating the similarity between English and Hebrew:

<b><u>ENGLISH</u></b>	<b><u>HEBREW</u></b>	<b><u>VARIED MEANINGS</u></b>
Bashful, abash	Baash	Abashed, uncomfortable, abhorred
Rash	Raash	To be angry, to rage
Call	Kol	Voice, shout, call
Cover	Kafar	To cover

Carats	Charuts	Best gold, carats, a standard for a diamond
British	Brit	Man of the covenant
Angle	Angl	Bull, as Taurus a bull, John Bull
Oath	Oth	An oath, a sign, a testimony, an agreement
Booth	Bothe	To pass the night in a tent or booth
Barley	Bar	Corn, as in barley
Terrible	Teruah	A battle shout, awful, terrible
Shame	Shamen	Amazed, astounded, shamed
Mar	Mar	Bitter, spoiled, marred
Sum	Sum	Total, count, as to sum
Calamity	Kalam	Agitation, calamity, excite
Dumb	Dohm	Dumb, silent
Sure	Shur	To see, examine, make sure, be sure
Hallelujah	Halal	To rejoice, to praise, to shout in song
Amass	Amas	To amass, or increase
Yes	Yesh	Yes, to say yes

Soothe	Suth	To persuade, soothe
Chore	Chor	Work, as to do the chores
Hug	Ug	To squeeze, press
Break	Barach	To break
Deacon	Dekon	A registrar, or one who registers
Dagger	Dakar	To stab, hence the thing that stabs
Yell	Yelail	To yell, or cry out
Cotton	Kuttoneth	Cotton, flax, linen

These language similarities directly link the Hebrew people to their descendants, the Anglo-Celto-Saxon, Scandinavian, Germanic and kindred peoples of Northwestern Europe and Great Britain, among other related countries.

## Other Language Comparisons

The study of language also draws distinctions between the Aryan peoples and other races **by their dissimilarities**. For example, the Mongolian (or Asian) race possesses a language which, upon examination, does not present a close family likeness compared to those within the Indo-European languages. The Chinese tongue, for example, is termed “monosyllabic”:

The nouns have no numbers, declensions, or cases; and the verbs are without conjugations through moods, tenses and persons. There are no formal distinctions between various parts of speech—the same word, according to its position, meaning different things.<sup>24</sup>



Famed philologist Max Muller concludes of the Chinese language:

**They . . . share in none of the features which distinguish the Aryan and Semitic types,** and the first point which we can establish with regard to them is, that at no time, after the first separation of the Aryan and Semitic types . . . can they have formed part of these two historical developments of languages.<sup>25</sup>

The sub-Saharan Negroid types of central Africa (the Bechuana, Dinka, Bongo, Azande, and so forth) all possess nothing of abstract ideas in their tongues.

Nevertheless Schweinfurth stresses the poverty of Negrid languages, in particular those of the Bongo and Azande, in words denoting abstract ideas.<sup>26</sup>

Another observation of these African natives states they are “ignorant of writing.”<sup>27</sup> The well-known Scottish missionary and physician, David Livingstone, added they were “ignorant of the use of letters.”<sup>28</sup>

None of these peoples had devised a written language or numbers. African languages are simple and lack complex abstract nouns. Typically there are words for only a few colors such as red, white, and black, but no words for subtle shades of color. The arithmetical systems typically have words for one and two, while larger numbers are expressed as “many.”<sup>29</sup>

The Hottentots and Bushmen of Africa use “clucking”<sup>30</sup> sounds to communicate within each tribe, as one anthropologist explains, “like the clucking of hens, or gabbling of turkeys.”<sup>31</sup> Their language is far from anything articulate.

A tribe of the Australian aborigines called the Arunta, has one of the most primitive languages. Professor Alf Sommerfelt, a Norwegian linguist, made an in-depth study of the Arunta

language. Their language can only convey that which is concrete, but abstract ideas are not represented.

The Arunta language only expresses . . . action and state; the notion of the object does not exist.<sup>32</sup>

He goes on to say:

[The Arunta] possesses nothing that he must necessarily count . . . has no system of names for number . . . It is very difficult for us to understand a system that does not know our fundamental categories of noun, verb, adjective, and pronoun . . . ideas are much less differentiated than in modern languages.<sup>33</sup>

They had no written language or numerals. Their languages were lacking in abstract concepts and had few collective nouns, indicative of an inability to formulate general concepts that is one of the principal characteristics of intelligence. Their languages had numbers only for one and two.<sup>34</sup>

The study of languages makes it evident that not only are the Caucasians from the same origin, but they also descended from an original family (that of Noah) who was a descendant of Adam. Linguistics also reveals among the other peoples a striking dissimilarity of languages, implying the real possibility that all races did not come from one original source. Book Four, *God's Covenant Creation*, will study this in depth.

# Section Four

## *The Jews*

## The Origins of the Jews: History of the Jews from the Old Covenant Scriptures to A.D. 70

**T**his chapter examines the identity and application of the term “Jew” from its earliest recorded usage until A.D. 70. Our objective is to trace what happened within the span of eight centuries in regard to how the term “Jew” began to change. This will impact how we understand and identify the people who call themselves “Jews” today. The word “Jews” is one of the most confusing words in the Bible. This study will help clarify their identity in history and today.

### The Identity of a “Jew” in the Old Covenant Scriptures

As you may recall from Book One and chapter seven (*Discover the Story of Your Biblical Heritage*), the first instance of the term “Jew” was found in II Kings 16:6 as translated by the King James Version of the Bible:

At that time Rezin king of Syria recovered Elath to Syria, and drave the **Jews** from Elath: and the Syrians came to Elath, and dwelt there unto this day.

The context of this event is as follows. Ahaz was king of the house of Judah (740-724 B.C.) and during his reign, Rezin, the king of Assyria, besieged Jerusalem. Rezin did not prevail, but he did clear the Judeans out of Elath. The term “Jews” in this context referred to the Judeans of the house of Judah living in the town of Elath. The New American Standard version says it more accurately:

At that time Rezin king of Aram recovered Elath for Aram, and cleared the **Judeans** out of Elath entirely; and the Arameans came to Elath and have lived there to this day.

Again, by way of review from Book One and chapter seven, the word translated “Jew” in the Old Covenant Scriptures only referred to either the:

1. Son of Jacob and Leah (named Judah);
2. Tribe descended from Judah;
3. Nation of the southern kingdom under the dynasty of David, as distinguished from the northern kingdom of Ephraim or Israel; or
4. Land of Judah.

In other words, “Jews” at this time in history (eighth century B.C.) meant Judeans in some respect, but always referred to a physical descendant of Abraham, Isaac and Jacob of the house of Judah.

## The Identity of a “Jew” After the Return from Babylon

Now we advance in time to the sixth century B.C. (starting around 534 B.C.) After a remnant of the house of Judah returned from 70 years of captivity in Babylon (see Ezra and Nehemiah) and the land of Judea was once again inhabited and the Temple in Jerusalem rebuilt, the recorded history in the Old Covenant Scriptures ceased. The last prophet was Malachi.

From that time until the first coming of Jesus Christ, in the first century A.D., there was what is called the Intertestamental Period – about 400 years. The Intertestamental Period was the period of time between the Old and New Testaments. During this period of time, many changes took place in Judea and surrounding lands. One piece of history during this time, important to understanding of the term “Jew,” took place during the Maccabean Revolt (beginning around 166 B.C.) against foreign invaders (called Seleucids) in Judea. The Maccabees, as they were called, were a group of Judeans that reestablished control and freedom in Judea from these foreign invaders.

Part of this campaign was led by a man named John Hyrcanus (135-104 B.C.). Among the cities and territories he subdued, he also conquered the Idumeans since they had, from the exile of the house of Judah to Babylon, been “in possession of important portions of the ancient territory of Judah and Israel even so late as in the times of the Maccabees . . . of the whole of the southern part of the old kingdom of Judah . . .”<sup>1</sup> The Idumeans<sup>2</sup> were Edomites or descendants of Esau. The historian Josephus records this event:

**Hyrcanus** took also Dora and Marissa, cities of Idumea, and **subdued all the Idumeans**; and permitted them to stay in that country, if they would

circumcise their genitals, and make use of the laws of the Jews [Judeans]; and they were so desirous of living in the country of their fore-fathers, that they submitted to the use of circumcision, and of the rest of the Jewish ways of living; at which time therefore this befell them, that **they were hereafter no other than Jews.**<sup>3</sup>

Greek historian Strabo also confirms that the Idumeans “shared the same customs with” and were “mixed up” with the Judeans.<sup>4</sup>

So, the subdued Idumeans or Edomites were allowed to stay in the country of Judea as long as they submitted to circumcision, the customs, and the laws of the Judeans. As a result, the Edomites were known as “Jews” like the original Judeans of the house of Judah. They were incorporated into the lives and religion of the Judeans at this time.

## Significance of the Mixing of Edomites and Judeans

Why is this history important? First, the meaning of “Jew” was becoming substantially altered. Originally, Jews were Judeans – the pure physical descendants of Abraham, Isaac and Jacob. Now there was the beginning of **a potential admixture with Edomite blood.** And although Esau (father of the Edomites – Genesis 36:43) was the son of Isaac and Rebekah, he took Hittite (Canaanite) wives and had children by them (Genesis 36:2). The Hittites or Canaanites were cursed of God and it was forbidden that Israel would have anything to do with them. Consider the following pronouncement by God about the father of the Canaanites: “Cursed be Canaan” (Genesis 9:25). All of Canaan’s

family was cursed and Israel was commanded by God to destroy them completely:

When the LORD your God brings you into the land where you are entering to possess it, and clears away many nations before you, **the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites**, seven nations greater and stronger than you, and when the LORD your God delivers them before you and you defeat them, then you shall utterly destroy them. You shall make no covenant with them and show no favor to them. Furthermore, **you shall not intermarry with them**; you shall not give your daughters to their sons, nor shall you take their daughters for your sons. – Deuteronomy 7:1-3

The Canaanites were cursed by God, yet Israel did not obey the Lord to destroy them, but let them remain in the land that God gave to Abraham, Isaac and Jacob as slaves.

Although displeasing to his father and mother (Genesis 26:34-35), Esau married Hittite (Canaanite) women. **So, many of his descendants were also mixed with cursed Canaanite blood.**

In addition to this, Esau himself was not chosen of God to receive the covenantal birthright blessings, but his brother Jacob was chosen (Genesis 25:23). In fact, Esau “despised” his birthright as the oldest son and “sold his birthright to Jacob” (Genesis 25:31-34). Hebrews 12:16 describes Esau as an “immoral or godless person . . . who sold his own birthright for a single meal.” So when Esau’s descendants (Edomites) were incorporated with the Judeans, there was a mixing of a non-covenantal, cursed and godless people in Judea blending in with the Judeans.

**Those in Judea from then on until A.D. 70 were a combination of Edomites (Idumeans), Canaanites and true**



**Judeans of the house of Judah – all known as “Jews.” The term “Jew” was now altered in meaning and application.**

Second, there was a historical and perpetual hatred that Esau and his descendants had toward Jacob and his descendants – the twelve tribes of Israel. Esau hated Jacob and sought to kill him from the time that Jacob deceived his father, Isaac, in order to receive the birthright blessing:

**So Esau bore a grudge against Jacob** because of the blessing with which his father had blessed him; and Esau said to himself, “The days of mourning for my father are near; then **I will kill my brother Jacob.**” – Genesis 27:41

This hatred for Jacob lived on through the years in the descendants of Esau. For example, the Edomites joined the Babylonians in coming against the Judeans and Jerusalem to take advantage of their weakened and vulnerable condition. The Prophet Ezekiel writes about this in chapters 35 and 36. We will just include a few selective verses here. (Just a note that the “Mount Seir” that is discussed here is referring to Edom or the descendants of Esau for God gave Mount Seir as Esau’s land possession in Genesis 36:8). Ezekiel wrote:

Moreover, the word of the LORD came to me saying, “Son of man, set your face against Mount Seir [the homeland of the Edomites], and prophesy against it and say to it, ‘Thus says the Lord GOD, ‘Behold, I am against you, Mount Seir, and I will stretch out My hand against you and make you a desolation and a waste. I will lay waste your cities and you will become a desolation. Then you will know that I am the LORD. **Because you have had everlasting enmity and have delivered the sons of Israel to the power of the sword at the time of their calamity** [during the Babylonian destruction of Jerusalem and deportation of Judeans from the land], at the time of the punishment of the end, therefore as I live,’ declares the Lord GOD, ‘I will give you over to bloodshed, and bloodshed will pursue you; since you have not hated bloodshed, therefore bloodshed will pursue you.’” – Ezekiel 35:1-6

**As you rejoiced over the inheritance of the house of Israel** [in the context referring to Judah] **because it was desolate**, so I will do to you. You will be a desolation, **O Mount Seir, and all Edom**, all of it. Then they will know that I am the LORD. – Ezekiel 35:15

The Prophet Obadiah joined Ezekiel in prophesying God's judgment against "Edom" because "of violence to your brother Jacob" (Obadiah 10) during the destruction of the land of Judea along with the Babylonian forces.

Because of what Edom did to the Judeans during this time and because of their everlasting hatred for Jacob/Israel, God "hated Esau." Listen to the Prophet Malachi as God speaks through him about Esau/Edom:

The oracle of the word of the LORD to Israel through Malachi. "I have loved you," says the LORD. But you say, "How have You loved us?" "Was not Esau Jacob's brother?" declares the LORD. **"Yet I have loved Jacob; but I have hated Esau**, and I have made his mountains a desolation and appointed his inheritance for the jackals of the wilderness." Though Edom says, "We have been beaten down, but we will return and build up the ruins"; thus says the LORD of hosts, "They may build, but I will tear down; and men will call them the wicked territory, and **the people toward whom the LORD is indignant forever.**" – Malachi 1:1-4.

God hated Esau/Edom and was against them. His indignation is "forever." This is confirmed by the Apostle Paul in the New Covenant Scriptures as he quoted Malachi:

**Jacob I loved, but Esau I hated.** – Romans 9:13

God's hatred for Esau and his descendants remains the same in the New Covenant age. Malachi 3:6 establishes that God does not change: "For I, the LORD, do not change." He still hates them today.

Edomite hatred for true Israel (Judean's at that time) continued. By the time of the birth of Jesus Christ, the Edomite Jews had taken over political control in Judea. Herod the Great was the ruler during the early years of Jesus. **It is well known that Herod was of Edomite descent. The Bible includes the story of his unconscionable act to have all the Judean baby boys murdered to try to eliminate Jesus.** You can read about what this Edomite king did in Matthew 2:1-18.

Even at the destruction of Judea and the temple by the Romans in A.D. 70, the Edomite Jews (called Idumeans) purposely wreaked havoc on the rest of the Judean inhabitants who had not escaped out of Judea. Josephus records the history of what happened:

. . . nor did **the Idumeans** spare anybody; for they are naturally a **barbarous and bloody nation** . . . And now the outer temple was all of it overflowed with blood; and that day as it came on, saw eighty thousand five hundred dead bodies there . . . But the rage of the Idumeans was not satiated by these slaughters; but they now betook themselves to the city, and plundered every house, and slew everyone they met.<sup>5</sup>

Throughout the centuries beginning with Jacob, Esau/Edom hated Israel.

## Judaism Grows Among the Jews

One more point of significance. The incorporation of the Edomites with the Judeans involved the laws and customs that the Judeans brought with them from Babylon – the mixing of the Old Covenant teachings with the oral traditions later codified as the Talmud. We will get into the Talmud more specifically later on. However, the Talmud was the basis for what is known as

Judaism. In effect, the incorporation was the shared beliefs, teachings and practices of Judaism:

The Edomites were conquered by John Hyrcanus who **forcibly converted them to Judaism**, and from then on they constituted a part of the Jewish people, Herod being one of their descendants.<sup>6</sup>

An earlier *Jewish Encyclopedia* adds that the Edomites “were then incorporated within the Jewish [Judean] nation, and their country was called by the Greeks and Romans ‘Idumea.’ ”<sup>7</sup>

Yes, not only did the Edomites have the opportunity to rule politically, but also to mix with the religious leadership in Judea which came to be known as the Pharisees and Sadducees. Judaism was their religion.

## Conclusion

From the time of their subjugation to the Judeans by the Maccabeans and John Hyrcanus, and the forced conversion of the Edomites to Judaism until A.D. 70, the term “Jew” and the meaning thereof changed significantly. In the beginning, it referred to Judeans only. Then there was a mixing (and no doubt some intermarriage) of the holy race of the house of Judah with Edomite/Canaanite blood and religious and cultural intermingling as well. “Jew” could no longer simply mean Judean, but now included the God-hated descendants of Esau/Edom and the cursed Hittite/Canaanites.

And now, as we will see in the next chapter, these “Jews” of Edom continued to make proselytes of Judaism in faraway countries and even mix with their inhabitants to further mix their bloodline.

# The Origins of the Jews:

## History of the Jews from A.D. 70 to the Tenth Century

### Introduction

**F**rom the era of John Hyracanus (135 - 104 B.C.) until the destruction of the temple in Jerusalem (A.D. 70), the people descended from Esau (or Edomites called Idumeans by the Greeks), who were mixed with Canaanite blood but had converted to Judaism, were now included in the term for “Judean” translated “Jews.” **This constituted a significant racial change that had repercussions before and after the ministry of Jesus Christ. All “Jews” were not Israelite Judeans of the house or tribe of Judah.** This corroborates the testimony of the New Covenant Scriptures directly stated several times in Revelation. Jesus, speaking to the church in Smyrna through the Apostle John, said:

I know your tribulation and your poverty (but you are rich), and the blasphemy by **those who say they are Jews and are not**, but are a synagogue of Satan. – Revelation 2:9

Again, to the church of Philadelphia, John wrote:

Behold, I will cause those of the synagogue of Satan, **who say that they are Jews and are not**, but lie—I will make them come and bow down at

your feet, and make them know that I have loved you. – Revelation 3:9

**In other words, there were those who claimed they were true Judeans (Jews), but were not. They were not Israelites from the house of Judah, but those of Edomite/Canaanite mix.**

In this chapter, we will trace the migrations and settlements of the Jews from the first to tenth century A.D. from Judea and Palestine into other lands. This history will give us understanding to further help us to identify the ever changing racial composite of the Jews as well as the critical influence of the Jewish religion known as Judaism and Talmudism upon other peoples.

## A.D. 70

About 40 years before A.D. 70, Jesus prophesied that the temple in Jerusalem would be destroyed and “a great tribulation” would come upon all Judea. Here are a few excerpts from His prophecy in Matthew 24:<sup>1</sup>

Jesus came out from the temple and was going away when His disciples came up to point out **the temple buildings** to Him. And He answered and said to them, “Do you not see all these things? Truly I say to you, not one stone here will be left upon another, which will not be torn down . . . Therefore when you see the abomination of desolation which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), then **those who are in Judea** must flee to the mountains . . . For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever shall.” – Matthew 24:1-2, 15-16, 21

The church at Jerusalem took Jesus’ warning seriously. Eusebius, an early church father, wrote:

**But the people of the church in Jerusalem had been commanded by a revelation,** vouchsafed to approved men there before the war, **to leave the city** and to dwell in a certain town of Perea called Pella. And when those that believed in Christ had come thither from Jerusalem, then, as if the royal city of the Jews and the whole land of Judea were entirely destitute of holy men, the judgment of God at length overtook those who had committed such outrages against Christ and his apostles, and totally destroyed that generation of impious men.<sup>2</sup>

Thomas Newton comments in his work entitled *The Prophecy of Matthew 24, Dissertation XIX* :

. . . **all who believed in Christ left Jerusalem,** and removed to Pella, and other places beyond the river Jordan, so that they all marvelously escaped the general shipwreck of their country, and we do not read anywhere that so much as one of them perished in the destruction of Jerusalem. Of such signal service was this caution of our Saviour to the believers.<sup>3</sup>

And so it came to pass that in A.D. 70, the Roman forces under Titus subdued the seditious rebellion of the Jews against the Roman government. The historian, Josephus, a contemporary eyewitness of this time period, recounts the details of the events that took place (*Wars of the Jews*). There were many people killed with much destruction and famine. Of all this that the Jews were responsible for, Josephus writes:

It is therefore impossible to go distinctly over every instance of these men's (Idumean Jews) iniquity. I shall therefore speak my mind here at once briefly: That neither did any other city ever suffer such miseries nor did any age ever breed a generation more fruitful in wickedness than this was, from the beginning of the world.<sup>4</sup>

As a result, and in order to take control and quell the rebellion mostly led by the Idumean (Edomite) Jews, the Roman forces held siege against Jerusalem and finally invaded it. The temple and Jerusalem were substantially destroyed and Jesus' prophecy against His enemies was fulfilled.

## After A.D. 70

Although the estimated numbers of inhabitants in Judea, and those killed during the siege and invasion of Jerusalem in A.D. 70 is disputed, it has until this day been commonly **assumed** that there was a massive forced deportation and exile of great numbers of the remaining people. This notion may have been supported by an early church historian, Justin Martyr. But another church historian, Eusebius, the bishop of Caesarea and author of *Ecclesiastical History*, makes no mention of this mass exile. Nonetheless, this false assumption, promoted by the Talmud and Judaism, has been believed by Judeo-Christianity up to the present day.

Shlomo Sand, Jewish professor of contemporary history at the University Tel Aviv and author of the book, *The Invention of the Jewish People*, says that this commonly called “diaspora” of the Jews during this time period is a myth. In fact, he writes:

Nowhere in the abundant Roman documentation is there any mention of a deportation from Judea.<sup>5</sup>

But he does offer some insight as to why this myth continues to be perpetuated and the reason we even bring up this subject matter:

Although **most of the professional historians knew that there had never been a forcible uprooting of the Jewish people**, they permitted the Christian myth that had been taken up by Jewish tradition to be paraded freely in the public and educational venues of the national memory, making no attempt to rebut it. They even encouraged it indirectly, **knowing that only this myth would provide moral legitimacy to the settlement of the “exiled nation” in a land inhabited by others.**<sup>6</sup>



In other words, such expulsion from the land of Judea could give

. . . an organic sequence to the history of Jewish dispersal and only in this way could it clarify and **justify** “the return of the nation to its birthplace.”

7

That is to say, if it can be proved that the Jews were forcibly exiled from their original land of Palestine directly after A.D. 70, then it could be justified that they had a right to return to the land.

That notion of forced expulsion of the Jews, along with the erroneous belief that the Jews of that time constituted the physical descendants of Abraham, Isaac and Jacob, has been the supporting voice and policy of American churches and government (and other national governments) to help the Jews return to their alleged homeland, that is, the present day “State of Israel.”

It was in 1948 that the United Nations officially established the international “State of Israel” so the Jews could return to their supposed homeland in Palestine. **The justification to do so was based on this forced exile myth and provided for a sympathetic argument for the establishment of the State of Israel.** This was noted in *The Declaration of the Establishment of the State of Israel*, 1948:

**After being forcibly exiled from their land**, the people kept faith with it throughout their Dispersion and never ceased to pray and hope for their return to it and for the restoration in it of their political freedom.

There is no justification for the Jew’s insistence, and other questionable Christian beliefs or government policies, for a return

to the so-called homeland based on “being forcibly exiled” because there is no evidence that exile occurred. There was no forced deportation of the Jews after A.D. 70. **The whole basis for the United Nations establishment of the State of Israel was based on false premises.**

Additionally, the Jews, before and after A.D. 70 in the area of Judea (or Palestine), were a mix of Edomite, Canaanite and Judean “Jews.”

Yet, there is another fact that is even more powerful and should expose the fallacy of this idea that these people who call themselves “Jews” today have any right to the land area of Palestine today. We will be coming to this point shortly. But first, we need to do a bit of historical ground work to examine what happened to these Jews of Judea (Palestine) from A.D. 70 to the tenth century.

## Before and After A.D. 70

Let’s begin with the period before the destruction of the temple and Jerusalem in A.D. 70. From the time of the end of the exile of the house of Judah in Babylon (605 – 535 B.C) to A.D. 70 there were numerous settlements outside of Judea. Professor Sand writes:

One of the main problems bedeviling the myth of destruction-expulsion was the fact that long before 70 C.E.<sup>8</sup> there were large Jewish communities outside of Judea. It was widely known that after Cyrus’ declaration ending the so-called Babylonian exile, only some of the exiles and their offspring returned to Jerusalem. The rest, possibly the majority, chose to remain and prosper in the cultural centers of the flourishing East where the elites nurtured rich religious traditions that would spread around the ancient world.<sup>9</sup>

Many original Judeans of the house of Judah had chosen to stay in Babylon rather than return to Judea after the exile. No doubt some married foreign wives while they were in Babylon. This racial intermarriage was a major issue for the leaders (Ezra and Nehemiah) of those of the house of Judah who returned from exile. Some of the Israelites had married Canaanites, Hittites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites. Those that did marry foreign wives could not return permanently to the land of their fathers unless they put them away (that is, leave them in Babylon) along with their children. Read Ezra 9-10 and Nehemiah 13 for confirmation. In other words, the racial mixture with Judeans, which was forbidden by God's law (Deuteronomy 7:1-6), was taking place even before John Hyrcanus subdued the Edomites/Canaanites and incorporated them into the house of Judah.

Historians have verified many other Jewish settlements, not only in Babylonia, but in places such as Asia, North Africa, Egypt, Persia and Rome.

Jewish author and philological archaeologist, Paul Wexler, wrote about the accounts of settlements outside of Judea by "Palestinian Jews" (that is, those of the house of Judah and those mixed with Edomite/Canaanite blood who resided in Judea or Palestine after the Babylonian exile and before A.D. 70):

But large numbers of Palestinian Jews had been making their way abroad – to North Africa, Arabia, southern Europe and other parts of Western Asia – that by the time of the Roman conquest of Judea in 70 A.D., **the overwhelming majority of Jews were residing outside of Palestine.** Some of these Jewish diaspora communities were centuries old by the time of the Roman invasion [in A.D. 70].<sup>10</sup>

But they were not all “Palestinian Jews” who settled new “communities” outside of Judea. **There were other people who had become Jews by means of converting to the religion of Judaism.** Wexler adds:

Even when substantial numbers of Palestinian Jews were emigrating from Palestine (Judea) after the Romans destroyed the Second Temple in 70 A.D., most new diaspora communities were still being founded by non-Palestinian, rather than by freshly expatriated Palestinian Jews . . . The bulk of Jews resident in European sectors of the Roman Empire could *not* have been of Palestinian origin.<sup>11</sup>

Apparently, there was widespread proselytizing and conversion to Judaism in much of the known world. But what was the racial or ethnic origin of these non-Palestinian Jews? Wexler believes from “linguist and non-linguistic evidence” of Yiddish speakers specifically, that they comprised any combination of “Greek, Illyrian, Iranian, Phrygian, Roman, South Slavic, Turkic and West Semitic stock.”<sup>12</sup>

Kevin Alan Brook, a historian who also maintains a website of the American Center of Khazar Studies ([www.khazaria.com](http://www.khazaria.com)), in his book, *The Jews of Khazaria*, cites some of the archeological evidence of these Jews in the known world:

Jewish settlements and synagogues existed in Roman-governed Pannonia (modern day Hungary) as early as the third century CE. Archaeological discoveries have included stone markers upon which Jewish names and menorah (seven-branched candelabra) images were engraved . . . In some cases, the Jewish identity of the inscribed names is known because the ethnic terms *Judeus* and *Judaea* were appended.

Jews also lived in Moesia and Thrace during Roman times. A third century tombstone near Gidden village, Nikopol district, in northern Bulgaria (near the Rumanian border) refers to a man named Iosses by the title *archisynagogus*, which means synagogue chief.<sup>13</sup>

Most importantly, for our discussion here, Jewish settlements also occupied the land in Eastern Europe before the arrival of a people called the Khazars. Brook continues:

As we have seen, large Jewish communities existed in Eastern Europe before the Khazar Empire was established . . . Many scholars believe that descendants of the early Jewish populations of the Crimea and Caucasus influenced the decision of the Khazars to convert to Judasim.<sup>14</sup>

In the next two chapters we will discuss the identity of the Khazars and their connection to the Jews today.

## The Jews and Khazars

The Khazarian Empire was located in the southern steppes of Russia. As noted above, other Jews settled in this area before the people known in history as the Khazars occupied it. These Jews could have very well planted the seeds of Judaism for later Khazarian conversion.



Even after the Khazars occupied it, other Jews sought out refuge among the Khazarian people. These Jews were located in the Byzantine Empire and were under “anti-Jewish polices” that “forced many Jews to flee to less dangerous lands such as Khazaria” <sup>15</sup> in the eighth and ninth centuries. These Jews were welcomed by the ruler of the Khazars.

Jews continued to migrate to Khazaria from the Muslim and Byzantine lands circa 943 because they were still being forcefully converted to Christianity by Romanus . . . With the continuing flight of Jews from Byzantium, Joseph, the king of the Khazars, welcomed them to settle in his country.<sup>16</sup>

Before we learn about the identity and conversion of the Khazars to Judaism, it’s important to note that the arriving **Jews and Khazars began to intermarry.**

The *Schechter Letter* indicated that some Jews came to Khazaria to escape “the yoke of idol worshippers.” It further stated that the Jews who came through Armenia to Khazaria intermarried with the Khazars and propagated the ritual of circumcision.<sup>17</sup>

This means that the blood of the Khazars was being mixed, in part, with Edomite and Canaanite blood and who knows what else.

Since God gave Esau and his mixed descendants (the Edomites/Canaanites) the land of Seir (Genesis 36:8 – “So Esau lived in the hill country of Seir; Esau is Edom”), might this be the reason for this statement in *The Jewish Encyclopedia* in regard to the Khazars?

Hasdai ibn Shaprut, who as foreign minister to Abd al-Rahman, Sultan of Cordova, in his letter to King Joseph of the Chazars (about 960) . . . speaks of the tradition according to which **the Chazars [Khazars] once dwelt near the Seir Mountains.**<sup>18</sup>

Could it be that, at least, part of the Jewish settlements that came into the land where the Khazars eventually settled for many centuries were indeed Jewish Edomites/Canaanites that mixed with the Khazar people? If so, we have these “Jews” and Khazars incorporated together as one people and we know that some of these Jews were Edomites. But who were the Khazars originally?

## Conclusion

This chapter has traced the various voluntary migrations or deportations of the Jews from Judea and Palestine to different parts of the known world from the Roman Empire to the Byzantine Empire. Some were Jews of mixed Judean/Edomite/Canaanite origin and many were simply converts to Judaism and known as Jews.

We have also discovered that there is no historical basis for the establishment of the 1948 State of Israel and occupation of old Palestine due to the myth of a forced deportation and exile directly after A.D. 70. Besides, many “Jews” of that time were not pure-bred Israelites, and thus, did not have a biblical claim to the land given to Abraham, Isaac and Jacob.

Now we come to a crucial part of history that will show the influence of the Jews among the Khazar people that further demonstrates the identity of those who call themselves Jews today. That’s the subject of the next chapter.

## The Origins of the Jews: History of the Jews from the Tenth Century to the Present Day

**W**e have documented that the Jews of the first century A.D., many of whom were of mixed Judean/Edomite/Canaanite blood, had migrated before and after the destruction of the temple and Jerusalem in A.D. 70 throughout many areas of the known world. In addition, there were many other proselytes of the Jews converting to the religion of the Jews which was Judaism.<sup>1</sup>

Some Jews migrated into a land area in the southern steppes of Russia before the arrival of a people called the Khazars. The story of who they were and their conversion to Judaism will reveal the identity of the people who call themselves Jews today and the critical implications for understanding the Bible and our present situation in America, other Caucasian nations and around the globe today.

This chapter will present the latest and best evidence of the identity of the Khazars. You should know, however, that what is presented herein is just a sampling of the immense historical data on this subject. If you want to investigate more completely,



the resources cited in this chapter will give you a good beginning. Otherwise, the following is only an introduction to this subject. So, let's get started.

## Overview of the History of the Khazars

All the historical information from a variety of sources, mainly Jewish, document that the Khazar people began in the third century A.D. Exactly where they were before then or where they came from is virtually unknown. They are identified as a people of a "Turkish" origin.

KHAZARS [kaza'rz], a semi-nomadic tribe of Turkish or Tartar origin who first appeared north of the Caucasus in the early part of the third century. In the seventh century, the Khazars conquered the kingdom of the Bulgars. They built a strong and prosperous state, which attained its greatest size in the ninth century, when it extended from the Crimea, from the middle Volga and westward to the Dnepr (Dnieper River), including the city of Kiev.<sup>2</sup>

Jewish Professor Sand explains more precisely the brief history of the movement of these Khazars:

The story of the Khazars is fascinating. It begins in the fourth century CE, when some nomadic tribes accompanied the Huns as they surged westward. It continues with the rise of a great empire in the steppes along the Volga River and the north Caucasus, and ends with the Mongol invasion in the thirteenth century, which wiped out all traces of this extraordinary kingdom.

**The Khazars were a coalition of strong Turkic or Punic-Bulgar clans** who, as they began to settle down, mingled with the Scythians who had inhabited these mountains and steppes between the Black Sea and the Caspian Sea, which was known for a long time as the Khazar Sea. At its peak, **the kingdom encompassed an assortment of tribes and linguistic groups, Alans and Bulgars, Magyars and Slav.**<sup>3</sup>

After the third century A.D., apparently these Khazars had moved to another location with another people called the Huns,

building “a great empire in the steppes along the Volga River and the north Caucasus.” Sand also identifies them as “Turkic” and “Bulgar” and associated linguistically with the “Magyars and Slav.”

*The Jewish Encyclopedia* adds to the testimony of who they were and where they were located. The Khazars are:

**A people of Turkish origin** whose life and history are interwoven with the very beginnings of the history of the Jews in Russia . . . Historical evidence points to the region of the Urals as the home of the Chazars.<sup>4</sup>

## Evidence of Turkish Origins

Khazar historian, Kevin Alan Brook gives some of the historical testimony of the identity of the Khazars as “predominately Turkic”:

The Khazars were predominately Turkic and probably originated in the steppes of central Asia, or perhaps in the Ural or Caucasus Mountains. The details of their origin are still somewhat obscure. The early ninth-century Greek historian Theophanes wrote that the Khazars were “eastern Turks.” The Arab chronicler al-Masudi recorded in the *Kitab at-Tanbih wa al-Ishraf* that the “Khazars . . . are a tribe of the Turks.” The Chinese chronicle *T’ang-shu* likewise declared that the Khazars “belong to the stock of the Turks” . . . the twelfth century religious scholar Rabbi Yehudah ben Barzillai of Barcelona referred to “the Khazars who are Turks.”<sup>5</sup>

The significance of these testimonies is that, just like the Turks themselves, the Khazars who lived in their territory at one time and under their jurisdiction, were also racially mixed.

As was the case with most nomadic Turks, the Khazars were racially and ethnically mixed.<sup>6</sup>

Brook continues with similar comparisons between Turkic **religious practices** and the Khazars:

The early Khazars routinely sought the advice of a shaman or medicine man, called *qam* in Turkic . . . The Khazars had an elaborate assemblage of gods, similar to that of the Bulgars and other Turkic tribes.<sup>7</sup>

The shamanistic Khazars turned to the east when they prayed. Also, the opening of a shamanist Turk's tent was directed toward the east . . . Animals were also worshipped, and each tribe had its own totem. The old Turkic calendar, derived from the lunar calendar of the Chinese, was based on an animal cycle . . . Among Turks in general, the horse was the primary animal sacrificed to Tengri, and this appears to have been the case among the Khazars as well . . . Trees were considered sacred among all Turkic peoples. The shamanist Turks of the Tepsen (Phullai) region of Khazaria made sacrifices to an oak tree . . . There was also a deep reverence for one's ancestors among the Turkic tribes.<sup>8</sup>

To add to these comparisons and testimonies about the identity of the Khazars, linguist archeologist, and Jewish author Paul Wexler takes up the **evidence of language**. Concerning the importance of language, he quotes Near Eastern archeologists, Albright and Lambdin:

The study of language content needs no special justification, since the written records of antiquity are our most valuable source of information concerning the peoples and civilizations which form the object of historical investigation . . . Thus, for the historian, who is interested primarily in tracing interacting continuities, the study of the history and development of a language, apart from its use as a vehicle for oral and written traditions, provides useful and sometimes unique evidence of otherwise indiscernible ethnic and cultural affiliations.<sup>9</sup>

It's the study of the language of a people that helps one trace back their origins. Wexler provides claims to prove that the Khazar people, in part who became known as "Ashkenazic Jews," are **not of old Hebrew origins** or even adaptations of old Hebrew language, **but Slavic**.

**Of the two distinctive languages of the Ashkenazic Jews, Yiddish and [modern Israeli] Hebrew** (i.e., medieval written, modern written and spoken Israeli Hebrew) **are Slavic**; this fact provides the key to the ethnic origins of the Ashkenazi Jews.<sup>10</sup>

**Yiddish and Modern Israeli Hebrew (as opposed to Old Hebrew) are demonstrably both dialects of West Slavic . . . the Ashkenazic Jews themselves, as well as the religion and folk culture, are largely of Slavic origin.**<sup>11</sup>

Wexler gives examples of words used for “the Jewish religion” that are not of Hebrew language origin. He begins with a general statement:

It is striking that Hebrew terms are not used for many basic aspects of the Jewish religion . . . **Jewish examples are Slavic terms** connected with the ritual food laws of the Jews, not all of which are mentioned, incidentally, in Old Palestinian Jewish writings.<sup>12</sup>

He cites examples such as **kosher food laws**, the Jewish religious observance of **Yom Kipper** and *jarmlke* known more commonly as yarmulke (referring to a Jewish skullcap) and many other examples that **reveal Slavo/Turkic origin.**<sup>13</sup> In other words, the language of Yiddish is not Hebrew in origin. Yiddish does not have a connection with the original Hebrew people, but is of a non-Hebrew origin having connection with other racial types or mixes.

In addition, there is evidence that **the Khazars were also mixed with Asiatic blood** from living in close proximity to Mongolia. In his book, *The Jews of Khazaria*, Kevin Alan Brook states:

Some new evidence has been discovered that may **connect the Khazars with people of the ancient Uyghur empire.** The reevaluation involves the name “Qasar.” “Qasar” was found in . . . inscriptions from northern Mongolia, all of which were composed in the old Uyghur language.<sup>14</sup>

Thus, the term Qasar was an old Asiatic term, now translated Khazar, which may provide connection with those of Asiatic or Chinese and Turkic descent.

Theodore Lothrop Stoddard (June 29, 1883 – May 1, 1950) was an American historian, journalist, and racial anthropologist. Stoddard was born in Brookline, Massachusetts in 1883. He attended Harvard College, graduating *magna cum laude* in 1905, and studied Law at Boston University until 1908. Stoddard received a Ph.D. in History from Harvard University in 1914. He gives a review of the Khazars, stating that the Khazars (Ashkenazic Jews) are mixed with Asiatic blood.

The Khazars became converted to Judaism and established what amounted to a Jewish state. This acted like a magnet to the whole of eastern Jewry, and one of those vast mass-migrations which have occurred several times in Jewish history took place. In the eighth century A.D. (700s), Mesopotamia, Persia, and the Armenian-Caucasian area still contained the bulk of the world's Jewish population. By the end of the tenth century (900s) these lands almost emptied of Jews. Lured to Khazaria as to the "Promised Land," Jewry pushed northward from Asia into south-eastern Europe . . . And during those two centuries was forged the Ashkenazic stock of today . . . **Then once in Khazaria, extensive intermarriage with the converted Khazars resulted in a further influx of Turkish and Mongoloid blood.** The result was a population prevailing round-headed and thick-set, but with two outstanding racial types: the full-faced, hooked-nosed Armenoid; and the flat-faced, squat or pug-nosed Mongoloid, respectively.<sup>15</sup>

So now we can potentially add the Asiatic or Mongoloid blood to the mix of the Khazar people.

## The Khazars and Ashkenazi

Mention has been made of the Ashkenazi Jews as we discuss the Khazar Jews. It will become evident that the Ashkenazi Jews were cousins of the Khazar Jews, but previously occupied different areas and hence have a different designation. For example, the Ashkenazi Jews had lived at one time along the Rhine in Germany and then migrated to Eastern Europe (Poland,

Hungary, Lithuania, Russia, Ukraine) where the Khazar Jews also lived after their land was invaded by the Mongols. Eventually they all became known as the Ashkenazi Jews. **This makes sense because it's a well-known and accepted fact that the Ashkenazi Jews represent at least 90% of Jews in the world today.**

Ted Weiland, in his heavily documented book *God's Covenant People: Yesterday, Today and Forever*, cites numerous Jewish authorities verifying this fact:

Under the heading "ASHKENAZI, ASHKENAZIM," *The New Standard Jewish Encyclopedia* provides population statistics for the Ashkenazim: [the Ashkenazim] **constituted before 1933 some nine-tenths** [some authorities today (1993) believe it to be closer to 100%] **of the Jewish people** (about 15,000,000 out of 16,500,000).<sup>16</sup>

If these Ashkenazi Jews constitute 90% of the Jews in the world and 10% are classified as Sephardic Jews<sup>17</sup> (that is, Jews who had once resided in Spain), then it just stands to reason that the designation "Ashkenazi Jews" includes the Khazars as well. They all ended up at one time in Eastern Europe.

But the important point we want to make in regard to the identity of the Khazar Jews (and Ashkenazi Jews), distances them even further from the physical offspring of Abraham, Isaac and Jacob. In the case of the Khazars for example, **Jewish author Arthur Koestler wrote that the Khazars trace their lineage back to Japheth and not Shem.** He cites the record of King Joseph of the Khazars:

**Joseph then proceeds to provide a genealogy of his people.** Though a fierce Jewish nationalist, proud of wielding the "sceptre of Judah," he cannot, and **does not, claim for them Semitic descent; he traces their ancestry not to Shem, but to Noah's third son, Japheth; or**

more precisely to Japheth's grandson, Togarma, the ancestor of all Turkish tribes. "We have found in the family registers of our fathers," Joseph asserts boldly, "that Togarma had ten sons, and the names of their offspring are as follows: Uigur, Dursu, Avars, Huns, Basili, Tarniak, Khazars, Zagora, Bulgars, Sabir. **We are the sons of Khazar, the seventh...**"<sup>18</sup>

The list of the Table of Nations of the Bible records the lineage of Japheth in Genesis 10:2-3:

**The sons of Japheth were Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras. The sons of Gomer were Ashkenaz and Riphath and Togarmah.**

You can see the lineage of Japheth to Gomer and Togarmah who had a son called Khazar of whom the Khazars claim descent.

Did you also notice in the above Genesis passage the name Ashkenaz? Like Togarmah, Ashkenaz was a son of Gomer and grandson of Japheth. Ashkenaz was the brother of Togarmah. The significance of Togarmah is discussed by Jewish author Arthur Koestler.

It should be mentioned that the Ashkenaz of the Bible refers to a people living somewhere in the vicinity of Mt. Ararat in Armenia. The name occurs in Genesis 10,3 and I Chronicles 1,6 as one of the sons of Gomer, who was the son of Japheth. **Ashkenaz is also a brother of Togarmah (a nephew of Magog) whom the Khazars, according to King Joseph, claimed as their ancestor.**<sup>19</sup>

They are all related to the lineage of Japheth. The Ashkenazi and Khazar Jews were cousins. Thus, **the Khazar and Ashkenazi Jews could not be of the covenant line of Abraham because Abraham was descended from Shem, not Japheth.**<sup>20</sup>

Koestler drives home the implication:

. . . the large majority of surviving Jews in the world is of Eastern European – and thus perhaps mainly of Khazar origin. If so, this would mean that their ancestors came not from the Jordan but from the Volga, not from Canaan but from the Caucasus, once believed the cradle of the Arian race; and that genetically they are more closely related to the Hun, Uigur and Magar tribes than to the seed of Abraham, Isaac and Jacob. Should this turn out to be the case, then the term “anti-Semitism” would be void of meaning.<sup>21</sup>

The Khazar and Ashkenazi Jews cannot be the people of biblical Israel since they are descendants of Japheth.

## Ashkenazi Jews and Genes

It's been demonstrated that the people of Khazaria who converted to Judaism in the eighth century A.D. were racially mixed.

In addition to the foregoing historical evaluation of this racial admixture, we add another piece of evidence to show that the many Jewish groups today cannot be the biblical Israelites. This evidence constitutes the anthropomorphic and genetic conclusions to demonstrate that there is no one identifiable race that is called “Jews” today.

Jewish author Raphael Patai, in his book *The Myth of the Jewish Race*, extensively studied anthropometric<sup>22</sup> as well as historical, intermarriage and interbreeding, psychological, genetic, serum and red cell proteins, and so forth to conclude:

The findings of physical anthropology show that, contrary to popular view, **there is no Jewish race**. Anthropometric measurements of Jewish groups in many parts of the world indicate **they differ greatly** from one another with respect to the all-important physical characteristics – stature, weight, skin color, cephalic index, facial index, blood groups . . . <sup>23</sup>

The racial measurements “differ greatly.”



“Racial classification” of the Jews today doesn’t point to a unity of a particular race. Jewish author, Harry Shapiro, stated:

The wide range of variation between Jewish populations in their physical characteristics and the diversity of the gene frequency of their blood groups **render any unified racial classification for them a contradiction in terms.**<sup>24</sup>

Although the Jews may not be unified as a race, studies do show an admixture which also demonstrates the Ashkenazi/Khazar connection.

Levite haplotype distributions were compared with distributions in Israelite Jews and candidate source populations (north Germans and two groups of Slavonic language speakers). The Ashkenazic Levites were most similar to the Sorbians, the most westerly Slavonic speaking group . . . Comparisons of the Ashkenazic Levite dataset with the other groups studied suggest that Y chromosome haplo-types, present at high frequency in Ashkenazic Levites, are **most likely to have an east European or west Asian origin and not to have originated in the Middle East.**<sup>25</sup>

*The Jewish Encyclopedia* (1905) adds this about the racial origins of the Jews:

Some anthropologists are inclined to associate the racial origins of the Jews, not with the Semites, whose language they adopted, but with the Armenians and Hittites of Mesopotamia, whose broad skulls and curved noses they appear to have inherited.<sup>26</sup>

The Ashkenazi Jews’ genetics have an “east European or west Asian origin” concluding they do **not** come from the “Middle East” where the original land of true Israel was located.

**There is no Jewish race. The Jews are not the racial descendants of Abraham, Isaac and Jacob according to the latest science of anthropometric and genetic measurements.** They are better described as a mixed breed rather than a racial biological species.<sup>27</sup>

# The Ashkenazi/Khazar Connection to the Jews Today

Did the Ashkenazi/Khazar people who converted to Judaism become the people who call themselves “Jews” today? Thus far, evidence has been presented that this is the case. But there is yet one more piece of evidence that could be the “smoking gun” to confidently conclude that the Ashkenazi/Khazars are indeed the “Jews” of today.

Professor of history and Jewish author Shlomo Sand set out to examine all the evidence available to answer the question of Jewish identity today in regard to “the great Khazar kingdom.”

The connection between the converted Jews of the great Khazar kingdom and the development of the “Yiddish people” in Eastern Europe has not been the object of serious study since the writing of Abraham Polak in the 1940s. **No new historical discovery has seen the light, no research has been undertaken since then to show or explain how, from the small Jewish minority in western Germany, a mass emigration was in a position to generate, by the early eighteenth century, a presence of over three-quarters of a million Jews in the Polish-Lithuanian Commonwealth alone** (without Russia, Eastern Ukraine, Rumania, Hungary, and Bohemia), a large number even before the demographic upturn of the nineteenth and twentieth centuries . . . Until a new and credible thesis comes along to refute it, **only the existence in the east of a medieval Jewish kingdom is able to explain this demographic “explosion,” with no equivalent in any other region of the world at this time.**<sup>28</sup>

Professor Sand was asking this: If not the people of the Khazar kingdom, what else or who else could account for the recorded “explosion” of the Jewish population in Eastern Europe that took place?

Traditional Jewish Zionism, in order to distance themselves from their Khazar origins which would invalidate their claim to

racial roots as biblical Israel “. . . had always maintained that the Jews of eastern Europe had come from Germany (before that, they had spent ‘some time’ in Rome, to which they had been driven from ‘the land of Israel’).”<sup>29</sup> To this Professor Sand writes:

Demographically, too, the thesis that the Jews of eastern Europe originated in western Germany is challenged by an inconvenient fact. The number of Jewish believers in the 11<sup>th</sup>-13<sup>th</sup> centuries in the territory between Mainz and Worms, Cologne and Strasboug [in Germany], was very small . . . There are no précises data, but estimates range from a few hundred to a few thousand, never more . . . [It] could not have given rise to the huge Jewish communities of Poland, Lithuania and Russia. If these communities originated in west Germany, as Israel’s establishment historians argue today, **why did they multiply so dramatically in the east while remaining demographically stable in the west**, long before the use of birth control?<sup>30</sup>

It was in the east that the demographic “big bang” took place, with the result that speakers of Yiddish dialects constituted, on the eve of the 20<sup>th</sup> century, 80% of all the Jews in the world.<sup>31</sup>

What was the reason for a large Jewish population in Eastern Europe? According to Sand, the Khazar Empire collapsed due in large part to “the torrential Mongolian invasion – led by Genghis Khan and his sons in the early thirteenth century – swept up everything in its path and wrecked the political, cultural and even the economic morphologies of all of Western Asia and Eastern Europe.”<sup>32</sup>

Irrigation systems that branched from the wide rivers – systems that had sustained the cultivation of rice and vineyards – were demolished, causing the flight of masses of people and depopulating the prairies for hundreds of years. Among the emigrants were many Jewish Khazars who, together with their neighbors, advanced into the western Ukraine, and hence to Polish and Lithuanian territories . . . After the first half of the 13<sup>th</sup> century, there are no more mentions of Khazaria: the kingdom sank into historical oblivion.<sup>32</sup>

It was during this time that the Khazars fled due to Mongolian invasions earlier in the thirteenth century. That was

the reason for their recorded presence by the eighteenth century in the regions of Eastern Europe.

Israeli scholar Abraham Polak “asserted categorically that the great bulk of Eastern European Jewry originated in the territories of the Khazar Empire.”<sup>33</sup>

Professor Sand claims that the increase of Jewish population in Eastern Europe could only be accounted for by the immigration of the Khazars after being thrust out by the Mongolian invasion.

Add to this the many discoveries of similar language (Yiddish) between the Khazar Empire and Eastern European Jewry (throughout Ukraine, Transylvania, Istria, Poland and Lithuania), “sociological and anthropological elements,” religious practices and so forth,<sup>34</sup> Eastern European Jewry originated mainly from the Khazar kingdom and most of these Jews today live in the United States and the State of Israel.<sup>35</sup>

## Conclusion

The foregoing discussion briefly presents evidence that the Ashkenazi/Khazar Jews are racially mixed and they represent the people who call themselves “Jews” today. Furthermore, they have no racial connection to biblical Israel or to the land that until recently was referred to as old Palestine. The Jewish/Khazar origins present a problem for the “Israelis” and the “State of Israel.” Again, Professor Sand addresses the problem of this connection between the Ashkenazi/Khazar people with the Jews today:

The Israeli academic world has been mute on this topic . . . what caused this silent lapse in the Jewish Israeli memory? . . . There was anxiety about the legitimacy of the Zionist project, should it become widely known that **the settling Jewish masses were not the direct descendants of the “Children of Israel”** – such delegitimization might lead to a broad challenge against the state of Israel’s right to exist.<sup>36</sup>

He elaborates further:

The ancient ideal of an elect, holy, monotheistic congregation was reinterpreted in an isolationist, secular plan of action. Zionism from its inception was an ethnocentric nationalistic movement that firmly enclosed the historical people of its own invention . . . **If the Jews of modern times were not the direct descendants of the first exiles, how would they legitimize their settlement in the holy land, which was the “exclusive homeland of Israel?”**<sup>37</sup>

Plainly, if the Jews today are not the physical descendants of Abraham, Isaac and Jacob, they have no right to “the holy land” or to legitimately call themselves biblical Israel. They are impostors.

Perhaps there is no more appropriate or correct statement made than by *The Jewish Almanac* based on the evidence that the Jews of today are not biblical Israel:

**Strictly speaking, it is incorrect to call an ancient Israelite a “Jew.” Or to call a contemporary Jew [an] “Israelite,” or a “Hebrew.”**<sup>38</sup>

Unfortunately, the Jews today, with the undying help of deceived “Judeo-Christians,” “Christian Zionists,” and particularly the modern “dispensational” theological movement, have served to perpetuate a lie for their own interests. **It’s not the Jews who are true biblical Israel, but those among the Caucasian or White race, many who for generations, kept themselves racially pure. It’s not the Jews who are the**

**covenant people of God, but the Anglo-Celto-Saxon, Scandinavian, Germanic, and kindred peoples.**

The consequences of this lie have had, and continue to have, far reaching political, cultural and economic implications due to the Jews' religion called Judaism. But before we take a look at Judaism and what it teaches, let's review the historical documentation of the conversion of the Khazars to Judaism in the next chapter.



Historian and author Michael A. Hoffman II of [RevisionistHistory.org](http://RevisionistHistory.org) has unearthed this photo of a Ukrainian statue depicting “Ukrainian Prince Sviatoslav’s defeat of the Khazar army, 968 AD.” (Note the hexagram on the Khazar soldier’s shield.) The Magen David was used in Jewish Kabbalistic rituals in the Middle Ages, but only became universally “Jewish” in the 19th century when adopted by the Zionist movement as their national symbol.

# The Conversion of the Khazars

**I**n this section on the Jews thus far, we have demonstrated that the racial origins of the Jews today, from the first century A.D. to the present, are heterogeneous. That is, they are a mixed people (Japheth/Edomite/Canaanite/Turkic/Mongolian) and therefore, not related to the Semitic biblical Israelites. Today, these Jews refer to themselves as either Ashkenazi or Sephardic Jews.

This chapter will present the historical evidence of the conversion of the Khazars later to merge with the Ashkenazi and Sephardic Jews. There are two primary documents along with other supporting evidence that attest to the conversion of the Khazars to Judaism based on rabbinical Talmudism (which will be discussed in the following chapters).

## Historical Background

It was during the eighth century A.D., however, that the conversion story of the Khazars began. Arthur Koestler explains the historical situation that preceded the Khazar's conversion to Judaism:

At the beginning of the eighth century the world was polarized between two super powers representing Christianity and Islam. Their ideological

doctrines were welded to power-politics pursued by the classical methods of propaganda, subversion and military conquest. The Khazar Empire represented a third force, which had proved equal to either of them, both as an adversary and an ally. But it could only maintain its independence by accepting neither Christianity nor Islam – for either choice would have automatically subordinated it to the authority of the Roman Emperor or the Caliph of Bagdad.<sup>1</sup>

Jewish historian, Paul Wexler concurs:

Conversion to Judaism as a statement of political independence against a co-territorial or contiguous national threat was a major reason for the conversion of the rulers of . . . Khazaria in the eighth century.<sup>2</sup>

As conversion to Judaism began in the eighth century among the Khazars for political reasons, it started to take more root in the tenth century as an official policy and in the life of the people. There are two documents that verify this advancement of conversion.

## Famous Khazar Correspondence

One of those documents of the conversion of the Khazars to Judaism is known as the famous “Khazar Correspondence.” This correspondence was between a Jew named Hasdai ibn Shaprut, who resided in Cordoba, Spain and had learned of the Jewish kingdom of Khazaria. He wrote the king of Khazaria, whose name was Joseph, to confirm what he learned from traveling merchants: that there was indeed a people located in Khazaria who were Jews because they practiced Judaism. The letter was written about A.D. 954 to the king of Khazaria. Hasdi wrote:

We live in the Diasporia [in Spain] and there is no power in our hands. They say to us every day, “Every nation has a kingdom, but you have no memory of such in all the land.”

But when we heard about my master the king [Joseph], the might of his monarchy, and his army, we were amazed. We lifted our heads, our spirits



returned, our hands were strengthened, and my master's kingdom was our response in defense. Were it that this news would gain added strength, for through it we will be elevated further.<sup>3</sup>

King Joseph's reply to this letter reached Hasdai around the year A.D. 955. "It stated that Joseph's ancestor King Bulan, was circumcised, officially converted to Judaism."<sup>3</sup> Apparently, the Khazar Empire was in the process of more fully converting to Judaism. According the Khazar historian, Kevin Brook, it wasn't until Bulan's successor, King Obadiah, that Judaism really began to take root in official policy of the government and among the common people. He sought instruction for him and all the people as to the "meaning of the Torah, Talmud, Mishnah" inviting "Jewish Sages" to help in that instruction. The Khazar Kingdom was being organized around Judaism.<sup>4</sup>

Professor Sand adds another testimony:

In his comprehensive oeuvre *World History of the Jewish People*, Dubnow devoted more space to the Khazar kingdom than did his predecessors Jost and Graetz. He outlined the development of the kingdom, described in vivid terms as **voluntary Judiazation on the basis of King Joseph's letter**, and trusted the bulk of the Arab Chronicles.<sup>5</sup>

Brook also cites evidence of Hebrew names given to the kings of Khazaria as more proof that the Khazars converted to Judaism:

The fact that the Khazars studied the Mishnah and Talmud – Levitical documents rejected by the Karaite sect – indicates their affinity to rabbinical Judaism . . . All the Khazar kings who followed also had Hebrew names . . . Hezekiah . . . Yitzhak (Isaac) . . . Benjamin, Aaron II, and Joseph [for example].<sup>6</sup>

These facts are added to the testimony of the "Khazar Correspondence" that the Khazars were Jews in that they received and practiced Judaism.

# The Cambridge Document

The other primary document that verifies the conversion of the Khazar Kingdom to Judaism is called *The Cambridge Document*.

Professor Shlomo Sand explains:

One of the few surviving testimonies left by the Khazars themselves is the important document known to scholars as The Cambridge Document. Its originality is less disputed than that of King Joseph's letter. This Hebrew manuscript, written by a Jewish Khazar from the court of King Joseph, was found in the famous Cairo *genizah*, published in 1912, and has since been kept at the Cambridge University library. Little is known about the writer or the addressee, but it appears to have been written in the tenth century CE and may have been another reply to Hasdai's request. The text is fragmented, and the many words are missing, but it is still a rich source of information. After a few missing lines, the letter reads as follows:

“Armenia and our ancestors fled from them . . . [for they could not] bear the yolk of the worshippers of idols and [the princes of Khazaria] received them [for the men of] Khazaria which were first without the Torah. And [they too] remained **without Torah and Scriptures** and made marriage with the inhabitants of the land [and mingled with them.] And they learned their deeds, and went out with them [to the war continually.] And they became [one] people. Only upon the **covenant of circumcision** they relied. And [some of them] observed the **Sabbath**. And there was no king in the land of Khazaria. Only him who won victories in the battle they would appoint over them as general of the army. Now (it happened) at one time when the Jews went forth into battle with them as was their wont that on that day a Jew proved mighty with his sword and put to flight the enemies who came against Khazaria. Then the people of Khazaria appointed him over them as general of the army in accordance with their ancient custom.”

The rest of the so-called Cambridge Document, like its openings, suggests an interesting hypothesis concerning the Judaization of the Khazars: “Israel, together with the men of Khazaria, returned in perfect repentance. But also the Jews began to come from Bagdad, from Khorasan and from the land of Greece and strengthened the hands of the men of the land, and encouraged themselves in the covenant of the Father of the Multitude [Abraham]. And the men of the land appointed over them one of the wise men as judge. And they call his name in the tongue of Khazaria, Khagan.”

7

*The Cambridge Document* was also called the Kievan Letter and Brook adds:

The Kievan Letter was written on parchment and is the oldest Khazarian document ever found . . . The document was written in square Hebrew letters . . . the Khazar officials who possessed the letter understood both Hebrew and the Khazarian language.<sup>8</sup>

Thus, this Letter (*The Cambridge Document*) confirms the conversion of the Khazars to Judaism since it mentions the influence of the “Torah . . . circumcision . . . and Sabbath.”

## Other Supporting Evidence

In addition to the “Khazar Correspondence” and *The Cambridge Document*, there was other supporting evidence of the conversion.

A variety of medieval documents that illuminate the Khazars’ Judaism have survived to the present day. The contemporary quotes from Arabic, Karaite, and other sources indicate that Jews exerted an enormous amount of influence of Khazarian affairs, and many of these sources state that a great many of the Khazar people became Jewish.<sup>9</sup>

Further evidence that Judaism was the primary religion among the Khazars comes from Karaite, Persian, and Jewish sources. Around the first half of the 10<sup>th</sup> century, Karaite historian and biblical commentator Jacob al-Kirkisani wrote in *Kitab al Riyadh wa’l-Khada’iq*- (“Book of Gardens and Parks”) that **the Khazars adopted Judaism**. Other Karaite writers scorned the Khazar Jews and called them *mamzerim* [mongrels] rather than “true Jews.” An additional Arabic Karaite commentary called “the Khazars” . . . “illegitimate bastards.”<sup>10</sup>

Mr. Brook also cites the evidence of coins that “points to 838 as the most likely date of the conversion of the Khazar king to Judaism . . . the issuance of Jewish-themed coins in Khazaria signaled the first known royal endorsement of the religion.”<sup>11</sup>

Brook also records “archaeological proof of Khazar Judaism” in regard to Jewish symbols on tombstones as well as engravings “that resemble the six-pointed star of David,” for example.<sup>12</sup>

## Conclusion

The foregoing evidence of the Khazar conversion to Judaism between the eighth and tenth centuries only adds to the fact previously discussed in earlier chapters that the Eastern European Jews (who practiced Judaism) came from the Khazarian Empire. These are the Jews who call themselves Ashkenazi Jews and currently reside primarily in the United States and the State of Israel today. They are Jews, not because they are related to the physical descendants of Abraham, Isaac and Jacob, but because they practice rabbinical Judaism. So, let's examine Judaism – where it came from and what it is based on.

## Judaism: Its Background and Foundation

**T**hus far we have traced the identity of today's Jews that comprises a racial mix that is **not** of Abraham, Isaac and Jacob. They're not only **not** Semitic, but of a cursed racial mix of Edomite and Canaanite blood. In addition, they became known as Jews in that they had converted to and followed Judaism.

This chapter focuses in on what Judaism is, where it originates from and what it's based on. With that foundation, we will discover in subsequent chapters what its teachings are and its influence in world affairs today.

### Defining Judaism

Judaism is the religion that Jews believe and practice. According to the *Dictionary of Judaism in the Biblical Period*, Judaism is said to be “the religion deriving from God's revelation to Moses at Sinai . . .” **but also a “religious system” comprising “a variety of closely related religions, past and present.”**<sup>1</sup>

So, many people, Jews and Christians alike, assume that Judaism is the Old Testament religion of the Bible. However, the same article in the above reference also admits that “Judaism

finds its **origins** in . . . the Babylonian exile and the subsequent return to Jerusalem.”<sup>2</sup>

Another standard biblical reference also confirms:

JUDAISM . . . Properly speaking Judaism ought to be regarded as **beginning with the Babylonian exile.**<sup>3</sup>

Though mention is made of Moses and the Law, Judaism stands far from the codified Law given to Moses by God Himself. Historical researcher Michael Hoffman has created a literary masterpiece entitled, *Judaism Discovered* in which he quotes from Rabbi Ben Zion Bokser in regard to the supposed relation of Judaism and the Christian Bible:

**This is not an uncommon impression and one finds it sometimes among Jews as well as Christians – that Judaism is the religion of the Hebrew Bible. It is of course a fallacious impression . . .** whoever would seek to compare the classic Jewish traditions with the biblical world of faith and life would find some startling contrasts . . . much of what exists in Judaism is absent in the Bible, and much of what is in the Bible cannot be found in Judaism . . . **Judaism is *not* the religion of the Bible.**<sup>4</sup>

Hoffman also adds this comment from Rabbi Jacob Neusner:

On the surface, Scripture plays little role in the Mishnaic [that is, early Hebrew dialects found in the Talmud] system. The Mishnah [first major work of Rabbinical Judaism called the Oral Tradition and part of the Talmud] rarely cites a verse of Scripture, refers to Scripture as an entity, links its own ideas to those of Scripture, or lays claim to originate in what Scripture has said, even by indirect or remote allusion to a Scriptural verse of teaching . . . Formally, redactionally, and linguistically, the Mishnah stands in splendid isolation from Scripture.<sup>5</sup>

**As we will see, the Jewish rabbis quoted above are correct. As much as many would like to link Judaism and biblical Christianity together, they are diametrically opposed to each other.**

# Judaism and the Talmud

Contrary to popular opinion, **Judaism is not based on the Old Testament part of the Bible, but on the Talmud.** Jewish author, Benjamin Freedman in his exposé of the Jews and what they believe, quoted another Jew, Arsene Darnesteter, in his work called *The Talmud*:

Now **Judaism finds its expression in the Talmud** which is not a remote suggestion and a faint echo thereof, but in which it has become incarnate . . . **The study of Judaism is that of the Talmud, as the study of the Talmud is that of Judaism . . .** They are two inseparable things, or better, they are one and the same.”<sup>6</sup>

It was the Talmud that was identified with the Torah, which was not written Old Testament Law, but that of the “oral” tradition which the Jews claim God gave to Moses in addition to the written Law which was itself recorded only in the biblical Old Testament. The study of the Torah has always been the basis of Judaism. As Michael Hoffman writes:

By “Torah” is here signified the Oral Torah, the *Torah SheBeal Peh*, i.e. the Talmud and other Rabbinic sacred texts that originated in, or are derived from, **the formerly oral “traditions” of the elders.**<sup>7</sup>

The Talmud was *Torah*. In a paradox that determined the history of Judaism, **the Talmud was Oral Torah in written form**, and as such it became the clearest statement the Jew could hear of God’s very word . . . The Talmud provided the means of determining how God wanted all Jews to live, in all places, at all times . . . The Talmud revealed God speaking to Israel, and so the Talmud became Israel’s way to God.<sup>8</sup>

The Talmud was, and is, the guiding influence of the Jewish way of life and religion based not on the Bible or the Mosaic written Law, but on the “oral **traditions** of the elders.”

Rabbi Adin Steinsaltz declared:

The Talmud is the central pillar, soaring up from the foundations and supporting the entire spiritual and intellectual edifice. In many ways **the Talmud is the most important book in Jewish culture**, the backbone of creativity and of national life. **No other work has had a comparable influence on the theory and practice of Jewish life, shaping spiritual content and serving as a guide to conduct.** The Jewish people have always been keenly aware that their continued survival and development depend on study of the Talmud . . . **the Talmud is, to this day, the primary source of Jewish law.**<sup>9</sup>

Just as the Christian Bible is the foundation of Christianity, so is the Talmud the basis for Judaism. As Jewish author Herman Wouk confirms:

The Talmud . . . is to this day the circulating heart's blood of the Jewish religion. Whatever laws, customs, or ceremonies we observe—whether we are orthodox, Conservative, Reform, or merely spasmodic sentimentalists—we **follow The Talmud. It is our common law.**<sup>10</sup>

Furthermore, Rabbi Neusner directly and inseparably links Judaism and Rabbinic Judaism with the Talmud:

For **“Judaism” is Rabbinic Judaism, and the Talmud of Babylonia is the authoritative statement of the Torah that Judaism embodies** . . . the Talmud formed the starting point and ending point, the alpha and the omega of truth . . . In all decisions of law that express theology in everyday action, the Talmud forms the final statement of the Torah . . . That is the power of this Judaism, which for as long time, and for the majority of practitioners of Rabbinic Judaism today, defines the normative, the classical, the authentic Torah: Rabbinic Judaism.<sup>11</sup>

## The Talmud

Briefly, here is a description of the Talmud:

The Talmud consists of 63 books of legal, ethical and historical writings of the ancient rabbis. It was edited five centuries after the birth of Jesus. It is a compendium of law and lore. It is the legal code which forms the basis of Jewish religious law and it is the textbook used in the training of rabbis.<sup>12</sup>

The Talmud consists of basically two parts: the Mishnah and the Gemara.<sup>13</sup>



# Origin of the Talmud

Where did the Talmud come from? We emphasize again that it did not originate from the Old Testament as many assume, but from Babylon.

**The beginnings of Talmudic literature date back to the time of the Babylonian exile** in the sixth pre-Christian century . . . A thousand years later, the Babylonian Talmud assumed final codified form in the year 500 after the Christian era.<sup>14</sup>

The Mishnah is the foundation and the principal part of the whole Talmud. This book was accepted by the Jews everywhere and was recognized as their authentic code of law. **It was expounded in their Academies in Babylon . . .** and in their Academies in Palestine.<sup>15</sup>

When we come to the Babylonian Gemara, we are dealing with what most people understand when they speak or write of the Talmud. **Its birthplace, Babylonia,** was an autonomous Jewish center for a longer period than any other land; namely from soon after 586 before the Christian era to the year 1040 after the Christian era – 1626 years.<sup>16</sup>

Judaism, as did the Talmud, arose out of Babylon and entered into Judea at the time of the return of the exiles from the house of Judah. It was not the original Mosaic Law, but a corrupted form of it. From there it developed over a period of time until the birth of Jesus Christ with the rise of the Pharisees, the religious rulers of national Israel (the house of Judah).

## Conclusion

From the Pharisees of the first century A.D. until today, the Oral Law and “tradition of the elders” of Judaism was codified in written form which is now known as the Talmud. And today, this same Judaism, based on the Talmudic teachings, is at the heart of modern Jewry.

**The Jewish religion as it is today traces its descent, without a break, through all the centuries, from the Pharisees.** Their leading ideas and methods found expression in a literature of enormous extent, of which a very great deal is still in existence. The Talmud is the largest and most important single member of that literature.<sup>17</sup>

And so with that foundation of the Jew's religion, we are now set to explore what Judaism and the Talmud teach. That's the subject matter of the next chapter.

## What Judaism Teaches

**T**he religion of Judaism is based upon the Oral Law and the “traditions of the elders” and now codified in the Talmud, the holy book of Judaism. What do Judaism and the Talmud teach? There is so much information that has been revealed, documented, and verified, especially in the last ten years, about what Judaism and Talmudism teach that what is contained in this chapter is just a small representation of it all.

This chapter will give you a taste of what Judaism and the Talmud teach. If it’s not enough to persuade you to rethink the commonly held, but errant, belief that Judaism is the foundation of biblical Christianity, then you are encouraged to do more research on your own.

### What Judaism Teaches about Christians and Christianity

What is Judaism’s view of Christianity? Below are only three of many references from the Talmud itself followed by a number of quotes from Jewish sources.

**Christians are allied with hell, and Christianity is worse than incest.** – BT<sup>1</sup> Avodah Zarah 17a

**Going to prostitutes is the same as becoming a Christian.** – BT Avodah Zarah 17a

Those who read the gospels are doomed to hell. – BT Sanhedrin 90a

The Torah<sup>2</sup> maintains that the righteous of all nations have a place in the World to Come. But not all religious Gentiles earn eternal life by virtue of observing their religion . . . And while the **Christians** do generally accept the Hebrew Bible as truly from God, many of them (those who accept the so-called divinity of Jesus) **are idolaters according to the Torah, punishable by death, and certainly will not enjoy the World to Come.**<sup>3</sup>

But, the Jew likewise can only adopt a Jewish attitude, i.e., that of a foreigner . . . He considers it his right to separate himself from the rest of humanity; as a matter of principle he takes no part in the historical movement and looks to a future which has nothing in common with the future of mankind as a whole . . . On what ground, then, do you Jews demand emancipation? On account of your religion? **But it is the mortal enemy of the state religion [Christianity].**<sup>4</sup>

Fundamentally, **Judaism is anti-Christian!**<sup>5</sup>

You will notice the great difference between the **Jewish and Christian religion.** But these are not all. We **consider the two religions so different that one excludes the other . . . we emphasized that there is no such thing as a Judeo-Christian religion . . .** There is not any similarity between the two concepts.<sup>6</sup>

**Judaism is Judaism because it rejects Christianity, and Christianity is Christianity because it rejects Judaism.** What is usually referred to as the Judeo-Christian tradition exists only in Christian or secularist fantasy. As far as Jews are concerned, Judaism is fully sufficient. There is nothing in Christianity for them.<sup>7</sup>

From the Talmud and Rabbinical Judaism's perspective, biblical Christianity and Judaism are not at all compatible. They are opposed to each other.

## What Judaism Teaches about Jesus

Jesus the Christ is the central and most important Person in the Bible. What Judaism and the Talmud teach about Jesus, therefore, directly and indirectly impacts the Jewish perspective

about biblical Christianity. Read the following quotes and decide for yourself what Judaism teaches about Jesus and the Christian faith.

In the life of Jesus (Toledot “Yeshu,”) that originated in the Middle Ages. It is the tendency . . . **to belittle the person of Jesus by ascribing to him illegitimate birth, magic, and a shameful death** . . . The earliest authenticated passage ascribing illegitimate birth to Jesus is that in Yeb. IV.3 [Yebamoth-Talmud]. It is certain, in any case, that the rabbinical sources also regard Jesus as the “son of Pandira” . . . although it is noteworthy that he is called also “Ben Stada” . . . (Shab. 104b; Sanh. 67a) [Schabbath, Sanhedrin – Talmud] . . . witchcraft [is] attributed to Jesus in the “Toledot.” <sup>8</sup>

Rabbi Eliezer said: “Did not the son of Stada [Mary] practice Egyptian magic? . . . **he was a fool**, and we do not pay attention to what fools do.” – Schabbath, 104b

A certain min <sup>(8)</sup> [footnote: <sup>(8)</sup> Heretic] said to R. Hanina: hast thou heard how old Balaam was? – He replied: It is not actually stated, but since it is written, Bloody and deceitful men shall not live out half their days, [it follows that] he was thirty-three or thirty-four years old. He rejoined: Thou hast said correctly; I personally have seen Balaam’s Chronicle in which it is stated, ‘Balaam the lame was thirty years old when Phinehas the robber killed him.’<sup>11</sup>” [Footnote: <sup>(11)</sup> According to the view that all the Balaam passages are anti-Christian in tendency, **Balaam being used as an alias for Jesus.**] – Sanhedrin 106a

Thus, a “certain min” refers to a “Heretic” with allusions to Jesus as “thirty years old” and also as “Balaam.” Balaam was a prophet “who kept teaching Balak [the king of Moab] to put a stumbling block before the sons of Israel, to eat things sacrificed to idols and to commit acts of immorality” (see Revelation 2:14; cf. Number 25:22-25).

In Sanhedrin 52a Jesus is burned. The manner of burning (Yebamoth 6b) “verified by the Jewish Encyclopedia under ‘Balaam.’ [Funk and Wagnalls Company, *The Jewish Encyclopedia*, Vol. X, 1905, under “Balaam”.] **Jesus therefore considered as Balaam is “lowered into dung up to his armpits then a hard cloth was placed within a soft one, wound round his neck and the two loose ends pulled in opposite directions forcing him to open his mouth. A wick was then lit, and thrown into his mouth so that it descended into his body and**

**burnt his bowels** . . . his mouth was forced open with pinchers against his wishes . . . ”<sup>9</sup>

The BT [Babylonian Talmud] Gittin 57a says that **Jesus is in hell, being boiled in “hot excrement” [feces]**.<sup>10</sup>

Mar said: **Jesus seduced, corrupted and destroyed Israel.** – Sanhedrin, 107b

Balaam [Jesus] denotes that he corrupted a people. The son of Beor [denotes] that **he committed bestiality.** – Sanhedrin 105a

The reason it is called the “Holy Land” today is because **Jesus of Nazareth** lived and died there. To Christians He is the Son of God and Saviour. To Mohammedans He is a great prophet. **To official Jewry, He is an executed blasphemer.**<sup>11</sup>

**Jesus is a dead God.**<sup>12</sup>

**Jesus**, as the heir of Chattath-Rahab the Nachash, **is that Satan** whom the Christians, in all their denominations and sects . . . for over nineteen hundred years, worshipped as their savior-god.<sup>13</sup>

I took up the challenge and told why I reject the divine Messiahship of Jesus, without any attempt at concealment of my attitude toward the idolatrous features of orthodox Christianity.<sup>14</sup>

**They [the Jews] are the enemies of God and Jesus Christ . . . in their daily prayers they curse the Saviour under the name of the Nazarene.**<sup>15</sup>

## Evidence of Corrupt Inner Morality

Perhaps most revealing is the teachings of Judaism and the Talmud in the realm of biblical morality. On the next page is a comparison chart between Talmudism and biblical law.

Add to that the following quote from the Talmud:

**When a grown man has had intercourse with a little girl it is nothing, for when the girl is less than this (less than three years old) it is as if one puts the finger into the eye.** (Tears come to the eye again and again, so does virginity come back to the little girl under three years.) – Kethuboth, 11b

What? The Talmud gives permission to have sexual intercourse with a little girl who is less than three years old? Does this not, in and of itself, reveal a deep level of moral corruption in the Talmud?

JUDAISM FROM THE TALMUD	CHRISTIANITY FROM THE BIBLE
Approves of Sodomy: "If one committed sodomy with a child of less than nine years, no guilt is incurred" ( <i>Sanhedrin</i> 54b)	Prohibits Sodomy: "Thou shalt not lie with mankind, as with womankind: it is abomination" ( <i>Lev.</i> 18:22)
Approves of Child Sacrifice to Idols: "He who gives of his seed to Molech incurs no punishment" ( <i>Sanhedrin</i> 64a)	Prohibits Child Sacrifice to Idols: "Whoever gives any of his seed to Molech: he shall surely be put to death" ( <i>Lev.</i> 20:2)
Cursing Parents Allows: "One who curses his parents isn't punished unless he curses them by Divine name" ( <i>Sanhedrin</i> 66a)	Cursing Parents Prohibited: "He that curses his father or mother, shall be put to death" ( <i>Exod.</i> 21:17, <i>Matt.</i> 15:4)
Allows Enchanting: "It is permitted to consult by a charm the spirits of oil and eggs, and make incantations" ( <i>Sanhedrin</i> 101a)	Disallows Enchanting: "None of you shall be an enchanter or a charmer, or consulter with familiar spirits" ( <i>Deut.</i> 18:10-11)
Bestiality Condoned: "Women having intercourse with a beast can marry a priest, the act is but a mere wound" ( <i>Yerbamoth</i> 59b)	Bestiality Condemned: "You shall not lie with any beast, nor shall any woman stand before a beast to lie with it" ( <i>Lev.</i> 18:23)
Harlotry Lawful: "A harlot's hire is permitted, for what the woman has received is legally a gift" ( <i>Abodah Zarah</i> 62b-63a)	Harlotry Unlawful: "She that plays the whore in her father's house shall be put to death" ( <i>Deuteronomy</i> 22:21)
Blasphemy Allowed: "One can revile the Divine Name if mentally applying it to some other object" ( <i>Sanhedrin</i> 65a-b)	Blasphemy Punishable: "He that blasphemes the name of the LORD shall surely be put to death" ( <i>Leviticus</i> 24:16)
Not Required to Keep Vows: One may declare: "Every vow which I may make in the future shall be null" ( <i>Nedarim</i> 23a-23b)	Required to Keep Vows: "If a man vows, he shall not break his word, he shall do according to all that he spoke" ( <i>Numbers</i> 30:2)
Murder Condoned: "If ten men smote a man with ten staves and he died, they are exempt from punishment" ( <i>Sanhedrin</i> 78a)	Murder Forbidden: "He that smites a man with a staff so he dies, he is a murderer and shall be put to death" ( <i>Numbers</i> 35:18)

– Charles A. Weisman, *Who is Esau-Edom?*, p. 52

Jews can also be allowed to exempt themselves from keeping their promises and oaths:

The KOL NIDRE: All vows . . . obligations, oaths, and anathemas, whether called "konam," "konas," or by any other name, which we may vow, or swear, or pledge, or whereby we may be bound, from this Day of Atonement until the next (whose happy coming we await), we do repent. May they be deemed absolved, forgiven, annulled, and void, and made of none effect; they shall not bind us nor have power over us. The vows shall not be reckoned vows; the obligations shall not be obligatory, nor the oaths be oaths." <sup>16</sup>

And he who desires that NONE OF HIS VOWS MADE DURING THE YEAR SHALL BE VALID, let him stand at the beginning of the year and declare, “EVERY VOW WHICH I MAKE IN THE FUTURE SHALL BE NULL . . .” (His vows are then invalid), providing that he remembers this at the time of the vow. – Nedarim, 23a-23b

Michael Hoffman, historian and expert on Judaism explains:

The Talmudic law concerning the Kol Nidre rite is as follows: “And he who desires that none of his vows made during the year shall be valid, let him stand at the beginning of the year and declare, ‘Every vow which I make in the future shall be null [BT Nedarim 23a and 23b].’ ” The reader will note that the Talmud declares that the action nullifying vows is to be *taken at the beginning of the year* and with regard to *promises made in the future.*”  
<sup>17</sup>

Hoffman also cites another Talmudic reference, Mishnah Nedarim 3:1:

He who desires that none of his vows made during the year shall be valid, let him stand at Rosh haShanah and declare, “Every vow which I may make in the future shall be cancelled,” provided that he remembers [the stipulation] at the time of the vow.<sup>18</sup>

Consider the implications of the oath of office by Jews holding public positions in government in light of the Kol Nidre. Can their promise by oath to uphold lawful office, and therefore their authority over the people, be trusted? Lawlessness and perversion are the foundation of Judaism, while the very moral basis for mutual trust, good will toward others, and Christian morality are obviously absent.

## Conclusion

Of course, there is so much more evidence of what Judaism and the Talmud teach. But perhaps the above evidence is enough to make you seriously consider that this religion is **not** in



agreement whatsoever with historic, biblical Christianity. They are two incompatible and opposing systems.

The remaining question is: Is Judaism, based on the Talmud, just a set of commonly offensive beliefs to any reasonable, clear-thinking and professing Christian? Or, do these beliefs have a malevolent and destructive influence in history as well as in the present day? The next chapter offers basic, but powerful documentation of Jewish influence that affects our lives.

## Influence of Judaism: General Character and Destructive Influence

**I**n the previous chapters in this section on the Jews, we have provided documentation in regard to the racial identity of the Jews from the various biblical periods until today. In addition, we have given an introduction as to what Judaism and the Talmud teach and what Jews predominantly believe. Now, in this chapter and the next, we will examine the character and influence of the Jews in general. What is the impact of Jewish power on our world and culture today?

Our approach will offer documentation from the Jewish, as well as historical, perspective. Although there is so much more information,<sup>1</sup> we hope that this introduction will be sufficient to speak for itself.

### General Character and Destructive Influence – Jewish Perspective

We begin with a number of self-evident quotations from Jewish authors and authorities about who the Jews say they are.

**We come to the nations pretending to escape persecution, we [Jews] the most deadly persecutors in all the wretched annals of man.<sup>2</sup>**

I do not believe that we Jews are powerful enough to threaten your way of life seriously. We are only powerful enough to irritate, to disturb your conscience, and to break here and there the rhythmic rush of your ideas.<sup>3</sup>

But as it is, our existence is secured at an infinite expense of special effort on our part, and of peculiar discomfort to you. Wherever the Jew is found he is a problem, a source of unhappiness to himself and those around him.<sup>4</sup>

**We Jews, we, the destroyers, will remain the destroyers forever.** Nothing that you will do will meet our needs and demands. We will forever destroy because we need a world of our own.<sup>5</sup>

To this admission that the Jews are “persecutors” and “destroyers,” Jewish author of Communism, Karl Marx speaks of the Jew’s character and aligns it with “Judaism”:

**What is the profane basis of Judaism? Practical need, self-interest. What is the worldly cult of the Jew? Huckstering. What is his worldly god? Money . . . We discern in Judaism, therefore, a universal antisocial element of the present time, whose historical development, zealously aided in its harmful aspects by the Jews.**<sup>6</sup>

If what Karl Marx said is true of the Jews today, then it makes sense that it should follow that they live as parasites off of others. Jewish author, Samuel Roth admits:

**Our major vice of old, as of today, is parasitism. We are a people of vultures living on the labor and the good nature of the rest of the world.**<sup>7</sup>

One of the ways Jews live off of others is by persuading Americans to support them:

American taxpayers have forked over no less than \$77 billion (actually closer to \$100 billion dollars) to Israel since 1967, according to a recent report in the New York Times. This amounts to about \$16,500 for every man, woman and child in the Jewish state, says Times . . . According to studies done by the Congressional Research Service (CRS): **“Israel is not economically self-sufficient, and relies upon foreign assistance and borrowing to maintain its economy. Since 1976, Israel has been the largest annual recipient of U.S. foreign assistance, and is the largest cumulative recipient.”**<sup>8</sup>

**Without continuing American aid, Israel would perish.**<sup>9</sup>

Recently, this report came out of the Jerusalem Post about U.S. taxpayer contributions to the Jews in the “state of Israel”:

The Israeli army’s chief of staff states that in the past three years, “US taxpayers have contributed more to the Israeli defense budget than Israeli taxpayers,” according to a report in the Jerusalem Post, a prominent Israeli newspaper . . . American taxpayers give Israel over \$3 billion per year (over \$8 million per day), more than to any other nation, despite the fact that Israel is smaller than New Jersey and is in the top 30 richest countries in the world.<sup>10</sup>

The Jews admit (and the evidence is available for those who want to do more research) that their central role was to destroy Russia and murder tens of millions of White Russians (Israelites) during the Bolshevik Revolution. As they had done to Russia, so they confess their intent to destroy other nations.

We [Jews] who have posed as Saviours of the World . . . **we are today nothing else but the world’s seducers, its destroyers, its incendiaries, its executioners** . . . We who have promised to lead you to a new heaven, **we have finally succeeded in landing you into a new hell.**<sup>11</sup>

You have not begun to appreciate the real depth of our guilt. **We are intruders. We are disturbers. We are subverters.** We have taken your natural world, your ideals, your destiny, and played havoc with them. **We have been at the bottom not merely of the latest great war but of nearly all your wars,** not only of the Russian but of every other major revolution in your history. We have brought discord and confusion and frustration into your personal and public life. We are still doing it. No one can tell how long we shall go on doing it.<sup>12</sup>

Can it be true that the Jews manipulated and instigated once White Christian nations to go to war against each other? If so, how could they do this and get away with it? Perhaps the next chapter will define the critical area of Jewish power over, not only Christian nations, but the entire globe.

# General Character and Destructive Influence – Historical Perspective

This Jewish admission of being destroyers of nations and civilizations in the twentieth century also has a history before that. Read the following quotations<sup>13</sup> from various and recognized religious leaders of the past:

Their synagogues may be likened to play-houses, **they are dens of brigands, the abode of Satan** . . . Therefore they must be mistrusted; the Jewish disease must be guarded against . . . Our sheep are surrounded by **Jewish wolves** . . . Thieves, impure, debauchers, rapacious, misers, crafty, oppressors of the poor; they [Jews] have filled the measure of the crimes by immolating [destroying] Jesus.<sup>14</sup>

In this the Fathers followed a secular tradition; upon the battleground they are unanimous, and there are legions of theologians, historians and writers who think and write of the Jews the same as Chrysostom: Epiphanius, Diodorus of Tarsus, Theodore of Mopsuestia, Theodoret of Cyprus, Cosmas Indicopleustes, Athanasius of Sinait, Synesius, among the Greeks, Hilarius of the Poitiers, Prudentius, Paulus Orosius, Sulpicious Severus, Gennadius, Venantius, Fortunatus, Isidore of Seville, among the Latins.<sup>15</sup>

As for **the impious Jews** dwelling within the frontiers of our Kingdom . . . they have entered into a plot . . . **in order that they might act as one against the Christian race** . . . through their crimes, they would not only throw the Church into confusion but, indeed, by their attempted tyranny, have essayed to bring ruin to the Fatherland and to all the population.<sup>16</sup>

**The evil, blaspheming Jews**, far worse than Saracens, not at a distance, but in our midst, so freely and audaciously blaspheme, trample underfoot, deface with impunity Christ and all Christian mysteries.<sup>17</sup>

**The sun never did shine on a more bloodthirsty and revengeful people as they [Jews]** who imagine [themselves] to be the people of God who desire to and think they must murder and crush the heathen.<sup>18</sup> – Martin Luther

Therefore know, my dear Christian, that **next to the Devil you have no more bitter, more poisonous, more vehement an enemy than a real Jew who earnestly desires to be a Jew.**<sup>19</sup> – Martin Luther

**All the world suffers from the usury<sup>20</sup> of the Jews**, their monopolies and deceit. They have brought many unfortunate people into a state of

poverty, especially farmers, working-class people, and the very poor.<sup>21</sup>

Noted Christian hymn writer, Isaac Watts rounds out the view of religious leaders:

Lord I ascribe it to thy Grace and not to chance as others do that I was born of Christian race and not a heathen or a Jew.<sup>22</sup>

Now we explore the perspective about the Jews from various **political leaders:**

It is much to be lamented, that each State, long ere this, has not hunted them [the Jews] down, as **pests to society, and the greatest enemies we have to the happiness of America.** This tribe of black gentry works more effectively against us, than the enemy's armies. **They are a hundred times more dangerous to our liberties** and the great cause we are engaged in.<sup>23</sup> – George Washington

There is a great danger for the United States of America. **That great danger is the Jew.** Gentlemen, in whichever land the Jews have settled, **they have depressed the moral level and lowered the degree of commercial honesty.** They have created a State within a State, and when they are opposed, **they attempted to strangle the nation financially,** as in the case of Portugal and Spain . . . If they are not excluded from the United States by the Constitution, within less than a hundred years they will stream into the country in such numbers that **they will rule and destroy us, and change our form of government for which American's have shed their blood and sacrificed life, property, and personal freedom.** If the Jews are not excluded, within 200 years our children will be working the fields to feed the Jews, while they remain in the Counting House gleefully rubbing their hands. . . . I warn you, gentlemen, if you do not exclude the Jew forever, your children and your children's children will curse you in your grave.<sup>24</sup> – Benjamin Franklin

The conflict between good and evil which proceeds unceasingly in the breast of man nowhere reaches such an intensity as in the Jewish race . . . **This movement among the Jews is not new. From the days of Spartacus-Weishaupt to those of Karl Marx, and down to Trotsky (Russia), Bela Kun (Hungary), Rosa Luxembour (Germany), and Emma Goldman (United States), this worldwide conspiracy for the overthrow of civilization** and for the reconstitution of society on the basis of arrested development, of envious malevolence, and impossible equality, has been steadily growing . . . **It has been the mainspring of every subversive movement during the Nineteenth Century;** and now at last this band of extraordinary personalities from the underworld

of the great cities of Europe and America have gripped the Russian people by the hair of their heads and have become practically the undisputed master of that enormous empire.<sup>25</sup> – Sir Winston Churchill

## Conclusion

Once again, the foregoing is just a small representation of testimony of the general character and destructive influence of the Jews. The documentation is enormous. But, let's move on to more specifics as to the Jew's influence in the next chapter.

## Influence of Judaism

### World Dominion, Moral and Cultural Influence

**I**n alignment with the general character and influence of the Jews, we now advance to the Jewish admission of their intent to control the world and how they try to do it through moral and cultural influence.

### Jewish World Dominion

The following are some general statements<sup>1</sup> from mostly Jews about their plan for world dominion. Within them you may be able to catch a glimpse about the ways and means Jews work toward this goal.

**The Jewish people as a whole will be its own Messiah. It will attain world dominion by the dissolution of other races, by the abolition of frontiers, the annihilation of monarchy, and by the establishment of a world republic** in which the Jews will everywhere exercise the privilege of citizenship. In this new world order the Children of Israel [modern-day Jews misnamed] will furnish all the leaders without encountering opposition. The Governments of the different peoples forming the world republic will fall without difficulty into the hands of the Jews. It will then be possible for the Jewish rulers to **abolish private property**, and everywhere to make use of the resources of the state. Thus will **the promise of the Talmud be fulfilled**, in which is said that when the Messianic time is come, **the Jews will have all the property of the whole world in their hands.**<sup>2</sup>

Every hundred years, We, the Sages of Israel [Judaism], have been accustomed to meet in Sanhedrin in order to examine our progress



towards **the domination of the world** which Jehovah has promised us, **and our conquests over the enemy – Christianity.**<sup>3</sup>

The two Internationales of **Finance and Revolution** work with ardour, they are the two fronts of the Jewish Internationale. **There is a Jewish conspiracy against all nations.**<sup>4</sup>

Key Jewish international banker, James Warburg, told the Senate Foreign Relations Committee:

**We shall have world government, whether or not we like it.** The question is only whether world government will be achieved by consent or by conquest.<sup>5</sup>

Major Robert H. Williams wrote concerning B'nai B'rith, a secret Jewish fraternity organized in 1843. He exposes the philosophies behind world dominion:

Its name, meaning “Sons of the Covenant,” suggests that the 12 men who organized the fraternity aimed at bringing about the fulfillment of “the Covenant,” or **the supposed Messianic promise of rulership over all peoples.** To rule all peoples, it is first necessary to bring them together into a world federation or world government—which is **the avowed aim of both Communists and Zionists.**<sup>6</sup>

## World Dominion through Communism

We don't hear about communism or Marxism anymore compared to a half a century ago. Some think it has been destroyed. But it has quietly moved ahead to spread like cancer. Its goal has always been world dominion and its authors and instigators are Jews and Judaism.

**Two of the great sins of Judaism and the Jews are communism and internationalism . . .** And it is the greatest credit of Judaism and the Jews that they are identified with communism and internationalism.<sup>7</sup>

**The most heinous crime of Judaism and the Jews is Marxism.**<sup>8</sup>

**In the last hundred years Jews have been deeply involved with all the radical movements, from socialism to anarchism to communism.**<sup>9</sup>

**The communists are Marxists, Bolshevists, internationalists, Jews, enemies of the Aryans and their culture; Soviet Russia is ruled by Jews and barbarians that are incapable of culture.**<sup>10</sup>

**It is not an accident that Judaism gave birth to Marxism, and it is not an accident that the Jews readily took up Marxism. All that is in perfect accord with the progress of Judaism and the Jews.**<sup>11</sup>

**Some call it Marxism – I call it Judaism.**<sup>12</sup>

## Moral and Cultural Influence in Economics

When the economic system of a nation or nations is controlled and regulated in such a way as to violate biblical and natural law regarding just weights and measures (Leviticus 19:36; Proverbs 16:11), it becomes the “essential engine” for radical change and manipulation affecting many innocent people. Control the “money” and you control booms and busts, peace and war, and who gets elected and who doesn’t.

Jewish power has predominantly been behind the control of the economic and banking systems. When “money” is created out of thin air by inputting numbers in a computer and using that so-called money to create loans with interest (usury), you have the recipe for the control of a nation(s) contributing to destroying the very moral culture of society.

Of course, today, America and all the other European nations suffer from a multiple trillion “dollar” debt with no mathematical or market solution. The Federal Reserve System and the International Monetary Fund and World Bank are mostly Jewish owned and operated. But this practice of the Jews has gone on for many centuries.

We know that **behind every tyrant stands a Jew**, as a Jesuit stands behind every Pope. As the army of the Jesuits kills every free thought, so

the desire of the oppressed would have chances of success, the usefulness of wars incited by capitalists would cease, if it were not for the Jews who steal the treasures of mankind. It is no wonder that 1856 years ago **Jesus chased the usurers from the Jerusalem temple**. They were like **the contemporary usurers who stand behind tyrants and tyrannies**. **The majority of them are Jewish**. The . . . Jews have become so strong as to endanger the life of the world.<sup>13</sup>

**All the world suffers from the usury of the Jews, their monopolies and deceit. They have brought many unfortunate people into a state of poverty, especially farmers, working-class people, and the very poor.**<sup>14</sup>

The Jews own and control the Federal Reserve System which is a fiscal depository of the International Monetary Fund.<sup>15</sup>

The Four Horsemen of Banking (Bank of America, JP Morgan Chase, Citigroup and Wells Fargo) own the Four Horsemen of Oil (Exxon Mobil, Royal Dutch/Shell, BP Amoco and Chevron Texaco); in tandem with Deutsche Bank, BNP, Barclays and other European old money behemoths. But their monopoly over the global economy does not end at the edge of the oil patch.

According to company 10K filings to the SEC, the Four Horsemen of Banking are among the top ten stock holders of virtually every Fortune 500 corporation. [1]

So who then are the stockholders in these money center banks?

This information is guarded much more closely. My queries to bank regulatory agencies regarding stock ownership in the top 25 US bank holding companies were given Freedom of Information Act status, before being denied on “national security” grounds. This is rather ironic, since many of the bank’s stockholders reside in Europe.

One important repository for the wealth of the global oligarchy that owns these bank holding companies is US Trust Corporation – founded in 1853 and now owned by Bank of America. A recent US Trust Corporate Director and Honorary Trustee was Walter Rothschild. Other directors included Daniel Davison of JP Morgan Chase, Richard Tucker of Exxon Mobil, Daniel Roberts of Citigroup and Marshall Schwartz of Morgan Stanley. [2]

J. W. McCallister, an oil industry insider with House of Saudi connections, wrote in *The Grim Reaper* that information he acquired from Saudi bankers cited 80% ownership of the New York Federal Reserve Bank – by far the most powerful Fed branch – by just eight families, four of which reside in the US. They are the Goldman Sachs, Rockefellers, Lehmans and Kuhn Loeb of New York; the Rothschilds of Paris and London; the

Warburgs of Hamburg; the Lazards of Paris; and the Israel Moses Seifs of Rome.

CPA Thomas D. Schauf corroborates McCallister's claims, adding that ten banks control all twelve Federal Reserve Bank branches. He names N.M. **Rothschild** of London, Rothschild Bank of Berlin, **Warburg** Bank of Hamburg, Warburg Bank of Amsterdam, **Lehman Brothers** of New York, **Lazard Brothers** of Paris, **Kuhn Loeb** Bank of New York, **Israel Moses Seif** Bank of Italy, **Goldman Sachs** of New York and **JP Morgan** Chase Bank of New York. Schauf lists William **Rockefeller**, Paul **Warburg**, Jacob **Schiff** and James **Stillman** as individuals who own large shares of the Fed. [3] The Schiffs are insiders at Kuhn Loeb. The Stillmans are Citigroup insiders, who married into the Rockefeller clan at the turn of the century.<sup>16</sup>

## Moral and Cultural Influence in the Media

Next to economic control in order to dominate a nation is control over the informational outlets of a nation and world system, that is, the media. It makes sense that if you control what people hear and see on the television, radio and print publications, you can control what and how they think. It's called social engineering. Let's begin with an important Jewish publication called *The Protocols of the Learned Elders of Zion*. Though many attempts to try to discredit this document have been made, they clearly explain how the Jews would take world dominion which has been and is happening before our eyes. For example, Protocol # 2, discusses Jewish control over the media:

Extract from Protocol # 2

In the hands of the States of today there is a great force that creates the movement of thought in the people, and that is **the Press**. The part played by the Press is to keep pointing out requirements supposed to be indispensable, to give voice to the complaints of the people, to express and to create discontent. It is in the Press that the triumph of freedom of speech finds its incarnation. But the goyim [non-Jews] States have not known how to make use of this force; and **it has fallen into our hands. Through the Press we have gained the power to influence while remaining ourselves in the shade.**<sup>17</sup>

Has this Jewish control of the media come to pass today? For a list of Jews who control America's media see the following Internet link: <http://thezog.wordpress.com/who-controls-big-media/>.

Here are a few more quotes:

In conclusion let me say that the so-called evangelicals, who are the subject of this writing, and all such as hold with them in all the matters elucidated above, are among (but not the only ones) the deluded, the blinded, the deceived masses in our time and do not "see" the objective – or deliberately choose not to see – which is to destroy sovereign nationhood in the world and to bring all nations and countries into a One-World rule with Zionism together with their Communist conspirators, in total control. To achieve this goal they will stop at nothing, including a nuclear holocaust. **The blinding of virtually the whole world today is made possible by an almost total control of the mass-media: radio, television, newspapers, magazines, books, the movie industry,** and by an almost total control of international finance, economics, commerce and trade.<sup>18</sup>

**During the early part of this century they established their bridgeheads in the press, motion pictures, and radio broadcasting. By World War II they were already in a commanding position. In the period since 1945 they have so tightened their grip on the mass media that they exercise a virtual monopoly control . . . This Jewish control of the American mass media is the single most important fact of life, not just in America, but in the whole world today.** And there is nothing—famine, economic collapse, even nuclear war—more dangerous to the future of our people. Until this Jewish control of American public opinion is broken, continued misfortune, confusion and decadence shall be our lot, and there can be no national liberation or regeneration.<sup>19</sup>

## Moral and Cultural Influence in the "Churches"

Perhaps the most unknown area of Jewish control is through the churches. Once bastions of truth and liberty, most churches now believe without question that the Jews are "God's chosen people" of the Bible and Judaism is the foundation of Christianity.

Instead of exposing destructive Jewish intentions and manipulations, they have supported and blessed the Jews.

English General Charles Cornwallis, after his surrender to the American colonies prophesied this:

**A holy war will now begin on America**, and when it is ended America will be supposedly the citadel of freedom, but her millions will unknowingly be loyal subjects to the Crown. **Your [Christian] churches will be used to teach the Jew's religion** [Judaism/Talmudism] and in less than two hundred years the whole nation will be working for divine world government.<sup>20</sup>

The Jews boast of Jewish influence in churches:

**You [Christians] make much noise and fury about the undue Jewish influence in your theaters and movie palaces.** Very good: your complaint is well-founded. **But what is that compared to our [the Jews'] staggering influence in your churches, your schools, your laws and your governments, and the very thoughts you think every day?**<sup>21</sup>

**We are now entering a Jewish century**, a time when the spirit of community, the non-ideological blend of the emotional and rational and the resistance to categories and forms will emerge through the forces of anti-nationalism to provide us with a new kind of society. I call this process **the Judaization of Christianity, because [Judeo-] Christianity will be the vehicle through which this [American Christian] society becomes Jewish.**<sup>22</sup>

And what does the “Judaization of Christianity” look like? Perhaps the categories of Jewish influence below will help you understand why America and other once great Christian nations have now witnessed government policies protecting immoral and unlawful behaviors (sin).

## Moral and Cultural Influence: Abortion, Homosexuality

**No group is more supportive of abortion rights, gay civil rights, separation of church and state, and more opposed to the general ultra-conservative agenda of the Religious Right than the Jewish community.**<sup>23</sup>

**American Jews are committed to cultural tolerance** because of their belief, one firmly rooted in history, that Jews are safe only in a society acceptant of a wide range of attitudes and behaviors, as well as a diversity of religious and ethnic groups. It is this belief, for example, not approval of homosexuality, that leads an overwhelming majority of American Jews to endorse “gay rights” and to take a liberal stance on most other so-called “social issues.”<sup>24</sup>

Along with promoting tolerance for religious diversity and multi-culturalism, there is also Jewish influence in immigration. This and related topics will be discussed in Book Five, *The Greatest Deception of Our Time*.

## Conclusion

You might have concluded from the above documentation, mostly from Jews themselves, that Judaism is the same as Communism and the goal of both is to advance the cause of world dominion by a small minority of impostors who call themselves “Jews.” The path the Jews have chosen to bring all nations and people under their dominion is to destroy their cultures and the moral basis of Christian society. That path involves total control of the economy (both national and global), the control of the media, influencing the Christian churches with errant beliefs (like the Jews are true biblical Israel) and a host of other destructive social agendas like abortion, homosexuality and foreign immigration.

For those who are aware, there is no doubt that there have been massive changes within the once Christian nations of the Caucasian people. Jewish author Dr. Benjamin Freedman is one

of the few Jews who have exposed the massive fraud of the Jews upon America and the globe. He challenges America and western Christian civilization:

But America and American Christianity stand at a cross-road. The majority must decide whether it will longer submit to being the tool of a small but ruthless and unscrupulous minority of a minority people.<sup>25</sup>

Can we stop the Jews from their advance to subdue us completely to their agenda which has already caused so much destruction of the true people of Israel? The answer is “Yes” if only the pastors of the “churches” begin to discover for themselves the truth about what is happening to the people they shepherd. There is so much hope for a true transformation back to biblical Christianity if we become knowledgeable and change our course. May the God of our fathers give us shepherds who will stand uncompromisingly for the truth in all things.



## Summary: The Jews of Today

**T**his concludes a brief survey of the available evidence regarding the identity of today's Jews. From this evidence, we offer the following summation:

- The Jews today are not the physical descendants of Abraham, Isaac and Jacob, but are comprised of various racial mixtures including, but not limited to: Edomites, Canaanites (Hittites), Turks, and Mongolians;
- Furthermore, Jewish scholars claim the Khazar Jews (90% of world Jewry) are descended from Japheth, not Shem (who was an ancestor of Abraham);
- The religion of many Jews today is called Judaism;
- Judaism is based on the Babylonian Talmud which has its origin in Babylon, developed by the Pharisees of Jesus' time and carried on by Jewish rabbis through oral tradition and finally codified in written form called the Talmud (and Kabbalah);
- Judaism and the teachers of Judaism and the Talmud freely admit that they are fundamentally anti-Christian;

- Judaism teaches that Christians are idolaters, Jesus Christ is a fool, heretic and blasphemer (among other despicable teachings);
- Judaism is also the antithesis of biblical morality (contrary to biblical law) and permits Jews to lie and not honor their word, vows or oaths (Kol Nidre);
- Judaism and Jews originated and promoted the Marxist doctrine called Communism;
- Judaism and Jews have been behind all radical anti-Christian movements (abortion and homosexuality, for example) and admit to their goal of completely subverting and overthrowing the Christian religion and once-Christian nations;
- Judaism and Jews have been behind the wars of Caucasian nations pitting them against each other;
- The goal of Judaism and Jews is world dominion through destroying Christianity, the dissolution of the races, and control over the media, money, and banking systems of these nations;
- Judaism and Jews have influenced churches to the extent that many have believed that Judaism is the basis for biblical Christianity, and hence, the commonly applied description of churches today as “Judeo-Christian.”

It's our conviction that the major reason why Judaism and the Talmud are considered as compatible and accepted with historical, biblical Christianity, and that the Jews today are

believed to be biblical Israel, is because the vast majority of evangelical churches **assume** this is the truth. These well-meaning, but ignorant “Christians” have also identified themselves as “Christian Zionists.” This name refers to those who support the Zionist “State of Israel.”

## Christian Zionists

The following are excerpts from an article (“In Praise of Christian Zionists”) taken from the *Jerusalem Post*, December 22, 2006 written by a Jew, Michael Freund, the then Deputy Director of Communications in the Prime Minister’s Office under Binyamin Netanyahu.<sup>1</sup> It explains the depth of belief and support of the Bible-believing Christians for the Israeli State:

They number in the millions and wield increasing power and influence across the United States. From year to year their voice grows stronger and more resolute, as their role in shaping policy, and the future of American society continues to expand. Guided by faith, they love Israel passionately and pray for her well-being, rejoicing in her successes and grieving over her setbacks. They are America's Bible-believing Christians . . .

A great deal has already been written about the close ties that have developed between the two, as Israeli officials have at last begun to appreciate the depth and feeling of American evangelical support for the Jewish state. Indeed, what was once unthinkable has now become routine, as leading Christian pastors and Israeli government representatives regularly confer with one another, exchanging ideas and views on the principal issues of the day . . .

Thank God for Christian Zionists. Like it or not, the future of the relationship between Israel and the US might very well hinge far less on America's Jews than on its Christians.

By all accounts, evangelical Christians are a force to be reckoned with . . . there are tens of millions of Americans who identify themselves as evangelical. And this translates into an enormous wellspring of support for Israel, as an August 2006 study by the Pew Research Center revealed. According to the report's findings, "Seven-in-ten white evangelicals (69%) believe God gave Israel to the Jewish people and a solid majority (59%) believes that Israel is the fulfillment of biblical prophecy.

Of course, Zionist Jews today understand the significance of needing these “Christians” in their corner as the author explains:

Christian support for Israel is broad, profound and deep. If cultivated properly, it can blossom into a lasting friendship of historical, political and diplomatic significance.

Without the unwavering, uncritical support from these Christian Zionists for the “State of Israel” and the Jewish occupation of former biblical lands, the Jewish State would most likely collapse.

## God’s Question

If Judaism is fundamentally anti-Christian and the Jews are not biblical Israel, but imposters, can we legitimately continue to support the Jewish State? Can we continue to advocate the notion that Judaism is to be honored and the Jews afforded special status? But the God of true Israel, the White Anglo-Celto-Saxon, Scandinavian, Germanic and related peoples, asks a more pointed question:

Should you help the wicked and love those who hate the LORD and so bring wrath on yourself from the LORD? – II Chronicles 19:2

The KJV renders it this way:

Shouldest thou help the ungodly, and love them that hate the LORD?  
Therefore is wrath upon thee from before the LORD. – II Chronicles 19:2

If the foregoing evidence in this section on the Jews is true, correct and certain, then the answer to God’s question is obvious. Indeed, the evidence demands His true covenant people to repent of supporting Judaism and Jews who hate Jesus Christ and

Christians. This means a change of thinking and change of action.<sup>2</sup>

It's time that the real Israel today stand up for the truth and what is right. Our future and our children's future depend on it.

Do you need to do more research about Judaism and the Jews today? We encourage you to take the time to study the resources below:

<http://www.jewwatch.com>

<http://come-and-hear.com/dilling>

<http://talmudical.blogspot.com/2010/09/truth-about-talmud.html>

<http://www.biblebelievers.org.au/repute.html>

<http://www.fathersmanifesto.net>

<http://www.kinsmanredeemer.com>

<http://thezog.wordpress.com/who-controls-the-federal-reserve-system-part-1/>

<http://tomatobubble.com/id199.html>

<http://thezog.wordpress.com/who-controls-big-media/>

## Conclusion

**B**ook Two, *Identifying Biblical Israel Today*, has provided what we believe is a preponderance of evidence of who biblical Israel is today and who they are not.

We have covered extensively and traced the migrations of Israel from pre-Exodus times through the post-captivity years.

We have produced evidence of the unique similarities of heraldic symbols of biblical Israel and those of many countries where the Anglo-Celto-Saxon, Germanic, Scandinavian and related peoples live.

We have documented by examples and according to the authorities the close similarities between the Indo-European languages as having a common origin, and the similarities between those languages and the Hebrew language of the ancient Israelites.

What we did not include is the unique and similar features between biblical (Mosaic) law and the common law of the Caucasian peoples or the uncanny similarities between Israelite culture and social structure with those of the Caucasian nations. Perhaps we will do so in the future.

We have also documented, mainly from Jewish sources, that the people who call themselves Jews today are not, nor have ever been, biblical Israelites. Despite what the majority believe, they are not only **not** Israel, but they are a racially mixed people with no affinity to the physical offspring of Abraham, Isaac and Jacob. The Jews are unabashedly opposed to Jesus Christ, Christians, and the Christian faith. They have infiltrated almost every area of life in government, finance, culture and even the churches. As such, they have worked against historic Christian values and morality. They have been behind the piece-by-piece destruction of the once Christian Caucasian nations. Many Christians don't understand what is happening to them and their nations because they don't know who is who. But, hopefully, now **you** do!

## More Evidence Identifying Israel Today

What we have not covered in identifying biblical Israel today are several other markers. For example:

- The physical descendants of Abraham, Isaac and Jacob were to be a great nation. Who became a great nation? We have Great Britain and the USA of Caucasian origin. But the Jews never became a great nation. Even the recent "State of Israel" formed in 1948 out of the United Nations charter has only existed to this day with continuing financial aid.
- Biblical Israel was to become many nations. Certainly that was true of the twelve tribes. They have founded England, Ireland, Scotland, Denmark, Norway, Sweden, Iceland,

Germany, France, Australia, and so forth. The Jews have never been many nations.

- Biblical Israel was to become a multitude of people. The Caucasian people are approximately 600 million. The Jews are about 15 million by the most favorable estimates.

Perhaps you can answer the following questions.

Which group would you say:

- Has produced great agricultural wealth (Genesis 27:28; Deuteronomy 28:8-11; 33:13-16, 28)?

The Caucasians or the Jews?

- Has historically received the New Covenant and the gospel of Jesus Christ (Jeremiah 31:31-32; Hebrews 8:8)?

The Caucasians or the Jews?

- Has possessed the blessing of the Holy Spirit (Isaiah 44:1-3; 59:20-21; Acts 2:36-39)?

The Caucasians or the Jews?

Of course, there is so much more corroborating evidence. However, what we have provided in Book Two should give you enough knowledge to form a conclusion. We believe, beyond a reasonable doubt, that the Anglo-Celto-Saxon, Scandinavian, and Germanic peoples are the physical descendants of Abraham, Isaac and Jacob – and therefore the biblical Israelites of today.

## What Difference Does That Make?



This is a commonly asked question. Does it really matter? Yes, it does. Why?

If you are a physical descendant of the Anglo-Celto-Saxon and related peoples, then you are by race one of the covenant people of God and are heirs of all the covenant promises. The covenants that God made with Abraham, Isaac and Jacob and the Old and New Covenants pertain to you. The history of the Bible is **your** history – **your** heritage. There are deeper and more significant reasons why this is important which will be clearer to you in the remaining books in this *Covenant Heritage Series*. But, do you sense even now, that even though you may not fully grasp the significance of your history and heritage yet, there is something special that you have learned about yourself? You belong to a family that God has chosen for His glorious Kingdom purposes.

So important is this knowledge of who you are, that God sent His only Son, Jesus Christ, to die on a cross to offer you a New Covenant so you might be reconciled to God by the forgiveness of your sins. To those who, by repentance and faith, receive Jesus as Savior and Lord, God gives a new heart and new life.

In addition, you are a member of a larger kindred family in the New Covenant. You can become a part of a new and powerful work of God to restore your family, the local church, and your nation back to the God of Abraham, Isaac and Jacob. Do you think there could be a connection between your lost heritage and the lost heritage of many other Caucasian people with the spiritual and moral ransacking of our nations? American poet Carl Sandburg wrote:

**When a nation goes down . . .** a society perishes, one condition may always be found. **They forgot where they came from.**

Your covenant heritage is the anchor for your soul and the soul of your family and nation. So important is this covenant heritage that God spoke to our ancestors through the Prophet Isaiah:

Listen to me, you who pursue righteousness, who seek the LORD: look to the rock from which you were hewn and to the quarry from which you were dug. **Look to Abraham your father and to Sarah who gave birth to you** in pain . . . – Isaiah 51:1-2a

We are again at that point in history. God is calling us to look to our biblical roots. Consider your heritage. Let the Bible become what it is – the book about you and your biblical family. Let it come alive as you read it afresh. Let the God of your fathers make a transforming difference in your life with new purpose and passion.

The foundation of your biblical heritage was laid out in Book One, *Discover the Story of Your Biblical Heritage*. In Book Two, the evidence was provided for you to understand who you are if you are a purebred Caucasian. Now you are ready to go deeper into the Bible to add to your knowledge in order to further clarify God's unfolding plan about you and His chosen race. The next step, Book Three, *The Foundation and Fulfillment of the Old and New Covenant Scriptures*, awaits you. Get ready to roll up your sleeves as you dig into the Bible and let God teach you.

## APPENDIX A

# The Descendants of Noah

**N**oah had three sons – Shem, Japheth and Ham – from whom sprang all the known civilizations or nations **within the context of the Bible** (Genesis 10:32). Noah specifically blessed Shem and Japheth, saying:

Blessed be the Lord; **the God of Shem**; and let Canaan be his servant. **May God enlarge Japheth, and let him dwell in the tents of Shem**; and let Canaan be his servant. – Genesis 9:26-27

Of Canaan, a son of Ham, Noah said:

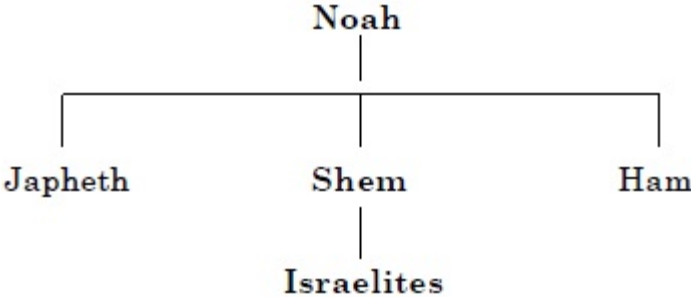
**Cursed be Canaan**; a servant of servants he shall be to his brothers. – Genesis 9:25

In order of rank and blessing, Shem was first, Japheth second, and lastly Ham. The Bible also states where these nations spread at the time it was recorded in Genesis 10-11 after God separated them into separate nations by confusing their language at the tower of Babel event.

**The Israelites are one branch of Shem’s family line, but indeed, there were other Semite nations.** It is also noteworthy that God said that **Japheth would “dwell in the tents of Shem,”** meaning that both would occupy the same lands, but **Shem would be the dominant people.**<sup>1</sup> This is

important as we now focus our study on the migrations of the people of Israel, who were direct descendants of Shem.

Israelites have been explorers from the beginning, as were all of Noah's sons. Even the fathers of national Israel (Abraham, Isaac, and Jacob) lived in tents as shepherds, or ranchers, with large herds of sheep and cattle and moved from place to place.



## APPENDIX B

# The Time Period of Israel's Sojourn in Egypt

The following is quoted from Adam Rutherford's book, *Anglo-Saxon Israel or Israel-Britain*, pp. 296-297.<sup>1</sup>

**T**he time that Abraham and his seed of the Israel line were in Canaan was . . . a period of 215 years as shewn by the following tabulation:

Abraham arrived in Canaan	25 years before Isaac was born
Jacob born when Isaac was	60 years old
Jacob on entering Egypt was	<u>130</u> years old
<b>Total</b>	<b><u>215</u> years</b>

Josephus states that the period of time the Israelites remained in Egypt was also 215 years. So then, if the sojourn in Canaan was 215 years and that in Egypt was likewise 215 years, the interval from the time Jehovah made the great Covenant with Abraham on his first arrival in Canaan to the Exodus from Egypt was therefore 430 years, and this is precisely what is stated both in the Bible and by Josephus, as the following quotations prove:

They (the Hebrews) left Egypt in the month Xanthicus on the fifteenth day of the lunar month; **four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt.** – *Antiquities* XI, 15.2.

Now to Abraham and his seed were the promises made . . . and this I say that the covenant that was confirmed before God, the law which was **four hundred and thirty years** after cannot disannul. – Galatians 3:16-17

The dwelling of the sons of Israel, and of their fathers, which **dwelt in the land of Canaan and in the land of Egypt, was four hundred and thirty years.** – Exodus 12:40 (Septuagint and Samaritan Versions).

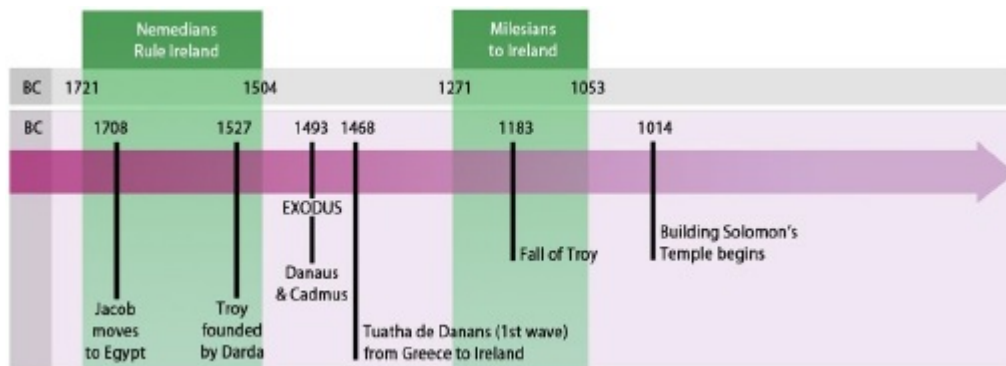
## APPENDIX C

# Establishing the Date of the Exodus

In order to establish the dates in ancient history, it's helpful to start with a major historical event to which other historical events refer and establish that date. This major historical event is the Exodus of Israel from Egypt. The Bible gives a clue which helps us establish this date. I Kings 6:1 states:

**In the four hundred and eightieth year after the sons of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel . . . he began to build the house of the Lord.**

By working backwards from the biblical date of the building of Solomon's temple we can set the date of the Exodus. The beginning of the construction of the temple would have been 1014 BC as Solomon's first year as king was 1017 BC. Counting back 479 years (as it was in or during the 480<sup>th</sup> year) would take us to **1493 BC as the date of the Exodus from Egypt.**



## APPENDIX D

# The Genealogy from Adam to Alfred the Great Through Shem

The following chart combines the recorded lineage from three documents: 1) Adam to Darda is from the Bible; 2) a chart by the late Archibald F. Bennet called “The Kinship of Families”; 3) and a chart “The Royal Line” by the late Albert F. Schmuhl (published in 1929).

**Adam**  
Seth  
Enos  
Cainan  
Mahalaleel  
Jared  
Enoch  
Methuselah  
Lamech  
**Noah**  
**Shem**  
Arphaxad  
Salah  
Eber



Peleg

Reu

Serug

Nahor.

Terah

**Abraham b. 1998**

Isaac b. 1898

Jacob b. 1838

**Judah**

**Zerah** (also called Jupiter)

Ethan

Mahol

**Darda, King of Troy (Dardanus) c. 1527**

Erichthonius, King of Troy

Tros, King of Troy

Ilus

Laomedon

**Priam c.1250**

Troan (daughter) m. Memnon

Thor

Loridi

Hloritha

Einridi

Vingethor

Vingener

Moda

Magi

**Seth (Seskef) (this is the Scaef of the manuscripts)**

Bedvig

Hwala

Hathra (Athra)

Itrmod (Itrmann)

Heremod

Sceldwea (Skjaldun, Skjold)

Bjar (Beaw, Bjaf)

Tactuua (Taetwa)

Geata (Jat)

Godwulf (Gudolfr)

Finn

Frithuwulf

Frealaf (Fridleifr)

Frithowald

**Odin or Woden, 215 AD**

Baldeg or Balder b. 243

Brand

Frithogar

Freawin

Wig

Gewis

Esla

Elesa

**Cerdic, King of Wessex**

Cynric, King of Wessex b. 495

Ceawlin, King of Wessex

Cuthwine, Prince of Wessex b. 592

Cutha

Ceolwald

Coenraed

Ingild

Eoppa

Eafa

Ealhmund, King of Kent b. 750

Egburt, King of Wessex

Aethelwulf, King of Wessex

Aethelred, King of Wessex

**Alfred the Great b. 847 AD**

Beginning with Alfred the Great, it's easy to document the rest of the genealogy to the current royal house of Britain. The above genealogy is from Baldeg, the third son of Woden. However, Woden had many sons from which the various royal houses of Europe all trace their descent:

1. Wecta or Waegdaeg, forefather of the Anglo-Saxons, the Kings of Kent, Hengst and Horsa
2. Skjold, King of the Danes, ancestor of William the Conqueror
3. Baldeg, forefather of Alfred the Great, house of Wessex
4. Casere, royal house of East Anglia, a region of Great Britain
5. Seaxneat, royal house of Essex, a county in England

6. Whitlaeg, royal house of Mercia, a county in England
7. Winta, royal house of Lindsey, a county in Northern England
8. Njord, King of the Norwegians
9. Sigi, royal house of the Frankish kings of the Germanic tribes
10. Gauti, forefather of the Ostrogoths, the kingdom of Italy

## APPENDIX E

# The Great Deception: Did the Caucasian People Come from Japheth or Shem?

**H**istorians commonly claim that the descendants of Japheth are the Indo-European or Caucasian people, and that the descendants of Shem are the Jews of today. But is this true and correct, or has history been tampered with in order to persuade us to believe something that is not true? And if that is the case, who is behind this great deception and why would they do this? The significance of this issue is great because either the Caucasians descended from Shem and could possibly be biblical Israelites, or the Caucasians descended from Japheth and cannot be Israelites.

The theory that Japheth was the father of the Indo-Europeans has its origin in the ancient history of Ireland. In order to discover the truth, we need to retrace the history of Ireland as it has been presented to us. It will be shown that this theory is faulty due to the historical evidence that will be revealed. The argument that the Caucasian peoples came from Japheth was introduced by the Catholic Church in their writing of history as documented below.

In the beginning, Irish history was entrusted to bards or poets who memorized the hereditary history of Ireland. It was oral tradition. Then, in the third century, King Cormac Mac Art ordered that this oral Irish history be written down and this work was called “The Psalter of Tara.” Later, in A.D. 400-500, the Catholic Church arrived in Ireland and an important change took place. They altered the history.

In the 5<sup>th</sup> century, St. Patrick was one of the nine personages appointed by the triennial parliament of Tara **to review, examine, and purge errors from all the chronicles, genealogies, and records of the Kingdom . . . the monks are believed to be responsible for extending the pedigrees back that far [to Adam].**<sup>1</sup>

In other words, from A.D. 400 on, the people responsible for writing down the ancient history of Ireland were all Catholic monks. It was their job to “purge errors from all the chronicles, genealogies, and records of the kingdom” back to Adam. But how did they determine what was true or false in the genealogies and history of Ireland?

## The Recording of Irish History

The brief synopsis below will demonstrate that there was no factual basis for the altering of the history of Ireland. As you will see, the Catholic Church and “nobility” met every three years to determine what that history would be.

3<sup>rd</sup> Century AD:

King Cormac Mac Art ordered the compiling of the oral traditions into a book called *The Psalter of Tara*.

A.D. 400-500:

**Nine monks**, including St. Patrick, decided what the “true” history of Ireland was. **They recorded all the genealogies they could find after they had**

reviewed, examined, and purged the errors out. According to Jeffrey Keating, “the chronicles of the kingdom were solemnly purged and examined every three years in the royal house of Tara, in the presence of the nobility and clergy, and in a full assembly of the most learned and eminent antiquaries in the country . . .”<sup>2</sup> How, and on what, they based these decisions is not known. But these “corrected” genealogies went back to Adam and **included names not recorded in Scripture**. The Catholic Church oversaw this decision.

c. A.D. 542:

Gildas, **a monk**, wrote *De Excidio et Conquestu Britanniae* written to show the immorality of the tyrants of his day. According to Wikipedia, Gildas “is the only substantial source for history of this period written by a near-contemporary. **He was ordained in the [Catholic] Church and, in his works, favours the monastic ideal.**”

c. A.D. 730:

Venerable Bede, **an English monk**, wrote *Historia Ecclesiastica Gentis Anglorum* which was the history of Britain from the Roman perspective. He borrowed substantially from Gildas. He’s called a “Historian and **Doctor of the Church**” by the Catholic Encyclopedia.

A.D. 810-830:

Nennius, **a Welsh monk**, wrote *Historia Brittonum*. Most of his sources have not survived and therefore cannot be confirmed. Nennius was “**unrestrainedly inventive**” (according to the *Medieval Sourcebook* under “Nennius”).<sup>3</sup> According to Wikipedia, “**Nennius made mistakes with dating schemes, people’s names and genealogical facts.**” Of his own work, Nennius stated “**I have made a heap of all I could find.**”

A.D. 854:

The *Anglo Saxon Chronicles* is a collection of seven manuscripts written **by monks** under the order of Alfred the Great. These were distributed to **monasteries** across England and **were independently updated by scribes**.

- A.D. 902-908: *The Psalter of Cashbel* was compiled by a **Catholic bishop**, Cormac Mac Cuillennain.
- c. A.D. 1100: *The Book of Invasions* was **compiled by monks** and “is a loose collection of poems and prose narratives recounting the mythical origins and history of the Irish from the creation of the world down to the Middle Ages.”<sup>4</sup> **This book contains extra-biblical history of Adam’s family and other genealogies and stories not found in the Bible.** Geoffrey Keating stated: “It is the business of this history . . . in **tracing the lineal descendants of this son of Japhet, which I find recorded in the Book of Invasions, upon whose authority we may depend . . .**”<sup>5</sup>
- A.D. 1136: Geoffrey Monmouth, a **Welsh monk**, was given “a very ancient book” by his friend, the **Archbishop of Oxford**, Walter, **which has never been seen** by anyone else. There is much controversy regarding this “very ancient book” because **there is little evidence, if any, to support it ever existed.** Monmouth stated in the dedication of his book that he was endeavoring to translate this book. From this book he wrote his *History of the Kings of Britain*. **He also often quotes Nennius** as a main source.
- A.D. 1620: Geoffrey Keating’s *History of Ireland*. Keating was a **Jesuit priest**. It is said that he wrote his book while hiding in a cave. **He often quoted Nennius**, the *Book of Invasions* and the *Psalter of Cashbel* as his sources. P.W. Joyce in *A Short History of Ireland from the Earliest Times to 1608* stated about Keating’s history: “His history, though **uncritical and containing much that is fabulous and legendary**, is very interesting and valuable for its quaint descriptions of ancient Irish life and manners and because it **contains many quotations and condensations from authorities now lost.**”<sup>6</sup> So many of his sources no longer exist and cannot be verified.



A.D. 1632-1636:

*The Annals of the Four Masters* – written at the convent of Donegal by a **monk**, Michale O’Clery, of the order of St. Francis.

The foregoing synopsis shows that the documented history of Ireland is suspect. For example: St. Patrick and his colleagues purged the so-called “errors” of the traditional oral and written history without apparent basis. Second, it was well-known that Nennius was “unrestrainedly inventive” and “made mistakes with dating schemes, people’s names and genealogical facts.” Third, the *Book of Invasions* was comprised of “myth origins” and extrabiblical history of Adam’s family. Fourth, Monmouth’s history was based on a book **no one has ever seen** (except by himself and the Archbishop of Oxford), and may not even exist. Lastly, Keating’s history is based on the writings of Nennius, Monmouth, the *Book of Invasions* and other sources that no longer exist.

As you can see, without exception, from A.D. 400 on, **all the historical records were written by Catholic monks**. However, these works are all we have available. But it becomes readily apparent that we are not dealing with irrefutable, documented history. The theory presented by the Catholic Church through these writers, that has become **assumed historical fact**, is that Japheth was the father of the Indo-Europeans or Caucasian race.

This assumption that the Caucasian race descended from Japheth is also based on the genealogies of Woden. However, we

will demonstrate that Woden descended from Shem and not Japheth.

## The Genealogical Charts of Woden

The historians all agree that all the royal houses of all the Western European nations trace the lineage of their royal families to Woden. They're all related. This is historically correct. Modern-day historians refer to certain ancient manuscripts and genealogical charts<sup>7</sup> giving the genealogy of Woden that go by the following initials:

- ASS = Asserius.
- WSC = British Museum Cotton manuscript, Tiberius.
- LAN = Vetustissima Regum Septentrionis Series Langfethgatal Dicta (a Latin manuscript)
- ETH = Fabii Ethelwerdi Chronicorum (another Latin manuscript)
- EDD = The Icelandic Prose Edda.
- NEN = Nennius from his book Historia Brittonum.

The difficulty lies in how to read these genealogies reproduced on page 244. The first three (ASS, WSC and LAN) seem to indicate that **Sceaf** (Seth or Seskef) was one of Noah's three sons.

The ETH doesn't name Noah, but does name **Scef**. The EDD calls him **Seskef** but, according to the charts put together comparing these manuscripts, there are question marks (?) as to his ancestors. NEN doesn't go back as far as Noah. All of them leave out some names, but all of them also match at most points.

## The Great Debate

The debate between the historians who studied these manuscripts centered around **the identity of Scef**. They all ASSUMED that he had to be one of Noah's three sons. Therefore, he had to be either Shem, Japheth or Ham. They all eliminated Ham and decided he must be either Shem or Japheth. Magoun, Keynes and Lapidge were three historians who believed the genealogies pointed to Scef being the father of the Germanic races of people and as of Semitic descent (of Shem). However, **the majority of historians decided Scef must be Japheth**.

In order to confirm the ancient histories of Ireland and England as proposed by the Catholic Church, this required that Woden be a descendant of Japheth. Therefore, these "historians" decreed that Scef must be Japheth. Bill Cooper, in his book *After the Flood*, states:

Keyne's and Lapidg's assertion that the Seth in Asser's list is synonymous with the Shem of Luke's gospel (and therefore the Scef of all the other lists . . .) becomes laughable when seen in the context of these other lists, where it is revealed **that if that is truly the case, then the Danes, Saxons and Icelanders must all have been claiming a Semitic descent for themselves. For if that charge is good enough to lay against the Saxons, it is also good enough to lay against the Danes and Icelanders**, and few scholars, I think, would want to risk their reputations on that assertion!<sup>8</sup>

The difficulty the historians had was that Scaef couldn't be Shem in their opinion, because they (like Cooper) **assumed that the modern-day Jews were Israelites** and, therefore, they had to come from Shem's line. So they concluded that Scaef must be Japheth. **The problem with this argument is that 95% of the Jews today claim to be descendants of Japheth and not Shem!**<sup>9</sup>

This argument that Scaef was Japheth has another flaw. None of these historians considered that perhaps there was **a gap in the genealogies** between Noah and Scaef. Cooper and these "historians" all ignored the **Icelandic Prose Edda (EDD)** which clearly named 9 more generations before Scaef, never yet extending back to Noah. The question marks (?) in the charts were added by the historians who put the charts together while the genealogical record was already there to fill in the blanks. In fact, there was a huge gap of generations between Scaef and Noah. **Scaef was neither Japheth nor Shem.** There were actually **at least 32 generations between Noah and Scaef.** (Please see the genealogy chart in Appendix D.)

## Scaef – The Key to the Identity of the Caucasian Race

But we still need to figure out who Scaef was. Scaef was a descendant of either Shem or Japheth. But which one? **The Icelandic Prose Edda traces Scaef to a descendant of Darda of Troy!** Why don't the "historians" who have this manuscript consider this important fact? If the historians had

considered the entire Icelandic Prose Edda, they would have discovered, as we have, that Scaef was a descendant of King Priam of Troy. As we have already proven, Priam's great-great-great-grandfather, Darda of Troy, was **a direct descendant of Judah and was of Israelite descent of the line of Shem!** But the "historians" continued to promote the **theory** that the Caucasians are descended from Japheth and the modern-day Jews are Israelites and, therefore, descended from Shem.

So, the Catholic monks and Jesuit priests carefully "documented" ancient history using oral tradition from the ancient poets. When the poets didn't go far enough back to establish the genealogies, the Catholics made it up in their invented Genesis account in the *Book of Invasions*. This book gives genealogies of Adam and other genealogies and stories not found in the Bible. Then they passed off these works as the true ancient history of Ireland and England.

Whether their deception about this theory was deliberate or not, all history as taught in our schools today promotes this **theory**. In order to promote the theory that today's Jews are biblical Israelites, it was necessary to prove through history that the Indo-Europeans were descended from Japheth.

However, the accepted historical conclusions are called into question from the foregoing information provided herein. The Caucasian people are not descended from Japheth, but from Shem.

On page 244 is a comparison chart of the manuscripts these proponents used for the argument "proving" their theory that

Sceaf was Japheth. They chose to not show in the EDD column the nine generations prior to Seskef listed in this manuscript, never yet arriving at Noah. Instead, they simply inserted one question mark (?) before Seskef.

## The Missing Generations of the EDD

To verify that the Caucasian people are descended from Shem, we now show on the next page the nine missing generations between Seskef and Priam, who was a king of Troy and a direct descendant of Darda (see [Appendix D](#) for the entire genealogy back to Shem). There are other manuscripts, notably the *Anglo-Saxon Chronicles* and the history by William of Malmesbury, which also fill in many of the missing names in this genealogy.

Below are the 9 “missing” generations before Sceaf recorded in the EDD which proves that **Sceaf was neither Shem or Japheth or any other immediate son of Noah, but that he was a distant descendant of Noah through the line of Shem.**

### The Missing Generations of the EDD:

Priam (king of Troy)

Mennon m. Troan (daughter of Priam)

Tror (Thor)

Loridi

Einridi

Vingethor

Vingener

Moda  
Magi  
**Seskef**

**KEY** for the following chart:

ASS = Asserius. *De Rebus Gestis Alfredi*. (ed. W. H. Stevenson, Oxford, 1904, cap I. – cit. also Klaeber, p. 254.

WSC = Brit. Mus. Cotton ms. Tiberius. A. fol 1-34. The names of Frituwulf, Freawine and Frithuwald set in italics, are supplied from other mss of the Anglo-Saxon Chronicles.

LAN = *Vetustissima Regum Septentrionis Series Langfethgatal Dicta. Scriptores Rerum Danicarum Medii. Evi.* Ed. Jacobus Langebek. Vol I. Hafniae. 1772. Pp. 1-6 cit. also Klaeber pp. 260-1.

ETH = *Fabii Ethelwerdi Chronicorum Libri Quattuor. Monumenta Historica Britannica.* Vol I. 1848. Lib III. Cap III. P. 512. Cit. also Klaeber. P. 254.

EDD = *Prose Edda. Corpus Poeticum Boreale.* See Klaeber. P. 256.

NEN = Nennius. *Historia Brittonum.* 31. Harleian MS 3859. Cit. Klaeber. P. 255. See also Nennius, *British History and the Welse Anals.* Ed. & trans. Morris J. Phillimore. Chichester, 1980. Pp. 26 (English) & 67 (Latin).

## The Manuscripts of Odin's Genealogy

<u>ASS</u>	<u>WSC</u>	<u>LAN</u>	<u>ETH</u>	<u>EDD</u>	<u>NEN</u>
Noe	Noe	Noa	?	?	?
Seth	Sceaf	Seskef	Scef	Seskef	?
Beduuig	Bedwig	Bedvig	?	Bethvig	?
Huala	Hwala	?	?	?	?
Hathra	Hrathra	Athra	?	Athra	?
Itermod	Itermon	Itermann	?	Itrmann	?
Heremod	Heremod	Heremotr	?	Heremoth	?
Sceldwea	Scealdwea	Scealdna	Scyld	Skjaldun	?
Beauu	Beaw	Beaf	Beo	Bjar	?
Tactuua	Taetwa	?	Taetuua	?	?
Geata	Geata	Eat	Geat	Jat	Geta
Godwulf	Fodwulf	Godulfi	Godfuulfe	Gutholfr	?
?	?	?	?	?	Fodepald
Finn	Finn	Finn	Fin	Finn	Finn
Frithuwulf	<i>Frithuwulf</i>	?	Frithouulf	?	Fredulf
?	Freawine	?	?	?	?
Frealaf	Frealaf	Frealaf	Frealaf	Frmallaf	Frealaf
Frithowald	<i>Frithuwald</i>	?	Frithouwald	?	?
Uuoden	Woden	Voden	Uuothén	Othin	Woden



## APPENDIX F

# Ancient Migrations of Hebrews to Ireland

**G**eoffrey Keating, in his book *A General History of Ireland*, states that the original inhabitants of Ireland arrived in about 2051 B.C. consisting of 1,000 warriors led by a man named Parthalon, who came from Greece.

It's interesting that their original homeland was Greece. Parthalon would have been a contemporary of Abram's father! **At 2051 B.C. Abram's father would have been 78 years old.** At the same time that God was preparing to begin the story of His covenant relationship with Abram and his descendants, God was also, from the same family line of Shem, building another Hebrew nation in Ireland. This is corroborated by other historians:

It thus appears that the titles "**Hibernia**" for Ireland, and "**Hebrides**" for the Western Isles, are probably survivals of the "**Iberia**" title for the primitive stock, which first peopled the British Isles in the Stone Age.<sup>1</sup>

There appears to be no doubt that **the first inhabitants of Ireland were derived from the same Celtic stock which supplied Gaul, Britain and Spain with their original population . . .** there exists . . . strong evidence of an early intercourse between Spain and Ireland.<sup>2</sup>

The people who were later named **Iberians . . .** by the Greeks, migrated to Spain in **the third millennium B.C. . . .** archaeological evidence of their metallurgical and agricultural skills supports a theory that they came **from the eastern shores of the Mediterranean Sea.**<sup>3</sup>

Both Ireland and Spain were originally called “Ibernia” or “Iberia” and the peninsula of Spain was called the “Iberian Peninsula,” which comes from the Hebrew name “Heber.”<sup>4</sup> We also note that the original inhabitants were called “Iberians” (Hebrews) and also “Celts” depending on who was writing the history. Furthermore, we learn that these original inhabitants arrived from the area we now call Greece and the eastern shores of the Mediterranean Sea.

According to the *Anglo-Saxon Chronicles*,<sup>5</sup> this family line was in Ireland until 1751 B.C. when something caused a “thirty years’ desolation” until 1721. This was during this time period that most of the stone circles in the British Isles were erected. The date of the beginning of the construction of Stonehenge was about 2000 B.C. It is possible that the architects of these enormous monuments throughout the British Isles, Europe and Egypt were the Hebrews.

Before the Israelites went to Egypt, the next chapter unfolds in Ireland. According to Keating, a migration arrived from the Black Sea area which he called “Scythia.” These people were called Nemedians after the name of their leader. According to Keating, the Nemedians ruled Ireland for 216 years. However due to oppression by another group called Formorians, some Nemedians fled to Greece during this 216 year period. In 1504 B.C., they returned to Ireland and were known as the “Fir-Bolgs.” What is interesting about this date is that it is just prior to the Exodus of the Israelites from Egypt. This may have been a historical trigger for why the Fir-Bolgs returned to Ireland when they did. They conquered the Formorians and ruled Ireland for 36

years until the arrival of the Tuatha de Danans in 1468 B.C. The Milesian invasion occurred sometime between 1271-1053 B.C. and their dominion lasted 2885 years. Keating then gives their king list on page 98 of his book, *A General History of Ireland*, Vol. 1.

First peoples to Ireland = 2051 B.C. (300 years)

30 years desolation = 1751-1721

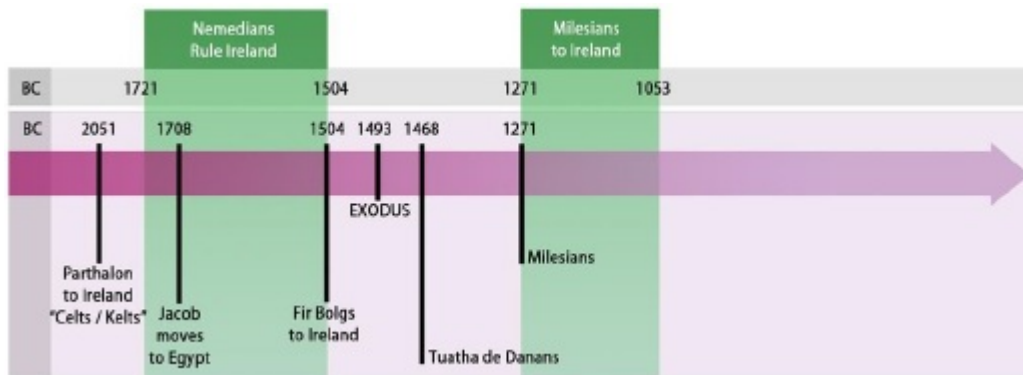
Nemedians dominion = 1721-1504 (216 years)

Fir-Bolgs dominion = 1504-1468 (36 years)

Tuatha de Danans = 1468-1271 (197 years)

Milesians dominion = c. 1271 B.C. onward

Below is the timeline of the ancient Hebrew migrations to Ireland:



## APPENDIX G

# Parthia and Rome

### 64 B.C. – A.D. 225 – Parthian Empire

**64**B.C. brings in the dawn of the Parthian Empire in the Far East. This empire sprang out of the Massagetae (descendants of dispersed Israelites from the Assyrian captivities). This powerful empire lasted until A.D. 225 and was a balance of power to the Roman Empire. It was wise men from Parthia that came seeking Jesus at His birth and that's why it alarmed Herod (Matthew 2:1-3). They represented a great threat. These Parthians were dispersed Israelites looking for their promised Messiah!

Historian Steven Collins, in his book *The “Lost” Ten Tribes of Israel . . . Found!* traces the history of Parthia.

Writers of Roman history have been too much in the habit of representing [Rome] as . . . a Universal Monarchy, a power unchecked . . . having no other limits than those of the civilized world . . . the truth seems to be that . . . from the first to the last . . . there was always in the world a Second Power, civilized or semi-civilized, which in a true sense balanced Rome, acted as a counterpoise and a check . . . This power for nearly three centuries (64 B.C.-A.D. 225) was Parthia.<sup>1</sup>

There is a record from Diodorus, a Greek historian of the first century B.C., that **the Parthians had “passed from the dominion of the Assyrians to that of the Medes . . . to a similar position under the Persians.”**<sup>2</sup>

This description is exactly what happened to the captive northern house of Israel!

Further evidence that the Parthians were Israelites comes from their language:

The fact that **the Parthians used a Semitic alphabet** clearly indicates that **their native language and racial origin were Semites!** . . . That **the Parthian language was related to the Hebrew language** also indicates that **the Parthians were among the descendants of the ten tribes of Israel**, a large mass of Semites who were transplanted into Media and other Asian regions.<sup>3</sup>

In studying the royalty of Parthia, Collins notes:

It should also be noted that “**Arsaces**,” the Scythian **founder of Parthia’s dynasty**, included the name of “**Isaac**” and the “**Sacae**” Scythians in his personal name (“Ar-sac-es”) . . . **There are many Parthian kings with names containing the root word “Phares” (indicating David’s royal bloodline)**. From the eastern edge of Parthian rule and influence to the western edge, Parthian kings regularly included the “Phares” name.<sup>4</sup>

Regarding the name of “Parthia” itself Collins observes:

The final piece of evidence concerns the name “Parthia” itself . . . the Hebrew word for “covenant,” (B-R-T or B-R-TH). Since **the Greeks interchanged P’s and B’s** and they wrote of the Parthians, the word “Parthia” could just as easily have been written as “Barthia,” or “Brithia.” **In these forms the Hebrew word for covenant: “B-R-T” or “B-R-TH” is clearly evident** . . . The identity of the Parthians is no longer a mystery. They were the “covenant” people of the ten tribes of Israel who were then living in Asia.<sup>5</sup>

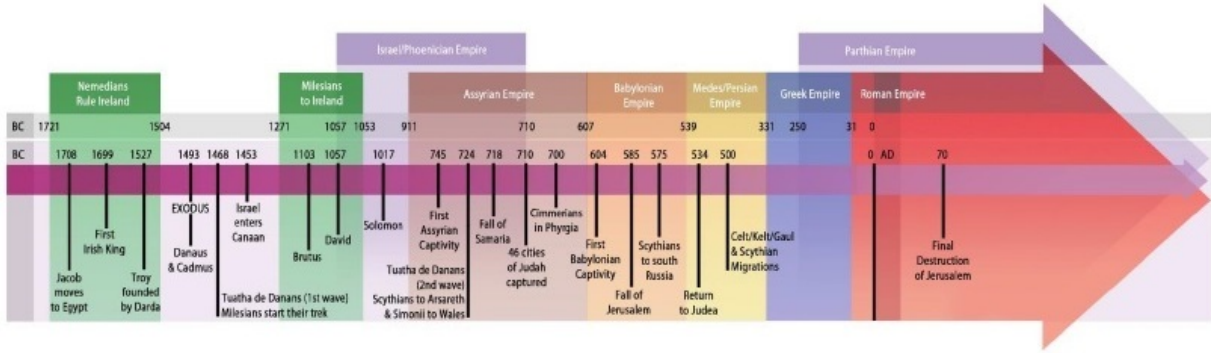
Collins concludes:

The Parthians were never recorded as being in Asia until **after** the ten tribes of Israel relocated to Asia . . . the Euphrates River had long been the recognized border between the Roman and Parthian Empires. **For Josephus to write [“. . . the ten tribes are beyond Euphrates till now] . . . was another way of saying the ten tribes were “in Parthia”** . . . While Rome dominated the Mediterranean region and much of Europe, the Parthian Empire dominated the territory from the Euphrates and Indus Rivers and between the Persian Gulf to the Russian steppes of the Scythian tribes.<sup>6</sup>

So this is what we have learned about Parthia:

- They were the balance of power to the Roman Empire from 64 B.C.-A.D. 225;
- They arrived in Parthia from Assyria – where the Israelites had been taken captive in 724-718 B.C.;
- The Parthians used a Semitic alphabet, their language was related to the Hebrew language, and they were Semites (descended from Shem);
- Many names of the Parthian dynastic kings were derived from the name Isaac and Phares (Israelite names). Phares was the father of the royal bloodline of King David of Israel;
- The word “Parthia” is very close to “Barthia” as the Greeks interchanged P’s and B’s. The Hebrew word for “covenant” is “B-R-T” or “B-R-TH.” If the B was interchanged with P it would clearly show that the Parthians saw themselves as the “covenant people” or house of Israel.
- Josephus places the dispersed ten tribes of Israel as “beyond the Euphrates,” which was another way of saying “in Parthia,” as that was where Parthia was.

See the timeline on the next page which now includes the Parthian Empire.



## APPENDIX H

# The Israelite/Phoenician Empire: From 1057 - 700 B.C.

**T**he Golden Age of the Phoenician Empire coincides perfectly with the Golden Age of Israel. The first king of Israel was Saul who reigned 40 years. But the Golden Age of Israel occurred during the reigns of King David and King Solomon.

It was during the reign of David that he made an alliance with the king of Tyre and the king of Sidon. The first mention is II Samuel 5:11-12:

Then Hiram king of Tyre sent messengers to David with cedar trees and carpenters and stonemasons; and they built a house for David. And David realized that the LORD had established him as king over Israel, and that He had exalted his kingdom for the sake of His people Israel.

They became a strong alliance. This alliance continued during the reign of King Solomon:

Now Hiram king of Tyre sent his servants to Solomon, when he heard that they had anointed him king in place of his father, for Hiram had always been a friend of David.

King Hiram helped Solomon build the temple by helping supply the building materials, which is recorded in I Kings 5:1-10.



This alliance between Israel, Tyre and Sidon became known historically as the “Phoenicians.” Why the term “Phoenicians?”

Again, Steven Collins’ research is helpful:

**There never was a country or empire called “Phoenicia” . . . they spoke of themselves as Tyrians, Sidonians . . . and so on. The very word “Phoenician” was unknown to them; the label . . . was pasted on them by the Greeks and preserved by the accident that the Greek language and its literature, and not the Phoenician, have been passed down to us.**<sup>1</sup>

**The Israelite alliance with Tyre and Sidon was called “Phoenicia” by the Greeks, and that name initially designated a whole region which included Biblical Israel . . . Under King Solomon of Israel and King Hiram of Tyre, their allied people became virtually one society with mingled work forces laboring together on huge building projects and with their navies crewed jointly by sailors from both nations.**<sup>2</sup>

**The city-states of Tyre and Sidon first allied themselves to Israel during David’s reign, and during Solomon’s reign, the Phoenicians shared the skills of long-range ocean travel with the Israelites (I Kings 9:26-27).**<sup>3</sup>

It has long been acknowledged that the Phoenicians traded, mined and settled throughout **the shores of the Mediterranean, the west coasts of Africa and Europe, the British Isles and into the Baltic Sea.** When Tyre and Sidon allied themselves to the emerging power of Israel during the reigns of David and Solomon, **the Israelites – with a much larger population base – expanded many of these trading stations into larger colonies.**<sup>4</sup>

Until 500 BC no Greek ship had penetrated beyond the Pillars of Hercules. **Phoenicia was at that time the only navigating power in the world.**<sup>5</sup>

Herodotus tells us that **the Phoenicians came from the Red Sea . . .** The fleets sent out by **Hiram and Solomon . . .** undertook long voyages including regularly-scheduled missions that took up to three years for the round trip . . . The quest for metals, stones, special woods and other valued materials . . . impelled the ancient merchant kings such as **Hiram and Solomon** to launch expeditions to the ends of the earth. The skill and drive were there. Naval architecture, along with celestial and other methods of navigation, had been refined, and exploration and cartography had gone through a long development.<sup>6</sup>

**The Phoenicians lived of old, so they say, about the Red Sea,** but they came out of there and settled in that part of Syria that is next to the

sea. **That piece of Syria, and all as far as Egypt, is called Palestine.**<sup>7</sup>

Of course, if the Phoenicians were ruling the seas and establishing colonies, Israelites as the largest part of this alliance would have been a large part of the people living in these colonies.

## Colonies of Phoenicia

### 1) America

Though beyond the scope of this book, Barry Fell's book entitled *America B.C.* documents the Phoenician settlements around the Great Lakes when massive mining took place during the time that King David was collecting bronze to build the temple. Only Phoenicia had access to the ocean at this time in history. There were Phoenician colonies here in America as early as 1000 B.C., whose artifacts are in the mounds.

### 2) Carthage

One of the most famous colonies founded during this alliance between Israel, Tyre and Sidon was Carthage, in North Africa, in about 840 B.C.

**It [Carthage] was founded about 840 B.C.E. ... Dido, the Phoenician Queen who is said to have founded the city, was reported to have been the grandniece of Jezebel, the wife of Ahab of Israel.**<sup>8</sup>

Carthage was an empire in itself until its fall in the Punic War to the Romans in 146 B.C. The importance for our study is that Israelites were very much involved in the development of

these great historical colonies – but it has missed the general attention because they were called “Phoenicians.”

## Appendix I

# The Missing Link of Jewish European Ancestry: Contrasting the Rhineland and the Khazarian Hypotheses

**T**he most recent genetic study (December 5, 2012), performed by a Jew out of the Department of Mental Health, Johns Hopkins University, Bloomberg School of Public Health, McKusick-Nathans Institute of Genetic Medicine, Johns Hopkins University School of Medicine, has been the definitive one thus far to determine if the Jews who call themselves Jews today are either direct descendants of Abraham, Isaac and Jacob or of Khazarian origin.

Although genetic studies and conclusions are significant, like all science, their data can be rigged to support political purposes and other less honorable motives (like obtaining government grants for research). The interesting fact is this present study was done by a Jew on Jewish populations. And, as you will see, the Conclusions of this study are not favorable, politically speaking, for the people who call themselves “Jews” today.

In the twentieth century there have been numerous genetic studies on Jewish populations that have, according to the author

of this study, yielded mixed results as to the racial makeup of Jews. Apparently, the Jewish author of this study sought to discover, genetically speaking, whether the 90% of the Jewish population (13 million) today could verify “the two dominant hypotheses” that could account for and “explain the massive presence of Jews in Eastern Europe, estimated at eight million people at the beginning of the 20th Century.”

These two hypotheses were called the Rhineland hypothesis and the Khazarian hypothesis. Were the Jews of Judean descent and of Semitic origin, or were they “a confederation of Slavic, Scythian, Hunnic–Bulgar, Iranian, Alans, and Turkish tribes...,” respectively?

This genetic study was very extensive. There were three groups analyzed and compared. The first two “data sets” included 8 Jewish and 74 non-Jewish populations. The third set comprised 27 populations yielding 11,392 separate genetic samples. In other words, this was a massive study.

The following, then, are excerpts from this study.

### **Introduction**

Contemporary Eastern European Jews comprise the largest ethno-religious aggregate of modern Jewish communities, accounting for approximately 90% of over 13 million Jews worldwide (Ostrer 2001). Speculated to have emerged from a small Central European founder group and thought to have maintained high endogamy, Eastern European Jews are considered a “population isolate” and invaluable subjects in disease studies (Carmeli 2004), although their ancestry remains debatable between geneticists, historians, and linguists (Wexler 1993 Brook 2006; Sand 2009; Behar et al. 2010).

Recently, several large-scale studies have attempted to chart the genetic diversity of Jewish populations by geno-typing Eurasian Jewish and non-Jewish populations (Conrad et al.2006; Kopelman et al. 2009; Behar et al. 2010). Interestingly, some of these studies linked Caucasus populations

with Eastern European Jews, at odds with the narrative of a Central European founder group. Because correcting for population structure and using suitable controls are critical in medical studies, it is vital to examine the hypotheses purporting to explain the ancestry of Eastern and Central European Jews. One of the major challenges for any hypothesis is to explain the massive presence of Jews in Eastern Europe, estimated at eight million people at the beginning of the 20th century. We investigate the genetic structure of European Jews, by applying a wide range of analyses—including three population test, principal component, biogeographical origin, admixture, identity by descent (IBD), allele sharing distance, and uniparental analyses—and test their veracity in light of the two dominant hypotheses depicting either a sole Middle Eastern ancestry or a mixed Middle Eastern–Caucasus–European ancestry to explain the ancestry of Eastern European Jews.

The “Rhineland hypothesis” envisions modern European Jews to be the descendants of the Judeans—an assortment of Israelite–Canaanite tribes of Semitic origin . . . The competing “Khazarian hypothesis” considers Eastern European Jews to be the descendants of Khazars (supplementary note S1, Supplementary Material online). The Khazars were a confederation of Slavic, Scythian, Hunnic–Bulgar, Iranian, Alans, and Turkish tribes who formed in the central northern Caucasus one of most powerful empires during the late Iron Age and converted to Judaism in the 8th century CE . . . (Polak 1951; Brook 2006; Sand 2009).

Genetic studies attempting to infer the ancestry of European Jews yielded inconsistent results. Some studies pointed to the genetic similarity between European Jews and Caucasus populations like Adygei (Behar et al. 2003; Levy-Coffman 2005; Kopelman et al. 2009), whereas some pointed to the similarity to Middle Eastern populations such as Palestinians (Hammer et al. 2000; Nebel et al. 2000), and others pointed to the similarity to Southern European populations like Italians.

## **Methods and Materials**

The complete data set contained 1,287 unrelated individuals of 8 Jewish and 74 non-Jewish populations genotyped over 531,315 autosomal single nucleotide polymorphisms (SNPs). A linkage disequilibrium (LD)-pruned data set was created by removing one member of any pair of SNPs in strong LD ( $r^2 > 0.4$ ) in windows of 200 SNPs (sliding the window by 25 SNPs at a time) using indep-pairwise in PLINK (Purcell et al. 2007). This yielded a total of 221,558 autosomal SNPs that were chosen for all autosomal analyses except the identical by descent (IBD) analysis that utilized the complete data set. Both data sets were obtained from [http://www.evolutions.ut.ee/MAIT/jew\\_data/](http://www.evolutions.ut.ee/MAIT/jew_data/) (last accessed December 19, 2012) (Behar et al. 2010). Mito-chondrial DNA (mtDNA) and Y-chromosomal data were obtained from previously published data sets as appeared in Behar et al. (2010). These markers were chosen to match the phylogenetic level of resolution achieved in previously reported data sets

and represent a diversified set of markers. A total of 11,392 samples were assembled for mtDNA (6,089) and Y-chromosomal (5,303) analyses from 27 populations . . .

### **Conclusions**

**Our findings support the Khazarian hypothesis depicting a large Near Eastern–Caucasus ancestry along with Southern European, Middle Eastern, and Eastern European ancestries, in agreement with recent studies and oral and written traditions. We conclude that the genome of European Jews is a tapestry of ancient populations including Judaized Khazars, Greco–Roman Jews, Mesopotamian Jews, and Judeans and that their population structure was formed in the Caucasus and the banks of the Volga with roots stretching to Canaan and the banks of the Jordan.**

So, this study concluded that the vast majority of Jews today are not of Semitic and Israelite origin, but are a mixed, mongrel people. What other Jewish historians have found has been confirmed – once again. The popular and vigorously defended belief that the Jews of today are the physical descendants of Abraham, Isaac and Jacob is patently false and continues to thrive as one of the greatest hoaxes of our time. They are not God’s covenant people.

# Foundation and Fulfillment of the Old and New Covenant Scriptures: One Book – One People

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- Which people fulfilled the covenant promise to Abraham that he would become a great nation?
- Which people fulfilled the covenant promise to Abraham that he would become many nations?
- Which people fulfilled the covenant promise to Abraham that he would be a blessing to all the families



or nations of the earth? And who were those families or nations as revealed in the New Covenant Scriptures?

- Who were the people representing the bride and wife of God in the Old and New Covenant Scriptures?
- Which people needed to be justified by the perfect fulfillment of the Law in Jesus Christ?
- Which people were reconciled to God and to each other through Jesus Christ?
- Which people exclusively comprised the churches in the New Covenant Scriptures?
- Which people were identified as the sheep?
- Who were the chosen, foreknown and predestined according to the Bible?

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Book Five: *The Greatest Deception of Our Time: Exposing the Doctrine of Diversity and Multiculturalism* (helping God's covenant people to understand the unbiblical and destructive doctrine of diversity and multiculturalism and how that has grossly and deceptively affected our understanding of the Bible and consequently, our world perspective).

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# ENDNOTES

## Introduction

<sup>1</sup> If you have not read and understood Book One, *Discover the Story of Your Biblical Heritage*, STOP. You will not understand the significance of this book until you have grasped Book One. So, if you haven't read Book One, or need to re-read it again, please do so now before you proceed to Book Two. Thank you.

## Chapter 1: The Pre-Exodus Migration of the Israelites

<sup>1</sup> For more history of the sons of Noah, see [Appendix A](#).

<sup>2</sup> Adam Rutherford, *Anglo-Saxon Israel or Israel-Britain*, (London: C. Tinling & Co. Ltd., 1939).

<sup>3</sup> Please see [Appendix C](#) for details how this date is established.

<sup>4</sup> *Encyclopaedia Britannica*, Second Edition, Vol. 7, (Chicago, IL: 1953), p. 56.

<sup>5</sup> L.G.A. Roberts, *British History Traced from Egypt and Palestine*, Second Edition (South Wales: The Covenant Publishing Company, 1927), p. 27.

<sup>6</sup> Darda's genealogy in some secular accounts state that he is the son of Jupiter and Electra. Ancient kings often claimed to be a son of a god in order to keep control over the peoples, such as Nimrod, the Pharaohs, and the Caesars. However, the Bible gives Darda's true lineage. There is some question as to whether the Darda of Scripture is the same as Dardanus. There are three things to consider in this regard: 1) the similarity of the name; 2) according to genealogist Alfred S. Schmuhl who documented *The Royal Line*, 1936, Dardanus of Troy was born in Ramses, Goshen (the land in Egypt where only the Israelites lived); and 3) although the Bible states that Darda was one of the wisest men known to Israel of the royal line of Judah, he is never mentioned in the Bible as being a part of Israel's history after the Exodus. He disappeared from biblical history and abruptly appeared in secular history at the same time. This will be discussed further in chapter 5.

## Chapter 2: Migrations of the Israelites Simultaneous with the Exodus

<sup>1</sup> Rutherford, *Anglo-Saxon Israel or Israel-Britain*, p. 294.

<sup>2</sup> *Ibid.*, p.294.

<sup>3</sup> *Ibid.*, pp. 294-295.

- <sup>4</sup> Muller, Muller, Langlois, *Fragmenta Historicorum Graecorum*, Vol. II, (Cambridge, MA: Cambridge University Press, 1<sup>st</sup> Edition, 1848 in Latin, 2010 in English) p. 385.
- <sup>5</sup> Diodorus Siculus, *Library of History*, Vol. XII, Book #40, Loeb Classic Library Edition, (Cambridge: MA: Harvard University Press, 1967), quoting from Hecataeus of Abdera, pp. 279-281.
- <sup>6</sup> Roberts, *British History Traced from Egypt and Palestine*, p. 122.
- <sup>7</sup> Herodotus, *The Histories*, (translated in London: Penguin Books, 1954), 5.58.
- <sup>8</sup> *Diodorus of Sicily*, G.H. Oldfather, Vol. I, Bks. I-II, (London: Heinemann, 1933), p. 91.
- <sup>9</sup> Dr. William Smith, *A Smaller History of Greece*, (London: John Murray, 1879), p. 18.
- <sup>10</sup> Robert Latham, *Ethnology of Europe*, (London: John van Voorst, 1852), p. 137.

### **Chapter 3: Migrations of Israelites During Israel's Wandering in the Wilderness**

- <sup>1</sup> Knub Mariboe, *The Encyclopedia of the Celts*, under "Tuatha De Danaan" (Danann), online, 1994.
- <sup>2</sup> Jeffrey Keating, *A General History of Ireland*, Vol. I (original 1620, translated by Dermo'd O'Conner, Dublin: James Duffey, 1841), pp. 125-126.
- <sup>3</sup> The various invasions of Ireland are explained in Appendix F.
- <sup>4</sup> Steven Collins, *Israel's Lost Empires*, (Royal Oak, MI: Bible Blessings, 2002), pp. 99-103.
- <sup>5</sup> Ibid., p. 102, quoting John Mitchel, *The History of Ireland*, (New York, NY: D & J Sadlier & Co., 1869), p. 62.
- <sup>6</sup> Ibid., p. 102 quoting A.M. Sullivan, *The Story of Ireland*, (Dublin: M.H. Gill & Son, 1909), p. 14.
- <sup>7</sup> Ibid., pp. 99-100 quoting Sullivan, *The Story of Ireland*, pp.12-13.
- <sup>8</sup> Ibid., p. 102 quoting Mitchel, *The History of Ireland*, p. 62.

### **Chapter 4: Migration of Israelites Called Milesians to Ireland**

- <sup>1</sup> See [Appendix F](#) for more of the ancient history of Ireland.
- <sup>2</sup> Michael O'Clery, *The Annals of the Four Masters*, 1632-1636 AD, (printed Dublin: Bryan Geraghty, 1846), pp. 362-363.
- <sup>3</sup> Ibid., p. 245.
- <sup>4</sup> Keating, *A General History of Ireland*, Vol. 1, online, p. 103, quoting an ancient poet.
- <sup>5</sup> John O'Hart, *Irish Pedigrees; or the Origin and Stem of the Irish Nation*, Vol. 1, (Dublin: J. Duffey & Co., 1892), p. 56.

<sup>6</sup> Keating, *A General History of Ireland*, p. 90.

## **Chapter 5: Migration of Israelites to Britain**

<sup>1</sup> Bill Cooper, *After the Flood*, (West Sussex, England: New Wine press, 1995), pp. 70-71.

<sup>2</sup> E.O. Gordon, *Prehistoric London*, (1914, reprinted in Thousand Oaks, CA: Artisan Sales, 1985), pp. 83-107.

<sup>3</sup> E. Raymond Capt, *Missing Links Discovered in Assyrian Tablets*, (Thousand Oaks, CA: Artisan Sales, 1985), p. 199.

<sup>4</sup> Sharon Turner, *The History of the Anglo-Saxons*, Vol. 1, (London: 1799-1805, reprinted Philadelphia, PA: Carey and Hart, 1841, 6<sup>th</sup> Edition), p. 60.

<sup>5</sup> Hew Colquhoun, *Our Descent from Israel Proved by Cumulative Evidence*, (London: The Covenant Publishing Co., 1931), ch. 13, p. 77 ff.

## **Chapter 7: Migrations and Captivity of the House of Israel: From 841 to 700 B.C.**

<sup>1</sup> Werner Keller, *The Bible as History*, (1956, republished in Thousand Oaks, CA: BN Publishing, 2008), p. 230.

<sup>2</sup> Gen. Ed. Paul J. Achtemeier, *Harper's Bible Dictionary*, 3<sup>rd</sup> Edition, (New York, NY: Harper & Row, 1985, revised by Harper Collins Publishers, 2011), pp. 729-730.

<sup>3</sup> Capt, *Missing Links Discovered in Assyrian Tablets*, p. 99.

<sup>4</sup> Tamara Talbot Rice, *The Scythians*, (London: Thames & Hudson, 1958), pp. 19-20, 44.

<sup>5</sup> J. H. Allen, *Judah's Sceptre and Joseph's Birthright*, (Merrimac, MA: Destiny Publishers, 1917), p. 275.

<sup>6</sup> Keating, *A General History of Ireland*, p. 101, 104.

<sup>7</sup> L.A. Waddell, *The Phoenician Origin of Britons, Scots and Anglo-Saxons*, (London: Williams & Norgate, 1924), p. 137.

<sup>8</sup> Collins, *Israel's Lost Empires*, pp, 113-114.

<sup>9</sup> The Apocrypha is a collection of ancient books that discusses the history of national Israel between the Old and New Testament periods.

<sup>10</sup> Collins, *Israel's Lost Empires*, p. 195.

<sup>11</sup> Capt, *Missing Links Discovered in Assyrian Tablets*, p. 111-115.

<sup>12</sup> Ibid., pp. 120-123, (translation by Prof. Leroy Waterman of the *Royal Correspondence of the Assyrian Empire*, pub. by University of Michigan, 1930).

<sup>13</sup> Sennacherib ordered accounts of his military exploits to be recorded on a number of hexagonal prisms. One of them, known as the Taylor Prism, after the name of its first

owner (found at Nineveh) can be seen today in the British Museum. It was probably made in 691 B.C. and contains the last of Sennacherib's records. – Ibid., p. 75-77.

<sup>14</sup> Capt, *Missing Links Discovered in Assyrian Tablets*, pp. 125-127.

### **Chapter 8: Migration of Israelites Called Scythians: From 653 to 579 B.C.**

<sup>1</sup> Rice, *The Scythians*, pp. 19-20, 44.

<sup>2</sup> Herodotus, *The Histories*, 4.5 and 4.7.

<sup>3</sup> Col. J.C. Gawler, *Our Scythian Ancestors Identified with Israel*, (Edinburgh: Guest, London, and MacLaren & MacNiven, 1875), p. 5.

<sup>4</sup> Collins, *Israel's Lost Empires*, p. 211.

<sup>5</sup> *Encyclopedia Britannica*, quoted by Collins, Ibid., p. 213.

<sup>6</sup> Herodotus, *The Histories*, 1.201, 1.215.

<sup>7</sup> Madison Grant, *Passing of the Great Race*, (New York, NY: Charles Scribner's Sons, 1916), p. 411.

### **Chapter 9: The Captivity of the House of Judah and Another Scythian Migration: From 604 to 525 B.C.**

<sup>1</sup> Flavius Josephus, *The Antiquities of the Jews*, (Peabody, MA: Hendrickson Publishers, Inc., 1987), Book XI, Chapter V, Section 2.

<sup>2</sup> Capt, *Missing Links Discovered in Assyrian Tablets*, p. 159.

<sup>3</sup> Frederick Haberman, *Tracing Our Ancestors*, (1<sup>st</sup> Edition, London: The Covenant Publishing Co., 1934, reprinted in Sandpoint, ID: America's Promise Ministries, 1989), p. 129.

### **Chapter 10: Putting the Names Together: 515 B.C.**

<sup>1</sup> Capt, *Missing Links Discovered in Assyrian Tablets*, p. 140.

<sup>2</sup> L.W. King and R.C. Thompson, *Sculptures and Inscriptions of Darius the Great on the Rock of Behistun in Persia*, (London: Longmans, 1907) p. 161, British Museum.

<sup>3</sup> Albinus, quoted by Robert Alan Balaicius, *Your Inheritance: The Best Kept Secret in the World*, Part I, (Mountain City, TN: Sacred Truth Ministries, 1993), p. 24.

<sup>4</sup> Balaicius, *Your Inheritance*, Part 1, p. 23 (emphasis in original).

<sup>5</sup> Capt, *Missing Links Discovered in Assyrian Tablets*, p. 122.

<sup>6</sup> Ibid., p. 140.

### **Chapter 11: Israelite Migrations Throughout Europe and Asia Minor: From 500 to 64 B.C.**

- <sup>1</sup> Capt, *Missing Links Discovered in Assyrian Tablets*, p. 141.
- <sup>2</sup> Ibid., pp. 170-171.
- <sup>3</sup> All of the royal families of Europe trace their lineage to Odin's sons. Odin was a descendant of Dardanus of Troy, which would also make him a descendant of Judah. This means that Odin was descended from Shem, NOT Japheth. This absolutely disproves the false assumption that the peoples of Europe (the Caucasians or Indo-Europeans) were descended from Japheth. See [Appendix E](#) to read more about this great deception and see the genealogy of Odin.
- <sup>4</sup> Capt, *Missing Links Discovered in Assyrian Tablets*, p. 171-179.
- <sup>5</sup> Turner, *The History of the Anglo-Saxons*, Vol. 1, p. 79-81.
- <sup>6</sup> "Declaration of Arbroath," April 6, 1320 quoted by E. Raymond Capt, *The Scottish Declaration of Independence: An Analysis*, (Thousand Oaks, CA: Artisan Sales, 1983), p.23.
- <sup>7</sup> Capt, *Missing Links Discovered in Assyrian Tablets*, p. 145.
- <sup>8</sup> Book Three in this Covenant Heritage Series, *Foundation and Fulfillment of the Old and New Covenant Scriptures*, conclusively shows that all of these churches were comprised of Israelites.

## **Chapter 12: Introduction**

- <sup>1</sup> Armorial: belonging to armor or to arms or escutcheon (or a shield on which a coat of arms is represented) of a family. – Noah Webster, *American Dictionary of the English Language*, 1828.
- <sup>2</sup> W.H. Bennett, *Symbols of Our Celto-Saxon Heritage*, (Windsor, Ontario: Herald Press Limited, 1976); to order go to [www.artisanpublishers.com](http://www.artisanpublishers.com).
- <sup>3</sup> Ibid., pp. 5-6.
- <sup>4</sup> Ibid., p. 6, emphasis in the original.
- <sup>5</sup> Ibid., pp. 6-7, emphasis in the original.

## **Chapter 13: The Heraldry of Israel**

- <sup>1</sup> This is discussed more specifically in Book Three, *Foundation and Fulfillment of the Old and New Covenant Scriptures: One Book – One People*, in regard to the birthright and scepter.

## **Chapter 15: Heraldic Emblems of Judah**

- <sup>1</sup> The mention and significance of "the scepter" and rulership will be discussed in Book Three, *Foundation and Fulfillment of the Old and New Covenant Scriptures*.



## Chapter 20: Evidence of Language

- <sup>1</sup> Webster, *Webster's New World Dictionary*, 1988, under "linguistics."
- <sup>2</sup> Dominick M'Causland, *Adam and the Adamite*. (London: Richard Bentley, 1854), p. 85.
- <sup>3</sup> W.F. Albright and T.O. Lambdin, *The Cambridge Ancient History: The Evidence of Language*, Fasc. 54, (Cambridge, MA: Cambridge University Press, 1966) p. 3.
- <sup>4</sup> W. and R. Chambers, *Chamber's Encyclopaedia: A Dictionary of Universal Knowledge for the People*, (Edinburgh and Philadelphia, PA: J. B. Lippincott & Co., 1872), "Great Races of Mankind," Vol. 2, p. 459.
- <sup>5</sup> *Ibid.*, p. 459-460.
- <sup>6</sup> The Flood of Genesis 7 will be further discussed in Book Four, *God's Covenant Creation*.
- <sup>7</sup> The word translated "earth" or "land" will be discussed in Books Three and Four in respect to its biblical meaning.
- <sup>8</sup> M'Causland, *Adam and the Adamite*, pp. 105-106.
- <sup>9</sup> The phrase "human race" must be defined in respect to the evidence from the Bible. Although the issue of the races and "human race" will be discussed in Book Four, the context of Sharon Turner's commentary directly connects "human race" and "mankind" with the confusion of tongues event at the Tower of Babel and the Aryan languages and people.
- <sup>10</sup> Turner, *The History of the Anglo-Saxons*, Vol. 2, p. 103.
- <sup>11</sup> *Chambers Encyclopedia*, "Great Races of Mankind," Vol. 2, p. 460.
- <sup>12</sup> M'Causland, *Adam and the Adamite*, p. 95.
- <sup>13</sup> *Ibid.*, p. 94; referencing Bopp's *Comparative Grammar*, translated by Eastwick.
- <sup>14</sup> The following are examples of these recent authorities:
  - 1) William Bright, "Indo-European Languages," *International Encyclopedia of Linguistics*, (New York, NY: Oxford UP, 1992), pp. 206-212;
  - 2) V.V. Ivanov and Thomas V. Gramkrelidze, "The Early History of Indo-European Languages," *Scientific American*, March 1990, 110 ff.;
  - 3) Glanville Price, "Indo-European Languages," *Encyclopedia of the Languages of Europe*, (Oxford: Blackwell Publishers Ltd., 1998), pp. 240-241.
- <sup>15</sup> Balaicius, *Uncovering the Mysteries of Your Hidden Inheritance*, p.178; quoting Dr. Moses Margoliouth, *The Hebrews in East Anglia*, 1870.
- <sup>16</sup> From William Tyndale's *Third Preface to The Obedience of a Christian Man*, (Black-print Folio, London: John Day(e), 1574 quoted by Balaicius, *Uncovering the Mysteries of Your Hidden Inheritance*, p.178.

- <sup>17</sup> Capt, *Missing Links Discovered in Assyrian Tablets*, p. 187.
- <sup>18</sup> R. Govett, *English Derived from Hebrew with Glances at Greek and Latin*, (London: S.W. Partridge and Co., Norwich: Fletcher and Son, 1869), p. 1.
- <sup>19</sup> Quoting Rev. Eliezer Williams, 1754-1820. Vicar of Lampeter, Britain, chaplain in Britain's Royal Navy, researcher and prolific writer on ancient Celtic tribes.
- <sup>20</sup> Rev. John Heslip, *Who and Where Are the Lost Ten Tribes?*, pp. 17-18, quoted by Robert Alan Balaicius in *God's Plan for Mankind, the Sin Factor, and the Restoration of Creation*, (Mountain City, TN: Sacred Truth Ministries, 1993), p. 116.
- <sup>21</sup> Capt, *Missing Links Discovered in Assyrian Tablets*, p. 191 quoting *The English Works of the Late Rev. Eliezer Williams*, 1840.
- <sup>22</sup> Colquhoun, *Our Descent from Israel Proved by Cumulative Evidence*, ch.13, p.77 ff.
- <sup>23</sup> Capt, *Missing Links Discovered in Assyrian Tablets*, pp. 187-191.
- <sup>24</sup> M'Causland, *Adam and the Adamite*, pp. 107-108.
- <sup>25</sup> Max Muller, *Outlines of the Philology of Universal History*, Vol. 1, (London: Longman, Brown, Green, and Longmans, 1854), p. 476.
- <sup>26</sup> John R. Baker, *Race*, (Athens, GA: Oxford University Press, 1974 and Foundation for Human Understanding, 1981), p. 393, referencing G. Schweinfurth, 1873, *The Heart of Africa. Three years' travels and adventures in the unexplored regions of central Africa. From 1868 to 1871*, 2 Vols, (London: Sampson Low, Marston, Low & Searle).
- <sup>27</sup> Ibid., p. 394, quoting S.W. Baker, *The Albert N'Yanza, great basin of the Nile, and explorations of the Nile sources*, (London: Macmillan, 1866).
- <sup>28</sup> Ibid., p. 394, quoting David Livingstone, *Missionary travels and researches in South Africa; including a sketch of sixteen years residence in the interior of Africa, and a journey from the Cape of Good Hope to Loanda on the west coast; thence across the continent, down the river Zambesi, to the eastern ocean*, (London: Murray, 1857).
- <sup>29</sup> Samuel Francis, Editor, *Race and the American Prospect*, (Mt. Airy, MD: The Occidental Press, 2006), pp. 75-76.
- <sup>30</sup> Baker, *Race*, p. 20.
- <sup>31</sup> *National Geographic*, Vol. 199, No. 2, February 2001, p. 94.
- <sup>32</sup> Baker, *Race*, p. 500 quoting from Sommerfelt, *Lalangue et la societe: caracteres sociaux d'une langue de type archaique* (Oslo: Aschehoug).
- <sup>33</sup> Ibid., p. 501.
- <sup>34</sup> Francis, *Race and the American Prospect*, p. 77.

## **Chapter 21: The Origins of the Jews: History of the Jews from the Old Covenant Scriptures to A.D.**

- <sup>1</sup> Heinrich Ewald, *The History of Israel*, English translation by J.E. Carpenter, M.A. (London: Longmans, Green & Co., 1874), Vol. V, pp. 80-82.
- <sup>2</sup> “Idumea is the translated Greek word for Edom hence the Idumeans were Edomites.
- <sup>3</sup> Josephus, *Antiquities of the Jews*, (c. 94 A.D.), 13.9.1.
- <sup>4</sup> Strabo, *Historical Sketches (Historica hypomnemata)*, (c. 20 B.C.), Book 16, Ch. 2.
- <sup>5</sup> Josephus, *Wars of the Jews*, Book IV, Ch. V, Sections 1, 2.
- <sup>6</sup> Editor-in-chief Cecil Roth, *The Standard Jewish Encyclopedia*, (Garden City, NY: Doubleday & Company, Inc., 1966), p.593.
- <sup>7</sup> *Jewish Encyclopedia*, (New York and London: Funk and Wagnalls Company, 1925), Vol. V, p. 41.

## **Chapter 22: The Origins of the Jews: History of the Jews from A.D. 70 to the Tenth Century**

- <sup>1</sup> Mathew 24 will be discussed more thoroughly in Book Four, *God's Covenant Creation*, and also in Book Six, *The Biblical Story of Prophecy*, in this series.
- <sup>2</sup> Eusebius, *Ecclesiastical History*, 3:5:3.
- <sup>3</sup> Thomas Newton D.D., *Dissertations on the Prophecies Which Have Remarkably Been Fulfilled and at This Time Are Fulfilling*, (London: 1754, reprinted by Gilbert and Revington 1832), p. 336.
- <sup>4</sup> Josephus, *Wars of the Jews*, Book V, Chapter X, Section 5.
- <sup>5</sup> Shlomo Sand, *The Invention of the Jewish People*, (London: Resling, 2008, NY: Verso, 2010), p. 131.
- <sup>6</sup> Ibid., p. 188 (our emphasis).
- <sup>7</sup> Ibid., p. 141.
- <sup>8</sup> C.E. means “common era” which is another way of referring to A.D. 70. C.E. means A.D.
- <sup>9</sup> Sand, *The Invention of the Jewish People*, pp. 143-144.
- <sup>10</sup> Paul Wexler, *The Ashkenazic Jews, A Slavo-Turkic People in Search of a Jewish Identity*, (Columbus, OH: Slavica Publishers, Inc., 1993), p. 17.
- <sup>11</sup> Ibid., p. 187.
- <sup>12</sup> Ibid., p. 188.
- <sup>13</sup> Kevin Alan Brook, *The Jews of Khazaria*, (Lanham, MD: Rowman & Littlefield Publishers, Inc., 2006), p. 88.
- <sup>14</sup> Ibid., pp. 89-90.
- <sup>15</sup> Ibid., p. 90.

<sup>16</sup> Ibid., pp. 90-91.

<sup>17</sup> Ibid., p. 91.

<sup>18</sup> *The Jewish Encyclopedia*, Vol. IV, (1905), p. 3.

## **Chapter 23: The Origins of the Jews: History of the Jews from the Tenth Century to the Present Day**

<sup>1</sup> The important subject of Judaism will be discussed more thoroughly in chapters 25-27.

<sup>2</sup> William Darrach Halsey & Emanuel Friedman, *The Colliers Encyclopedia*, (New York: Macmillan Educational Co.; London; New York: Collier, 1985).

<sup>3</sup> Sand, *The Invention of the Jewish People*, p. 214.

<sup>4</sup> *The Jewish Encyclopedia*, Vol. V, (1906), p 41, ([www.jewishencyclopedia.com/articles/4279-chazars](http://www.jewishencyclopedia.com/articles/4279-chazars)).

<sup>5</sup> Brook, *The Jews of Khazaria*, p. 2.

<sup>6</sup> Ibid., p. 3.

<sup>7</sup> Ibid., p. 92.

<sup>8</sup> Ibid., p. 93.

<sup>9</sup> Wexler, *The Ashkenazic Jews*, p. 31.

<sup>10</sup> Ibid., p. 6.

<sup>11</sup> Ibid., p.17.

<sup>12</sup> Ibid., pp. 85-86.

<sup>13</sup> Ibid., pp. 83-149.

<sup>14</sup> Brook, *The Jews of Khazaria*, p. 5

<sup>15</sup> *The Forum*, March 1926, volume LXXV, No. 3, "The Pedigree of Judah" by Lothrop Stoddard, pp. 16-17.

<sup>16</sup> Ted Weiland, *God's Covenant People, Yesterday, Today and Forever*, Second Edition, 1995 (Scottsbluff, NE: Mission to Israel Ministries, 1994), p. 68, quoting *The New Standard Jewish Encyclopedia* (New York: Doubleday & Company, Inc., 1977), "Ashkenazi, Ashkenazim," p. 179.

<sup>17</sup> Professor Sand quotes Professor Paul Wexler of Tel Aviv University from his book, *The Non-Jewish Origins of the Sephardic Jews* (NY: SUNY, 1966, xv): "**The Sephardic Jews are primarily descendants of Arabs, Berbers and Europeans who converted to Judaism** in the period between the rise of the first Jewish communities in western Asia, North Africa and southern Europe, and the 12<sup>th</sup> century." – Sand, *The Invention of the Jewish People*, p. 208.

- <sup>18</sup> Arthur Koestler, *Thirteenth Tribe*, (New York: Random House, Inc., 1976), p. 72.
- <sup>19</sup> *Ibid.*, p. 181.
- <sup>20</sup> The term “anti-Semitic” as widely used to refer to those who criticize the Jews cannot apply since they are not descended from Shem. See Noah Webster’s 1828 *American Dictionary of the English Language* under **Semitic**: “Pertaining to Shem, the son of Noah.”
- <sup>21</sup> Arthur Koestler, *Thirteenth Tribe*, p. 17.
- <sup>22</sup> Definition of anthropometric: the comparative study of sizes and proportions of the human body. – [Dictionary.reference.com](http://Dictionary.reference.com)
- <sup>23</sup> Koestler, *Thirteenth Tribe*, p.182, quoting Raphael Patai, *Encyclopedia Britannica*, Vol. XII, (1973), p. 1054.
- <sup>24</sup> Harry Shapiro, *The Jewish People: A Biological History*, (Paris: Unesco, 1963), pp. 74-75.
- <sup>25</sup> Neil Bradman, Dror Rosengarten, and Karl L. Skoreck, "The Origins of Ashkenazic Levites: Many Ashkenazic Levites Probably Have a Paternal Descent from East Europeans or West Asians," *Proceedings of the 6th International Conference on Ancient DNA and Associated Biomolecules*, July 21-25, 2002, Abstract excerpt.
- <sup>26</sup> *The Jewish Encyclopedia*, Vol. X, (New York & London: Funk and Wagnalls, 1905), p. 284.
- <sup>27</sup> The idea of species or “kind after kind” (Genesis 1) will be discussed in detail in Book Four, *God’s Covenant Creation*.
- <sup>28</sup> Sand, *The Invention of the Jewish People*, p. 321.
- <sup>29</sup> *Ibid.*, p. 243.
- <sup>30</sup> *Ibid.*, p. 245.
- <sup>31</sup> *Ibid.*, p. 246.
- <sup>32</sup> *Ibid.*, p. 229.
- <sup>33</sup> *Ibid.*, p. 234, quoting Polak, *Khazaria: The History of a Jewish Kingdom in Europe*, 1951.
- <sup>34</sup> *Ibid.*, pp. 246-247.
- <sup>35</sup> The most recent and extensive genetic study also confirms these conclusions. See [Appendix I](#) for a synopsis.
- <sup>36</sup> *Ibid.*, p. 235-236.
- <sup>37</sup> *Ibid.*, pp. 256-257.
- <sup>38</sup> *The Jewish Almanac*, October, (Bantam Books, Inc.),1980, p. 3.

## Chapter 24: The Conversion of the Khazars

- <sup>1</sup> Koestler, *The Thirteenth Tribe*, p.58.
- <sup>2</sup> Wexler, *The Ashkenasic Jews*, p. 205.
- <sup>3</sup> Brook, *The Jews of Khazaria*, p. 99.
- <sup>4</sup> Ibid., p. 100.
- <sup>5</sup> Sand, *The Invention of the Jewish People*, p. 232.
- <sup>6</sup> Brook, *The Jews of Khazaria*, p. 100.
- <sup>7</sup> Sand, *The Invention of the Jewish People*, pp. 218-220.
- <sup>8</sup> Brook, *The Jews of Khazaria*, p. 103.
- <sup>9</sup> Ibid., pp. 106-107.
- <sup>10</sup> Ibid., pp. 110-111.
- <sup>11</sup> Ibid., p.107.
- <sup>12</sup> Ibid., pp.112-113.

## Chapter 25: Judaism: Its Background and Foundation

- <sup>1</sup> Jacob Neusner and William Scott Green, Editors, *Dictionary of Judaism in the Biblical Period*, (Peabody, MA: Hendrickson, 1996), p. 346.
- <sup>2</sup> Ibid., p. 347 (emphasis ours).
- <sup>3</sup> Merrill C. Tenny, General Editor, *The Zondervan Pictorial Encyclopedia of the Bible*, (Grand Rapids, MI: Zondervan Publishing House, 1976), under "Judaism," Vol. 3, p. 727.
- <sup>4</sup> Michael Hoffman, *Judaism Discovered*, (Coeur d'Alene, ID: Independent History and Research, 2008), p. 190, quoting Rabbi Ben Zion Bokser, *Judaism and the Christian Predicament*, (New York: Knopf, 1966), pp. 59, 159.
- <sup>5</sup> Ibid., p. 294, quoting Rabbi Jacob Neusner, *The Mishnah: A New Translation*, pp. 35-36.
- <sup>6</sup> Benjamin Freedman, *Facts Are Facts*, (a letter to Dr. David Goldstein, October 10, 1954 – this booklet can be located numerous places online) p. 63, quoting from the English translation of *The Talmud*, by Arsene Darnesteter (Philadelphia, PA: The Jewish Publication Society of America, 1897).
- <sup>7</sup> Hoffman, *Judaism Discovered*, p. 24.
- <sup>8</sup> Michael A. Hoffman II, *Judaism's Strange Gods*, (Coeur d'Alene, ID: Independent History and Research, 2000), pp. 6-7, quoting from Robert Goldenberg, "Talmud," *Back to the Sources: Reading the Classic Jewish Texts*, (New York: Simon and Schuster, 1984), pp. 166-167.

- <sup>9</sup> Rabbi Adin Steinsaltz, *The Essential Talmud*, (New York, NY: Basic Books, Inc., 1976), p. 3, 4.
- <sup>10</sup> Herman Wouk, *This Is My God: The Jewish Way of Life*, (Garden City, NY: Doubleday & Co., Inc. 1959), p. 200.
- <sup>11</sup> Hoffman, *Judaism's Strange Gods*, pp. 80-81, quoting from Jacob Neusner, *Rabbinic Judaism: Structure and System*, (Minneapolis, MN: Augsburg Fortress, 1985), pp. 205, 209.
- <sup>12</sup> Freedman, *Facts Are Facts*, quoting from "What is a Jew?" published in *Look Magazine*, June 17, 1952, by Rabbi Morris N. Kertzer.
- <sup>13</sup> Hoffman dissects a more detailed division of the Talmud and other "principal sources" of Judaism in *Judaism Discovered*, pp. 126-131, if one is interested in learning more about how the Talmud is arranged.
- <sup>14</sup> Elizabeth Dilling, *The Jewish Religion: Its Influence Today*, (Torrance, CA: The Noontide Press, Publishers, 1983), p. 2, quoting Chief Rabbi Joseph H. Hertz, Foreword, *The Babylonian Talmud*, (London: England, The Soncino Press, 1935), p. xiii.
- <sup>15</sup> Rev. I.B. Pranaitis, *The Talmud Unmasked*, (St. Petersburg: Imperial Academy of Sciences, April 13, 1892), p. 11.
- <sup>16</sup> Dilling, *The Jewish Religion*, p. 2, quoting Rabbi Hertz, *Introduction to the Jerusalem Talmud*, 1859.
- <sup>17</sup> Charles A. Weisman, *Who is Esau Edom?*, (Burnsville, MN: Weisman Publications, 1991), p. 53, quoting from *The Universal Jewish Encyclopedia*, Vol. VIII, (1942), p. 474.

## **Chapter 26: What Judaism Teaches**

- <sup>1</sup> BT means Babylonian Talmud
- <sup>2</sup> The Torah contains the "Oral Traditions and Laws of the Pharisees." – Hoffman, *Judaism Discovered*, 130.
- <sup>3</sup> Ibid., p. 671 quoting a statement from the Israeli "Mechon-Mamre-Torah Scholars" as it appeared on their website: [www.mechonmamre.org/jewfaq/gentiles.html](http://www.mechonmamre.org/jewfaq/gentiles.html) on June 26, 2000.
- <sup>4</sup> Karl Marx, *Karl Marx Early Writings*, translated and edited by T.B. Bottomore, (New York: McGraw-Hill Book Company, 1963), p. 4.
- <sup>5</sup> *The London Jewish World*, 15 March 1923, quoted in *The Truth at Last*, Issue, 337.
- <sup>6</sup> Rabbi Moshe M. Maggal (President, National Jewish Information Service), letter, 21 August 1961.
- <sup>7</sup> Rabbi Eliezer Berkovits, "Judaism in the Post-Christian Era" (Winter 1966), p. 80.
- <sup>8</sup> Under "Jesus of Nazareth," *The Jewish Encyclopedia*, 1904, Vol. VII, pp. 170-172.

<sup>9</sup> Dilling, *The Jewish Religion: Its Influence Today*, p. 15, quoting Sanhedrin 44b-45a, verified in the Talmud Sanhedrin 52a.

<sup>10</sup> Hoffman, *Judaism Discovered*, p. 385, quoting Gittin 57a.

<sup>11</sup> Dr. Benjamin H. Freedman, *National Economic Council's Letter No. 177*, October 15, 1947, also quoted by Weiland, *God's Covenant People*, 225.

<sup>12</sup> Harry Waton, *A Program for the Jew and An Answer to all Anti-Semites*, (New York: Committee for the Preservation of the Jews, 1939), p. 120, also quoted by Weiland, *God's Covenant People*, 225.

<sup>13</sup> Moses Guibbory, *The Bible in the Hands of Its Creators*, (The Polygon Press, Inc., 1943), p. 1506, also quoted by Weiland, *God's Covenant People*, 225.

<sup>14</sup> Chief Rabbi Stephen S. Wise, *Stephen S. Wise: Servant of the people, Selected Letters*, edited by Carl Hermann Voss, (Philadelphia: The Jewish Publication Society of America, 1969), p. 19, also quoted by Weiland, *God's Covenant People*, 224.

<sup>15</sup> Bernard Lazare, *Antisemitism – Its History and Causes*, 1903, p. 164, also quoted by Weiland, *God's Covenant People*, 224.

<sup>16</sup> *The Jewish Encyclopedia*, Vol. VIII, p. 539, also quoted by Weiland, *God's Covenant People*, 224.

<sup>17</sup> Hoffman, *Judaism Discovered*, pp. 967-968 (emphasis in original).

<sup>18</sup> *Ibid.*, p. 968, quoted and verified Mishnah Nedarim 3:1.

*God's Covenant people: Yesterday, Today and Forever* by Ted R. Weiland can be obtained from [www.missiontoisrael.com](http://www.missiontoisrael.com) and *Judaism Discovered* by Michael Hoffman can be obtained from <http://www.revisionisthistory.org>. **We may not agree with every point of theology in these books**, but for the main purpose for which they are written, they offer the most complete, documented understanding of what Judaism and the Talmud teach.

## Chapter 27: Influence of Judaism: General Character and Destructive Influence

<sup>1</sup> The following website links offer a lot of documented information about the Jews today:

<http://www.jewwatch.com>

<http://come-and-hear.com/dilling>

<http://talmudical.blogspot.com/2010/09/truth-about-talmud.html>

<http://www.biblebelievers.org.au/repute.html>

<http://www.fathersmanifesto.net> (search "Judaism")

<http://www.kinsmanredeemer.com/Jews>

<sup>2</sup> Samuel Roth, *Jews Must Live*, (New York: the Golden Hind Press, Inc., 1934), p. 65, also quoted by Weiland, *God's Covenant People*, p. 133.

<sup>3</sup> Maurice Samuel, *You Gentiles*, (New York: Harcourt, Brace and Company, 1924), p. 146, also quoted by Weiland, *God's Covenant People*, p. 309.



- <sup>4</sup> Ibid., p. 10, also quoted by Weiland, *God's Covenant People*, p. 132.
- <sup>5</sup> Ibid., p. 155, also quoted by Weiland, *God's Covenant People*, p. 133.
- <sup>6</sup> Karl Marx, *Karl Marx Early Writings*, Translated and edited by T.B. Bottomore, (New York: McGraw-Hill Book Company, 1963), p. 34.
- <sup>7</sup> Roth, *Jews Must Live*, p. 56.
- <sup>8</sup> Victor Marchetti, Editor, "Robbing America for the Jewish State," *New American View*, 1 January 1992, Vol. 7, No. 1, p. 5
- <sup>9</sup> Aaron Zelman, "JPFO: In Defense of Firearms Ownership," *American Survival Guide*, November 1989, Vol. 11, No. 11, p. 51.
- <sup>10</sup> <http://www.veteransnewsnow.com/2012/09/17/us-taxpayers-paid-more-to-israeli-defense-budget-than-israelis/>
- <sup>11</sup> Dr. Oscar Levy, preface, *The World Significance of the Russian Revolution*, (Oxford: Basil Blackwell, 1920), p. x.
- <sup>12</sup> Marcus Eli Ravage, "A Real Case Against the Jews – One of Them Points Out the Full Depth of Their Guilt," *The Century Monthly Magazine*, February 1928, p. 347.
- <sup>13</sup> Weiland, *God's Covenant People*, quoted and verified all the quotes in this section.
- <sup>14</sup> Bernard Lazare, *Antisemitism, Its History and Causes*, (Paris: 1894, reprinted in London: Britons Publishing Co., 1967), p. 31, quoting St. John Chrysostom.
- <sup>15</sup> Ibid., p. 32.
- <sup>16</sup> Seventeenth Council of Toledo, 694 A.D., quoted by Edward A. Synan, *The Popes and the Jews in the Middle Ages*, (New York: MacMillan Company, 1965), p. 52.
- <sup>17</sup> Pierre the Venerable, Abbot of Cluny, 1096 A.D., Ibid., p. 76.
- <sup>18</sup> Martin Luther, *The Jews and Their Lies*, (Germany: Wittenberg, 1543, translated into English by Martin H. Bertram, Fortress Press & Augsburg Fortress, 1971), p. 17.
- <sup>19</sup> Ibid., p. 28.
- <sup>20</sup> Usury means charging interest on loans.
- <sup>21</sup> Pope Clement VIII, quoted in *Quotes Without Comments*, (Reedy, WV: Liberty Bell Publications), pp. 1-2.
- <sup>22</sup> Isaac Watts, quoted by John Hoyles, *The Waning of the Renaissance 1640-1740*, (The Hague: Martinus Nijhoff, 1971), p. 243.
- <sup>23</sup> George Washington, quoted by J.F. Schroeder, *Maxims of Washington*, (New York: D. Appleton and Company, 1894), p. 126.
- <sup>24</sup> Benjamin Franklin, from the diary of Mr. Charles Cotesworth Pinckney of South Carolina (1746-1825, one of the framers of the Constitution of the United States), "Chit, Chat Around the Table During Intermission."

<sup>25</sup> Sir Winston Churchill, *Illustrated Sunday Herald*, London: 8 February 1920, p. 5.

## **Chapter 28: Influence of Judaism: World Dominion, Moral and Cultural Influence**

<sup>1</sup> Weiland, *God's Covenant People*, quoted and verified all the quotes in this section.

<sup>2</sup> Baruch Levy, in a letter written to Karl Marx, published in *La Revue de Paris*, 1 June 1928, p. 574.

<sup>3</sup> Rabbi Reichborn, "Funeral Oration for Grand Rabbi Simeon-ben-Ihuda," published in *La Vielle France*, 10 March 1921, and in *Libre Parole*, 27 November 1933, quoted in *The Liberty Bell*, 29 March 1983, p. 29.

<sup>4</sup> Rene Groos, *Le Nouveau Mercure*, (Paris: May 1927) quoted in *Why Don't You Believe What We Tell You?*, (Costa Mesa, CA: The Noontide Press), p. 16.

<sup>5</sup> James Paul Warburg, testimony before the U.S. Senate Foreign Relations Committee, February 17, 1950, p. 494.

<sup>6</sup> Major Robert H. Williams in *FECF and the Minority Machine*, p. 10. ("B'nai B'rith" really means "covenant sons of Ai," which refers to a city of Canaan where the cursed and mongrelized Canaanites lived during the time of Joshua. Hence, the Jews are also partly descended from the ancient Canaanites—the avowed true enemies of Israel.)

<sup>7</sup> Waton, *A Program for the Jews and An Answer to All Anti-Semites*, p. 74.

<sup>8</sup> *Ibid.*, p. 80.

<sup>9</sup> James Yaffe, *The American Jews*, (New York: Random House Publishing, 1968), p. 250.

<sup>10</sup> Waton, *A Program for the Jews and an Answer to all Anti-Semites*, p. 36.

<sup>11</sup> *Ibid.*, p. 148.

<sup>12</sup> Rabbi Stephen S. Wise, *The American Bulletin*, May 15, 1935.

<sup>13</sup> Karl Marx, "The Russian Loan," *The New York Tribune*, 1856, quoted by Richard Wurmbrand, *Marx & Satan* (Westchester, IL: Crossway Books, Good News Publishers, 1986), p. 41.

<sup>14</sup> Pope Clement VIII, quoted in *Quotes Without Comments*, (Reedy, WV: Liberty Bell Publications), pp. 1-2.

<sup>15</sup> For more information go to <http://thezog.wordpress.com/who-controls-the-federal-reserve-system-part-1/> and <http://tomatobubble.com/id199.html>.

<sup>16</sup> Part one of a five-part series excerpted from Chapter 19: *The Eight Families: Big Oil & Their Bankers* [1] 10K Filings of Fortune 500 Corporations to SEC. 3-91 [2] 10K Filing of US Trust Corporation to SEC. 6-28-95 [3] "The Federal Reserve 'Fed Up'." Thomas Schauf. [www.davidicke.com](http://www.davidicke.com) 1-02.

<sup>17</sup> Professor Nilus, *Protocols of the Learned Elders of Zion* (1905), translated from the Russian of Nilus by Victor E. Marsden (1922), Protocol #2, p. 36.

<sup>18</sup> Hermann Mayrhofer, *Partial Treatise on the Evangelicals*, (Seattle, WA: The Mayflower Christian Foundation, 1987), May 4. Reprinted in *Christian Awake Newsletter*, 1987, Oct. 30.

<sup>19</sup> *Who Rules America—How They Rule: The Media Monopolies*, (Arlington, VA: National Vanguard), p. 4.

<sup>20</sup> General Charles Cornwallis, quoted by Colonel Jonathan Williams in *Legions of Satan* (1781), quoted by U.S. Senator Joseph Raymond McCarthy (R-WI) in an address six months before his death (05/02/57), quoted by Pastor Don Elmore, “New Covenant Messenger,” April 2012.

<sup>21</sup> Marcus Eli Ravage, “A Real Case Against the Jews – One of Them Points Out the Full Depth of Their Guilt,” *Century Magazine*, February 1928, p. 347.

<sup>22</sup> Rabbi Martin Siegel, *New York Magazine*, 18 January 1971, p. 32, quoted in *Why Don't You Believe What We Tell You?*, (Costa Mesa, CA: The Noontide Press Publishers, 1982) p. 34.

<sup>23</sup> David Saperstein, “With Friends Like These, We don't Need Enemies,” *Moment: The Magazine of Jewish Culture and Opinion*, October 1994, p. 49.

<sup>24</sup> Charles E. Silberman, *A Certain People: American Jews and Their Lives Today*, (New York, NY: Summit Books, 1985), p. 350.

<sup>25</sup> Dr. Benjamin H. Freedman, “National Economic Council's Letter No. 177,” quoted in *Destiny Magazine*, 28 January 1948.

## **Chapter 29: Summary: The Jews of Today**

<sup>1</sup> Reproduced by We Hold These Truths and Strait Gate Ministries (online). Here is their mission statement:

“Our mission is to rescue followers of Christ from the apostasy called Christian-Zionism. We reach out to the “lost sheep” inside our churches who do not know they are lost. They will remain lost if they listen only to their apostate religious leaders. Our purpose is to point the ancient way to the “Strait Gate.” Christian-Zionism, by whatever name, is not that path and is purely a political movement. We would turn Christ followers to Peacemakers, away from the evil of warring on behalf of Israel, or for any other foreign state. We humbly believe God must see Christian-Zionism as the vilest apostasy in the 2000 year history of Christianity.”

<sup>2</sup> There are a few Jews who do not practice Judaism and have positively contributed to exposure of truth on various levels. This section of “The Jews” is not an indictment on these Jews, although it still must be recognized that they are not the physical descendants of Abraham, Isaac and Jacob.

## **Appendix A: The Descendants of Noah**

<sup>1</sup> For a study on why historians have confused the descendants of Japheth and Shem, see [Appendix E](#).

## Appendix B: The Time Period of Israel's Sojourn in Egypt

<sup>1</sup> Adam Rutherford, *Anglo-Saxon Israel or Israel-Britain*, (London: C. Tinling & Co. Ltd., 1939).

## Appendix E: The Great Deception: Did the Caucasian People Come from Japheth or Shem?

<sup>1</sup> Pat Traynor, contributor to [Ancestry.com](http://www.rootsweb.ancestry.com/~fianna/history/milesian.html) (<http://www.rootsweb.ancestry.com/~fianna/history/milesian.html>).

<sup>2</sup> Keating, *A General History of Ireland*, (original 1620, translated by Dermo'd O'Conner, Dublin: James Duffey, 1841), Vol. I, p. 52.

<sup>3</sup> Gerhard Herm, *The Celts*, (London, 1976), p. 275.

<sup>4</sup> Wikipedia, under "Book of Invasions."

<sup>5</sup> Keating, *A General History of Ireland*, p. 109.

<sup>6</sup> P.W. Joyce, *A Short History of Ireland from the Earliest Times to 1608*, (London: Longmans, 1893).

<sup>7</sup> Bill Cooper, *After the Flood*, (West Sussex, England: New Wine Press, 1995), pp. 97-100.

<sup>8</sup> Ibid., p. 102, (emphasis in original).

<sup>9</sup> This is documented in Section Three of this book.

## Appendix F: Ancient Migrations of Hebrews to Ireland

<sup>1</sup> Waddell, *The Phoenician Origin of Britons, Scots and Anglo-Saxons*, p. 137.

<sup>2</sup> Collins, *Israel's Lost Empires*, p. 103 quoting Thomas Moore, *History of Ireland*, 1843, p. 3.

<sup>3</sup> The Library of Congress - SPAIN - A Country Study.

<sup>4</sup> The word "Hebrew" comes from Eber who was the great-great-great-grand-father of Abraham (Genesis 11:16-26).

<sup>5</sup> The *Anglo-Saxon Chronicles* were compiled by the order of King Alfred the Great in 890 AD. For an online version go to <http://www.britannia.com/history/docs/asintro2.html>.

## Appendix G: Parthia and Rome

<sup>1</sup> Steven M. Collins, *The "Lost" Ten Tribes of Israel...Found!*, (Boring, OR: CPA Books, 1992), p. 206 quoting Rawlinson, *The Sixth Great Oriental Monarchy*, Preface, pp. v-vi.

<sup>2</sup> Ibid., p. 207.

<sup>3</sup> Ibid., p. 208.

<sup>4</sup> Ibid., pp. 209, 212.

<sup>5</sup> Ibid., pp. 217-218.

<sup>6</sup> Ibid., pp. 220-221.

#### **Appendix H: The Israelite/Phoenician Empire: From 1057-700 B.C.**

<sup>1</sup> Collins, *Israel's Lost Empires*, p. 8 quoting Maitland Edey, *The Sea Traders*, pp. 9-10.

<sup>2</sup> Ibid., p. 9.

<sup>3</sup> Ibid., p. 11.

<sup>4</sup> Ibid., p. 9.

<sup>5</sup> Ibid., p 22 quoting Thomas Johnston, *Did the Phoenicians Discover America?*, p. 69.

<sup>6</sup> Ibid., p. 23 quoting E.O. Gordon, *Before Columbus*, p. 113.

<sup>7</sup> Ibid., p. 23 quoting Herodotus, *The Histories*, 7.89.

<sup>8</sup> Ibid., p. 131 quoting *The Universal Jewish Encyclopedia*.

#### **Appendix I: The Missing Link of Jewish European Ancestry: Contrasting the Rhineland and the Khazarian Hypotheses**

Source: "The Missing Link of Jewish European Ancestry: Contrasting the Rhineland and the Khazarian Hypotheses."

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<http://eelhaik.aravindachakravartilab.org/ArticlesPDFs/MissingLink2012.pdf>.

# About the Book

Before you can understand what the Bible says and what it means by what it says, you need to know who is who. It's like going to a stage play. If you do not know who the characters are in the play you cannot understand it. If you have read Book One, *Discover the Story of Your Biblical Heritage*, you already understand why it is critical to correctly identify the "Jews" and "Gentiles." *Identifying Biblical Israel Today: The Evidence* (Book Two) takes you to the next level, and traces the descendants of the biblical Israelites throughout history to the present day.

What's inside this book? The evidence. Carefully and clearly written with documented history that proves beyond a reasonable doubt who the genuine people of Israel are today. Here is a rundown of the important topics:

- Migrations of Israel from pre-Exodus times to 280 BC covers the most up-to-date historical and archaeological evidence available;
- Heraldry of Israel likens the symbols used for the various tribes of Israel with the people who are traditionally associated with these symbols today;
- Languages of Israel reveals the striking similarities of the Hebrew language of biblical Israel and the languages of their descendants today;

- The Origins of the Jews surveys documented historical evidence identifying the Jews after the Babylonian captivity of the house of Judah to the present day people who call themselves “Jews”; and...
- Judaism, where it came from, what it is, and what it teaches.

All the maps, charts, timelines and pictures are included in living color, too!

*Identifying Biblical Israel Today* (Book Two) will give you the facts to discover the truth either unknown or forbidden in the churches about who the true Israelite people are today. Could this book help you discover your heritage?

# About the Author



Lawrence Blanchard, N.D., M.Div. has been studying and teaching the Bible for over 30 years and holds a master's degree from Denver Seminary.

He is committed to the Bible as the authoritative word of God and to helping others discover for themselves what the Bible means by what it says.