

FROM THE WATCHMAN'S CORNER!
Lt. Col Jack Mohr



"a great people, or nation, and a company of nations."

THE LOST TRIBES OF ISRAEL

*Still Lost in
Church Theology*

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“When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord’s portion is his people; Jacob is the lot of his inheritance.”

DEUTERONOMY 32: 8-9.)

The Lost Tribes of Israel

Still Lost in Church Theology

By *RICHMOND N. STUART*

IT WAS PAUL who first exclaimed that the rediscovery of the Israel peoples and their manifestation to the world would mean nothing less than life from the dead. The apostle quoted Moses: "Rejoice, ye Gentiles, with his people," having first identified "His people" in eight significant clauses:

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom...Christ came, who is over all, God blessed for ever. Amen." (Rom. 9: 4-5; 15: 10.)

If the so-called "Lost Tribes" are truly lost and assimilated among the Gentiles as conventional wisdom would have us believe, "the sure word of prophecy" would have proved to be most *unsure*, indeed! But historians, both biblical and secular, record the regathering of Israel in new lands far to the North and West of Canaan (ancient Palestine) (Isa. 49: 12). True to the word of prophecy, Israel has become a multitudinous people in the earth: "a great nation," "a nation and a company of nations," and "many nations," albeit, called by a new name.

On a six-sided clay prism in the British Museum, London, is the Assyrian King Sennacherib's record of the eight campaigns against the northern ten-tribed Kingdom of Israel which began in 703 B.C. and ended in 689 B.C. It should be noted that the Assyrian King's inscription refers to the captives, not by their name, "Israel," but "Beth Omri" (House of Omri), after the name of their King. That they were not known by their spiritual name,

"Israel," which was conferred upon their patriarch, Jacob, by an angel or messenger of the Lord of Peniel (Gen. 32: 24-30). was a stroke of Divine Judgment.

National Blindness was the inevitable consequence of Israel's unfaithfulness in worshipping the false idols of the Canaanites and their rejection of the law of the Lord to follow the statutes of Omri (Deut. 28: 28). The cause and duration of Israel's estrangement from the Lord is given by Moses in Chapter 26 of the Book of Leviticus:

"And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant....Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins...and I will destroy your high places, and cut down your images...and I will scatter you among the heathen." (Lev. 26: 15-33.)

During the "seven times" of chastisement, the exiles were no longer called by the name, Israel, but, oddly, they became known by an even older family name, 'Saac's sons, or Saxons, after Isaac, the child of promise: "In Isaac shall thy seed be called" (Gen. 21: 12).

Eventually, "the outcasts of Israel" would become known by a new name, "Christians," as it is written in Isaiah 60: 16: "And thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob." But, for a time, they

were to remain unrecognized. However, they were never lost in the Lord's sight:

"Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill....For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes." (Jer. 16: 16-17.)

"For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee....I have chosen thee in the furnace of affliction....Even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another. Harken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last." (Isa. 48: 9-12.)

It is inconceivable that the so-called Lost Tribes of Israel have disappeared for all time, never to be restored as the Lord's Kingdom Nation. If such were true, the entire body of Scripture would collapse without foundation. The Redemption of Israel and the Restoration of God's earthly Kingdom is the essence of the national message of the Bible.

The House of Israel's role in the Lord's great plan of restitution is epitomized by the Apostle Peter:

"But ye are a chosen generation [race], a royal priesthood, an holy nation, a peculiar [consecrated] people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (I Peter 2: 9.)

"Listen, O isles, unto me; and hearken, ye people, from far," is the Lord's salutation to Jacob-Israel's descendants (Isa. 49: 1). Through His Prophet Isaiah, the Lord continues:

"Thou art my servant O Israel, in whom I will be glorified....And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the

Gentiles, that thou mayest be my salvation unto the end of the earth.

"Thus saith the Lord, the redeemer of Israel, and his Holy One...In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate [undeveloped] heritages." (Isa. 49: 3, 6-8.)

That the so-called "Lost Tribes" were never forsaken, nor lost in the Lord's sight, is made abundantly clear by His analogy:

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." (Isa. 49: 15-16.)

A most remarkable testimony concerning the lost identity of the House of Israel is given in Hosea 1, verses 4 through 10. Two Hebrew names are used to describe Israel's estrangement from the Lord:

"Loruhamah; for I will no more have mercy upon the house of Israel; but I will utterly take them away." (V. 6.)

"Loammi: for ye are not my people, and I will not be your God." (V. 9.)

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." (V. 10.)

The National Amnesia that blinded Israel in the Old Testament was extant in Paul's day and his exhortation to his brethren in the New Testament is no less germane now to our present generation:

"For I would not, brethren, that ye should be ignorant of this mystery...that blindness in

part is happened to Israel, until the fulness of the Gentiles be come in." (Rom. 11: 25.)¹

Despite the fact that the descendants of the Lost Tribes eventually emerged from historic obscurity as sovereign nations in the West, national blindness still causes many to forget the Lord's exhortation:

"Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you." (Isa. 51: 1-2.)

To find "the lost sheep of the House of Israel" in the world today, all one needs to do is recognize the nations and peoples in whom the Lord's covenant promises have been fulfilled.

In a prophecy that would have a long-term fulfillment, Amos gives the Lord's promise that, despite the Kingdom's sinfulness, He will not utterly destroy the house of Jacob:

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

¹ "The fulness of the Gentiles" refers to "the seven times of the Gentiles" when the Kingdoms of this world (order) were under the dominion of the Babylonian Succession of World Empires--Babylon, Medo-Persia, Greece and Rome, which divided East and West to become the Continental Powers. The Babylonian Succession of four empires ran concurrently with the seven times of Israel's chastisement in exile. See Documentary Studies, Vol. I,* p. 113, and Study in Daniel,** p. 46, by Howard B. Rand.

* Three volumes available, \$12.00 each, postage and handling included. Destiny Publishers, Merrimac, MA 01860-0177

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Because of their national sins, the House of Israel was given a bill of divorce (Jer. 3: 8 & 14). But the Lord promised that Israel would be re-deemed through the suffering and death of their Messiah (Isa. 53: 5-8). How great is their salvation is recorded by the prophet:

"Thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited...for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

"For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called...For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." (Isa. 54: 3-8.)

The prophets explain how the Lord God, under the terms of a New Covenant, will implement the Law Covenant made at Mount Sinai. It would not be a new covenant in the sense that the law covenant would be annulled or diminished. But its "newness" was the Lord's promise:

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." (Jer. 31: 33 and also see Ez. 36: 24-28.)

Some six hundred years after the terms of the New Covenant were foretold by the prophets, Jesus Christ was born and by His Ministry He fulfilled Malachi's prophecy:

"And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant...saith the Lord of hosts." (Mal. 3: 1.)

During His Ministry, Jesus made the terms of the New Covenant clear. The laws once written upon tables of stone must be written in the hearts of His people. He changed no laws but by His words

He made keeping the spirit of the law infinitely more important than the outward appearance of keeping the letter of the law.

In refutation of the law that was to be written in their hearts, a pernicious church doctrine that we are now no longer under the law is accepted by many who call themselves "New Testament Christians." Yet Jesus upheld the Old Testament "and beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24: 27). But to the Jews in Jerusalem He said:

"For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5: 46-47.)

The First Century Christians knew who they were. In the Acts of the Apostles they had been told:

"Ye are the children of the prophets, and of the covenant which god made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." (Acts 3: 25.)

That the Messiah had come was made clear, for Jesus left no doubt concerning Who He is and to whom He came: "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15: 24). And when He sent forth His apostles, He commanded them, saying:

"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The Kingdom of heaven is at hand." (Matt. 10: 5-7.)

Jesus testified that a prophet has no honor in his own country (Luke 4: 43-44). So it was not simply for fear of the Jews that the Lord left Judea. Until near the end of His Ministry, He walked in Galilee where remnants of the tribes were still living in their tribal territories. Manasseh and Ephraim particularly are mentioned (II Chron. 34: 9). These were undoubtedly "the gleaning grapes"

which Isaiah said would be left in the land (Isa. 17: 6). Here, among the Benjamites and the gleaning grapes of "the outmost fruitful branches," Jesus found a responsive remnant of all of the tribes of Israel and Judah apart from the heterogeneous, largely Idumean, population of Judea.

Concerning the remnant of the northern Kingdom living in the territory of Zebulun and Naphtali, the Lord, through Isaiah, declared that, "if they speak not according to the law and to the testimony, there is no light in them" (Isa. 8: 20-22). However, the Lord promised: "The people that walked in darkness have seen a great light" (Isa. 9: 2). Then followed the glorious promise of the One who would come as "the light of the world" (John 3: 19; 8: 12; 9: 5):

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isa. 9: 6-7.)

A remarkable feature of this promise by the Lord is that it addressed the remnants of the northern ten-tribed Kingdom of Israel. It was they upon whom the light would shine. It was they who would see a great light and it was their land, Galilee, which would see the Light of the Lord's promised shining.

Judah in the south received no such promise. In a parable the Lord of hosts had pronounced judgment upon Judah and Jerusalem:

"Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again." (Jer. 19: 11.)

The finality of this judgment was confirmed by Jesus:

"For the days shall come upon thee, that

thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side...and not leave thee one stone upon another." (Luke 19: 43-44.)

The judgment came when the Jewish nation was destroyed in the appalling destruction of Jerusalem by Roman legions under Titus in 70 A.D.

From its inception, the early church was unable to distinguish between Israel, Judah and the Jews. The erroneous identification of the false Jews as "Judah" and, moreover, as "Israel," led to the confusion that has blinded the church to this day. Yet Jesus had said, "I know the blasphemy of them which say they are Jews,² and are not, but are the synagogue of Satan" (Rev. 2: 9; 3: 9).

When Jesus left Galilee to confront the Jews in Jerusalem, He knew the identity of those who sought to kill Him and usurp His Kingship as David's Greater Son. To those Jews who believed on Him, Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8: 31-32).

But the Pharisees answered Him, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" (John 8: 33).

This was a tacit admission that, although they were "the seed of Abraham" (through Ishmael and Esau), they were not "the seed of Promise" through Isaac and Jacob-Israel who had long been in bondage in Egypt.

Jesus knew they were of Esau of the Edomite Idumean confederacy in the vision of the Prophet Obadiah:

"Every one of the mount of Esau may be cut off by slaughter. For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever." (Obadiah 1: 9-10.)

When Jesus said, "the scribes and Pharisees

² *Jews--Hebrew Yehudim, meaning "of Judah."*

sit in Moses' seat," He meant they had taken control of the Jewish nation, albeit, subject to Rome.

Jesus knew well the Scriptures concerning "the inhabitants of Jerusalem"³ who would reject Him. He was fully aware of the distinction the Lord God made within Judah between those He called "the good figs," who were carried away captive into the land of the Chaldeans (Babylon) for their own good, and "the evil figs"⁴ whom He called "the residue of Jerusalem." The latter included Zedekiah, king of Judah, and his princes that remained in the land and also them that dwelt in Egypt.

Using the analogy of the fig tree, Jesus used a barren fig tree as the symbol of Jewry, and said:

"Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away." (Matt. 21: 19.)

In the Kingdom parable of the wicked husbandmen, Jesus indicted those He knew sought to kill Him:

"Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner:⁵ this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21: 42-43.)

Today the people of the Kingdom, to which Jesus referred, are very much in evidence in the

³ *The inhabitants of Jerusalem - Ez. 11: 15; 15: 6; 16: 1-3.*

⁴ *Evil figs - Jer. 24: 1, 2, 3, 5 & 8; 29: 17.*

⁵ *Jesus refers to Himself as the Cornerstone of the Stone Kingdom which smote the great image (of Nebuchadnezzar's dream) upon its feet of part iron and part clay, to become a great mountain (government or Kingdom), to fill the whole earth (Dan. 2: 31-34).*

Saxon-Israel nations of Western Christendom. The long trek of the lost tribes from ancient Palestine to the north and west coastlands of Europe and the Isles of Britain and thence, ever-westward, to the wilderness of North America has been amply documented. The records of the continuity of the Kingdom, its people, its royal dynasty, and its vast territorial expansion, could not be the private interpretation of any individual or school of theology. It is to be found in the cumulative research of a host of Bible scholars, archaeologists and secular historians.

Now, in light of "so great a cloud of witnesses," how can one account for the persistent blindness of the church in Israel? The early Christians, however, were not without excuse. Israel's great expectations, raised by the prophets, had seemingly come to naught.

They knew the Scriptures' account of the great national promises made to Abraham and his seed. They knew that the children of Israel were the literal, earthly Kingdom that the Lord God formed into His holy nation at Sinai. They knew of the disintegration of the Kingdom following the reign of David's son, Solomon. But, with the coming of the Messiah, they anticipated that "David's Greater Son" would restore the Kingdom to Israel.

The Messiah had come as Saviour and Redeemer, and as the Royal Heir to the Throne. But He was betrayed by His enemies and was given a crown of thorns. True, He had died as the prophets foretold for the sins of His people; but the Kingdom had not been restored to Israel. Moreover, any hope of restoration of the literal, earthly Kingdom of God apparently was aborted when the nation of the Jews was destroyed, as the prophet Daniel had foretold, "and they shall no more be his people: or, and the prince's [Messiah's] future people" (Dan. 9: 26, marginal rendering, King James Version).

In the aftermath of the catastrophic events in Jerusalem, it does not seem unreasonable that the early Christians would conclude that the Old Testament Covenant Promises made to the seed of Abraham were never intended to be taken literally. The whole story must be simply an allegory.

From their myopic viewpoint, God's Kingdom people were beyond redemption. The Jews who were believed to be the Chosen People had rejected and betrayed the Messiah of Israel; and they had been destroyed, as a nation, by a Divine Judgment. It is understandable that early on the church faced a most serious conundrum: "*Had the Lord God failed to keep His promise, to restore again the kingdom to Israel*"?

It was not theirs to question if by a simple expedient they could circumvent such an unacceptable premise. It was simply asserted that the church is "Spiritual Israel." Thus, it was said, God keeps His Covenant Promises to the church—the Spiritual Heir to the Lost Tribes.

It follows quite logically that the church, as "Spiritual Israel," is the temporal manifestation of the Kingdom of God.

Having ascended the lofty slopes of priestly theology this far, it would not be difficult to transcend the literal, earth-bound Kingdom of Scripture—free to roam in the rarefied spirituality of a heavenly Kingdom. A welcome conclusion for a disillusioned people, unable to see beyond their day.

In the early centuries A.D., the concept that the covenants made with the fathers were no longer operative became dogma. But it should be noted that the seeds of subversion were being sown by the Gentile, universal Church of Rome—not by the Apostolic Church in the Isles. Also be it known that the British National Church was founded in A.D. 36, an hundred and sixty years before heathen Rome confessed Christianity.⁶

THE PRIESTLY INNOVATION that the Church is the spiritual Kingdom of God, in place of the literal national Kingdom of the Scriptures, became polarized by a series of doctrinal writings begun in 413 A.D. and issued in several parts for thirteen years until 426 A.D. "They were designed as a great apologetic treatise in vindication of Christianity and the Christian Church (of Rome)—

⁶ *Ussher, Britannicarum Ecclesiarum Antiquitates, pp 1-4.*

the latter conceived as rising in the form of a new civic order on the crumbling ruins of the Roman Empire." 7

Such an insidious exegesis of the Word of God can only be characterized as the inspiration of "the father of lies." 8 Yet it has become the church's most influential expression of doctrine for nearly fifteen centuries.

Its most corrupting influence is manifest in the churches which came out of Roman Catholicism. The allegorical, or spiritual, interpretation of Scripture not only survived the Reformation, but, today, permeates virtually every mainline denomination in Christendom. In effect, it has relegated the words of Moses and the Prophets to the limbo of anecdotal Sunday School stories, which, taken out of context, are about as meaningful as "Tales of the Arabian Nights" or "Aesop's Fables." Particularly in the present Great Apostasy when "darkness shall cover the earth, and gross darkness the people" the prophets' great message and warning to the seed of Jacob is made wholly irrelevant.

These most devastating of doctrinal writings are, of course, none other than Saint Augustine's treatise, "The City of God."

The epitome of the true "City of God" is given in the New Testament by the writer to the Hebrews:

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

"For he looked for a city which hath foundations, whose builder and maker is God." (Heb. 11: 8-10.)

7 *The Encyclopaedia Britannica, Eleventh Edition, p. 909.*

8 *John 8: 44.*

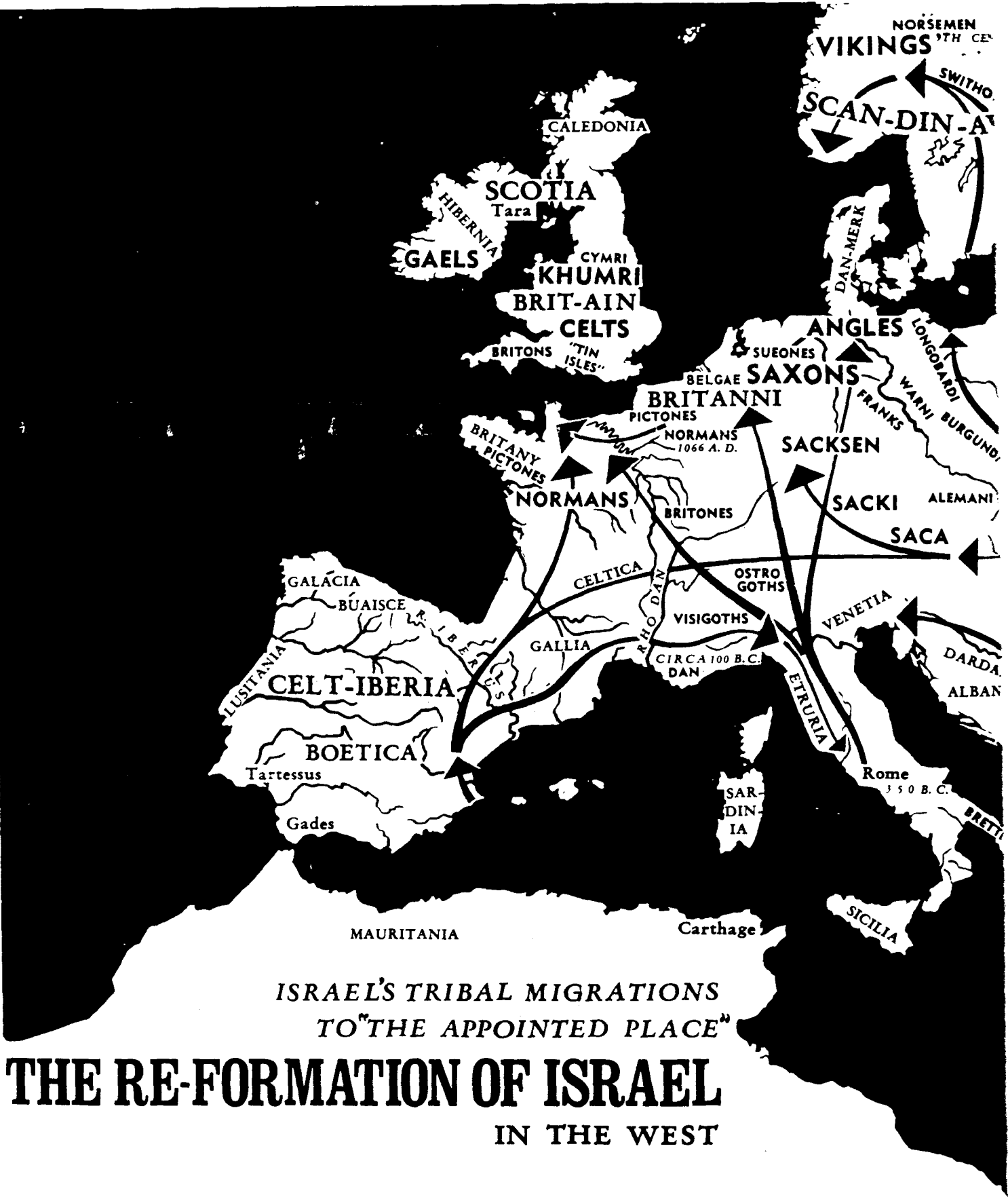


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*ISRAEL'S TRIBAL MIGRATIONS
TO THE APPOINTED PLACE*

THE RE-FORMATION OF ISRAEL

IN THE WEST



RICHMOND N. STUART '72

An Introduction to Biblical and Historical Records of Israel's Tribal Trek to the West

By **RICHMOND N. STUART**

THE NEW TESTAMENT EPISTLE OF JAMES begins with the salutation, "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting."

Those who were scattered abroad were "the lost sheep of the house of Israel" (Matt. 10: 5-7 and Matt. 15: 24). They were "lost in the sense of the Greek word *apollumi*, meaning "put away in punishment." But their whereabouts was not unknown in the Lord's Day. Remnants of the so-called lost tribes were still living in "the lands of Zebulun and Napthali by way of the sea, beyond Jordan, Galilee of the Gentiles [nations] that it might be fulfilled which was spoken by Esaias [Isaiah] the prophet" (Matt. 4: 13-15 and Isa. 9: 1-2):

"The people that walked in darkness have seen a great light." (Matt. 4: 16 and Isa. 9: 2.)

In the final days of Jesus' ministry, He left His kinsmen—the remnants of the tribes in Galilee—to confront the Jews in the temple in Jerusalem. When the Pharisees and the chief priests sent officers to arrest Him, Jesus said unto them:

"Yet a little while am I with you, then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am thither ye cannot come.

"Then said the Jews among themselves, Whither will he go, that we shall not find him? Will he go unto the dispersed among the Gentiles, and teach the Gentiles?" (John 7: 33-35.)

Those who conspired against Jesus could not fathom His cryptic allusion to His forthcoming Ascension. They could only assume that He must refer to His self-proclaimed mission, "I am not sent but unto the lost sheep of the house of Israel"⁹ who, for the most part, were dispersed among the Gentiles.

"The lost sheep of the house of Israel" to whom Jesus commanded His apostles to go¹⁰ were represented by a remnant of the tribes who still remained in the Promised Land. However, the vast majority of the twelve tribes were, as James' Epistle had addressed them, "scattered abroad." They had long since become a great migration toward a "new Canaan" in the West.

"The Reformation of Israel in the West"¹¹ is about to be fully realized with the dawn of the Kingdom Age." So writes Wm. Norman Saxon under the subtitle, *The Stone Kingdom*. "As we have seen, all signs indicate the Kingdom of God is at hand. For many centuries the ground has been prepared in anticipation of the Second Advent. This time the Royal Heir to the Throne of David will come as 'Lord of lords and King of kings.'"

In his book, *The Parables of the Kingdom*, John Morey briefly summarizes that preparation for

⁹ Matt. 15: 24

¹⁰ Matt. 10: 5-7

¹¹ *The Reformation of Israel in the West* by Wm. Norman Saxon. \$8.00 each postpaid. Destiny Publishers, Merrimac, MA 01860-0177

the restoration of the Kingdom:

"It is interesting that immediately after the death and resurrection of our Lord, the Christian church was established in Britain by the Apostles themselves. Wherever the lost Israel nation was to reappear, we may be sure that there the Church of Christ would find its home, and from that centre would spread out to all the world.

"In the first century the home of Christianity was removed from Jerusalem to Britain, and here it has ever since remained. God knew that the early Britons were part of His lost race, and that in this land the tribes of the House of Israel would regather and become a mighty nation.

"To this land the throne of David would come, and the Kingdom be restored....The early British Church became strong and full of zeal and missionaries from these shores found their way to Scotland, to Ireland, to Europe in the early centuries of the Christian Era. By the time Augustine came at the end of the sixth century Christianity was firmly established in the isles."

Saint Augustine (not to be confused with the earlier Saint Augustine, A.D. 354-430, bishop of Hippo, author of "The City of God") occupied a position of authority in the monastery of St. Andrew at Rome when Gregory I summoned him to lead a mission to England in 596 A.D.

The apprehension of Augustine's followers caused him to return to Rome, but the Pope furnished him with letters of commendation and encouraged him to proceed. He landed at Thanet in Kent shortly after the death of the renowned Irish missionary-statesman, St. Columba of Iona, in 597 A.D.

Continuing the excerpt from *The Parables of the Kingdom*, John Morey writes:

"Augustine was met by bishops representing hundreds of British churches, and for a long time the efforts of Rome to influence and control the beliefs and forms of worship of these early churches were strongly resisted.

"The British Church is 500 years older than the Papacy and true Catholicism belongs to Britain rather than to Rome. The Pope has now publicly admitted that this early British Church did really exist, and that these records are true."¹²

As God's witnesses, British and American Bible societies have translated the Word into every known language and dialect and have distributed the Scriptures worldwide.

"Glastonbury on the Isle of Avalon—long regarded as the cradle of English Christianity—can only be explained in the context of the Arimathea mission." writes the Rev. Ansley F. Rash:

"Joseph of Arimathea is said by tradition¹³ to have been the younger brother of the father of the Virgin Mary.¹⁴ He was a man of great wealth and influence, an important member of the Sanhedrin Council. Joseph controlled more than fifty percent of the tin trade of the British Isles.¹⁵ He was one of the few men who dared to speak in defense of Christ when He was brought before Annas and Caiaphas. As a result he was not loved by his fellow legislators.

"Soon after the Ascension of our Lord a great persecution broke out in Jerusalem. Stephen was martyred, James was beheaded, Peter was imprisoned, and the church was scattered abroad.¹⁶ Joseph was forced to leave Palestine but he did not travel alone. With him

¹² *The Parables of the Kingdom*, by John Morey, Covenant Publishing Company, Ltd., 8 Blades Court, Deodar Road, Putney, England SW15 2NU

¹³ *The Talmud*

¹⁴ *St. Joseph of Arimathea at Glastonbury*, by Smithett Lewis, p. 10. \$10.00 each, postage and handling included. Destiny Publishers, Merrimac, MA 01860-0177

¹⁵ *Diggers For Facts*, by J. O. Kinnaman, A.B., Ph. D., D.D., M.V.L., p. 154

¹⁶ *The Acts of the Apostles* 8: 1-4.

went Mary and Martha, and Lazarus, whom Christ had raised from the dead. They were set adrift in a boat without oars and eventually reached Marseilles. Here the Bethany family remained to preach the Gospel in the south of France. A deputation of Druids from Britain waited upon Joseph and asked him to bring the Christian message to their land. Joseph gladly consented and landed with them one morning on the Isle of Avalon. With his own hands Joseph built a little church of mud and wattle, the first Christian church in all the world outside of Jerusalem. Joseph labored for many years at Glastonbury and when he died he was buried near the little church which he had made. That, very briefly, is an account of the Arimathea mission."--From *This Sceptred isles* by The Rev. Ansley F. Rash.17

Centuries before "the coming of the saints" to the Sceptred Isle, a promise of momentous importance was told by the Lord's prophet Nathan to King David:

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." (II Sam. 7: 10.)

This could not refer to the Promised Land described in Genesis 15: 18, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" and in Genesis 17: 8, "all the land of Canaan for an everlasting possession." Israel was already dwelling in the Promised Land; i.e., Canaan (Palestine). Considering the implied promise of immunity from the scourge of invasions and the captivities which the children of Israel had endured for centuries, the words of the Prophet could only be fulfilled in another land far removed, and at a future time.

The remoteness of that time, when the Lord's Kingdom people would at last come to rest in a place of their own, is indicated by the words of

17 *This Sceptred Isles*, Ansley F. Rash, Covenant Publishing Company Ltd., 8 Blades Court, Deodar Road, Putney, England SW15 2NU

Moses in the Old Testament Book of Leviticus:

"And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant...then will I walk contrary unto you also in fury; and I, even I, will chastise you *seven times* for your sins...and I will scatter you among the heathen." (Lev. 26: 15, 18, 27, 28 & 33.)

It has been determined that a prophetic "time" is 360 years on the Hebrew calendar. "Seven times" 360 is 2,520 years. This, then, was the duration of Israel's exile. It ran concurrently with "the times of the Gentiles" when the Babylonian Succession of Empires was given a charter for world dominion.18

The period of Israel's chastisement began in 703-689 B.C. when the divided Kingdom fell to the Assyrians in a series of military assaults and the people were taken into the land of the Medes southwest of the Caspian Sea. Here the northern Kingdom of Israel and most of the southern Kingdom of Judah (and Benjamin) were held captive for one hundred and twenty years until the Babylonian Empire gained the ascendancy. Then the fall of Jerusalem in 604-3 B.C. provided a Providential escape for the captives in Assyria.

After the city fell and many inhabitants were taken to Babylon, the armies of Babylon attacked Nineveh, the capital of Assyria. The Empire fell before the power of Babylon and, during the turmoil of conflict, the gate was left ajar for the captive children of Israel to escape. In the west, Egyptian armies blocked the path to the Mediterranean; to the east lay the Persian and Parthian powers; but the road north lay open. The prophet Micah describes the breaking up for Israel's second exodus:

"The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall

18 See *Documentary Studies*, Vol. I, by Howard B. Rand, p. 115. Three volumes available. \$12.00 each postpaid. Destiny Publishers, Merrimac, MA 01860-0177

pass before them, and the Lord on the head of them." (Micah 2: 13.)

The prophet Esdras in the Apocrypha¹⁹ gives the most graphic account of Israel's deliverance:

"Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they 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.

"That they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages 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: 40-45.)

To this day, traces of the name "Ar-Sereth" are still found north of the Crimea. Northwest of the Black Sea one of the streams flowing from the Carpathians into the Danube is the River Sereth; and Ar in Hebrew means "city." The burial place of these people has left inscriptions on tombstones to show that the tribes of Israel were once resident in the Crimea. A Hebrew-Phoenician inscription in an Israelitish cemetery in the year 15 B.C. reads:

"This is the tombstone of Buki, the son of Itchak the priest; may his rest be in Eden, at the time of the salvation of Israel. In the year 702 of the years of our exile."

From this region the tribes migrated into the northern wilds of Scythia to become known as the Norsemen (Northmen) and, while Rome was yet in the ascendancy under the early Caesars, far beyond her northern frontiers, the Goths settled the coasts

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of the Baltic Sea, called by the ancients, "*Pelagus Scythicum*."

Israel's Westward Trek moved slowly across the continent with the main body of the exiles who traveled overland taking a thousand years to reach and settle the coastlands of western Europe. Along the route of this vanguard there were left behind pockets of Israelites whose inherent passion for liberty set them apart from the Japhetic and Hamitic peoples who followed.

The exiles soon forgot their spiritual name, "Israel," but did remember their family name, "Isaac." Their Assyrian captors called them *Beth-Sak* and *Beth Khumri* or *Beth Omri* (House of Omri) after the name of their King whose statutes they had substituted for the Law of the Lord. It is significant that not only the name *Beth-Sak* (House of Isaac) was reminiscent of their origin as the Lord's chosen people, but they were also called *Gaels*, meaning "the people, or sons, of God." And among the Persians, they were known as the *Guta-Thiuda* which meant "Great God's Troops."

By these two names, "Isaac" and "Omri," and derivatives of these names in varied spellings, the children of Israel can be traced throughout their migrations. The original Hebrew alphabet had no vowels. It was not until the sixth century A.D., or later, that vowel points were introduced. There was no "I" in the early form of Isaac. It was pronounced "*Saac*" and spelled *Sak*, *Saka*, *Sakai*, *Sakasuna*, and other variants.

Sharon Turner, the great Anglo-Saxon historian, says "The *Sakai*, who, in Latin, are called *Sacae*, were a *Scythian* nation and were called *Saca*, *Sacki* and *Sach-sen*. The *Scythians* crossed the Araxes, passed out of Asia, and suddenly appeared in Europe in the sixth century B.C." *History of the Anglo-Saxons*, Vol. I, p. 100.

In his great work, *The Viking Age*, M. Paul du Challu traces the modern Anglo-Saxons back to the ancient *Sacae*, *Cimmeri* and *Getae*. Other renowned historians, Ptolemy and Albinus, also found that the *Sacsons*, or *Saxons*, were a race of *Scythians* called *Sakai*, who came from *Media*, and Albinus wrote that the *Saxons* were descended from

the ancient *Sacae*. Sir Henry Rawlinson called these European *Scythians* a distinct people apart from the *Scythians* of Asia. Herodotus describes them as the former colonists of the land of the Medes. And Diodorus Siculus traces them back to "two remarkable colonies that were drawn out of Assyria and Media."

The flight of Israel brought the tribes across the upper reaches of the Euphrates, through the Caucasus into the vast barren plains of the Scythian steppes where they began to move north and west across Europe. Much of that area had not yet been explored in the day of Herodotus three and a half centuries later. His writings agree with the prophet Esdras and show the people moving farther on in the same direction beyond the Araxes.

In this territory, where Esdras, in the Apocrypha, and Josephus, the historian, placed the children of Israel, the *Gimri* or *Cimmerians*, the *Sacai*, *Sacae*, *Getae*, *Massagetae* and *Scythians* became known as the Goths, the Danes, Normans, Saxons and Angles.

Professor Rawlinson, who deciphered the Behistun Rock, says the ethnic name, *Gimri*, occurs in the *cuneiform* writing of the time of Darius. It is the equivalent of the Greek, *Cimri*, the Danish, *Cymbri*, and the Welsh, *Khumri*. He also expressed the opinion that we have reasonable grounds for regarding the *Cimri* or *Cimmerians*, who first appeared in Assyria and Media in the seventh century B.C., as the *Sacae* of the Behistun Rock nearly two centuries later as identical with Israel.

Generations before the captive Israelites escaped from Assyria to begin their great westward trek, a separate branch of the family—the descendants of Judah's son Zara²⁰ which had left the main body of the twelve tribes—had already founded outposts along the shores of the Mediterranean. These early colonies extended to the British Isles, "the appointed place," where the prophet Nathan declared the Throne of David and the people would come to rest. Brigadier G. Wilson in his book, *Coincidences*, says that about half of Judah's progeny had migrated before the main body of the

²⁰ *Zara*--also spelled *Zerah* and *Zareh* in the Scriptures.

children of Israel went into Egypt.

In his book, *Empire in Solution*,²¹ Rev. Wm. Pascoe Goard says, "The bulk of the people (Israelites in bondage) remained to the time of Moses. But there was a large migration from Egypt during that period. Of that migration was a branch of Judahites who followed the banner of Zera the son of Judah. These followed their leader to the banks of the Dardanelles and there they founded the Kingdom of Priam, the capital of which was the city of Troy."

Regarding the city of Troy, E. Raymond Capt tells in his book, *Jacob's Pillar*,²² that "Dara, or Darda, one of Judah's five sons (I Chron. 2: 6), founded Troy and his descendants ruled there for hundreds of years. A descendant, Brutus, led his people to Britain where he made contact with his kindred and built another capital city called New Troy, later called Londinium, or London."

"In the latter days," the Lord, through the Prophet Jeremiah, foretold that He would be "the God of all the families of Israel" who would find "grace in the wilderness" where they would come "to rest" (Jer. 30: 24; 31: 1 & 2). And, through the Prophet Isaiah, the Lord declared, "I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate [undeveloped] heritages" (Isa. 49: 8).

All of these great latter-day blessings, enjoyed by the children of Israel, derive from the Abrahamic Covenant which was passed on through Isaac to Jacob's twelve sons and, particularly, to the descendants of Joseph who were given preeminence:

"For Judah prevailed above his brethren, and of him came the chief ruler;²³ but the birthright was Joseph's." (I Chron. 5: 2.) Editor's emphasis.

²¹ *Empire in Solution*, Rev. Wm. Pascoe Goard, Covenant Publishing Company Ltd. 8 Blades Court, Deodar Road, Putney England SW15 2NU

²² *Jacob's Pillar*, E. Raymond Capt. Artisan Sales, P. O. Box 1497, Thousand Oaks, CA 91360

The two sons of Joseph, Ephraim and Manasseh, inherited the birthright in a special sense when the very name "Israel" was conferred upon them by the Patriarch, Jacob—Israel:

"And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." (Gen. 48: 15-16.)

Joseph did indeed receive "one portion above his brethren" through the inheritance of his two sons, Manasseh and Ephraim (Gen. 35: 11; 48: 8-19). Manasseh became "a great people," or republic—the United States of America; and Ephraim became even "greater than he," as "a company," and "a multitude of nations"—the United Kingdom of Great Britain and, eventually, the British Commonwealth of Nations (Gen. 17: 4; 35: 11; 48: 19).

As already noted, the Lord declared through the prophet Nathan that:

"I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more...as before time." (II Sam. 7: 10.)

"The appointed place" could not be Palestine, but new lands far removed from the ancient land of Canaan. In fact, at the very time the prophet was speaking, outposts of Israel were taking possession of lands where, later, many of the tribes would come to occupy.

The prophet Isaiah declared that Israel would glorify the name of the Lord God of Israel in the isles of the sea and the isles would wait for his law (Isa. 24: 15; 42: 4). And, through the prophet, the Lord declares: "Thou art my servant, O Israel, in whom I will be glorified" (Isa. 49: 3).

23 The Chief Ruler, or Prince, of the Royal House of David

History confirms that the British²⁴ Isles is "the appointed place" foretold by Nathan. But Great Britain²⁵ was not to be the sum total of Israel's final resting place. This was graphically indicated by Jacob's prediction when he called his sons together, "That I may tell you that which shall befall you in the last days" (Gen. 49: 1).

Concerning Joseph, he said:

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." (Gen. 49: 22.)

While many of Israel were to remain in the Isles, the first branches to run over the wall were the New England colonists—the Puritans and other Pilgrims who founded a New Canaan in the new world. Further expansion, first by the House of Joseph, then by people of all the tribes, began moving, ever-westward, to inherit all of the lands reserved for Israel.

Perhaps the most compelling evidence of Israel's arrival in the Isles of Britain and North America is in the timing of certain events. When the Lost Tribes reappeared from age-long obscurity as two great sovereign nations in the West, God's hand was made manifest in the precise timing of their exile among the Gentiles.

We have the word of Amos that "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3: 7).

The Lord told Jeremiah, "for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce" (Jer. 3: 8). Israel's unfaithfulness in worshiping the false idols of the Canaanites, and her repudiation of the Law of the Lord brought the nation under the condemnation of the Covenant made at Sinai.

The time factor lay in the duration of Israel's estrangement from the Lord as given by Moses:

24 British-Hebrew, "Covenant Man."

25 Britain - Hebrew, "Covenant Land."

"And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant...then will I walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins...and I will destroy your high places, and cut down your images...and I will scatter you among the heathen." (Lev. 26: 15-33.)

The Lord's judgment, "Then will I also walk contrary unto you, and will punish you yet seven times for your sins" (Lev. 26: 24), is a recurrent theme of Scripture. It also refers to "the times of the Gentiles" (nations) when the kingdoms of this world (order) were given dominion over the nations (Jer. 27: 6-11). The Babylonian Succession of Empires—Babylon, Medo-Persia-Greece and Rome which divided into the Continental Powers—held dominion for "seven times" concurrently with the "seven times" of Israel's exile.

The Seven Times²⁶ of Israel's chastisement among the heathen began when the divided Kingdom fell to the Assyrians and the Babylonians in a series of military incursions from 745 to 604 B.C. In one of these incursions, Manasseh and the tribes of Reuben and Gad were taken into captivity by Tiglath-pileser in 745 B.C.

It has been determined that a prophetic time is 360 years. Projecting seven times 360, or 2,520 years, from the date of Manasseh's deportation to Assyria, brings us to 1776 A.D., the very year the thirteen American Colonies became a sovereign nation, or republic, which, in the Preamble of its Constitution, calls itself "we the people."²⁷

In this remarkable alignment of the arrival of the appointed people in the appointed place at the appointed time, surely God's Hand is manifest in America's destiny.

In their book, *The Light and the Glory*, Peter

²⁶ "seven times" - Lev. 26: 18, 24 and 28.

²⁷ Regarding Manasseh: "He also shall become a people, and he also shall be great" (Gen. 48: 19).

Marshall and David Manuel also comment on the remarkable timing of the Puritan's arrival in New England:

"A few far-sighted Puritans could sense God's Hand in a coincidence of timing which was too extraordinary to be accidental. Had Columbus landed farther north...Had the Spanish colonization of Florida been successful...Had Jamestown been less of a catastrophe...Had America's very existence not remained cloaked until the Reformation...Had her northeastern coast not been reserved for the Pilgrims and Puritans....

"But they could see only behind them. Today we can see what lay ahead of them as well, and sense how extraordinary was the timing of the Puritan exodus. If Land had not come to power²⁸ and abetted the King in his drive to bring the Puritans to heel...If the English Puritan's glorious revolution had begun ten years earlier there might not have been a Puritan exodus in sufficient numbers to seed America with spiritual liberty. For there were not nearly enough Pilgrims to do the work that was needed, let alone withstand the concerted pressure of the church and crown. The Puritans were the right people."

Nathaniel Morton in his *New England Memorial* (1669) wrote:

"The praise of the Lord, that especially the seed of Abraham His servant, and the children of Jacob His chosen, may remember His marvelous works in the beginning and progress of the planting of New England, His wonders and the judgment of His mouth; how that God brought a vine into His wilderness; that He cast out the heathen and planted it....And not only so, but

²⁸ "William Land, the Church of England's enforcer, became Bishop of London in 1628. That year also marked the beginning of the great migration which lasted sixteen years, and saw more than twenty thousand Puritans embark for New England." Peter Marshall and David Manuel, *The Light and the Glory*.

also that He hath guided His people by His strength to His holy habitation and planted them in the mountains of His inheritance."

W. J. Cameron, writing of Morton's history, says, "That is how the first Americans wrote history. And that is also why later Americans cannot write history—they have lost the Key."²⁹

The founding fathers of the Republic sensed the nation's covenant relationship with the God of Israel. They acknowledged our dependence as a people upon the Providence which brought us to this continent and forged a new nation in the fires of revolution. This is brought out in quotations from our national documents, the Mayflower Compact, the Articles of Confederation and the Declaration of Independence, in Cameron's *The Covenant People*. Brief excerpts of a few identification marks of Israel follow:

"Our eagle, for example, is an Israel emblem.³⁰ The Lord called Moses out of the mountain saying, 'Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself' (Ex. 19: 3-4).

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings...so the Lord alone did lead him [Israel], and there was no strange god with him.' (Deut. 32: 11-12.)"

The events attendant to latter-day Israel's arrival in the New World should fill one with a

²⁹ See *The Covenant People*, by William J. Cameron. \$3.00 each post-paid. Destiny Publishers, Merrimac, MA 01860.

³⁰ In *The Covenant People*, Cameron describes in detail how the Great Seal of the United States was designed by Benjamin Franklin, Thomas Jefferson and John Adams, "in one of the most remarkable passages in our history," using biblical imagery and symbols pertaining to Israel, and particularly to Manasseh.

profound sense of *deja vu* in recalling how, centuries ago, God brought Israel out of Egypt. The tremendous import of God's mighty deliverance is described in the words of Moses to the people:

"For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?...Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?" (Deut. 4: 32-34.)

George Washington called this nation, "the second land of promise," and when the Revolution was successfully concluded, he was moved to say, "My gratitude for the interposition of Providence...increases with every review of the momentous contest." When he became the first President of the United States, he acknowledged who was the author of our liberty:

"It would be peculiarly improper to omit, in this official act, my fervent supplications to that Almighty Being who rules over the Universe.... No people can be bound to acknowledge and adore the invisible hand, which conducts the affairs of men, more than the people of the United States. Every step by which we have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency."

We have seen how Joseph's elder son, Manasseh, became "a great people"—The United States of America—in 1776 A.D. at the expiration of "seven times" of exile which began with deportation to Assyria in 745 B.C.

Now it will be seen that Joseph's younger son, Ephraim, who was to become even greater than Manasseh, became "a nation and a company of nations" and, eventually, "a multitude of nations." Ephraim, leader of the remaining tribes in Palestine,

was taken captive to Assyria in 721 B.C. Again, projecting forward "seven times," or, 2,520 years, brings them to 1800 A.D., a most momentous date in Celto-Anglo-Saxon history: England and Scotland, and in 1801 A.D., Ireland, were joined to become the United Kingdom of Great Britain, as foretold in Genesis 35: 11.

In Tracing Back to Find a People's Antecedents, language can provide important guideposts "unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged" (Isa. 51: 1). In this way, Celto-Anglo-Saxons are unmistakably linked by the English tongue to their Hebrew forebears in the Old Testament.

Strange as it may seem, many Anglo-Saxon Celtic words in the English language are derived from the Gaelic tongues and agree more often with the Hebrew than with the Romance languages, Latin, or Greek. It should not be surprising to find, then, that the early immigrants to the British Isles in Ireland, in Wales, and in Scotland spoke Gaelic derived from the Hebrew language of the Old Testament. According to some linguists, as much as forty percent of the English language is based upon the Hebrew.³¹

William Tyndale, who translated the New Testament, says, "The Greek agreed more with the Englyshe than the Latyne and the properties of the Hebrew tongue agreeth a thousand times more with the Englyshe than with the Latyne."

"My love has been declared in Hebrew—in the Hebraic tongue," asserted Taliesin, the King or Prince of Druid bards.³¹

Britain, British and English are compound Hebrew words. Britain combines *Brith*, meaning Covenant, and *ain*, meaning land. The very name, Great Britain, is a literal fulfillment of God's promise to Abraham: "And make thy name great" (Gen. 12: 2).

³¹ *The Destiny of the British Empire and The U.S.A.* by "The Road-builder," pp. 40-41. T. H. Best Printing Co., Limited, Toronto, Ont., Canada

British is also composed of two Hebrew words: *Brith*, meaning Covenant, and *ish*, meaning man. English combines *Engl*, meaning Bull, with *ish*, meaning man.

The Heraldry of Great Britain is composed largely of Israelitish symbols. A bull was one of the heraldic symbols of the tribe of Joseph. England and Britain have been often depicted as "John Bull" in political editorials and cartoons. Great Britain's Royal Coat of Arms is composed of the unicorn (Deut. 33: 17), the great lion and all the young lions (Gen. 49: 9; Num. 23: 24; 24: 9; Ez. 38: 13), and the harp of David (I Sam. 16: 23).

The flag of Great Britain is called the "Union Jack," after the ceremony when its design was adopted: When James VI of Scotland became James I of the United Kingdom, he joined the Crosses of St. Andrew of Scotland and St. George of England. Then, speaking in French, which was the language of Court, the King said: "C'est l'union de la maison de Jacque"—This is the union of the house of Jacob. "L'union de Jacque" became "the Union Jack," as Great Britain's ensign is affectionately called by her nationals. In 1801, the Cross of St. Patrick was added to the design when Ireland became part of the United Kingdom.

The descendants of Joseph were destined to become great colonizers (Gen. 49: 22; Isa. 54: 2-3) and no other people has equalled the colonial expansion of the Celto-Anglo-Saxons. By the 19th century A.D., it could be said that, quite literally, "The sun never sets on the British Empire." The dominions and possessions of Ephraim-Britain girdled the globe, fulfilling the Lord's injunction to "break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited" (Isa. 54: 3). By the first quarter of the 20th century, the colonies and dominions had grown and prospered until they became sovereign nations in their own right. In 1931, under *The Statute of Westminster*, these "young lions" were united with Great Britain to form The Commonwealth of British Nations—in literal fulfillment of the "multitude of nations" foretold for Ephraim (Gen. 48: 19).

The Vastness of Israel's Inheritance in the

Abrahamic Covenant was made known to Jacob in a dream:

"And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." (Gen. 28: 14.)

Today, the peoples and nations which bear the scriptural identification marks of Israel are found in the remarkable fulfillment of Joseph's Birthright:

"And this is the blessing wherewith Moses the man of God blessed the children of Israel before his death." (Deut. 33: 1.)

"And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep...and for the precious fruits brought forth by the sun...and for the chief things of the ancient mountains, and...of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush." (Deut. 33: 13-16.)

The entire 33rd chapter of Deuteronomy is a recitation by the great prophet giving the Lord's blessings to the descendants of the twelve tribes. Here we are considering the special blessings conferred upon the head of Joseph who was separated from his brethren:

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

As Heirs of the Birthright promised to the sons of Joseph, The British Commonwealth of Nations and the United States of America have enjoyed the national blessings insofar as they have fulfilled their commission to be the Lord's servant people (Isa. 49: 3). But in many respects they have failed to keep God's Law. However, despite grievous instances of disregard for the National Covenant made with the Lord at Sinai,³² they have, on the

whole, prospered.

The Lord declares His great purpose is to glorify His name in the House of Israel (Ez. 36: 22-23). Hear His summons through the Prophet Isaiah:

"Listen, O isles, unto me; and hearken, ye people, from far....Thou art my servant, O Israel, in whom I will be glorified." (Isa. 49: 1-3.)

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." (Isa. 49: 6.)

The Bible and history bear witness how the Lord established Ephraim in the Isles, and brought a vine into the wilderness of North America to become the great people of Manasseh.

Great Britain and the United States have become havens of refuge where the outcasts of Jacob could come to rest. They have "enlarged the place of their tent, and stretched forth on the right hand and on the left," and "their seed did inherit the Gentiles [nations], and made the desolate cities to be inhabited" (Isa. 54: 2-3). Their missionaries have brought the Lord's salvation unto the ends of the earth" (Isa. 49: 6).

But, for the most part, they have done all this unwittingly—blind as a people to their heritage and responsibility as Israel.³³

³² Lev. 26: 46.

³³ Israel - Hebrew, "man, a prince or ruler with God."

ZIONISM

CHRISTIANITY SCORNE

There Can Be No Deal Between Christians and Jews

One of the more puzzling present-day phenomena is the zealous—but misguided—love affair that many Christian fundamentalists have with Israel and Zionism. While some evangelical preachers are blatant thieves or disgusting sinners, most are simply ignorant. The latter group has no concept of the disdain and scorn with which they are viewed by the Zionist Jews. Partly, this is because the Zionists hide their contempt for fundamentalist Christians—in order to better manipulate them to the advantage of Israel.

Zionist disinformation artists, such as Hershel Shanks, publisher of *Biblical Review* and its sister periodical *Biblical Archeological Review*, have done a masterful job of brainwashing gullible Christians.

But the Zionist propagandists have been given incredible support by their evangelical allies, particularly those in the TV-radio broadcasting business. The likes of Ed McAteer, Elwood McQuaid and other sycophants who leap forward to do Zionism's bidding are especially prominent and despicable. They misunderstand their own religion and have no comprehension of Judaism or Zionism.

It is only in the writings of the hard-core Zionists that this scorn for Christianity and Christians is unabashedly displayed. In a recent issue of *Midstream*, the voice of the Theodor Herzl Foundation, Emanuel Rackman, Chancellor of Israel's Bar Ilan University, writes: "One of the major differences between Judaism and Christianity is that Judaism was deliberately intended to be the faith of a limited people, the Jewish people, while Christianity from the very beginning sought to shed the nationalist component of Judaism and become a religion for all mankind.

"This point is worthy of consideration. It makes of Jesus not a loyal Jew but a rebel. And Paul becomes the prophet and architect of a faith and movement that represents the very antithesis of that which Judaism always was and still is—a religion only for Jews to whom God gave a special mission to all the world and not a religion for all humanity. Judaism was not to be a universal religion, and no universal church was a part of its vision, even for Messianic times."

As for the Christian fundamentalist belief that the sec-

ond coming of Jesus will produce one great brotherhood of believers in Jesus, don't count on it. Maimonides, Rackman says, was clear on this point, writing that "the Messiah will only produce one result, the freeing of Israel from oppressors"—and that obviously includes the Christians. Moreover, says Rackman, "even in the Messianic era, Jews will accept no converts to Judaism—the very antithesis of the view that in the Messianic era, all people of the earth will convert to Judaism. The reason that they [the non-Jews] are denied conversion is that in the Messianic era, with all the good that will befall Jews, anyone who will seek to identify with them will be suspect." Evangelicals and fundamentalists need not apply.

When the Messiah comes, say the Zionists, "there will still be a Jewish people and others adhering to their creeds." There will be no deal with Christianity, no matter what the Christians think and hope for. It is the Jews who have the special covenant with God, not the followers of Jesus. Meanwhile, Rackman says, since most Jews live in predominantly Christian societies, "they find it advantageous to stress that they and their neighbors share a common religious and cultural heritage which is described as Judeo-Christian. That term induces a spirit of brotherhood. It conveys the thought that Christians and Jews are very much like each other; they have a similar background."

That's okay for Christians to believe, he says, but Jews must think differently. Jews must be reminded that there are also differences between themselves and the Christians. He warns, "If the differences are ignored altogether, one will be unable to dissuade [Jewish] youth who prefer to assimilate and even embrace the Christian faith . . . Moreover, if the differences are ignored, we will be betraying our ancestors who deemed both Jesus and the new religion a threat to authentic Judaism . . . It will be said that their [the Jews'] martyrdom was the result of an erroneous perception—that they should have been less intransigent and more hospitable to what seemingly was the successful widening of Judaism's circle of believers."

This cannot be permitted, the Zionists say. It would not only be wrong and a violation of God's trust in the Jews. There also can be no separation of Judaism and the Jewish people. When the Messiah comes, it will be a victory for the Jewish people, Israel and Zionism—not for Christianity. It is the Jews who will bring peace to the world, and in so doing they will remain apart from the rest of the people. It is God's will, and "the Covenant idea is as ancient as is the faith." □

"Even in the Messianic era, Jews will accept no converts to Judaism . . . The reason . . . is that in the Messianic era, with all the good that will befall Jews, anyone who will seek to identify with them will be suspect."

Facts - or a Forcibly Imposed Holocaust Religion? Those who teach us Holocaust history "are not educators, not intellectuals - they are priests."

Trans. from *National Journal* (Box 62, GB-Uckfield/E. Sussex, TN22 1ZY), issue 21/1997, pp. 5-6,

In the Beginning was the Lie: 13 Million People Gassed in Dachau, 26 Million Altogether!

On August 24, 1945 the newspaper *Berner Tagwacht*, referring to an official Reuter press release, reported that "...according to official figures determined by French government investigators, a total of 26 million people were murdered in all the German concentration camps. Most of them were killed in Dachau."

Now some people may be inclined to say, well, in 1945 there was not yet any clear overview of the numbers of victims. However, these were figures officially determined by the French government. And what is more, these 26 million victims (and hence, 13 million in Dachau) were again touted as established fact just as recently as 1992, namely by the very highly esteemed German newspaper *Frankfurter Allgemeine Zeitung*, which reported on p. 13 of its September 21, 1992 edition: "[Concentration camp] facilities in which 6 million Jews and 26 million inmates... were killed."

We know today that the gassings at Dachau are a Holocaust Lie, and that "...18,448 deaths are documented" for this camp, according to the findings of the Arolsen Special Office (October 9, 1980, Ref. I/K1).

It is due to mind-boggling lies such as these of the 26 million, that we demand the right to research freely in order to find out more precisely how many Jews really died in the concentration camps (a number somewhere between several thousands and 26 million), who killed them, and how they died.

And we claim the right to denounce Holocaust Lies as such, because until quite recently such lies were regarded as truth, and because official judicial records spare not so much as a comment for Holocaust Lies now exposed - as though it were perfectly normal that people have been sentenced to death or to many years' imprisonment for questioning wholly fictional Holocaust Lies.

For this reason we appeal to all truth-loving people to ask questions. Only if a broad spectrum of the population demands proof of hitherto unproven Holocaust events can the ban on research be lifted and a path be opened up to historical Holocaust Truth. We want to be allowed to investigate and evaluate the Holocaust as a historical event, and no longer be forced into professing religious creeds.

Historical Events - or Torah Prophecy?

But such an inquiry, ie. the historical contextualization of the Holocaust, is forbidden in Germany. In Germany the laws are being bent to the breaking point in order to fog over or suppress the actual events of 1941-1945. In Germany, Holocaust Truths alone no longer suffice; in addition, perverted Holocaust Lies are invented to the collective detriment of the German people.

The majority of all Jews as well as the German people have become the victims of a Holocaust dictatorship. Is it necessary for the German people to accept blame for "the

murder of six million Jews" so that Israel can finally meet the terms of a Torah prophecy ("Ye shall return less six million"; Ben Weintraub, *The Holocaust Dogma*, Washington: Coemo Publishing, 1995, p. 3)? This fits in with an interesting statement made by the Israeli Professor Michael Wolffsohn in the *Frankfurter Allgemeine Zeitung* of April 15, 1994, p. 21: "Therefore the Jews need the Holocaust in general, and by derivation, Germany in particular, as a symbol of meaningful cohesion. They are chained to Germany in order to preserve their Jewish identity."

Is it perhaps the case that the German people, without ever having been asked, serve as a sort of guarantor for the fulfilment of the Torah prophecy of the "missing six million"? Is this why the establishment of the Federal Republic of Germany hinged on its agreement to secret conditions? In this regard the *Frankfurter Allgemeine Zeitung* of August 15, 1994, p. 21, contained an interesting pointer: "In denying the murder of the Jews, he [Deckert] denies the Federal Republic its legitimacy." After all, in Article 7.1 of the Transfer Agreement with the Allies, the Federal Republic committed itself to safeguarding not only Holocaust Truth, but also all Holocaust Lies, for ever and all time.

And so, Israel and the Federal Republic of Germany have one thing in common: both nations seem to have been built up on the fulfilment of the prophecy of the "six million dead Jews". Clearly, according to the Torah prophecy, Israel may exist as a nation only if it has "six million vanished Jews" to mourn. This prophecy, which according to the political version of the Holocaust has been fulfilled, represents the foundation of the Israeli Constitution. In *Der Spiegel*, issue 4/1996, publisher Rudolf Augstein put it thus: "The memory of Auschwitz became a constituent of the self-perception of the Jewish state." And Germany, one might conjecture, probably received the Allied blessing as reconstituted state only because it had agreed in secret pacts to endorse the "missing six million Jews", as guarantor of the prophecy. Ex-Supreme Justice Rudolf Wassermann described the German situation as follows (*Die Welt*, April 28, 1994): "Anyone who denies the truth about the National Socialist extermination camps betrays the foundation on which the Federal Republic of Germany has been built."

"Dr. Amnon Raz-Krakotzkin, Ph.D. in history, a long-time history teacher and pivotal critic of Israeli curricula for history (*Frankfurter Allgemeine Zeitung*, Feb. 6, 1995), advises in his book that it is pointless for students to even try to answer examination questions honestly: 'Only if you repeat the lies in your history textbooks will you pass the exam.'"

Source: *Frankfurter Allgemeine Zeitung*, Oct. 22/97, p. 43.

The Jewish Week 12/6/03
Jewish Law Comes to D.C.
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What does the Talmud have to say about legal and moral controversies in modern America?

Plenty, according to the creators of the new Washington-based National Institute for Judaic Law, which opened with a lavish Supreme Court dinner last month.

Some Orthodox activists say they can't figure out exactly the point of the whole thing. But Noson Gurary, a Lubavitch rabbi who came up with the idea and won backing from some top Jewish legal experts, harbors no doubts.

"It will be an eye opener for judges, scholars and law students," he told The Jewish Week. "Before you know where you're going, you have to know where you came from. And Jewish law is the basis of our legal system in America."

Gurary said that the idea for the institute came in an exchange of letters in which Supreme Court Justice Antonin Scalia, one of the most conservative Justices, expressed his "fascination with Jewish law."

"And as a teacher of Judaic studies, I began to see the excitement of students who were being exposed to Jewish law for the first time, who now had a better understanding of where Western law come from," Gurary said.

Gurary, who teaches at the

University of Buffalo law school, said his target audience includes judges around the country and law students, not politicians and lawmakers.

According to Gurary, the group, which has hired two researchers to compile reports, will focus initially on the issue of business ethics. Eventually, the goal is to compile a library

and database in Washington that will offer Jewish law insights into a host of contemporary issues and to help create courses on the subject at law schools nationwide. The institute will also inaugurate a monthly lunch series for legal machers in Washington.

The Buffalo rabbi is a relative unknown in the Jewish

world. Not so some of the participants in the new project, including Harvard Law School professor Alan Dershowitz, former U.S. Solicitor General Seth Waxman and top constitutional lawyer Nathan Lewin and his law-partner/daughter, Alyza.

Alyza Lewin noted that "the idea is to make Jewish law accessible to the public — to jurists, legal scholars, the press, anybody."

James D. Besser

Polls Apart

THE JEWISH WEEK

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Polls are notoriously subject to the ideological biases of those who carry them out. On the question of how President Bush is handling the Middle East, two recent polls — one from the left and one from the right — are a study in contrast. Below are the numbers.

- 69% % of Jews who rate President Bush's handling of Middle East as fair or poor in last week's Americans for Peace Now/Arab-American Institute poll
- 28% % who rate it good or excellent
- 66% % of Jews who approve of Bush's handling of U.S.-Israel relations in Republican Jewish Coalition poll last year





A Warning for Americans: A Message from a South African **Author Unknown!**

People used to say that South Africa was 20 years behind the rest of the Western world. Television, for example, came late to South Africa (but so did pornography and the gay rights movement).

Today, however, South Africa may be the grim model of the future Western world, for events in America reveals trends chillingly similar to those that destroyed our country.

America's structures are of "Western Culture". Your Congress, your lobbying groups, your free speech, and the way ordinary Americans either get involved or ignore politics are peculiarly your "Western Culture", not the way most of the world operates. But the fact that only about a third of Americans deem it important to vote is horrifying in light of how close you are to losing your Western character.

Writing letters to the press, manning stands at county fairs, hosting fund-raising dinners, attending rallies, setting up conferences, writing your Congressman -- that is what you know, and what you are comfortable with. Those are the political methods you've created for yourselves to keep your country on track and to ensure political accountability, with freedom and justice for all.

But woe to you if -- or more likely, when -- the rules change. Americans may soon find themselves unable or unwilling to stand up to challenge the new political methods that will be the inevitable result of the ethnic metamorphosis now taking place in America. Unable to cope with the new rules of the game -- violence, mob riots, intimidation through accusations of racism, demands for proportionality based on racial numbers, and all the other social and political weapons used by the have-nots to bludgeon treasure and power from the haves -- Americans, like others before them, will no doubt cave in. They will compromise away their independence and ultimately their way of life.

That is exactly what happened in South Africa. I know, because I was there and I saw it happen.

Faced with revolution in the streets, strikes, civil unrest and the sheer terror and murder practiced by Nelson Mandela's African National Congress (ANC), the white government simply capitulated in order to achieve "peace." Westerners need peace. They need order and stability. They are builders and planners. But what we got was peace of the grave for our society.

The Third World is different -- different peoples with different pasts and different

cultures. Yet Westerners continue to mistake the psychology of the Third World and its peoples. Sierra Leone and Zimbabwe are perfect examples of those mistakes. Sierra Leone is in perpetual civil war, and Zimbabwe -- once thriving, stable Rhodesia -- is looting the very people who feed the country. Yet Westerners do not admit that the same kind of savagery could come to America when enough immigrants of the right type assert themselves. The fact is, Americans are sitting ducks for Third World exploitation of the Western conscience of compassion.

Those in the West who forced South Africa to surrender to the ANC and its leaders did not consider Africa to be the dangerous, corrupt, and savage place it is now in Zimbabwe and South Africa. Those Western politicians now have a similar problem on their own doorsteps: the demand for power and treasure from the non-Western peoples inside the realm.

It is already too late for South Africa, but not for America if enough people strengthen their spine and take on the race terrorists, the armies of the "politically correct" and, most dangerous of all, the craven politicians who believe "compassionate conservatism" will buy them a few more votes, a few more days of peace.

South Africans, you should remember, have been in that part of Africa for the same amount of time whites have inhabited North America; yet ultimately South Africans voted for their own suicide. We are not so very different from you.

We lost our country through skillful propaganda, pressure from abroad, Great Britain, the UN (not least from the U.S.A.), with unrelenting charges of "oppression" and "racism," and the shrewd assessment by African tyrants that the white man has many Achilles' heels, the most significant of which are his compassion, his belief in the "equality of man," and his "love your neighbor" philosophy -- none of which are part of the Third World's history.

The mainline churches played a big role in the demise of Western influence throughout Africa, too; especially in South Africa. Today's tyrants were yesterday's mission-school proteges. Many dictators in Africa were men of the cloth. They knew their clerical collars would deflect criticism and obfuscate their real aims, which had nothing whatever to do with the "brotherhood of man."

Other tyrants, like the infamous Idi Amin, were trained and schooled by the whites themselves, at Oxford, Cambridge, and Harvard. After receiving the best from the West, they unleashed a resentful bloodlust against their benefactors.

From what I have seen and read thus far, I fear Americans will capitulate just as we did. Americans are, generally, a "compassionate" lot. They don't want to quarrel or obstruct the claims of those who believe they were wronged. They like peace and quiet, and they want to compromise and be nice.

A television program aired in South Africa showed a town meeting in Southern California where people met to complain about falling standards in the schools. Many who politely spoke at the meeting clearly resented the influx of Mexican immigrants into their community. When a handful of Chicanos at the back of the hall shouted and waved their hands at them, the "compassionate" simply shrunk back into their seats

rather than tell the noisemakers to shut up. They didn't want to quarrel.

In America, the courts are still the final arbiters of society's laws. But what will happen when your future majority refuses to abide by court rulings – as in Zimbabwe? What will happen when the courts are filled with their people, or their sympathizers? In California, Proposition 187 has already been overturned.

What will you do when the future nonwhite majority decides to change the names of streets and cities? What will you do when they no longer want to use money that carries the portraits of old, dead white "racists" and slave owners? Will you cave in, like you did on flying the Confederate flag? What about the national anthem? Your official language?

Don't laugh. When the "majority" took over in South Africa, the first targets were our national symbols.

In another generation, America may well face what Africa is now experiencing -- invasions of private land by the "have-nots;" the decline in health care quality; roads and buildings in disrepair; the banishment of your history from the education of the young; the revolutionization of your justice system.

In South Africa today, only 9 percent of murders end up in jail. Court dockets are regularly purchased and simply disappear. Magistrates can be bribed as can the prison authorities, making escapes commonplace. Vehicle and airplane licenses are regularly purchased, and forged school and university certificates are routine.

What would you think of the ritual slaughter of animals in your neighbor's backyard? How do you clean up the blood and entrails that litter your suburban streets? How do you feel about the practice of witchcraft, in which the parts of young girls and boys are needed for "medicinal" purposes? How do you react to the burning of witches?

Don't laugh. All that is quite common in South Africa today.

Don't imagine that government officials caught with their fingers in the till will be punished. Excuses -- like the need to overcome generations of white racism -- will be found to exonerate the guilty.

In fact, known criminals will be voted into office because of a racial solidarity among the majority that doesn't exist among the whites. When Ian Smith of the old Rhodesia tried to stand up to the world, white South African politicians were among the Westerners pressuring him to surrender.

When Robert Mugabe of Zimbabwe murders his political opponents, ignores unfavorable court decisions, terrorizes the population and siphons off millions from the state treasury for himself and his friend, South Africa's new President Thabo Mbeki holds his hand and declares his support. That just happened a few weeks ago.

Your tax dollars will go to those who don't earn and don't pay. In South Africa, organizations that used to have access to state funds such as old age homes, the arts, and veterans' services, are simply abandoned.

What will happen is that Western structures in America will be either destroyed from without, or transformed from within, used to suit the goals of the new rulers. And they will reign either through terror, as in Zimbabwe today, or exert other corrupt pressures to obtain, or buy votes. Once power is in the hands of aliens, don't expect loyalty or devotion to principle from those whose jobs are at stake. One of the most surprising and tragic components of the disaster in South Africa is how many previously anti-ANC whites simply moved to the other side.

Once you lose social, cultural, and political dominance, there is no getting it back again.

Unfortunately, your habits and values work against you. You cannot fight terror and street mobs with letters to your Congressmen. You cannot fight accusations of racism with prayer meetings. You cannot appeal to the goodness of your fellow man when the fellow man despises you for your weakness and hacks off the arms and legs of his political opponents. To survive, Americans must never lose the power they now enjoy to people from alien cultures. Above all, don't put yourselves to the test of fighting only when your backs are against the wall. You will probably fail.

Millions around the world want your good life. But make no mistake: They care not for the high-minded ideals of Jefferson and Washington, and your Constitution or Bill of Rights. What they want are your possessions, your power, and your status.

And they already know that their allies among you, the "human rights activists," the skillful lawyers and the left-wing politicians will fight for them, and not for you. They will exploit your compassion and your Christian charity, and your good will.

They have studied you, Mr. and Mrs. America, and they know your weaknesses well. They know what to do.
Do you?