

**The**  
**Enduring**  
**Empire**



# THE ENDURING EMPIRE

An account of the remarkable testimony and extensive weight of unconscious evidence, that is shown to exactly fit in with the picture Scripture draws of the Scattered, Outcast, Wandering, Lost Ten-Tribed Israel led to the western coastlands of Europe and the British Isles; destined to ultimately fill and become a blessing to the whole World.

By  
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Christchurch, New Zealand.



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DEDICATED TO THE  
MEMORY OF THE LATE  
FRANCIS JOHN GOW WILKINSON,  
FOR MANY YEARS A FIRM BELIEVER  
AND STRONG SUPPORTER OF  
BRITISH-ISRAEL TRUTH

Unless otherwise noted, all Scripture quotations  
used throughout this book are taken from the  
New King James Version of the Bible

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## PREFACE

**I**N compiling the evidence concerning the identity of the Lost Ten Tribes of the House of Israel with the British race, including the U.S.A., nothing has given me greater pleasure and satisfaction than the work of collecting the unconscious testimony of many historians, who have acknowledged the themselves as more or less in a dense fog regarding certain facts concerning the origin of the people of whom they are writing. There is such a mass of this unconscious testimony, first: from early writers, who could never have heard of British-Israel Truth; and secondly, from later ones, who show very plainly from their outlook that they would be opponents, that the present writer considers the best way to present this evidence before his readers, in the most convincing manner, is to make as large use as possible of innumerable quotations, taken direct from these historians, with as little comment as possible in between. Not one single historian quoted in this book was or is a believer in British-Israel Truth.

All the passages, long or short, enclosed in inverted commas, are quoted direct from the books named, except where otherwise stated, or if from some of the very ancient historians, quoted second or third hand. In this preface mention is made of the historical evidence first, because the greater portion of this book is taken up with it, and also because we are sorry to think some readers may be inclined to read it first in preference to the Scripture evidence. But in doing so, they will not get such a clear understanding as to how, and why, the historical evidence carries such weight; for it is the Scriptural evidence that defines so clearly the characteristics that are to be looked for in searching history for the Lost Ten Tribes of the House of Israel.

One of the most iniquitous of libels, constantly repeated against us by opponents, is to the effect that upholders—as others —of

British Israel Truth deny: their need of coming to God through Jesus Christ, because they are of the chosen Seed of Abraham. On the contrary, we place in the forefront of our teaching the absolute necessity of all men coming to God by Jesus Christ through the Covenant of Grace by faith; that the Covenant of Race concerns only material National blessings, though the fact of realising these material blessings should help the spiritual life of the nation as well. The above libel, however, is quite in keeping with the prejudice and ignorance frequently displayed by writers against British Israel Truth. Instead of examining some hundred or so of passages from the prophets, as you will find in the first chapters of this book, some opponents, time and time again, ignore this accumulated weight of evidence, and instead, seize on little points that perhaps some speaker or writer, in his zeal has suggested as an additional or cumulative mark of identity, to add to scores of others. Such opponents concentrate on these points as if the whole of British-Israel Truth stood or fell on them. In fact, quite a common plan is for them to set up men of straw, that they can easily knock down again.

The following is a typical example. The Editor of a small paper called *The Advent Herald*, who himself has shown from a book he has written against us that he has but a poor grasp and understanding of the case, allows a Dr. James Brook to publish an article in *The Advent Herald* of, April 15th; 1925 entitled "Englishmen not Jews." He devotes more than 3 columns to proving the very thing that we are always insisting on, as one of the fundamental facts, that we are not Jews, or of the House of Judah, but that we are of the House of Israel. This learned Doctor places himself in the most absurd position with regard to history, and more so in regard to his understanding of the Scriptures, for he quotes just a few texts that he thinks suit his purpose but with no eye to perspective or with regard to the terms used in relation to other passages, revealing advancement in God's corrective plan concerning the House of Israel.

The object of the following pages that deal with passages of Scripture is to clearly show God's corrective plan.

Rev. P. H. Pritchett - February, 1927

## PREFACE II

**T**his book was first published in 1928, just a year before the U.S. stock market crash in October 1929 that brought the great worldwide economic depression of the 1930's, and became the benchmark by which all others since have been judged. At the time, my father worked on his father's dairy farm in the North Island of New Zealand. Because unemployment was rampant, the government organised road-gangs that lived and worked in camps located wherever roadwork was needed. One of these camps situated near our home became, as I expect many did, a seedbed of political intrigue for the propagation of Socialist dogma. Travelling speakers would arrive to harangue the workers gathered around the campfire in the evenings and distribute their inflammatory literature promoting political change before moving on to the next camp. My father often visited the camp imbibing at this revolutionary fountain with growing interest, until a friend gave him some literature relating to the message incorporated in this book. The truth of this teaching not only inspired him to search his Bible, but changed his life forever, for through it he became a committed Christian and in the local church he began attending met my mother, and the rest, as they say, is history.

As a direct result of this change I grew up with an intimate knowledge of Israel's history both Biblical and profane; a history that has absolutely nothing to do with Jewish history. For, from the time the House of Israel divided from the House of Judah, after King Solomon died in 931 B.C., to the present twenty-first century, the Jews have experienced a completely separate history to the history of Israel. I learnt that this division was ordained by God, so that the house of Israel had their own kingdom identified as the 'Northern Kingdom', ruled over by their own line of non-Davidic kings, from their own fortress capital called Samaria, with their own code of law. I also learnt that because of their idolatry, God

used the Assyrians to drive them from their kingdom to settle temporarily in territory that historians label the 'cradle of western civilisation'. They never went back, and the land of Media became their 'launching pad' or 'base camp' as they broke up into tribal clans, or extended families and over the next 500 to 1000 years under strange and different names they wandered ever westward across Europe. They finally settled in coastal territories of the western-sea-board stretching north from Spain to Scandinavia. Today any history dealing with the following countries of Australia, Belgium, Canada, Denmark, Finland, France, Great Britain, Holland, Iceland, Ireland, New Zealand, Norway, South Africa, Spain, Sweden, Switzerland and the United States of America, is dealing with the scattered sowing and spread of the House of Israel across the world. My own interest in Israel's history taught me the important truth of God's faithfulness and constant loving support across the intervening centuries, for the People He "chose", and in spite of their rebellious nature and error filled ways still called them His "Servant Nation".

It is important to remember that Rome ruled the world both in its state imperial might, and later in its religious papal power for more than 1,500 years. The maxim that states: "He controls history who rules," (both secular and religious), means in consequence that much of 'our' western history has been subjected to 'Roman' imperial and papal propaganda.

This is partially why the exile of the House of Israel from Palestine, in the seventh century B.C., by Assyrian forces has been regarded as the end for Israel, cast-off, and abandoned forever by God and history. Fostered by papal doctrine, many clergy have chosen to totally reject and abandon national Israel and substitute and promote the Church—in particular the Church of Roman in its place in order to make some sense of the many seemingly empty promises of God contained in Scripture. Because of this erroneous teaching most people are blind to God's continuous work in the earth, and particularly His care and attention in our affairs at both a national and also a very personal level. This blindness has spawned erroneous beliefs that God is either dead or disinterested in human affairs. This in turn has caused many thousands to abandon the church and their faith, now believing God's Word, and

in particular the Old Testament, to be hardly worth the paper it is printed on.

However, nothing could be further from the truth, and when one begins to appreciate how closely God continues to keep the House of Israel as the 'apple of His eye' and partners with them to achieve His ends in world; and when one also begins to appreciate that the New Testament Church, stretching down into the twenty-first century is the continuation of the Church in the Wilderness under Moses' leadership, one's faith is increased, confidence and hope for our future springs up, no matter how black and terrible and twisted the world looks to the natural eye.

In resurrecting this book, I have made some slight alteration to the text, mostly in the area of updating the Biblical quotes to the "New King James Version", replaced a few archaic words, and have made a few short additions to chapters that I believe would benefit. Otherwise the relevant message of the book is the same as when first published.

Ian J. Chamberlain - *October 2016*

## PART I

# THE ENDURING EMPIRE

### CHAPTER I

**W**HERE are the Ten Tribes of the House of Israel that escaped from captivity over the Euphrates and then became lost to the World?

According to the Apocrypha:

*“...The (Ten) Tribes that were taken away from their own land into exile in the days of King Hoshea, whom Shalmaneser, King of the Assyrians, made captive; he took them across the river, and they were taken into another land. But they formed this plan for themselves, that they would leave the multitude of the nations and go to a more distant region, where no human beings lived, so that there at least they might keep their statutes that they had not kept in their own land. And they went in by the narrow passages of the Euphrates river. For at that time the Most High performed signs for them, and stopped the channels of the river until they had crossed over. Through that region there was a long way to go, a journey of a year and a half, and the country is called Arsareth.”*

2 Esdras xiii, 40 NRSV

Depending on the prefix and emphasis given, the word “Sareth” was the name of a mountain, a town and definitely in this case a river. Today the **Siret Sere**d or **Sireth** is a river that rises from the Carpathians in the Northern Bukovina region of Ukraine, and flows southward into Romania for 470 kilometers before it joins the Danube near Galati. In times pre-Christ, it was named **Hierasus** or **Arsareth**. and pinpointed by Esdras as an early staging point in the westward wanderings across Europe of the ten exiled tribes of Israel after they are banished in the Bible across the Euphrates into Media.

Now there must be hundreds of thousands, perhaps millions of people, who in reading their Bibles, have never questioned or given even a passing thought, as to where the lost ten tribes might be today. If asked they would probably say, “Were they not included

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amongst the Jews, after their return from captivity in Babylon?" The answer to this is a resounding NO! —one has only to ask any knowledgeable Jew, to learn that the Jews themselves do not hold any such view. Read the words and understanding of the Jews themselves with regard to this issue.

*The Jewish Chronicle* of May 2nd, 1879, says: "While not a link is missing of the historical chain so far as the romance of the House of Judah is concerned, the Israelites, who were subjugated by the Assyrian power, disappear from the page of history as suddenly and completely as though the land of their captivity had swallowed them up. Why should they have been less tenacious of life than their brethren of Judah? No, rather the Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim. The problem then is reduced to its simplest form. The ten tribes are certainly in existence. All that has to be done is to discover which people represent them today."

*The Jewish Quarterly Review*, July, 1903, says: "The career of the Jews can be traced without difficulty through the subsequent centuries, until the present day. Of the Israelites however, nothing authentic is known after their departure from their fatherland, to Halah, and Habor, by the river Gozan, and the cities of the Medes. With the beginning of their captivity, they seem to have passed from all human knowledge."

C. and A. D. ROTHSCHILD in *History and Literature of the Israelites*, (vol. 1, p. 489), says: "The Ten Tribes of Israel were not even permitted, like, the sister kingdom of Judah, to bequeath to later ages and Western nations the memory of rich and varied destinies. They were irretrievably lost; and a deep impenetrable silence clings around their dispersion."

RABBI KIMCHI, who famously lived in the thirteenth century, wrote concerning Hosea 1:11: "This will come to pass in the days of the Messiah, for unto the Second Temple there only went up Judah and Benjamin, who were carried captive to Babylon, and the children of Judah, and the children of Israel, were not gathered together at that time."

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D.V. HERMAN ADLER Chief Rabbi of the Jewish Church in England, having been questioned on this very point, wrote: "You are quite right in your surmise, that the Ten Tribes did not return to the Holy Land."

MANASSEH BEN ISRAEL, through whose influence the Jews were readmitted into England in Cromwell's time, it is said of him: "That a constant source of disquiet with him, was the consideration of what has become of the Ten Tribes removed by Shalmanezar, of whom we no longer hear speak. "For," he argued with himself, "the restoration of the Kingdom of Judah was impossible without these Ten Tribes."

RABBI GERSHAM wrote a letter to the Haemeth of Jerusalem urging a further search for Israel, in which he said: "We are in real earnest. We are longing to find our lost brethren who for over 2,000 years have baffled all our efforts to discover their whereabouts, and is at this day a riddle even to the greatest of our illustrious rabbis."

ISAAC LEISER, in *The Jewish Religion*, (vol. i, p. 256), says: "By this return of the captives (from Babylon) the Israelite nation was not restored, since the Ten Tribes, who formerly comprised the Kingdom of Israel, were yet left in banishment; and to this day the researchers of travellers and wise men have not been able to trace their fate."

PROFESSOR A. NEUBAUER, a prominent and learned Jew, writes: "We have seen that the author of 'Chronicles,' a contemporary of Ezra, says that the captives of Israel are 'up to this day' in the lands of their transportation... In fact, the return of the Ten Tribes was one of the great promises of the prophets, and the advent of the Messiah is therefore necessarily identified with the epoch of their redemption... As we shall see, the hope of the return of the Ten Tribes has never ceased amongst the Jews in exile; this hope has been connected with every Messianic rising."

The testimony of all the above Jewish writers entirely agrees with what JOSEPHUS, an eyewitness to the destruction of Jerusalem in 70AD., and great Jewish historian, wrote about 580 years after the return of the Jews from Babylon. He says,

*"The entire body of the people of Israel remained in the country; wherefore there are but two tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond*

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*Euphrates till now, and are an immense multitude, and not to be estimated by numbers.*" - Antiquity of the Jews bk. xi, chap. v.

Please note here in passing, that the word 'Jew' is simply an abbreviation of the word 'Judahite', coined during the Babylonian captivity, and from then on it appears in the books of the Bible that were written after the "Babylonian Captivity".

## THE PROBLEM

**S**o reader, if you will study the subject; you are up against one or other of these alternatives: Since the Ten Tribes of the House of Israel that were lost are not included amongst the Jews, they must either (1.) in accord with men's judgement, have been so scattered and disintegrated amongst the nations of the world that they can never become known as a nation, or (2.) in accord with God's Word, they now form a nation somewhere on the face of the earth that we ought to be able to identify, from numerous marks recorded in Scripture, and from the testimony of secular history.

As to (1.), God's Word, the Bible and common sense are against any such contingency, it is not credible that the LORD GOD Almighty should have allowed five-sixths of His chosen people, in whom are vested so many of His promises, to be permanently lost and swallowed up for all time.

Reading your Bible carefully you will see that the house of Israel is never depicted playing second fiddle to the House of Judah. In fact, the picture given by Scripture evidence **is quite the reverse.**

Turn to the scene around the deathbed of Jacob in Genesis, chapters 48 & 49, and again to the predictions of Moses in Deuteronomy chapter 33, and you will see that with the exception of the Tribe of Judah always having the honour of providing the Sceptred King, it is especially of the Sons of Joseph that great things are promised. First Chronicles (5:1), tells us that Reuben forfeited the family birthright to the sons of Joseph, and Jeremiah (31:9), declares that Ephraim is reckoned the first-born. His father, Joseph, although eleventh of the twelve brothers was the firstborn of Rachel, Jacob's favoured wife. There are reckoned to be over

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forty references in the Prophets in which the House of Israel is spoken of under the title Ephraim, as quite distinct from the House of Judah. Such as “*Within sixty-five years Ephraim will be broken so that it will not be a people.*” - Isaiah 7:8; —and sixty-four years later the House of Israel was carried into captivity and then lost. Or, “*...The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not harass Ephraim.*” - Isaiah 11:13.

One of the very first things to grasp, in order to have a proper understanding of “Prophetic Scripture” is this: From the days of King Rehoboam right up to almost the very last day of this dispensation or age, the House of Judah is to remain divided and separated from the House of Israel and it will only be when “*...the House of Judah shall walk with the House of Israel*” supporting each other – (Jeremiah 3:18, that the two houses will knit together, as prophesied by Ezekiel about two sticks being joined together as one in God’s hand. Ezekiel 37:16-28.

The Bible shows that though the House of Israel was the first to be led away into captivity for their sins (see 2 Kings 17:23); divorced and losing their covenant name as God’s people (Hosea 1:6-11), their numbers should yet be as the sand of the sea, and they should be eventually restored to favour. That where it was said, “...you are not my people,” they would later be called, “...Children of the living God.”

The following are important passages in Scripture for opening the eyes of superficial Bible readers, who along with countless multitudes have accepted the loose idea that the Northern Kingdom of Israel was so much more wicked than the Kingdom of Judah, that the Lord God not only sent it first into captivity, but also was so much more angry with the House of Israel that He cast it off for ever, and that, in comparison, all His favours are reserved for the House of Judah, when she accepts her Messiah. **The Scriptures reveal just the reverse.** The LORD said to Jeremiah, “*Backsliding Israel has shown herself more righteous than treacherous Judah.*” - 3:11: Then Ezekiel, a fellow contemporary, expands further on this same fact, exposing Judah’s harlotry in chapter sixteen, by using the imagery of two sisters to compare their wickedness in chapter twenty-three. “Their names were; Aholah, used for Israel-Samaria (5); and Aholibah for Judah-

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Jerusalem (11). And when “...her sister Aholibah saw this (her sister Aholah’s corruption), she became more corrupt in her lust..., and in her harlotry.” When we turn to Ezekiel chapter five, we discover the terrible curse placed on Judah-Jerusalem, a curse that came fully into force when rejecting their Messiah, they collectively stated before Pilate, “His blood be on us and on our children”.

We cannot insist on this **too strongly**, for it places the facts in their rightful order, so that, the horse is in its true position, before the cart. Those who spiritualise the prophets, and opponents of this Bible truth, because of their blindness to the above fact, are always claiming the opposite, and are in effect, putting the cart before the horse. Jesus taught us that the LORD GOD is a Spirit and that we are to worship him in spirit and in truth. Just imagine and remember now, that our Lord is a physical man sitting at His Father’s right-hand, who through the prophecy of Gabriel, has a vested interest in the real and physical throne of His father David, and is coming soon to rule on earth over the physical house of Jacob. - Luke 1:31-33.

If you have a praise bone anywhere in your body, now would be a good time to begin a time of exquisite worship to our Father God, who in the fulness of time, does all things well.

Having experiencing a promised seven times, or some two thousand, five hundred and twenty years of discipline, the House of Israel must be looked for as occupying at the present time a far more distinguished and honoured place on God’s Earth than the House of Judah. Just turn to the reign of King Manasseh, and the last four Kings of Judah, to learn how they added to their other sins, that of trusting fickle men instead of their faithful God, and breaking over and over again their solemn oaths of allegiance, to the King of Babylon. And it was Jeremiah’s constant protestations against this treachery, that caused him to be imprisoned as a traitor and made to suffer. Then the Lord God knew that Judah would reject and crucify her Messiah. Whereas the House of Israel would be the first nation in the world to accept Christianity nationally in 156AD under King Lucius of Britain; This is proved by the precedence given to the British church at the councils of Pisa [1409AD.], Constance [1417AD.], Sienna [1424AD.], and Basle [1434AD.] in spite of challenges by Rome. If all this is so, and God’s Word in the above passages of Scripture cannot lie, then

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the Ten Tribes must now be in a far more important and prominent position than the Jews. If as Daniel predicted the 'Stone Kingdom' of Israel was going to become a great mountain and fill the whole earth, we must in these last of the last days, look for them among the chief nations.

Daniel 2:34, 35, 44, 45.

## SEVEN TIMES BANISHMENT

(A prophetic year of 360days x 7 = 2,520day/years)

<i>"I have appointed you <b>each day for a year.</b>"</i>	Numbers 13:24; Ezekiel 4:6
<i>"I will punish you seven times for your sins"</i>	Leviticus 26:18
<i>"I will bring seven times more plagues upon you"</i>	Leviticus 26:21
<i>"I will punish you seven times"</i>	Leviticus 26:24
<i>"I will chastise you seven times"</i>	Leviticus 26:28

## CHALLENGE.

So, this is your first responsible duty:

Either accept, or else disprove if you can:

- (1) Who is more likely to be correct, an expert specialist's research, OR the LORD GOD'S sacred prophetic Word.
- (2) That the House of Judah, or the Jews represent only two tribes.
- (3) That the House of Israel made up of ten tribes is now in a more honoured and responsible position as God's People than the House of Judah.

## CHAPTER II

**M**ANY may sincerely ask, “If the nation of Israel has not been cast off for ever (and the Church substituted in their place), how has it taken all these centuries to discover the whereabouts of these Lost Ten Tribes?”

You will find the answer in Deuteronomy (28:28). For the Lord God, along with other punishments, threatened, to smite His people with mental blindness if they would not listen to His will and obey His Commandments. Several passages in the Prophets help us to understand how this threat was carried out, and certainly the pages of history show that the Almighty succeeded in carrying out His threat, notwithstanding the contention of many of the extreme higher critics, that the gift of Prophecy is beyond the power of the God they profess to honour—and in doing so reveal their own benighted vision. However, the prophet Isaiah, several centuries later, points to the fulfilment of this threat when he uses almost the exact words of Deuteronomy.

*“We grope for the wall like the blind, and we grope as if we had no eyes. We stumble at noonday as at twilight.”*

- Isaiah 59:10.

He pictures the Lord saying: *“I will bring the blind by a way that they knew not; I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight: These things will do unto them, and not forsake them., and again. “Bring forth the blind people that have eyes, and the deaf that have ears.”*

- Isaiah 42:16; 43:8.

It was evidently the purpose of God that each house should be blind in a different way, as their paths through the world have been so different. Passages of Scripture that we are about to quote show that the members of the House of Israel, the first to be led away into captivity, were to be struck with blindness as to their identity by losing their name as God’s people, but were yet to be an immense multitude. On the other hand, it was not to

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be so with the House of Judah. They were only to be carried away into captivity for threescore and ten years, and would then return at any rate temporarily, to their own land.

However, *“The look on their countenance witnesses against them”*; and *“I will deliver them to trouble into all the kingdoms of the earth for their harm, to be a reproach and a by-word, a taunt, and a curse, in all places where I shall drive them.”* Also, *“...I will bereave them of children, I will destroy my people since they do not return from their ways.”*

- Isaiah 3:9; & Jeremiah 24:9; 15:7.

Moreover, as we know, their blindness was to take the form of rejecting their Messiah, and crucifying Him, and their blindness after two thousand years is still upon them. To bring about the mental blindness of the House of Israel and make it more effective, till near the end of the time appointed, the Lord God delivered His message to His prophets in different ways, in different manners, and at different times. These numerous prophecies are scattered about in all parts of the Bible. They are in no sort of order as to sequence of date. So thoroughly mixed up are these passages, that when tracing their fulfilment in history, and at the present time, it is necessary to search first in one place and then in another, so as to get them in anything like consecutive order. As one writer puts it, these disconnected and scattered prophecies resemble the pieces of a large jig-saw picture puzzle, such as we give our children to put together.

When a puzzle is composed of numerous pieces, of all sorts of shapes and sizes, it is almost impossible to put them together without the aid of the complete picture itself, which is generally supplied as a key along with the puzzle. And so, it has been in the case of the prophecies relating to the House of Israel. They have been part of the Scriptures all these centuries. Tens of thousands of Bible students have endeavoured to make sense out of the prophecies, and bring them into one harmonious whole, but have failed, because they have lacked the key. In frustration, or deliberately and Satanically inspired, they turned to spiritualising material promises and blessings relating to a material kingdom, and have only succeeded in making nonsense of many of the

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prophecies, leading to the successful growth of extreme Higher Criticism and Modernism.

Now the purpose of most prophecy is to state something before it will happen, and yet at the same time conceal, or withhold, the facts respecting the future, and their fulfilment, until the time has nearly approached for their fulfilment to take place.

This means that the ends gained by the prophecy are these: first: A vindication of the prophet as an inspired being, and not merely a lucky guesser, secondly: curiosity is aroused and maintained as to the manner and time of fulfilment; and thirdly: prophecy satisfies the conditions declared by Christ Himself as to why He so constantly taught by parables, viz., that the careless and scoffers, though having eyes and ears, would not see and hear and understand: but, only those who are prepared to trust and follow God should see and understand: on the same principle that He stated, *“If any man wills to do His will, he shall know concerning the doctrine, whether it is from God or whether I speak on My own authority.”*  
- John 7:17.

This has been so with the lost Ten Tribes. Scripture has purposely obscured God’s plan, just sufficiently to keep up the blindness, until the House of Israel should have advanced so far along the path of its destiny that earnest Bible students might be struck with the similarity between the Lord God’s promises to the Patriarchs: “Of a Nation and Company of nations,” with a multitudinous seed possessing the gate of his enemies, and having charge over all the territory from “the River of Egypt to the great river the river Euphrates,” and the growth of the British Empire, at about the beginning of Queen Victoria’s reign. Can anyone, with a large vision of the Almighty’s faithfulness and power, deny the weight of the following numerous passages of Scripture that show unmistakably the various experiences that the blind Ten Tribes would have to pass through, before they emerged as the chief of the nations?

That there shall be no quibbling over the term “the House of Israel,” as if it were used indiscriminately to include the House of Judah as well, or was even used of Judah alone, we will first of all consider the following passages from the Prophets who wrote from

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just before the Captivity of the House of Israel and who speak of the Ten Tribes under the term Ephraim, for this term cannot possibly include the House of Judah.

*"...Within sixty-five years Ephraim will be broken, so that it will not be a people."* - Isaiah 7:8.

*"Ephraim is smitten, their root is dried up, they shall bear no fruit...My God will cast them away because they did not hearken unto Him; and they shall be **wanderers** among the nations."* - Hosea 9:16, 17.

The name 'wanderer' later became one of their identifying marks.

*"I taught Ephraim also to walk, taking them by their arms; But they did not know that I healed them...How can I give you up, Ephraim., how can I hand you over, Israel...I will not again destroy Ephraim, for I am God, and not man."* - Hosea 11:3, 8.

*"O Israel; return to the LORD your God, for you have stumbled because of your iniquity...I will heal their back-sliding. I will love them freely: for My anger has turned away from him...Ephraim shall say, what have I to do any more with idols? I have heard and observed him."* - Hosea 14:1, 4, 8.

*"For there shall be a day when the watchmen will cry on Mount Ephraim, Arise, and let us go up to Zion unto the LORD our God. For thus says the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: Proclaim, give praise, and say, O LORD, save your people, the remnant of Israel. Behold, I will bring them from the north country and gather them from the ends (coasts) of the earth... They shall come with weeping and with supplications... For I am a father to Israel, and Ephraim is my first-born... Hear the word of the LORD O nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd does his flock...I have surely heard Ephraim bemoaning himself: You have chastised me and I was chastised like an untrained bull; Restore me, and I shall return, for you are the LORD, my God... Is Ephraim My dear son? Is he a pleasant child? for though I spoke against him I earnestly remember him still; Therefore, my heart yearns for him; I will surely have mercy on him, says the LORD."* - Jeremiah 31:6-10, 18, 20.

Again, we ask, do the above passages lend the slightest weight of evidence towards the commonly held yet utterly erroneous belief, that the Ten Tribes of the Kingdom of Israel

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were greater sinners in God's sight than members of the Kingdom of Judah?

We challenge every honest student of the Scriptures to disprove the fact: That God has been showing his merciful loving kindness and favour to the Ten Tribes with Ephraim at the head, in greater measure than to the Jews; and that in and through the British and associated peoples this will become more apparent as we proceed with our scriptural and historical evidence.

Ezekiel was another prophet to speak specifically of Ephraim as the head of the House of Israel. He was directed to: "...*Take a stick for yourself and write on it. For Judah and for the children of Israel his companions,*" (i.e., the Levites and the tribe of Benjamin—lent to Judah for a light and because the city of Jerusalem was actually part of Benjamin's territorial inheritance - See I Kings 11:36). "*Then take another stick and write on it, for Joseph, the stick of Ephraim, and for all the House of Israel his companions. Then join them one to another for yourself into one stick, and they will become one in your hand...Thus says the LORD GOD, Surely, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will join them with it, with the stick of Judah, and make them one stick, and they will be one in My hand.*" - Ezekiel 37:16, 17, 19.

This passage predicts that the House of Israel with Ephraim at the head will, in conformity with other prophecies, be joined with the House of Judah in the final days of this dispensation.

Yet another prophet, speaks of... "*Those of Ephraim shall be like a mighty man... I will whistle for them and gather them; for I will redeem them and they shall increase as they once increased. I will sow them among the peoples, and they shall remember me in far countries.*" - Zechariah 10:7-9

So far, we have only dealt with passages that speak of Ephraim as representing the ten tribes of the House of Israel. We will now consider other passages that speak of the ten tribes under the term "House of Israel." For brevity's sake, we will group these passages, not according to their writers but under category headings;

The House of Israel **to be Sifted** amongst the nations.

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*“For surely I will command and will sift. the House of Israel among all nations, like as grain is sifted in a sieve, yet not the smallest grain (pebble/stone in the margin) shall fall to the ground.”* - Amos 9:9.

*“Ephraim has mixed himself among the peoples.”* - Hosea, 7:8.

Here we have God’s purpose declared, and see how it was that the Ten Tribes should become lost for a long period, and so blind,

**The House of Israel to be Scattered.**

*“...Though I make a full end of all nations where I have scattered you, yet I will not make a complete end of you. But I will correct you in justice, and will not let you go altogether unpunished.”* - Jeremiah 30:11.

*“Hear the word of the LORD, O nations, and declare it in the Isles afar off, and say; He who scattered Israel will gather him and keep him as a shepherd does his flock.”* - Jeremiah 31:10.

*“I will bring you out from the peoples, and gather you out of the countries where you are scattered, with a mighty hand, with an outstretched arm and with fury poured out.”* - Ezekiel 20:34.

*“I will scatter you among the nations, disperse you throughout the countries, and remove your filthiness completely from you.”* - Ezekiel 22:15.

**The House of Israel to be Outcasts and Wanderers.**

*“For I will restore health to you, and heal you of your wounds, says the LORD, because they called you an outcast.”* - Jeremiah 30:17.

*“The LORD GOD, who gathers the outcasts of Israel says, yet will I gather to him others besides those who are gathered to him.”* - Isaiah 56:8.

*“My God will cast them away because they did not obey Him, and shall be **wanderers** among the Nations.”* - Hosea 9:17.

In this state notice God’s tenderness and graciousness whilst the purifying and chastening process was going on.

*“Hearken unto me, O Jacob and Israel, my called.”* - Isaiah 46:11.

*“For the LORD has called you like a woman forsaken and grieved in spirit.”* - Isaiah 54:6.

*“...I will allure her, will bring her into the wilderness and speak comfort to her.”* - Hosea 2:14.

*“...I will bring you into the wilderness of the peoples and there I will plead My case with you face to face.”* - Ezekiel 20:35.

Though sifted among all nations, as stated in Amos 9:9,

The House of Israel **to be Gathered** and become blessed, long before the House of Judah would repent and, acknowledge their Messiah.

*“...You will be gathered one by one, O you children of Israel.”* - Isaiah 27:12.

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*“Fear not for I am with you, I will bring your descendants from the east, and gather you from the west; I will say to the north, give them up, and to the south: Do not keep them back! Bring My sons from afar and My daughters from the ends of the earth,”*  
- Isaiah 43:5.

*“For a mere moment I have forsaken you, but with great mercies I will gather you. With a little wrath, I hid my face from you for a moment; but with everlasting kindness I will have mercy on you, says the LORD your Redeemer.”*  
- Isaiah 54:7, 8.

*“...I will gather the remnant of My flock out of all countries where I have driven them, and bring them again to their folds, and they shall be fruitful and increase.”*  
- Jeremiah 23:3.

*“He who scattered Israel will gather him, and keep him as a shepherd does his flock.”*  
- Jeremiah 31:10.

*“O house of Israel...Although I have cast them far off among the Gentiles, and although I have scattered them among the countries, yet I shall be a little Sanctuary for them in the countries where they have gone.”*  
- Ezekiel 11:5-16.

*“I will surely gather the remnant of Israel...like sheep of the fold, like a flock in the midst of their pasture: they shall make a loud noise because of so many people.”*  
- Micah 2:12.

## CHAPTER III

**M**ANY people have never realised the significance of the following passage, if indeed they have ever noticed its inclusion in the pages of Scripture.

*“Now therefore thus shall you say to my servant David... 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; nor shall the sons of wickedness oppress them anymore, as previously.”*

2 Samuel 7:8-11; c/f. 1 Chronicles 17:7-10.

Clearly this text cannot with any sound reasoning be made to mean that God was merely telling David what he already knew, that he had appointed Palestine as a place for Israel to dwell in. They were already dwelling there. Nor can it be that the LORD GOD was assuring David that they should never be moved from it again. For at the time that David lived they had never once, been removed from it. But were going to be removed later on. There is no sense or reason to be made out of the passage, if it does not refer to some country other than Palestine, into which the House of Israel was to move after having been removed from Palestine, and from which they should never be moved again or afflicted with invasion as in their past history in Palestine.

Gathered from numerous passages in Scripture, this “place of their own” can undoubtedly be pin-pointed specifically as the isles, but also include the coastlands of the Western Europe.

*“Hear the Word of the LORD, O Nations, and declare it in the Isles afar off, and say, **He who scattered Israel will gather him.**”*

- Jeremiah 31:10.

*“Therefore, glorify the LORD in the dawning light, the name of the LORD GOD of Israel in the coastlands (Isles) of the Sea.”*

- Isaiah 24:15.

*“Sing to the Lord a new song and his praise from the ends of the*

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*earth you who go down to the sea, and all that is in it, you coastlands and you inhabitants of them.*" - Isaiah 42:10.

*"Listen O coastlands (Isles), to me; and, take heed, ye peoples from afar!"* - Isaiah 49:1.

*"Listen to Me my people; and give ear to me, **O my Nation...** My arms will judge the people, the coastlands (Isles) will wait upon Me, and on My arm, they will trust."* - Isaiah 51:4.

*"Surely the coastlands (Isles) shall wait for Me, and the ships of Tarshish first, to bring your sons from afar."* - Isaiah 60:9.

*"I will send a fire on Magog, and on those that live in security in the coastlands (isles). Then they shall know that I am the LORD."* - Ezekiel 39: 6.

After being **scattered, outcast and wanderers**, and in a measure purified, the House of Israel, when exhausted, is to be allowed to take possession of their place of refuge.

*"Keep silence before me, O coastlands (islands), and let the people renew their strength!"* - Isaiah 41:1.

*"Come, my people, enter your chambers (or enclosure) and shut your doors behind you; hide yourself, as it were, for a little moment, until the indignation is past."* - Isaiah 26:20.

From the above passages, we gather that these Islands and/or coastlands are "afar off" in the world then known to the prophets, in fact, "at the end of the Earth," just what the British Isles were to the most adventurous mariners, the Phoenicians, as we shall see later when we deal with the historical evidence. The inhabitants of these Isles **were to be "a maritime people,"** and God calls them "My people," "My Nation," owners of "the ships of Tarshish." According to the information collected by the late Rev. F. R. A. Glover, British Chaplain at Cologne, learned continental Jewish Rabbis had no other Hebrew word to express England than "Aii Haim," which means "Isles of the West." The Hebrew word for sea is the same as the word for West, and should be so translated, as to talk about an Island in the sea is an un-Hebrew redundancy for is any large island surrounded anything else but sea? In conformity with God's promise to David (2 Samuel 7); the prophet Amos declared: *"I will plant them in their land, and no longer shall they be pulled up from the land I have given them, says the LORD your God"*. This is ratified by yet another, *"Thy*

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*people also shall be all righteous, they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.”*

- Amos 9:15; Isaiah 60:21.

But there are several other marks of identity by which the Ten Tribes of the House of Israel may be recognised. It should be quite clearly manifest to anyone who believes in a God of justice and wisdom and power, that if the House of Israel had justified herself more than treacherous Judah and had been received again into God's favour and love and married to Him again (as numerous passages already quoted clearly indicate) that God will have favoured them, and that they must be sought for amongst the Chief of the Nations, and so bear some outstanding marks, and this is just what the following passages of Scripture show.

**Israel to be unconquerable.**

*“Look, a people rises like a lioness and lifts itself up like a young lion. It shall not lie down until it devours the prey.”*

- Numbers 23: 24.

*“He bows down, he lies down as a lion and as a lion who shall rouse him? Blessed is he who blesses you and cursed is he who curses you.”*

- Numbers 24:9.

*“His glory is like a firstborn bull and his horns are like the horns of the wild ox (unicorns-k.j.v.), together with them he shall push the peoples to the ends of the earth; They are the **ten thousands of Ephraim, and the thousands of Manasseh.**”*

- Deuteronomy 33:17.

*“And the remnant of Jacob shall be among the Gentiles. in the midst of many peoples, like a lion among the beasts of the forest, like a young lion among flocks of sheep, Who, if he passes through, both treads down and tears in pieces, and none can deliver.”*

- Micah 5:8.

*“The nations shall see and be ashamed (confounded-k.j.v.) of all their might; they shall put their hand over their mouth, their ears shall be deaf.”*

- Micah 7:16.

*“Therefore, the strong people will glorify You; the city of the terrible nations will fear You.”*

- Isaiah 25:3.

*“You shall seek them and not find them—those who contended with you. Those who war against you shall be as nothing, as a non-existent thing.”*

- Isaiah 41:12.

*“Whoever assembles against you shall fall for thy sake...**No weapon formed against thee shall prosper.**”*

- Isaiah 54:15, 17.

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**Israel to be God's battle axe.**

*"Israel is the tribe of his inheritance; the LORD of Hosts is his name. You are my battle-ax and weapons of war: For with you I will break the nation in pieces; With you I will destroy kingdoms...etc."*

- Jeremiah 51:19-23.

**Israel to be a great maritime power.**

*"His seed shall be in many waters. His king shall be higher than Agag, and his kingdom shall be exalted."*

- Numbers 24:7.

*"I will set his hand over the sea, and his right hand over the rivers...I will make him My firstborn, the highest of the kings of the earth."*

- Psalms. 89:25, 27.

*"Those who go down to the sea in ships who do business on great waters."*

- Psalm 107:23.

*"Sing to the LORD a new song, and his praise from the end of the earth, you who go down to the sea and all that is in it; you coastlands (isles) and you inhabitants of them."*

- Isaiah 42:10.

**Israel to be a "Company of nations," the chief of the nations.**

*"Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body."*

- Genesis 35:11.

*"And the LORD will make you the head and not the tail, you shall be above only, and not beneath."*

- Deuteronomy 28:13.

*"Sing with gladness for Jacob and shout among the chief of the nations. Proclaim, give praise, and say, O LORD, save your people, the remnant of Israel!"*

- Jeremiah 31:7.

On November 21st 1926, the Press all over the British Empire was calling attention to the report of the Imperial Conference, in which, the self-governing Dominions were now declared to be... "autonomous communities within the British Empire, equal in stature and in no way subordinate one to another in any aspect of their domestic or external affairs, though united by common allegiance to the Crown and freely associated as members of the British Commonwealth of Nations." In other words, they were declared to be "a company of nations."

**Israel to police the world.**

*"Is this not the fast that I have chosen: to loosen the bonds of wickedness, to undo the heavy burdens and to let the oppressed go free, and that you break every yoke?"*

- Isaiah 58:6.

*"For you are a holy people to the LORD your God; the LORD your*

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*God has chosen you for Himself, a special treasure above all peoples on the face of the earth.”* - Deuteronomy 7:6.

**Only the House of Israel is called God’s servant,**

*“Remember these, O Jacob, and Israel; for you are my servant; I have formed you, you are my servant, O Israel, you will not be forgotten by me!”* - Isaiah 44:21.

*“But you Israel, are my servant; Jacob whom I have chosen, the descendants of Abraham my friend.”* - Isaiah 41:8.

**The Ten Tribes to be God’s witnesses.**

*“You are my witnesses says the LORD, and my servant whom I have chosen...I have declared and saved, I have proclaimed, and there was no foreign god among you; therefore, you are my witnesses, says the LORD, that I am God.”* - Isaiah 43:10, 12.

*“Do not fear, nor be afraid; have I not told you from that time and declared it? You are my witnesses.”* - Isaiah 44:8.

Unwittingly, they have also been both guardians and propagators of the Bible—God’s Word—without realising the full import of its contents relating to their own history. The only other people on the face of the earth who have anything like it are the Jews, still guardians of their Old testament Torah.

**The House of Israel to be a blessing to other nations.**

*“Since Abraham shall surely become a great and mighty nation, and, all the nations of the earth shall be blessed in him?”* - Genesis 18:18.

*“...because you have done this thing...your descendants shall possess the gate of their enemies. In your seed, all the nations of the earth shall be blessed, because you have obeyed my voice.”* - Genesis 22:16-18.

*“...The remnant of Jacob shall be in the midst of many people like dew from the LORD, like showers on the grass.”* - Micah 5:7.

*“Those who come He shall cause to take root in Jacob; Israel shall blossom and bud and fill the face of the world with fruit.”* - Isaiah 27:6.

*“This people I have formed for myself; they shall declare My praise.”* - Isaiah 43:21.

Notwithstanding all their many monumental national sins and shortcomings, the British Commonwealth and sister nation the United States of America are still, in the twenty-first century, the most God-fearing nations; and the greatest upholders of law, order and righteousness. This then is the summing up of the above

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passages that make up the evidence for our challenge to opponents. The Ten-Tribed House of Israel was to be sifted and mixed amongst all nations for a time, yet not the least grain amongst them should be lost to God's sight. He would scatter them and cause them, to be wanderers, yet He would not make a full end of them, but correct them in a measure and then gather them, after He had cleansed their filthiness out of them. He would allure them into the wilderness and there speak comfortably to them and plead face to face, and then gather them from the East and West, and North and South. Only for a little moment had He forgotten them, but with great mercies would He gather them. Only in a little wrath had He hidden His face from them for a moment, but with everlasting kindness He will have mercy on them. He would be to them a little sanctuary in those countries. Then He would gather them as a flock and plant them in a land of their own. This land is known as the Isles of the West. Its inhabitants a sea-faring people called My people. "O My Nation." They should wait for God, Be unconquerable. A nation likened unto a great lion, as a bullock or unicorn, pushing the people of other lands together to the ends of the earth, and they are the tens of thousands of Ephraim and the thousands of Manasseh. Nations shall be confounded at their might, and those that gather together against them shall fall, and become as naught, For Israel is God's battle-axe and weapons of war, to break up and punish nations. They shall develop into a Company of Nations, possess the gate of their enemies, be chosen to loosen the bonds of wickedness and set slaves free, and break every yoke. They are to be God's servant and His witnesses (in publishing the Bible), send out missionaries, and be an enlightening blessing to other Nations.

We challenge you. Can you honestly prove that any single one of these passages does not fit in with the history of the House of Israel, prosperous and blessed in the British Empire and U.S.A.?

We frequently come across people who say: "Granted that all this is so, and that the British may be as you say, the Ten Tribes now found, but what is the good of it all? What difference will it make?" The full answer is a fairly long and wide one and will be dealt with more fully at the end of this book. The short answer is supplied by the prophets of God's own Word, revealing that "God is to be Glorified in and through the House of Israel."

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*“Listen O coastlands (Isles)...You are my servant O Israel in whom I will be glorified.”*

- Isaiah 49:1-3.

*“Therefore, the strong people will glorify You. The city of the terrible nations will fear You.”*

- Isaiah 25:3.

*“But now, thus says the LORD who created you, O Jacob, and He who formed you, O Israel: Fear not, for I have redeemed you; I have called you by your name; You are Mine... called by My name, whom I have created for My glory.”*

- Isaiah 43:1-7.

*“For the LORD has redeemed Jacob, and glorified Himself in Israel.”*

- Isaiah 44:23.

*“Behold, I have refined you... I have tested you in the furnace of affliction. For My own sake... I will do it... And I will not give My glory to another.”*

- Isaiah 48:10, 11.

*“Surely the coastlands (isles) shall wait for me and the ships of Tarshish will come first, to bring your sons from afar... to the Holy One of Israel, because he has glorified you... The branch of My planting, the work of My hands that I may be glorified.”*

- Isaiah 60:9, 21.

*“So, you lead your people to make Yourself a glorious name.”*

- Isaiah 63:14.

*“Indeed, all the people of the land will be burying, and they will gain renown for it on the day that I am glorified, says the LORD GOD.”*

- Ezekiel 39:13.

It is because of this that so many who hold British-Israel views eagerly spread this truth. Those that imagine that its upholders are merely actuated by some warrior like or military spirit of jingoism are very greatly mistaken.

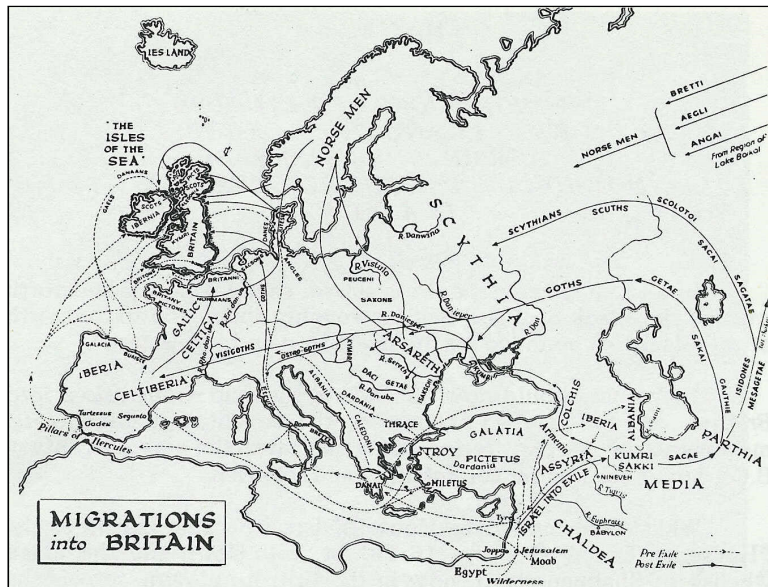
The chief ground of belief in British-Israel Truth springs from deep religious conviction that all the passages of Scripture that have already been quoted, besides a host of others, are being quite literally fulfilled in the history of the British race. Our continued study of this subject not only vindicates God as a God of faithfulness and truth but through the redeeming merits of Jesus Christ His son, allows us to regain an intimate loving father relationship with God. This is not a God who having set the world in motion, now stands distantly aside, disinterested, allowing history to unfold and happen in haphazard fashion across the centuries. This God, who in covenant, aligned Himself with a specific human family and called Himself the “God of Abraham, the God of Isaac, and the God of Jacob” (Exodus 3:6), has been slowly but surely working out a wonderful plan, often in the face of blatant disobedience and open rebellion by Jacob’s extended family; a plan however by which all the surviving races of mankind will eventually benefit—and in this goal, he

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seeks the willing servanthood support of His family of choice. Everyone will be eventually convicted of the fact that “The LORD GOD Omnipotent reigns,” and will all be turned to Him, when they see how He has glorified Himself in the eyes of the whole world, by not only having literally fulfilled all His promises made to men like Abraham, Isaac, Jacob, and David, but also in having predicated the exact ways of accomplishing it through his servants the prophets over twenty centuries earlier.

This vindication of His glory to the fullest degree will come about in the last days of this dispensation (or age) and certainly within the next few years or decades, when the forces of Nature are to play such a prominent part in the coming great and final war as depicted by Ezekiel and the Minor Prophets, closing with the great and decisive battle of Armageddon at Megiddo. After that we may expect in the words of Zechariah 14:20,

“That everything shall be **HOLINESS TO THE LORD.**”



The migratory trails of the House of Israel as they crossed Europe in search of their “Appointed Place”

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## PART II

## HISTORICAL EVIDENCE

## CHAPTER IV

**C**ONSIDER with us the historical evidence for the belief that the Ten Tribes, that were lost, are now found in the British and related races. Though there are only two captivities of the House of Israel mentioned, the first invasion in the days of Pekah King of Israel, and the last and largest deportations some eighteen to twenty years later during the reign of Hoshea. Yet these are by no means the only occasions on which large numbers of the Ten Tribes had broken away, usually voluntarily, from the main body, to colonise other portions of the earth, as we hope to prove.  
- II Kings 15:29; II Kings 27:6-18.

But first of all, let us briefly exhibit to you the connecting links in the chain of evidence that will be laid before you on the strength of these links. Evidence that as we go deeper and further afield accumulates in strength as these links are tested. In this historical evidence, the links act and interact one with another on the same remarkable evidence regarding a peculiar people.

Our first link is supplied by the black Obelisk of Shalmaneser, on which it is stated "The Tribute of Yahua (Jehu), son of Khumri I, received." It is universally agreed that the word Khumri is used to denote the Northern Kingdom of Israel. Omri was a King of Israel, not so particularly noted in history for his wickedness as for the outstanding fact that he built the fortress city of Samaria and set in place a 'code of law'. The reason why the Northern Kingdom was always known to the Assyrians and the Babylonians, by his name was because his fortified city was the key of the situation as far as conquest was concerned. Hebrew scholars state that Omri was a 'popular' name (like William being called Bill) and in Hebrew had the letter pronounced Ayin at the beginning, and this was originally pronounced Ghain. So Ghomri stands for Omri, but by Egyptians

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as well as Assyrians it was Khumri. Our second very important link is supplied by the famous Behistun rock in Persia. The great value of this famous inscription lies in the fact that Darius Hystaspes records the same account of the provinces of his Empire and of his triumphs over various rebels, etc., in three different languages, Persian, Babylonian, and the third is said to be Elamite. In Column V of the Persian, Darius gives an account of the revolts against him, and says of the second, "the other by Sakuka the Chief of the Sacae who dwelt upon the Tigris." The great importance of this inscription lies in the fact, that in the corresponding Babylonian translation of the Persian Column the word Sacae is translated as Ghimri. So here we have the second link in our chain of evidence. That the Ghimri or Khimri also spelt Khumri, and the Sacae are one and the same as the House of Israel.

The third to sixth links are supplied by the historians Herodotus, Pomponius Mela, and Pliny, for they all state that the people whom they called Scythians were known to the Persians as the Sacae, Sakai or Sagae. A great Greek historian and also a Latin one, supplies us with the fact that the Ten Tribes or Khumri are not only the same as the Sacae, but also as the Sythians. But Herodotus is also instrumental in supplying us with another link, the fourth one, because he tells us that the Scythians called themselves the Getae. Next, we come to a host of ethnologists and historians, viz.: Pliny, Pausanias, Dion Cassius, Appian, Justin, Humbolt's *Cosmos*, and Rawlinson's *Herodotus*, that prove that the Getae were not only the same as the Daci (a word that means ten) but also as the Goths. Other historians like Jordanes, the very early Gothic historian, shows how the word Getae comes from the word Guta: the region called by the Assyrians Gutium, or the land of Guta. So the Getae, and also the Massagetae, for that matter, were originally from the land of Guta, of Assyria, the very region in which the House of Israel was exiled; and Jordanes, who himself was a Goth, shows how the Guta-thiuda, meaning the people of Guta, were the ancestors of the Goths. We have now reached the sixth link, the Goths, with the Daci as the fifth. There is just one other link in the chain to be established before we go back to verify and enlarge on the evidence. According to Strabo, Pliny, and Ptolemy, the

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Sacasama were a branch of the Sacae. Sharon Turner, regarded by many as the greatest historian of the Anglo-Saxons says: “of the various Scythian nations which have been recorded. The Sakai are the people from whom the descent of the Saxons may be inferred with the least violation of probability...The Sakaisuna, or the sons of Sakai, (Sac or Isaac) abbreviated into Sak-sun, is the same sound as Saxon.”

We learn from these seven links, that the Ten Tribes were one and the same as the Khumri, Sacae, Sythians, Getae, Daci, Goths, and Saxons. There are several other names proved to be branches connected with one or other of these principle names given above that we shall come across in our pursuit after these wanderers through Europe. We must bear in mind that the twelve sons of Jacob sprang from four separate mothers. Each tribe would develop into different clans and families, and adopt different names, etc. Modern historians tell us that the following names all sprang from the original Khumri: Kimri, Cimmerii, Cimbri, Cymru, Celts, Galatai, Gauls, Gaels, Guyddes, Brython, Scoti, Picts, etc.

It is easy to trace the above first few names. The Welsh still designate themselves Cymri—pronounced Kumri. We gather from one writer that Kimmeria equals Samaria. In ancient Greek this word would be written with a ‘C’. Thus Simon was written Cimon. If the C is hardened it would be pronounced ‘K’. The Crimea, where they settled for a while, and where many tombs have been found bearing ancient Hebrew inscriptions, may have been called after Samaria from the Greek Kimmeria.

Having indicated the links along which the identity of the Ten Tribes is to be made out, we will now turn to the time when the second migration of the House of Israel began. The first of course was when Jacob gathered together his entire family and journeyed down into Egypt to live in the land of Goshen close to his favourite, and by now famously exalted son, Joseph. While proceeding along this path it is earnestly suggested that you exercise your imagination, and so that you are not led to wrong conclusions far from any basis of fact, salt your imagination well with common sense, so as to get a vision of the grand plan Jehovah God was working out in the midst of mankind. There is no intention to lead

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anyone away from the close proximity of the facts, but every intention of keeping very closely in line with them. You may judge this from the quotations that shall be used, chosen from various and different historical writings; at the same time always keeping an open mind in the knowledge that God's ways are rarely, if ever, our ways. We think you will end up by being greatly astonished to find how, over and over again, these historians have been very near the discovery of a great secret that has puzzled them, and which they might have solved, if only they had turned their imagination in the direction of a right Scriptural interpretation, and so have got a vision of how God was faithfully working out His Plan in the pages of history. When someone remarked to Napoleon Bonaparte, "It is nothing but imagination," Napoleon replied, "Nothing but imagination? Imagination rules the world!" An historian, a scientist, or even a politician without imagination is likely to miss many points that would make all the difference between arriving at a clear-cut right conclusion and a nebulous suspension of judgment in mid-air.

Will you patiently follow us first of all to the land of Egypt at the time when Joseph's brethren with their father Jacob entered the land as the invited guest of Pharaoh? They were assigned the frontier land of Goshen. All this land is supposed to have been east of the Nile and touching the Mediterranean coast, as no mention is made of the Israelites crossing the Nile in their hurried exodus under Moses leadership. In Genesis (47:28), we are informed that Jacob lived seventeen years in Egypt before he died, and Joseph is reckoned to have lived some fifty-four years after his father's death. We can therefore, be quite sure that the children of Israel enjoyed something like seventy years of freedom, to come and go as they liked, and the time may have been very much longer. Oppression, servitude, and removal of liberty to leave the country, may not have begun till some while after the first steps were taken to counteract the prolific increase of the Hebrew race. We can well imagine that at any rate during the period that historians define as the struggle between the Theban Kings and the Hyksos party, lasting almost one hundred years that very many of the Israelites would be only too ready to leave the country by the nearest and easiest route,

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viz., crossing over the sea into Greece; especially as Pliny speaks of a canal passing Arsenoe that connected the harbour of Daneon with the Nile. That numbers did so pass over into Greece is pretty evident, for in Gillies' *Greece*, as also in the *Manual of Ancient History*, Greek tradition is stated to speak of Colonies being established in Greece from Egypt. Now when we remember God's promises to Abraham of his seed being a **multitudinous** people, and also of his prediction by the prophets that the House of Israel should be **wanderers** amongst the nations, it should not startle Bible students to learn that two colonies from Egypt, one headed by Danaus and the other Cecrops, landed in Greece between 1500 and 1466 B.C. The Danai of the Tribe of Dan settling in the district of Argos, and the other around Athens. We are told that the Danai came from Tanis, and Cecrops from Sais. Tanis was certainly an ancient district **in the land of Goshen**. Because these emigrants came from the land of Egypt and in all probability, wore Egyptian dress, they were ordinarily spoken of as Egyptian Colonists, by Herodotus, Strabo, Diodorus, Aristotle, and others. But Grote, in his *History of Greece*, utterly denies that these Colonists that settled in Argos and Athens were of the Egyptian race, for he compares the nature and character of the Greeks and the Egyptian people, and finds that they were utterly unlike. And besides all this, there is the testimony of Josephus, and I Maccabees, that the Lacedaemonians claimed that they were descended from Abraham, and that the High Priest of Jerusalem acknowledged their claims to kinship.

*cf Josephus xii:5, and I Maccabees xii.*

Later, the inhabitants of these provinces of Argos and Athens were generally known as Ionians. These Ionians had very significant principles regarding subdivisions for government amongst themselves. They first of all divided themselves into four tribes. Then each tribe was subdivided into three brotherhoods, and each brotherhood into thirty clans, and each clan into thirty headsmen of families. No wonder we find such a very large number of names of different clans amongst them, as from those also of the Ten Tribes, all collectively designated by the Greeks under the general term Scythians. The Ionians were constantly throwing off fresh groups of colonists in countries around about Greece. Most

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of them eventually disappearing to turn up, perhaps, in Spain, or even Ireland. Note the following on Greece:

"From about 1500 B.C. the customs and beliefs of their inhabitants appear to have undergone a somewhat marked change possibly through contact with an invading or immigrating people ... Some common influence spread in a certain era over the Aegean area and reduced almost to identify a number of local civilisations of similar origin but diverse development ... Above the remains of local divergent development, there lie in all districts of the Aegean area rich layers of deposit, whose contents show a rapid and marked advance in civilisation essentially uniform, and have only subsidiary characteristics due to local influence and tradition." "It is most reasonable to see in these remains the result of the action of some accidental influence which greatly increased the wealth and capacity of one locality in the area, and caused it to impose its rapidly developing culture on the rest" ... "This Mycenaean civilization belongs to the Aegean area (roughly to Greece proper), and to no other area with which we are at present acquainted." "If the transition from Bronze to Iron falls in the 9th Century B.C. then the Mycenaean period proper ends a little earlier, at any rate in the West."

- Historians' History of the World, volume iii...

What makes this veil of blindness all the more remarkable is when we go back a few paragraphs in this same article on Greece, and read of the wealth of jewellery, etc., found in the ring of sepulchres at Mycenae, for the writer says:

"These sepulchres were richer in gold than any found elsewhere in the world, a fact which **led to an absurd attempt to establish their kinship** with the later and only less golden burials of **Scythians or Celts.**" And again; "The age of greatest florescence all over the area, a singular coincidence of testimony points to the period of the XVIII Pharaonic Dynasty in Egypt, 1635 to 1368 B.C."

Now, this is exactly the period within which the Children of Israel were sojourning in Egypt on the opposite coast to Greece. On page 51 this writer actually goes so far as to say, "as to the place of origin for Mycenaean art, Central Europe, or any Western or Northern part of the Continent is out of the question. **Mycenaean art is shown to have moved Westwards and Northwards**, not vice versa."

- Historians' History of the World, vol. III.

The very position of Goshen to Greece. It would take up far too much space to elaborate the connection of the Danai mentioned some 140 times in the Iliad with all the heroes of the Greek legends. We will touch on the Trojans later on. But let us now for a moment consider whether the Danite and other immigrants from Goshen into Greece brought about the Mycenaean age of art and civilisation.

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Instead of the crude idea of Evolution, Scripture shows us that the Lord God has rather chosen to work on mankind by "Mutation." Abraham was one of God's great Mutants. The one son in a family who stood out far in advance of the rest of his fellows in that age. So much so that he imparted to his descendants' racial characteristics that have never been lost. They were a chosen people, and so we might always expect to find them exhibiting remarkable characteristics. When Abraham's descendants were in Egypt, they were not one whit behind the Egyptians in force of character and administrative abilities, as witness Joseph rising to highest place next to Pharaoh. And Moses skilled in all the wisdom and learning of the Egyptians. Notice the exploits of the Israelites in the Wilderness. Driven out at last in hasty flight with little more than their personal belongings tied to their backs (besides the jewellery of which they spoiled the Egyptians), yet they could very soon improvise and create things, as witness Aaron's ability to smelt gold and produce a golden calf, and later on the marvellous workmanship described in the building of the Tabernacle in the Wilderness. Such a chosen people of God, one might naturally expect to find amongst the leading races of the world, for handicraft, even if their wandering and unsettled life militated for the time being against learning and literature. We might expect members of such a race, when colonising a country like Greece, to come to the front, and be just the ones to make their influence and power felt in every way, and soon dominate a local and native people.

The Iliad gives us just such a picture. One Danus landed near Argos, where King Gelanor then reigned, but Danus was received with such extraordinary favour by the inhabitants that it inspired him with confidence to demand the Sovereignty of the State, and it was given to him without any opposition to speak of. And such was his power and fame in the Peloponesus that, according to Euripides, the people of that peninsula were quite willing to accept from him the name Danai. All through the Heroic age, figures of some superior race of men centre around the history that made Greece famous.

But we are about to follow the Israelites with a mixed multitude out of Egypt, on their journey to the promised land. This promised

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land was big enough for all their immediate wants, if only their faith and obedience to God had been big enough also, but unfortunately it was not big, but fell very far short. From the numbering of the different tribes as recorded in Numbers (26), there was a population of 624,730 just before entering the promised land, without counting women and children. But when the tribes entered, they very soon learned the ways of the heathen, and even made treaties with them contrary to God's wishes, and so, because of their own want of faith and courage, they restricted their boundaries on every side. The consequence was that the area they occupied did not exceed 3,000 square miles, an area actually smaller than Yorkshire, the largest county in England. No wonder that even in this marvellously productive land, flowing with milk and honey, there was very soon such a congestion that a great shoaling off took place.

Exactly when and where cannot be definitely ascertained, at any rate at present, but of the following facts we can be sure on reading the first eight chapters of I Chronicles, and note, that of the Tribe of Dan, which in the numbering came second on the list for multitude with some sixty-four thousand, not a single head member remained in the land. Also, that the Tribe of Zebulon which may have left later than Dan—for the cities of refuge in their territory apportioned to the Levites are mentioned—had now also disappeared. Very few of the Tribe of Naphtali remained behind as well. If you turn to a map giving the allotted boundaries of the various tribes, you will notice that the Tribe of Dan was on the sea coast, and held the port of Jaffa. According to Jacob's prophetic vision, Dan was going to bite the horses' heels and make them fall back in flight; he was to leave a meandering trail like a serpent's wandering over the face of the earth. But Dan had also a possession in the extreme North, around the city of Laish, which he had captured and straightway called Dan. This possession adjoined the tribe of Naphtali, and Naphtali was also Dan's own nearest brother, both having Bilhah as mother. Zebulon also joined onto them both, and almost if not quite touched the seacoast, where the Phoenicians held their ground and had their most important, harbours, Zebulon was the unfortunate possessor of the valley through which the main highway that all armies would take, when fights between Egypt,

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Assyria, Syria and Israel were in progress. Here was the great battle ground of Megiddo (Armageddon). These three tribes being nearest to the way of exit into a larger, freer world, little wonder then that, at some time or other earlier than the first of the captivities, they migrated over the boundaries of their inheritances. There is nothing in the early records of either Greece, Spain or Ireland to indicate the presence of the Tribes of Zebulon and Naphtali. The probabilities are that they trekked north-east, between the Black Sea and the Caspian, into the country beyond, and then spread out over a land which, according to Herodotus, was uninhabited, but then later on was discovered to be occupied by **wandering** clans whom the Greeks called Scythians, the name meaning wanderers; Dan of the lower larger inheritance appears almost certainly to have made his second migration westwards. From Deborah's Song, (*Judges 5:17*), Dan had evidently become a prominent seafaring tribe, Now, it is generally recognised throughout the world that the Phoenicians had become the greatest sailors and traders in the ancient world. But is there any knowledge of their having become these brave adventurous navigators and explorers of the seas before the advent of their near neighbours on the coast—Dan? The whole of the records in connection with early Greek history, and then with the early history of Spain and Ireland, proclaims the fact that the Tuatha de Danaan were the greatest of wanderers, not only by land but also by sea. With the Danites leading, and dominating the Phoenicians in the designing and building of ships for sailing long voyages, in those days; and because these ships were capable of making the longest and most perilous voyages then known, to Tarshish, they were spoken of as the Ships of Tarshish, just as a century ago the largest sailing ships specially built for the East India trade were spoken of as East Indiamen. That Tarshish was a long distance from the shores of Palestine is very evident when Scripture tells us that the Ships of Solomon and Hiram took three whole years to make the journey to Tarshish and back. (*1 Kings 10:22*). No doubt on those long voyages they called in at Spain and visited the furthest Islands of the North-West, Britain and Ireland, viewed by many as the western edge of the world.

## CHAPTER V

OUR next step is to follow the Tuatha de Danaan either in the ships of Tarshish or overland from Greece, first to Spain, and then to Ireland. Singularly enough, historians of the early history of Spain seem to miss out any account of the advent of the Tuatha de Danaan into their midst. We have to turn to Irish history to get the information concerning their coming from Spain. All that history can tell us of early Spanish history is that the Peninsula was invaded by the Celts, who appear to have conquered and then amalgamated with the earlier inhabitants, the Iberians. In dealing with Spain we read: *"At the earliest period accessible to modern investigation, Spain was occupied by what seem at this distance a relatively homogeneous people called the Iberians,"* Schurtz points out that this was probably not by any means the earliest population. Nothing, however, is known of any of the peoples from whom the Iberians may have sprung.

*- Historians' History of the World - volume x*

But here again the writer of the above might have learnt what Hebrew scholars have stated, that Iberian is the same name as Hebrew the 'I' being substituted for the Hebrew letter which Europeans can't properly pronounce, so we substitute for it, 'E' or 'H'. Hebrews or Iberians signifies 'wanderers' in Hebrew. In Genesis 10:21, we find the declaration, *"Shem also the father of all the children of Eber."* The generations from Eber are Peleg, Reu, Serug, Nahor, Terah, Abraham. It is here that we first find the word Hebrew. - See Genesis 14:13, *"Abram the Hebrew."* (The Irish have a very ancient document called the "Leabhar Gadhala," or book of conquests; from this it is gathered that the first inhabitants of Ireland were Iberians, a people that came from Tartessus, in Spain, and settled in Ireland and called it Ibernica, or Hibernia.)

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Then came the Kimri, Cimbri or Celts into Spain. Again, we read "The Celtiberian period refers to the later time just after the dawning of Spanish history as we now see it, when the Peninsula had been invaded by the Celts, who appear to have partially conquered the earlier people and to have mingled with them on the usual terms of the conqueror."

- *Historians History of the World.*

Thomas Moore, in his *History of Ireland*, says of the geography of Ptolemy: "It is worthy of remark that while of the towns and places of Britain, he has given but the new Roman names, those of Ireland still have on his map their old Celtic titles; the city of Hybernia still tells a tale of far distant times." Speaking of names found in Spain, Moore says: "The Ibernii, whose chief city, according, to Ptolemy was Ivernii or Hybernii... we can little doubt as to the source from whence the Ivernii derived its name when we find on the N. W. coast of Spain another river Ierne, and also a sacred Promontory in its immediate neighbourhood being of the same name." Again, he speaks of "the race to whom the Southern region of Ireland owed its Ibiri and Hybernii, the names of the river Ierne and its sacred promontory having existed ages before the time when the Scoti, a comparatively recent people, unknown to Maximus of Tyre or even to Ptolemy himself, found their way to those shores." A good many coins have been preserved as witnesses to the culture of the later Celtiberian period.

Justine McCarthy, in *Ireland and her History*, is another example of one groping about in the dark for a solution and just missing the right explanation through want of imagination and knowledge as to who the Tuatha-de-Danaan were. He says: "Certainly there is much in the character and in the way of the Irish, even in our own times, which favours the belief that they owe the birth of their civilisation to settlers coming from a **far Eastern or Southern home**. The most ordinary observer can see in the habits of the Irish people indications of such an origin. The ways of the Irish peasantry are still such as might belong to a race whose progenitors lived under skies more favourable to outdoor life than those usual in the misty and melancholy climate of Ireland. The Irish peasant lives, as much as he can, in the open air, using his cottage chiefly as a sleeping place."

Then the word of Thomas Moore in his *History of Ireland*, again bears out our contention in most remarkable words, without his being in the least degree conscious of the fact, that he is speaking of some of the lost tribes of the House of Israel. Over and over again his words are so remarkable that we shall content ourselves

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with quoting whole passages from him with hardly the need of a comment following them. He says: *"That in the general and compulsory movement of the Celtic tribes towards the West, an island like Ireland—within easy reach both of Spain and Gaul—should have been left unoccupied during the long interval it must have required to stock England with inhabitants, seems to be in the highest degree improbable."* There exists strong evidence of an early intercourse between Spain and Ireland in the historical tradition of the two countries. In the names of the different Spanish tribes assigned to the latter by Ptolemy, and still more in the seal of notoriety which Ireland early as we shall see acquired, and which could only have arisen out of her connections with these Phoenician colonies through whom a secluded island in the Atlantic could have become known to the world."

Again, he says: "Ireland was occupied by a race speaking a dialect of the same language common to all the Celts of Europe." In a note, he says: "I shall merely observe that the conclusion from a passage of Caesar is that the people were of Gothic or Teutonic descent." Again: "Irresistible indeed is the force of tradition in favour of Spanish colonisation." Moore quotes Buchanan: "It is an unvarying tradition, and with many marks of truth to confirm it, that a multitude of Spaniards whether driven from their homes by those more powerful among their fellow countrymen or on account of increase of population, emigrating of themselves, did pass over into Ireland and took possession of the place." Again, he says: "Mr. Lhuyd, the learned Welsh antiquary, deduced the origin of the **Irish nation from the banks of the Caspian**, because of the remarkable similarity which exists between Irish round towers and the Pillar temples of Mazanderin, and he says, that there came a Spanish colony into Ireland is very manifest." Once again Moore says: "The Saxon Chronicles devise the earliest inhabitants of Britain; from Armenia and the great Legislator of the Scandinavians, Odin, is said to have come with his followers from the neighbourhood of the Euxine Sea."

Then of the Celtic Monuments called Cromlecks, Moore says: "It is remarkable that all the ancient altars found in Ireland and now distinguished by the name of Cromleck, or sloping stones, were originally called Bothal or the House of God, they seem to be of the same species as those mentioned in the book of Genesis called by the Hebrews Bethel, which bear the same significance as the Irish Bothal."

Again, he says: "Among the Greeks it is not unusual to erect a pillar upon the summit of a barrow as described in the 12th book of the Odyssey, and still more memorably in that of Achilles on the Aegean promontory. A similar form of monument is mentioned by Antiquarians as existing in different parts of Ireland." Then follows a note: "King in his *Munimenta Antiqua* Book I, says this so completely corresponds with the accounts we have of the Asiatic Barrows of Patroclus of Habyathes and with

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the description of the Tartarian barrows of the Scythian Kings that in reading the accounts of one we even seem to be reading an account of the other." Then Moore says, **the Irish bards state that, "The Tuatha de Danaan... after sojourning sometime in Greece... set sail for Ireland. In process of time the Tuatha-de-Danaan were themselves dispossessed of their sway, a successful invasion from the Coast of Spain having put an end to the Dananian Dynasty, and then passed the Sceptre into the hands of the Milesian or Scotic race which through so long a series of succeeding ages supplied Ireland with her Kings. This celebrated colony though coming directly from Spain was originally, we are told, of Scythic race."** Moore again says: "In order more completely to identify the ancestors of these Scythic colonists with the Phoenicians they relate that by one of them named Fenius... from thence connecting them by marriage or friendship during their long sojourn in Egypt with most of the heroes of Scripture History. Our Bards conduct them at length by a route not very intelligible to Spain." "Still haunted, however, in the midst of their glory by the remembrance of a prophecy which had declared that in Ireland in the Western Sea was to be their ultimate place of rest; the two sons of their great leader Milesus at length set sail with thirty ships and reached Ireland B.C. 1300, but according to Nennius Aengus and others near 500 years later. They landed in Bantry Bay, defeated the Danaans and secured to themselves and their princely descendants for more than 2,000 years of supreme dominion over Ireland."

Further on Moore says: "But when brought, into the daylight of modern history it is plain these Milesian heroes at once shrink into mere shadows of fable, and allowing them the fullest scope of antiquity there appear no grounds for believing that the Scotic Colony settled in Ireland at a remoter period than about two centuries before our era." Again: "That they succeeded the Firbolgs and Tuatha-de-Danaan in their occupation of the country all its records and traditions agree." "...Even when lightened of the machinery of fable and all its unfounded pretensions to antiquity, that Scotic settlement must continue a subject of mystery and discussion from the state of darkness in which we are left as to its real race and origin, and in this the Scoti and the Picts have shared a common destiny." "In considering **the Scots to have been of Scythian extraction** all parties are agreed as well as those who contend for a Northern Civilisation, as those who following the bardic history derive their settlement **through Spain and the East.**" "...For the latter view of the subject there are some grounds, it must be admitted, not implausible. The Celto-Scythae who formed part of the mixed people of Spain having come originally from the neighbourhood of the Euxine Sea, and therefore containing in themselves all the peculiarities attributed to the Milesian Colony of being **at once Scythic, Oriental, and direct from Spain.**"

Speaking of the Picts, Moore records Bede saying: "It happened that the nation of the Picts coming into the Ocean from Scythia, as is reported, in

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*a few long ships, the winds driving them beyond all the borders of Britain, arrived in Ireland, and put, into the Northern coasts thereof, and finding the nation of Scots there, requested to be allowed to settle among them, but could not obtain it.* "...It is hardly possible, I think," continues Moore, "to resist the conclusion that the people called Picts or Caledonians were the progenitors of the present Welsh, being themselves a branch of the Cimbric stock, from whence all the traditions of the latter people represent them to have derived, and instead of the Welsh having become Picts, the result of the evidence shows on the contrary, that the Picts became the Welsh."

Tacitus says: *"The Silures of Wales in his time resembled the people of Spain."* Could any evidence be more favourable to British-Israel Truth than all the above quotations from Thomas Moore? We doubt whether he had ever heard of the British-Israel claims to identify through these very same channels. This is why the unconscious testimony of Moore and others, that we have already quoted and have still to quote, is so tremendously strong.

We must leave the descendants of Dan and others in Ireland for the present, and now go back for a time to the rest of the ten tribes still remaining in their allotted Inheritance in Palestine. The Bible tells us of the first carrying away into captivity of some of the House of Israel that,

*"In the days of Pekah King of Israel, in B.C.748-731, came Tiglath-Pileser King of Assyria, and took Ijon, Abel Beth Maachah, Janoah, Kedesh, Hazor, Gilead and Galilee all the land of Napthali, and he carried them captive to Assyria."* - 2 Kings 15:29,

When one turns up a map of Palestine in the time of the Kings We find five of the cities mentioned were in, the upper part of the land of Napthali; that Gilead is across the Jordan and a long way down, so if the King of Assyria invaded other parts of Galilee and Gilead it seems to have been more in the nature of a foraging raid. Be that as it may, the fact remains, that the passage only claims that he carried all the remainder of the tribe of Napthali captive into Assyria. Then in later,

*"In the ninth year of Hoshea, the King of Assyria took Samaria and carried Israel away into Assyria, and placed them in Halah by the Habor, the River of Gozan, and in the cities of the Medes."* - 2 Kings 17:6:

Between the first and second invasion and captivity there was a period, of no less than ten years, and it may have stretched to as

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much as twenty-seven years if the first invasion took place at the beginning of Pelah's reign. No one can say whether the Kings of Assyria kept a rigid watch and control over their captives from the Northern Kingdom. But we do know this for certain, as gathered from the Assyrian Monuments, that within forty years of the House of Israel being carried away captive, and at least eighty-four years before the deportation of the House of Judah to Babylon, Asshurbanipal (or Sardanapalus, King of Assyria,) records in his Annals, in B.C.681, (column 3, lines 14-18), "*by the hand of his envoy, he saw and reported to me, from the midst of the day when he took the yoke of my Kingdom, the Cimmerians, masters of his people, who did not fear My Father and me, and did not take the yoke of my Kingdom, he captured.*" It is just possible that these Cimmerians may have been of those carried away in the first captivity. But it is far more probable that they were of those from the tribes of Zebulon and part of Naphtali, who as we have pointed out seem to have vanished out of the country of Palestine, judging by the records of families mentioned in the first eight chapters of 1 Chronicles. At any rate the evidence concerning this clan or tribe of Cimmerians who neither feared Asshurbanipal, nor his father, and would not acknowledge any overlordship, could hardly have been of the last and great captivity in B.C.721, as it almost only gave them forty-five years, even up to the son's reign, in which to escape and then develop into such a powerful people.

One certain fact we know of them, that they were of the same family as the Kumri and Scythians.

The *Historians' History of the World*, (vol. ii), states:

*"The name Cimmerians appears in the Odyssey... of this people as existent we can render no account, for they passed away or lost their identity and became subject, previous to the commencement of trustworthy authorities but they seem to have been the chief occupants of the Tauric, Chersonesus (Crimea), and of the territory between the peninsula and the river Tyres (Dniester) at the time when the Greeks first commenced their permanent settlements on these coasts in the Seventh century, B.C." "...historical knowledge of the Cimmerians may be briefly summed up. About B.C.660, the Assyrian Empire was mightier than ever... there seemed to be no reason to fear a dangerous uprising anywhere, A few decades later the proud structure had disappeared from the earth, though the conquered had contributed in part to its fall, but the first impulse and the decisive blow were given*

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*from without by a great migration of Nations, we find the evident effects of them everywhere, but the course in detail is almost completely veiled in darkness."*

*"The first great wandering started from **the Northern coast of the Black Sea**. About the 8th century B.C., the Scythian Scoloti, one of the Iranian nomadic tribes ostensibly themselves crowded out by the Massagetas crossed the Volga and the Don, and drove the Cimmerians out of their abode. Apparently, a remnant of the original population remained in the Crimea." This name is itself derived from Cimmeria. "But the great mass left home with wives and children. In all probability, they went over the Danube into Thrace, being joined by the Thacian tribes on the way." "...About B.C.700, the Cimmerians, together with the Thacian tribes that had joined them, invaded Asia Minor, devastating and plundering the land far and wide." Again: "Scythian is a word of somewhat vague application, designating the barbaric tribes of Middle Asia and Northern Europe, who from time to time invaded the territories of their more civilised neighbours to the South." Again: "At almost every historic period of antiquity, the Scythian hordes were hovering about the Northern lands of the oriental civilised world, and from time to time harassing even such powerful nations as the Assyrians and Persians." The writer of these chapters on Scythians then shows that he also is amongst the number of those who fail in imagination, inspired by a right study of the Scriptural account of the destiny of the House of Israel, for he says: "Yet if we strive to place the Scythians in the Ethnic Scale, we find ourselves quite unable to do so. The Scythians were barbarians, and barbarians have no history in the narrower sense of the word. That these same barbarians were progenitors in the direct line of nations that were to make themselves felt at later periods of history can hardly be in question, but the fact is not susceptible of proof." No, not to anyone who misses their real origin. But the above writer overdoes the expression "barbarians." That the Scythians had no well-built houses and furniture, with works of art and literature, all will readily admit, for they were to be **wanderers**, and so carried all their possessions in wagons. Herodotus himself states "that they were the exception to unpolished character of the nations and tribes surrounding them," and he praises them as "being the wisest of all people for their policy whilst sojourning amongst, nations only too prone to make raids and destroy property." But this same writer, a few pages further on, gives testimony which ill fits in with the idea of a barbarian standard of brain power, in strategy, or of skill in the manufacture of weapons of warfare, for he says: The Scythians "thrice attempted the Empire of Asia, but as for themselves they always remained untouched from a foreign power, and came off conquerors when invaded."*

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*“...They obliged Darius, King of Persia, to retire with a great but ignominious precipitation out of their country. They cut Cyrus with his whole army to pieces. With like success, they gave a total defeat to Zopyrion, one of the Generals of Alexander the Great.”*

*“They heard of the Roman armies, but never felt them,”* that is, whilst still under the Scythian; later, as Goths, they were the means of disintegrating the Roman Empire more than any other nation on earth.

## CHAPTER VI

**B**EFORE proceeding with any account of the varying fortunes of the different tribes and clans, comprising the lost Ten Tribes, let us point out one or two facts that confirm our belief that these people were of Hebrew descent. Herodotus tells us that *"the Scythians stated that they were one of the youngest of nations, that their national existence had only lasted 1,000 years up to the day when Darius invaded their territory, and this was about B.C.500 B.C."* They claimed that they first became a nation B.C.1500, and this is just about the Epoch generally recognised for the Exodus. Herodotus also tells us that they never ate swine's flesh, nor was it their wont to breed swine for profit in any part of their country. From the various statements of several early historians we will try and give an indication as to the whereabouts of the people who went under the general term Scythians, but who called themselves by various other names. From very ancient maps, the region of Scythia appears to have extended from between the Caspian and the Sea of Aral, Northwards, with the Massagetæ on the East side of the Sea of Aral., the Sacæ below and to the West, touching the Caspian. The Manda came somewhere between the Black Sea and the Caspian from about Mt. Ararat southwards to Ecbatana. This clan or people were mistakenly confounded with the Medes, by the Greeks, as proved by Professor Sayce. The Dahæ at one time were thought to have adjoined them, along the Western Shores of the Caspian Sea. The Kimmerians occupied for some time the Northern shores of the Black Sea, especially the Crimea. The Getae were nearest Greece to the North, with the Thracians on their right. The Daci were above on the North bank of the Danube, and with their East Coastline on the Black Sea. Dacia then had almost the exact boundaries that Rumania occupied after W.W.I. The Paphlagonians were on the South side of the Black Sea. By the time

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of Herodotus, the Scythian Empire seems to have travelled North Westwards, and to have occupied roughly a Square, with each side about 500 miles long, or an area of a quarter of a million square miles, with its base on the Black Sea, and between the rivers Don and Danube. The Eastern boundary from the Don, up to Moscow, and the Western from the Danube along the Carpathian Mountains to about Warsaw, and the North from Warsaw to Moscow. However accurate or hazy and inaccurate these boundaries and locations may be, the great fact remains that there were these strange and wonderful wandering tribes, with practically no cities or towns, all related to one another, and who accomplished such great things as God's battle axe and weapons of war in the overthrow of ancient empires and kingdoms.

We are now in a position to go back and follow the Ten Tribes as they escape from captivity, and lose themselves under the various tribe or clan names that they adopted. We have already quoted 2 Esdras 13:40-46 (see page 3).

There are two important statements in this passage, viz.: the name of the region and its distance from Media. Hebrew scholars tell us that 'Ar' may signify a river or mountain or town according to the form of pronunciation. Now there is in the country anciently called Dacia, now known as Rumania, a river called Sereth, to this present day, as any good atlas proves. This river has its rise near the Carpathian Mountains, and waters a valley for about 300 miles, before it joins the Danube. Near its source among the foothills there is the little town of Sereth.

Picture the last of the Ten Tribed House of Israel, escaping from captivity. They now consisted principally of seven tribes, but they would soon learn—if they had not known all along—where their brethren were gone. As they were a large host they would almost certainly have others of the Sacae, Kimri, etc., joining them in their great trek of something like 1,800 miles through a country that was unoccupied. What more natural than for them to decide that they would call themselves by a new name meaning ten, and which the Greeks and Romans have given us as the Daci, and the country as Dacia. They had a long way to go says Esdras, viz.: "*a year and a half.*" With a pair of compasses, you will find that the distance is

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roughly 1,800 miles by land. What with the women and children, and their household goods in wagons, and the feeding of their livestock by the way, and foraging for themselves, an average of three and a half miles a day, a very fair average, would take them just a year and a half to complete the journey. Can we get any idea from the pages of history as to when this escape took place? Yes, I think we can for 2 Kings 19: 35, supplies us with an account of a very disastrous event to the Assyrians, causing the loss of 185,000 men in Sennacherib's army whilst besieging Jerusalem in B.C. 701 just about 20 years after the fall of Samaria and captivity of the House of Israel. Some historians are inclined to think that a severe epidemic, or plague, was the cause of the disaster. In confirmation of the Scriptural narrative of some unusual happening, Herodotus relates a story in connection with a king priest Sethos, of Egypt, who in fighting against the Assyrians invoked the assistance of his God, and is answered by an immense multitude of mice being sent against the enemy at night time, who gnawed all the Assyrian's bow strings and shield straps so that they had to fly in confusion. This fanciful story shows that the ancient world understood that some great, and sudden, and of the ordinary disaster so reduced the Assyrian power that they had to retreat. Will it be considered by those who believe in a God of power as reasonable credulity to believe that the Lord God of Israel ordained this event to happen for a double purpose, first to relieve Jerusalem, and at the same time to create an opportunity for the exiles to escape, whilst the Assyrians were stunned and disorganised under some great fear and dread, similar to an event which long before caused a Pharaoh to let God's people go? May not this have been one of the signs "*the Most High showed for them?*" At any rate, it looks, very much as if the Scythian power had lately been greatly strengthened, for in the next reign, that of Esarhaddon we learn from inscriptions that this King had to send an expedition against the King of the Kimri, who dwelt at a considerable distance, as they were becoming troublesome.

To get a complete picture of the Ten-Tribed House of Israel as God's battle axe and weapons, of war with which God would break in pieces the Ancient Empires and destroy Kingdoms (Jeremiah

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51:20), we must turn; to the second chapter of Daniel and observe how this prophecy has been literally fulfilled through the instrumentality of the Manda, the Guta or the Getae, the Massagetae, the Daci, the Parthians, and the Goths, etc., etc. These, as we have already shown, or shall see, were all included under the general term Scythians. With regard to Daniel 2, perhaps it would be difficult to find another passage in the Old Testament that more clearly illustrates the absurd length to which spiritualising of plain passages of Scripture can go. All commentators, without we think, a single exception, are agreed in interpreting the four material metals of gold, silver, brass, and iron as representing the four material empires of Babylon, Persia, Greece, and Rome. But when they come to the fifth material, the stone, that logically represents a fifth material Empire, they immediately try to change the whole metaphor, and would spiritualise 'the stone' as meaning a spiritual kingdom, the Church of Christ on Earth. They try and force it into the plain interpretation of verse 44, "*In the days of these kings shall the God of heaven set up a Kingdom which shall never be destroyed, and the kingdom shall not be left to other people*"; or as Ferrar Fenton translated it, "*In the days of these kings the God of heaven, will establish an everlasting kingdom and indestructible, whose sovereignty will not be transferred to another people. It will subdue and break all the kingdoms and will stand for ever.*" Here then is a plain challenge of God to the world, to prove whether He is true and faithful, and all powerful, or not. This stone kingdom shall subdue and break in pieces these kingdoms, in the days of their kings.

Christianity could not possibly break in pieces the first three Empires. Two of them had already disappeared off the face of the earth before ever Christianity was founded, and the third, Greece, was no more an empire, though it still had a continuity of population. Besides, what sense can 'spiritualisers' make of the words, "*and the kingdom shall not be left to other people,*" or "*the sovereignty transferred to another people*"? Spiritualisers do away with the idea of any national significance in regard to the stone kingdom, so they cannot make logical sense of the above phrase. But when it is applied rightly to an Empire, such a one as the

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material House of Israel has been built into, no confusion of terms remains, as we shall see. The facts are that the stone kingdom not only broke in pieces the other four, but also actually helped to bring about the destruction of the Assyrian Empire before Babylon took her place.

In the *Historians', History of the World*, (vol. ii, page 567), we read: "The Scythians first gained world historic importance and entered the field of secure history by their share in the overthrow of the Assyrian Empire, in which enterprise they were associated with the Babylonians." Again, "The Scythian nomads of Asia, having been harried by the Massagetae passed the Araxes and settled in Cimmeria. There are still to be found in Scythian walls and bridges which are termed Cimmarian. It is certain that when the Cimmericians were expelled they fled to Asiatic Chersonesus (Crimea)."

These Scythians who ousted the Cimmericians were evidently the same as the Manda who also in turn seem to have occupied pretty much the same locality as the Kimri or Sacae. It is of these Manda that Cyaxares was King, and not the King of the Medians as the Greeks had imagined, when they defeated the Assyrians. This is all explained in the following passage,

"We have just spoken of the Manda and not the Medes as the assailants of Nineveh. This is because of the recent clearing up of an historical error that was our heritage from the Greek historians. They simply confused the Manda, the nomadic tribes that lived North East of Assyria towards the Caspian Sea, and were the classical Scythians, with the Mada, or true Medes." As Professor Sayce says: "It was not until the discoveries of the movements of Nabonidus and Cyrus, that the truth at last came to light, and it was found that the history we had so long believed was founded upon a philological mistake." *Historians', History of the World* - vol. i, p. 443:

Now it is very important for us to understand the doings of these Manda, because they are the people evidently mentioned in Jeremiah 51 as called on to destroy Babylon, as God's weapons of war. The Manda, after migrating from the land of the Kimmericians into Western Asia, descended upon and quite obliterated the ancient kingdom of Ellipe, East of Assyria, stretching to the Caspian Sea, and seized its capital, Ecbatana. At their first invasion, they were unable to take Nineveh. But later on, when, Sinsharishkun, King of Assyria, attacked Nabopolassar, King of Babylon, the latter called upon the Manda who responded, and they

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took Nineveh in 607 B.C., and the Assyrian Empire was no more, for they took possession of the land as far as the Babylonian frontier. The Manda then made successful war upon the powerful Lydian Kingdom, and took Urartu. (Ararat), Minni and Ashchenaz, so that their Kingdom now extended from thence to the North and West as far as the river Halys. But the Babylonians did not long enjoy freedom from trouble. Within about fifty years, "Disorders of such magnitude had broken out in Mesopotamia, due to the Manda warriors, under the leadership of their King Astyages." We may be sure that the earliest incursions of the Manda into Babylon territory, of which Mesopotamia had formed part since the fall of Nineveh, took place in the reign of Neriglissor in B.C.557. "As early as B.C.560 their border had been extended as far West, as the river Halys which served as a boundary between them and the Kingdom of Lydia ... If no violent end came to a victorious people such as the Manda now were, it could not be long before the rich plains; the wealthy cities, and the great waterways of Babylonia would tempt them southward and the great clash would come." ... "From this we get an idea of the ambitions and achievements of the Manda after the fall of Nineveh. The petty kingdom in the North Media Urartu, and others were all theirs. The next logical step was the ruin of Nabonidus. To accomplish this, we are told was the destiny of Cyrus since the year B.C.550, as is told elsewhere the Scythian Empire after less than a century of existence came to an end."

This sums up the writer in the *Historians' History* ... But this writer, not having the vision and right imagination, has missed some very important facts regarding this Scythian Empire, of which the Manda were only a part. It is true the name Manda seems soon to disappear. Either they got another impulse for wandering, or else they may have become merged amongst their powerful fellow countrymen the Massagetae. At any rate, within twelve years, we find a powerful people from this very region, taking part with Cyrus in the destruction of Babylon. For a cylinder covered with inscriptions of Cyrus tells us how "on the 10th day, Gobryas, General of the Guta and the army of Cyrus, came to Babylon, and took it." We have already seen when giving information concerning the seven-connecting links in the chain of evidence, that Jordanes the early Gothic historian, showed how the word Getae comes from the word Guta, the very region of Assyria, lately occupied by the Manda. But besides this we find evidence in Scripture as to the

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part the House of Israel was to play as the stone Kingdom in breaking in pieces this head of gold:

<sup>11</sup>. *“Make the arrows bright! gather the shields! the LORD has raised up the spirit of the kings of the Medes (the Manda); for his plan is against Babylon to destroy it, because it is the vengeance of the LORD, the vengeance for his temple...<sup>27</sup> Set up a standard in the land, blow the trumpet among the nations! Prepare the nations against her, call the kingdoms together against her: Ararat (Urartu), Minni, and Ashchenaz.”* (The very cities that the Manda had taken from the Lydians.) <sup>28</sup>. *“Prepare against her the nations with the kings of the Medes (the Manda), the captains thereof and all the rulers thereof, and all the land of his dominion.”*

- Jeremiah 51:11, 24-28.

Jeremiah plainly announces, the justice and retribution of God

<sup>24</sup>. *“I will repay Babylon and all the inhabitants of Chaldea for all the evil that they have done in Zion in your sight, says the LORD.”*

What is more fitting than that the city and Empire that had destroyed Zion, and defiled God’s temple and carried away the sacred vessels, and drank out of them to strange gods, should be destroyed, chiefly at the hands of the House of Israel, the Stone Kingdom;

<sup>11</sup>. *“...Because, it is the vengeance of the LORD, the vengeance of his temple.”*

Before proceeding we cannot refrain from expressing surprise that the writer of the article on the “Renaissance and, Fall of Babylon” in the *Historian’s History*, should either ignorantly, or wilfully, follow the lead of the extreme Higher Critics, who seem to delight in discounting everything they can in Scripture history, and are very slow indeed to acknowledge mistakes and rectify false statements. On page 447, vol. I, in reference to the Scripture account of Daniel chapter 5 the author makes this statement: *“But within the past generation inscriptions have come to light proving to the amazement of a keenly interested world that no king named Belshazzar ever reigned in Babylon.”* ... *“It would appear then that the Hebrew Chroniclers gifted rather with the poetical imagination than with the calm historical sense, confused the Babylonian conquest of Cyrus with a later campaign of his successor Darius. But no mere substitution of the cold facts of history can ever rob the world of the*

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*beautiful traditional picture of the feast of Belshazzar.*” In answer to this let me say: *“It would appear”*—that the above writer has not done his homework, for he ought to have known as far back as 1854 that Sir H. Rawlinson found in the ruins of Mugbeir, Ur, an inscription asserting that *“near the end of his reign Nabonidus associated Belsharsizzar his eldest son with him on the throne.”* There are parallel instances in which King Jehoram was associated with his father Jehoshaphat for seven years before Jehoshaphat died, and of Jotham being called King before Uzziah died. The above inscription thus proves the Scripture account to be true, notwithstanding *“its poetical imagination.”*

But what was to happen to the Persian Empire, seeing that Cyrus was specially chosen of God, and that by name, see Isaiah 44:28; & 45:1: over 100 years before to restore Jerusalem? Whoever Darius was who captured Babylon, it is recognised that he was an Israelite viceroy placed in leadership by Cyrus over an army formed in part from the exiled House of Israel. History informs us that Cyrus being impressed with the mention of his name in the prophecy of Isaiah, so many years before, soon began to have ambitious thoughts, and to look for the means of his own aggrandisement at the hands of Israel, instead of being impressed and made humble, at the thought of how the God of Heaven had been pleased to use him as an instrument. He falsely announced as recorded in Ezra 1:2, & I Esdras 2:3: *“That the God of Heaven had given him charge of all the kingdoms of the earth.”* In pursuit of this ambition he conceived the idea of making himself King over the Massagetae. May it be that he had some inkling as to the connection between the Massagetae and Israel? His friend, Croesus, warned Cyrus, *“that there is a limit to human ambitions, and that it is not wise for even the greatest of mortals to tempt the immortal Gods.”* In the end at the battle of Araxas in B.C. 529, Cyrus was slain by the Massagetae, and his army destroyed. Herodotus gives an account of the defeat and death of Cyrus by Tomyris, Queen; of the Massagetae, the Invincible Fighters, as the old historians called them. By his death at the hands of these Massagetae, Scripture prophecy was fulfilled for in Isaiah 44:28, the extra ordinary term, *“He is my shepherd”* is used of him. But

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the LORD speaking through Jeremiah, says to the House of Israel: “*I will break in pieces with thee the shepherd and his flock.*” (Jeremiah 51:23), According to Herodotus, Cyrus was slain by the Massagetae, but according to Scripture, he and his Empire were to be broken in pieces by Israel. After the death of Cyrus, the Empire of Persia lingered on, getting weaker and weaker, till at length it was destroyed by Alexander the Great, who founded the next empire of bronze—Greece.

### THE FIFTH “STONE KINGDOM”

**T**he very first thing to be understood about Nebuchadnezzar’s dream of the great and terrible image and Daniel’s interpretation, is its relevance to us. Daniel makes this quite clear in his opening remarks to the king:

“...*There is a God in heaven who reveals secrets, and He has made known to the King what will be in the latter days.*” - Daniel 2:28.

Historically the latter days began with the New Testament book of Acts where Peter speaking on the day of Pentecost gives to us the clearest signal that what had just happened in the upper room was heralding in the latter days. The centuries and years that followed that momentous event continuing down to our very own times are all part of the latter days. Today we live in the last days of the latter days when we are about to see the culmination of all that Daniel and the prophets looked forward to in the setting up of Christ’s Kingdom here on earth.

Daniel then records his version of what the king saw and in verse 36 begins the interpretation explaining that as king of Babylon, Nebuchadnezzar headed up the first of four successive world empires which would influence world affairs during the period of history alluded to by Jesus in Luke 21:24 as the “Times of the Gentiles”. This time span more or less paralleled the “seven times of punishment” under which the whole house of Israel was stripped of their nationhood, lost their covenantal name of Israel, were banished from the promised land and sifted through the nations for some 2,520 years. The completion of these seven times brings us into the twentieth century.

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The first three empires mentioned here by Daniel rose and then fell again in fairly quick succession and included the Chaldean or Babylonian empire, followed by the Medo-Persian and then Greek empires. The fourth Imperial Roman empire was already at the height of its powers by the time Jesus appeared in the fullness of time bringing God's message of love and salvation. This empire with its armies marching all around the Mediterranean and beyond provided a perfect catalyst and environment for the spread of this message so that the book of Acts tells us the world was '*turned upside down*'. The Imperial Roman Empire eventually evolved into the Holy Roman Empire with its system of Papal rulers. These Catholic popes tightly held the European reins of power and extended their sphere of influence well beyond that of their imperial predecessors, reigning supreme virtually unchecked until the twentieth century.

In verse 44, Daniel begins to interpret the final part of the dream where Nebuchadnezzar saw in his dream:

*"...a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them to pieces. Then the iron, the clay, the bronze the silver, and the gold, were crushed together, and became like chaff from the summer threshing-floors; the wind carried them away, so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth."*

- Daniel 2:34, 35.

Daniel explains that while these first four empires were running their course God would set up a fifth indestructible and everlasting empire which would eventually destroy and consume completely each of these other four empires when they had run their course. Stones governed Israel's whole relationship with God. (Daniel, although deliberately vague in his explanation to this foreign despot knew exactly who that stone represented for he later recorded a conversation in which he was told, "*the saints of the Most High shall receive the kingdom and possess the kingdom for ever and ever*")

- Daniel 7:18).

Isaiah exhorted Israel to...

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*“Look to the rock from which you were hewn, and to the hole of the pit from which you were dug. Look to Abraham your father, and to Sarah who bore you.”*

- Isaiah 51:1

Jacob’s stone of witness was the title deed and focal point to all that God had covenanted through the families of Abraham, Isaac and Jacob. This stone began its history as a reject building block that was consecrated by Jacob after a life changing vision. To-day its looks belie its value as a priceless heirloom, known as the Coronation Stone upon which Israelite, Irish, Scottish and British Kings and Queens have been crowned for more than three thousand years. Then, if that were not enough, there were the tablets of stone inscribed with the Ten Commandments and placed within the Ark of the Covenant. These were the focal point of the Law of Moses governing the nation of Israel’s complete relationship with God. In a very real sense they were the vows by which Israel as a nation promised to be faithful to God in the same way a wife promises to be faithful to her husband. Then there were the precious stones that the High priest bore on his shoulders and on his breastplate, identifying each tribe of Israel for a memorial when he ventured into the presence of God within the Holy of Holies of the Tabernacle. In God’s eyes, there has only ever been one nation where stones have played such a prominent part in their relationship with Him. And foretold in the Scriptures, there has only ever been one kingdom that would stand forever and this is the nation of Israel.

- c/f: Joshua 4:1 – 9; I Kings 18:30 - 32

*“Thus says the LORD, Who gives the sun for a light by day, the ordinances of the moon and the stars for a light by night...If these ordinances depart from before Me, say the LORD, then the seed of Israel shall also cease from being a nation before Me forever.”* - Jeremiah 31:35, 36.

The apostle Peter wrote to the ‘pilgrims of the Dispersion’—fragments of the exiled house of Israel still living in Asia Minor during New Testament times—and described Jesus as a ‘corner stone’ and the Dispersion as ‘living stones’ being built up a spiritual house.

I Peter 1:1; 2:4 – 9

Now isn’t that just a paraphrased version of what Daniel told Nebuchadnezzar about the stone kingdom filling the earth? A kingdom built upon the foundation of the House of Israel.

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To fulfil this prophecy, the overthrow of each of these four empires has to have been at the hands of this fifth 'force' and a study of history confirms the identity of this kingdom which God has been developing for centuries behind the scenes as the very people He disinherited and sent into captivity as House of Jacob or Israel. This is not surprising when we look at what God has said about Israel through the prophets.

*Fear not you worm Jacob, ...Behold I will make you into a new threshing sledge with sharp teeth: you shall thresh the mountains and beat them small, and make the hills like chaff. You shall winnow them, the wind shall carry them away, and the whirlwind shall scatter them; You shall rejoice in the LORD and glory in the Holy One of Israel. - Isaiah 41:14 - 16.*

*"The portion of Jacob... (is to be) the tribe of His inheritance... You are My battle-ax and weapons of war: for with you I will break the nation in pieces, with you I will destroy kingdoms." - Jeremiah 51:19, 20.*

*"Arise and thresh, O daughter of Zion: for I will make your horn iron, and I will make your hoofs bronze; you shall beat in pieces many peoples; I will consecrate their gain to the LORD..." - Micah 4:13.*

*"And the remnant of Jacob shall be among the Gentiles in the midst of many peoples, like a lion among the beasts of the forest, like a young lion among the flocks of sheep: who, if he passes through, both treads down, and tears in pieces, and none can deliver. Your hand shall be lifted up against your adversaries, and all your enemies shall be cut off."*

*- Micah 5:8,9.*

Nowhere has this been more apparent than in the two World Wars of the twentieth century where as a result of the Great War [1914-1918] almost every European throne toppled and the Papacy lost much of its control. It also saw the deliverance of Jerusalem by Allied forces. The Second World War, really just a continuation of the first, was for many Bible scholars likened to the Armageddon of Revelation (16:16). This war involving every nation on earth, saw the loss of almost all political powers by the Papacy through their association with the Nazi regime. It also saw as a result, the re-immersion of the first Jewish state in 2,520 years since the overthrow of the Kingdom of Judah by Babylonian forces. But more importantly the victors of these wars have indelibly marked for us the fifth stone kingdom prepared and used by God throughout the last twenty-five centuries as His weapons of war, and as His indestructible and everlasting Kingdom.

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Knowing that Israel's seven times of punishment are over and that the "Times of the Gentiles" either have or are very close to completion. Knowing that the victors of these two world wars was to have been God's Fifth (stone) Kingdom, we then are able to understand that we are involved in the final death-throws of this Babylonian system which has held sway for so many centuries and whose economic and political tentacles reach across the world today into the fabric of every nation's society. One of the most obvious characteristics of this system is the incredible burden of financial debt effecting every nation and most individuals around the world. We are able to see through the financial crisis facing not just one, but virtually every nation today that we are approaching the momentous climax outlined for us in Revelation chapters 17 and 18. The finale of all this is the appearing of our Lord in mighty power to destroy once and for all this satanic system which today binds so many in the prison house of fear.

## CHAPTER VII

ALEXANDER, founder of the Grecian or Macedonian Empire, ranks amongst the three or four greatest conquerors the world has known. Yet with all his far-reaching campaigns, and unvarying successes in other directions, there was one boundary he thought it prudent not to attempt to cross, and penetrate too far except by way of a demonstration, and this ended without any glory attached, brought about by the jeering contemptuous behaviour of the Scythians on the other side of the Jaxartes River. Alexander crossed over a division of his army to satisfy his piqued vanity at their insolent behaviour. But being, as Herodotus points out, *"the wisest of the nations, in that they could harry the enemy where they chose, and easily retreat without much loss, he soon gave up, as they would not acknowledge his power. He even started the project of building a city on his side of the river, perhaps as an outpost, but as this would only have courted constant friction it seems to have been soon abandoned. Indeed, a Macedonian detachment unskilfully conducted, was destroyed in the district of Sogdiana by the Scythians; a rare misfortune to ever happen to Alexander's army. This so enraged him that he overran the region near the river Polytimeus, putting to the sword the inhabitants. After about a year spent in small engagements in the district of Sogdiana, South of the Jaxartes, and between it and the Oxus, he departed and left the Scythians severely alone. After Alexander's death when the Empire was divided up between three generals., Lysimachus, who obtained possession of the Western part of the Empire, about cir. 283, undertook an expedition across the Danube against the King of the Getae. In the plain of Bessarabia his retreat was cut off, and he with all his army was taken prisoner:"* The generous conduct of the Dacian King set him free on payment of a ransom.

But it is of the largest part of the Empire under Seleucus that we have to consider most. The *Historians' History of the World* states: *"The territory and power of the Seleucidae were early curtailed owing to the advance of outgoing nations, notably the Parthians, and gradually disintegrated, rather by slow*

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*stages, than by the sudden state of the single conquest.” “...In name at least, the kingdom continued in independent existence, long after Greece proper had been overthrown; but the Parthians and Sassanians, in turn, had largely shorn it of its glory, and it was their powers, rather than the Seleucidae proper, that came into rivalry and conflict with the Roman might.”*

The *Ency. Brit.* states: “The Parni (or Aparni, who have the Persian name Arsences) are said by Strabo to have immigrated from Southern Russia”—that is, from the land held by the Scythians— “about B.C.248. Arsaces became founders of the Parthian Kingdom. The principal institutions of the Parthian Kingdom were created by him. The Scythian nomads became the ruling race.” The *Ency. Brit.* defines Parthia as “The mountainous country south-east of the Caspian Sea, which extends from the Elburz chain eastwards towards Herat, and is bounded on the north by the fertile plain of Hyrcania at the foot the Great Salt Desert of lowland Iran. This corresponds with modern Kharasan.”

Now if we turn to ancient maps of that part of the world, we find this is the very district adjoining Sogdiana where Alexander the Great came in contact with the Scythians, as also the territory adjoining the Dahae and Massagetæ to the north-west, whilst further west, it adjoined the territory that the Manda conquered.

History supplies us over and over again, with the picture of some tribe or nation traced back to the Scythians, **Scattered, outcast, wanderers**, always on the move, intermingling, changing their name, when perhaps someone of outstanding personality takes charge. all this making identity harder, as if determined that their identity should be lost. We can picture a leader, one Parni, his followers known amongst themselves as Aparni. The Persians in their language render it Ar-saces, so like the old name Sacae. And then to the world, no one knows how, there combines and evolves a strong people called Parthians, and a new name on the map, Parthia, whose warriors break up and destroy the Grecian empire eastwards.

We now come to the Fourth Material Empire, Rome, represented by the strongest material, Iron. Who was to weaken, and waste and destroy this Empire? History answers with the Goths. As each of the succeeding Empires in turn defeated, and inherited the ruins of the previous one, and then added to it, we may naturally expect that the breaking in pieces and destroying of the last of the four would be the greatest and most important, and so Daniel pictured

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the Stone cut out without hands of man's ordaining, breaking in pieces and bruising the whole image, but chiefly directed against the legs and feet of image. The Goths took little or no part in the breaking up of Rome while it was 'One' Empire. It was not until the Empire divided into the two legs, of Eastern and Western Empires, that the Stone Kingdom began to operate again.

In pursuing the history of the Goths, we are again delighted to give you, most of it in direct quotations, from a writer who had not the slightest leanings towards British-Israel Truth. It is a book of over 360 pages, by H. Bradley, author of *The Goths*, in "The Story of the Nations" series. He starts thus: *"More than 300 years before the birth of Christ a traveller from the Greek colony of Marseilles, named Pytheas, made known to the civilised world the existence of a people called Guttones ... who traded in the amber that was gathered on the Baltic shores," "For four whole centuries, these amber merchants are heard of no more. Then the elder Pliny, who died in the year A.D.79, tells us that in his time they were still dwelling in the same neighbourhood ... In many respects the career of this people is strikingly different from that of any other nation of equal historic renown. For 300 years, beginning with the days of Tacitus, their history consists of little else than a dreary record of barbaric slaughter and pillage. A century later, the Goths became the mightiest nation in Europe. One of their two kings sat on the throne of the Caesars, the wisest and most beneficent ruler that Italy had known for ages; the other reigns over Spain, and the richest part of Gaul. We look forward 250 years, and the Gothic Kingdoms are no more; the nation itself vanished from the stage of history, leaving scarcely a trace behind."* Yes, the career of this people under all the various names of Iberians, Tuatha-de-Danaan, Khumri, Sacae, Getae, Daci, Celts, Manda, Parthians, Goths, all Scythian wanderers, is indeed strikingly different from any other nation on the earth, because they were ordained to fulfil their blind destiny, until the time was ripe for them to reach the place appointed for them as promised to David, and from which they shall move no more. So over and over again in their history, the same thing happens. Under one name or another, they are great, and powerful, and wellnigh irresistible, then they get a setback, and the blind impulse to wander again takes them and they appear in another locality, it may be under a different name, and again make their power felt. Always they offer the same brave, fearless front, to trained and well-equipped forces, and many a time utterly defeat

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nations that are reckoned, more civilised, because they seem to exhibit more polish through their more settled ways of living.

This author also seems lost in wonder, like so many others because his imagination, does not follow in the right direction of God's Inspired Word concerning His people Israel. So he writes: *"In all history there is nothing more romantically marvellous than the swift rise of this people, to the height of greatness, or than the suddenness of the tragic completeness of their ruin."* Yet this apparent ruin is nothing else than the temporary way along which Scripture shows the House of Israel had to travel. Again, our author says: *"That the Gothic people had many noble qualities, was frequently acknowledged even by their enemies, and is abundantly proved by many incidents in their history. They were brave, generous, patient under hardship and privations, and chaste and affectionate in their family relations."*

The one great reproach which the Roman writers bring against them is that of faithlessness to their treaties, a charge frequently made by civilised peoples against barbarians, and one which the barbarians have too often had good reason to retort, *"In the first flush of victory they were sometimes terribly cruel; but on the whole there is nothing in their history more remarkable than the humanity and justice which they exercised towards the nations whom they had conquered; and there are many instances on record, in which Romans were glad to seek under the milder sway of the Goths, refuge from the oppression of their own rulers. It is true, however, that their history gives but little evidence of their possession of the greater virtues until after their conversion to Christianity—an event which had unquestionably a very profound effect on their national character. The Roman clergy, by whom the Goths were disliked, both as alien conquerors, and heretics, were often constrained to own that these barbarians obeyed the precepts of the Gospel far better than did their own countrymen."*

One more fact, and that a very interesting one, is known respecting the early condition of the Goths. "They possessed an alphabet of their own, the letters of which were called 'runes': ... Two of the characters were adopted in old English to express the sounds of 'th' and 'w', for which the Roman alphabet supplied no proper sign. When people write 'y<sup>e</sup>' instead of 'the', or 'y<sup>t</sup>' instead of 'that' (still done in England into the twentieth century), they are really using one of the runes inherited from the heathen Goths who lived 2,000 years ago..." It is usually believed amongst scholars

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that the runes are of Latin origin, but as the evidence seems to show that they were first used in the far North-East, where, Roman influence could hardly have reached, we prefer to accept the view of Dr. Isaac Taylor, that they are a corruption of an old Greek alphabet used in certain colonies on the North-West coast of the Black Sea. But how the knowledge of this alphabet was carried to the Goths, dwelling 600 miles away, and what caused the changes in the sounds expressed by some of the letters, are questions we have no means of answering." We may pass comment, only British-Israel Truth has. Though all known history at present contains a blank over the period when the Kimeri, Getae, Daci, etc., under the general terms Scythians, dwelling more immediately around the North shores of the Black Sea, got the wanderlust that took them to the Baltic, we know that they did so travel. They were getting very near their promised land, but the time was not yet ripe, and so, like the wanderings of their forefathers in the Wilderness under Moses, they were impelled to retrace their steps again to the scene of their earlier history our author says: "*What their motives were we can only faintly guess, It can scarcely be supposed that the Goths were driven Southward by the invasion of stronger neighbours, for the peoples who afterwards occupied the Baltic shores seem to have been certainly their inferiors in warlike powers. Most likely it was simply the natural increase of their population, aided perhaps by the failure of their harvests, or the outbreak of a pestilence.*" Again: "*Our only information about the path along which they travelled is derived from their own traditions, as recorded by Jordanes in the sixth century. A great deal of the story told by that historian, however, seems to be either guesswork, or to be taken from the history of the Getaes and Scythians.*" ... "*Putting all this aside, we find that the Goths, Gepids, Hercules, and some other kindred peoples united into one great body, first wandered Southward through what is now Western Russia, till they came to the shores of the Black Sea, and the Sea of Azof, and then spread themselves Westward to the North bank of the Danube.*"

The two principal branches of the Goths are the Visigoths and the Ostrogoths. "*The real history of the Goths begins about the year. A.D. 245, when they were living near the mouth of the Danube, under the rule of Ostrogotha (Austraguta), the first King of the Amaling stock.*"

It would take far too long to relate even briefly all the ups and downs of the struggles that took place for about 160 years, during which neither Roman or Goth made much headway against each

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other. This period is a series of treaties made and broken about equally on the one side as the other, with many fights in between, and with success fairly evenly distributed. During this time, a Roman Emperor twice was slain and his army brought to utter ruin. On a few occasions the Goths suffered about as severely, only to spring up anew in strength, daring and defiance. But gradually the Roman Empire was crumbling, whilst the Goths influence became more pronounced.

Bradley says: *"The triumph of the Goths was only deferred ... until a time when they had become Christians and in some degree civilized, and when they had learned to use their victories with gentleness and wisdom. When they came to subdue the Empire, it was no longer as savage devastators; but, as the saviours of the Roman world from the degradation into which it had sunk through the vices of a corrupt civilisation, and through the misgovernment of its feeble and depraved rulers. Although a foreign conquest must be productive of some evil, yet, on the whole the Gothic rule in Italy, while it lasted was such a blessing to the subject people that we may well feel sorry that came to an untimely end."*

*"It was in A.D. 409 that Alaric, the Visigoth, encamped with his army around the walls of Rome forced the Senate to submit to his terms: He did not wish to destroy the city and was careful to restrain from committing acts of rapine. Those Goths who were guilty of insulting Roman citizens were severely punished. He still had no thought of upsetting the Western Empire. What he and his Visigoths wanted was to found a Kingdom of their own under Roman protection, but owing to treachery on the part of Attalus, whom he had been the means of making Emperor, and then the action of Honorius, Alaric at length laid siege on Rome for the third time and on August 24th, A.D. 410, the city was captured and given up to plunder." Bradley says: "We may be sure that many dreadful things were done during the six days that the Gothic army remained in Rome. And yet, terrible as the fate of the city undoubtedly was, it was far less terrible than the Romans had feared—far less terrible than the fate which Rome underwent more than once afterwards at the hands of conquerors who called themselves civilised." "Alaric remembered that he was a Christian; and he tried to use his victory mercifully. He told his soldiers that the plunder of the city was theirs but that no man was to be killed who was not in arms; even of the soldiers all were to be spared who took refuge in the churches of the two great Apostles, St. Peter and St. Paul; and all the churches and their property were to be held sacred." Shortly after this Alaric died. Seventy years later Romulus Augustulus, the last Roman Emperor of the Western half of the Roman Empire, was deposed by Odoacer the Goth, who then ruled Italy. Then comes*

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on the scene Theodoric the Great, King of the Ostrogoths. He was born on the day when his uncle Wolamer, King of the Ostrogoths, won a great victory, and set up this nation free from the short dominance of the Huns.

Under Theodoric the Western Empire had been restored with much the same institutions it had under the last of the Caesars. *"Theodoric kept a strict watch on the conduct of his officials." ... "To those who are accustomed to regard the Goths as tasteless destroyers of the vestiges of ancient civilisation, it will seem strange to be told of the- extraordinary zeal Theodoric displayed in the preservation of the buildings and statues of antiquity."* *"It was a saying of his that reverently to preserve the old was even better than to build afresh" ... "It used to be the fashion to blame 'the Goths' for the destruction of the monuments of ancient Rome, but the truth is that we are indebted to their Gothic King for the preservation of many a noble building, which, but for his pious care, would have totally disappeared." ... "The reign of Theodoric is perhaps the finest example in all history of what is called beneficent despotism. No freer system of government could under the circumstances have produced such a wonderful result; perhaps with a freer system Theodoric could not have established or maintained his Kingdom at all." ... "Perhaps Alfred of England—different as the two were in many ways—is of all the Kings known to history, the one with whom Theodoric may most fully be compared; and it would be hard to say which was the greater man."*

After Theodoric's death in A.D. 526 there were many ups and downs again in the fortunes of the Goths, possessions lost and taken again; Rome besieged and taken several times. Then the Goths, under Tortilla's sovereignty, again took on a high place. Bradley says: *"He harangued his soldiers on his favourite theme—the importance of justice and mercy, as their only hope of obtaining the blessing of God on their cause."* When he had made a grievous mistake, the Goths did not rise in rebellion against Tortilla; *"One of their national virtues was that of faithfulness to their chosen leaders, even when unsuccessful." ... "The Gothic Kingdom received its death blow at the battle of Taino, but it was not yet dead and its last struggles were terrible. The Goths marched and pitched camp in a strong position. The two armies faced each other on opposite sides of the ravine, and harassed each other by volleys of missiles; but Narses could neither dislodge the Goths from their position by force, nor induce them to abandon it by stratagem. But after two months the admiral of the Gothic fleet turned traitor, and delivered into the hands of the Romans the stores which he was bringing to his countrymen. The Goths now began to feel the pressure of hunger, and were obliged to forsake*

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*their impregnable position ... but their hopes of being able find food proved elusive. But still they scorned the thought of surrender to the Romans, and their only alternative was to risk everything in one desperate assault on the enemy. Sending away their horses, they suddenly rushed on foot upon the astonished Romans." ... "The battle that ensued was terrible. Not one of Homer's heroes, says Procopius, ever performed greater miracles of valour than did Teja, their King, on that day. After fighting for many hours in the front of his army, he called to his armour-bearer to change his shield, which was heavy with the weight of twelve broken spears. Left for a moment unprotected he was pierced in the breast by a dart. So, fell the last Gothic King in Italy." ... "The Romans cut off his head and displayed it on a pole, to encourage their own soldiers and to dismay their enemies. But even the loss of their King was ineffectual to abate the desperate fury of the Goths; they fought on until the fall of night; and at daybreak they renewed the struggle, which continued until darkness again compelled them to pause. On the third morning, worn out with fatigue and hunger, they felt that it was impossible for them to fight any longer. Their leaders sent ambassadors to Narses to treat for peace; but even then, they would not humble themselves to become the subjects of Justinian. All they would, promise was that they would never again bear arms against the Empire, and this only on condition of being allowed an unmolested passage out of Italy, and of receiving money for the expenses of their journey. The Roman generals held a Council to discuss this proposal; they had such a terrible experience of the desperate valour of the Goths, that they decided to accept the conditions. In March, A.D. 553, the remnant of the defeated army **set out on their Northward march. What became of them, history does not say.**" ... "But the Gothic garrisons in the cities still offered an obstinate resistance to their besiegers. The Franks saw the opportunity for which they had been waiting. They poured into Italy to the number of 80,000 men, The Goths that held some cities opened their gates to the Franks, others to the Romans, and those that defended them either went into exile or became blended with the surrounding population. The nation of the Ostrogoths was no more. The ruin of the Ostrogoths was the effect of many combined causes. Their numbers from the first were too few to enable them to hold Italy by force." ... "We may question whether many Goths blended with the surrounding population, the Visigoths. Gothic dominion in Spain lasted for a century and a half after the downfall of the Ostrogoths; but only a very meagre outline of its history has come down to us."*

*"Leovigild was in many ways one of the greatest kings of his time. A bold and skilful general, he subdued the Kingdom of the Sueves in the North-West of Spain, wrested from the Emperor's soldiers several of the cities which they had occupied, and brought the native inhabitants of the peninsula into complete subjection." ... "Sisebut, who was chosen King in A.D. 612, was a man about whom we would be,*

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glad to know more. He was a successful general and his victories compelled the Greeks to surrender nearly all their possessions in Spain. Like the Gothic heroes of olden days, Theodoric and Tortilla, he was distinguished for humanity towards the conquered. Many of the Greek prisoners had been sold into slavery, by their Gothic captors, and the King purchased their freedom at his own cost." ... "Roderic, called the last of the Goths, was betrayed into the hands of the Saracens in A.D. 711. His defeat on the Guadalete was the end of the Gothic Kingdom of Spain." "The Visigoths were never driven out of Spain as the Ostrogoths were driven out of Italy." **The story of the Goths merges now into the history of Spain.** "For the last traces of the Goths as a separate people, speaking their own language, we must, however, look not to Spain, but far away to the East of Europe. At the end of the fourth century, when the Empire of Ermanaric fell under the yoke of the Huns, a small remnant of the Ostrogoths found shelter from the savage invaders in the Crimea, and on this remote corner of Europe they preserved their existence as a nation for more than 1,000 Years. Until the eighteenth century the Crimea was still called Gothia, at least in the official documents of the Greek Church." The writer whom we have so abundantly quoted in his own words closes thus: "So ends the story of the once mighty nation of the Goths. Many other peoples that have played as famous a part in history have passed away; but they have left behind them abundant monuments of their ancient greatness. With the Goths it has been otherwise. They have bequeathed to the world no treasures of literature. No masterpieces of art, no splendid buildings. They have left no conspicuous impress on the manners of the institutions of any modern European people ... The Franks have given their name to France, the Burgunds to Burgundy, the Langobards to Lombardy, and the Vandals to Andalusia. But of the conquests and dominion of the Goths not even such slight record remains. Yet though the Goths have passed away, leaving behind them so little to show what once they were, their memory can never die. History cannot forget the people whose valour shook the decaying Roman Empire to its fall, and prepared the way for the rise of a worthier civilisation on the ruins of the old. In their work of destruction, they succeeded; whenever they tried to build up, they failed." Yes, exactly so; again, we notice how these words like so many others of this author, as of others quoted, unconsciously sum up facts exactly as the Lord God of Israel purposed and foretold. The House of Israel was not to build up anything permanent in any land, but in the place appointed for them as their own land. They were to be wanderers till the time was ripe. Therefore, they were impelled by blind force to leave Italy in just the manner we might expect them to do after they had completed

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the work of fraying away the power of the last and greatest Empire and “*shaking its decaying fabric to its fall,*” and yet not so completely succeeding as to want to settle permanently in that land. If further proof were needed as to the identity of the Goths and Kimmerians with the House of Israel, this is abundantly provided by the discovery several years ago of four cemeteries in the Crimea filled with ancient Hebrew tombstones. Some of these stones with the most striking and interesting inscriptions were taken to the great Imperial Museum at Petrograd. The lettering is not in the square Hebrew characters adapted by the Jews during or after their captivity in Babylon, but belongs to the older Hebrew alphabet, and is similar to the letters on the Temple foundation stones laid in King Solomon’s time, and to the lettering on the Moabite Stone.

Another historian, Alex del Mar, author of *Ancient Britain Revisited*, says: “*It has been shown by writers of the highest credit, among whom are Sir Francis Palgrave, and Thomas Wright, the Antiquary, that the Monkish chronicles which relate that Britain was first occupied by Anglo-Saxons in the 5<sup>th</sup> Century are forged or corrupted, some of them centuries later than the eras of these pretended writers. These spurious works were issued by or under the express authority of the same college which issued the forged letter of St. Peter, the forged donation of Constantine, and the forged capitularies of Adrian, and numerous other impostures.*” Further on Del Mar asks “*What has been proved?*” and answers: “*That the British Islands were not conquered by German vassals of the Roman Empire, in the 5th century, but by Norse freemen before the 1st century; that is to say before either German, or Roman set foot in them. The race that conquered Britain never knew what it was to have a master, they came from the desert and the sea whose gales were not burdened with the signs of Roman vassalage.*” Then Del Mar quotes “*Pytheas of Marseilles as finding in the 4th century B.C., the Gutones or Goths established; along the shores of the Baltic for a distance of 6,000 stadia*” (750 miles of our measurement), or “*from about the Neva to the Rhine.*”

In another place Del Mar says: “*Relying solely upon evidences with dates, we are warranted in concluding that the Goths occupied not only the Cimmerian Bosphorus, Pontus, Thracia, and Moesia, but also the shores of the Baltic from the Gulf of Bothnia, to the Firth of Forth.*”

The Goths having dealt a fatal blow to the Roman leg of Daniel’s image, we arrive in our times to the twenty-first century with the Roman Papacy under Pope Francis experiencing a revival, and the

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second (Muslim) leg of the image experiencing a meteoric rise through the fundamentalist campaign tactics of fear and terrorism, migrant invasion leading to aggressive demands, and with their stated hatred of all infidels The governments of Europe appear weak and helpless in the face this human flood that is taking advantage of our own laws to achieve a world-wide takeover. it seems like we are in for some interesting times as Israel in this struggle urgently needs the support of her Divine partner to finally rid the world of these satanically inspired forces.

## CHAPTER VIII

**A**FTER having followed the actions of the Ten-Tribed House of Israel as the chief instrument of destruction of Daniel's four great Empires, we must now transfer our investigations to the arrival by this time of the thoroughly lost Ten Tribes on the shores of the British Isles in succeeding waves of immigration rather than of a hostile invasion, as the *Historians' History of the World* puts it. We will quote from two sources, viz.: *The Historians' History*, and from Sharon Turner's *History of the Anglo-Saxons*. In the *Historians' History*, vol. xviii, it is stated: "Professor Huxley is satisfied that before the coming of the Celts, the only race in the Islands was one resembling the dark Iberians of the South.." Turner says: "The local position in Europe of the different nations using these tongues is also evidence of their successive chronology. The Keltic or Kimmerian is in the farthest part of the West, in the British Islands, and on the Western shores of France. The Scythian or Gothic languages occupy the great body of the European continent." That the Kimmerians were in Europe before the Scythian tribes, we learn from the information of Herodotus the father of Grecian History. He states, apparently from the information of the Scythians themselves, that the, "Kimmerians anciently possessed those regions in Europe which the Scythians were occupying in his time, and these Scythians were then spread from the Danube, towards the Baltic and the North." "The great masses of the population, which have successively planted themselves in the British Islands, have sprung from the Nomadic classes. The earliest of these that reached the Northern and Western confines of Europe, the Kimmerians and Kelts, may be regarded as our first ancestors." Again: "In the days of Tacitus (cir. A.D. 77) this ancient, nation (the Kimmerian) had almost ceased to exist on the continent of Europe; but his expressions imply their former power and celebrity". When he mentions the Kimbri who, in his time remained in the peninsula of Jutland, he says: "A small state now, but great in glory." . . . "The marks of their ancient fame yet remain far and wide about the Elbe; by whose extent you may measure the power and greatness of their people and accredit the reported numbers of their army."

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Again, Turner says; *“Thus far we have proceeded upon the authentic authorities, which remain to us in the classical writers of the primeval population of Europe. From these it is manifest that the earliest inhabitants of the North of Europe were the Kimmerians Kimbri; and that they spread over it from the Kimmurian Bosphorus to the Kimbric Chersonesus; that is from **Thrace and its vicinity to Jutland and the German Ocean**; to that Ocean from which the passage is direct to Britain.”* *“The habit of movable nations in the uncivilised or nomadic state would lead us to infer, as these Kimmerii or Kimbri are characterised as a **wandering** nation, and are shown by all that remains of their history to have been so.”* Yes, and this characteristic common to all the various branches seems to have been recognised as their fate by them, for we are informed by Hebrew scholars that both the words Hebrews and Iberians signify **Wanderers**. So that when we are told,

*“Shem the father of all the children of Eber,”* - Genesis 10:21.

written in Hebrew, this expression is the equivalent of saying:

*“Shem the father of all the Iberians, Hibernians, or Hebrews, wanderers.”* Moreover, Scythian is the Grecianised form for the word Scute or Scot, which signifies **wanderer** in Gaelic. And Nomads or Nomadas signifies wander in Greek, Strabo expressly states that the *“Scythians by the Euxine Sea were called Nomadas.”*

Turner then says: *“It is agreed by the British antiquaries that the most ancient inhabitants of our island were called Cymry, pronounced Kumri; they are so named in all the remains of the ancient British literature. The Welsh who are their descendants have always called themselves Cymry.”* . . . *“Upon investigating the remains of antiquity, we find another ancient people placed in some of the Western regions of Europe, at the time when Greek history began. They were called Keltic and afterwards Galatai; and Caesar says of them that they called themselves Celtae or Keltae, though the Romans give them the appellation of Galli.”* *Ephorus is not mentioned to have made Keltica of vast magnitude, and including much of Spain, but he likewise divided the world into four parts, and made the Kelts to inhabit one of the four towards the west. This statement leads us to infer that the Kelts had been considered to be an extensive people.”*

*“That colonies of the Keltic race entered the British Islands from Gaul has always appeared to our antiquaries so probable that there is scarcely any circumstance on which they have so cordially agreed. The Welsh tradition may be therefore read without incredulity, which deduces two colonies from Gaul ... to one from Armorica and the other from Gascony. The distinction taken as to their origins suits the situation of the Kelts, who, to use the expression of the triad, were of the first race of the Kymry.”* *“The Armorican emigration was of the tribe called*

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*Brython, a name which recalls to our recollection that Pliny found a people called Biiitanni remaining in Gaul in his time. The Colony from Gascony was the Lloegrwys, whose name became attached to the part of the island which they occupied; for the largest part of England has been always named Llaegr by the Welsh poets and chroniclers." The Historians' History of the World says: "Rhys has investigated the obscure subject of the Celtic invasion, and gives us perhaps as clear a picture of it as present knowledge suffices to present. He points out that the Celtic invasion must not be understood as the matter of a year or a century. Doubtless it extended over many generations being rather in the nature of an immigration than a hostile invasion. Moreover, there would seem to have been two quite distinct periods separated perhaps by centuries during which different branches of the Celtic race made their way to England. The ethnic divisions of the Celtic family are held to be only two in number, each having characteristic linguistic features, traces of which have been preserved in the speech of their descendants. The first Celtic invaders of Britain were the ancestors of the people who now speak Gaelic in Ireland, the Isle of Man, and the Highlands of the North; they were to be traced also in Wales and Devon as late as the 6th Century, possibly later. The Celts of this first group are believed always to have applied to themselves the name Goidhel, which modern English usage has corrupted into Gael." ... "The second group of invading Celts, who, as has just been pointed out, probably came much later than their Goidelic cousins; have their present-day representatives, both ethnically and as to speech, in the people of Wales and the Britons, previously says Rhys, one might have added the Welsh of Cumbria, and till the last century some of those of Cornwall. These latter invaders have the familiar name of Briton; which Rhys prefers to retain in the Welsh term Brython for purposes of exact reference." It seems a remarkable fact, and very singular from whichever aspect it is regarded, that when some of these wanderers amongst the nations at last reached the shores of the place that had been appointed for them, that they should have called themselves Brythons or Brithons as pronounced, for Brith is a Hebrew word that appears 161 times in the Old Testament, and is always translate covenant.*

Whether it was only blind instinct impelling them, or that they had still remembered some faint tradition or prophecy, no one can tell, but the remarkable fact remains that they began to call themselves in Hebrew, "The Covenant people," when they reached the appointed place.

We have been feeling sorry that all the way through these wonderful pages of history we have had to pass by many interesting points, to

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keep this book within the limits we contemplated, and already it has far exceeded that limit. We must pass over many pages of history, and jump on to the arrival of the Picts and Scots, but if space is found to permit, we may find room for a short chapter on the relationship of the Trojans to early British.

Turner says: "In A.D. 170 the Romans are said to have deserted all the country which lay to the north of the wall of Antoninus. After this period, the Roman legions in Britain began to support their commanders in their competition for the empire. During these disputes two unsubdued nations, in the northern parts of Britain, the Caledonians and Mæatæ, broke through the rampart between the firths, and harassed the province," Passing on beyond a period of about two hundred years to the time of Julian, *The Historians' History* says: "It is remarkable that from this period the Caledonians and Mæatæ tribes, which for two centuries had been the terror of the civilized Britons, disappeared, without any ostensible cause from the page of history, and their places supplied by the Picts and Scots, who, though differing from them in name, are described as barbarians equally savage in disposition and equally addicted to invasion and rapine."... "Of the origin of these two nations, which appear to start suddenly into existence in the course of the fourth century, many learned but fanciful theories have been invented. It seems manifest that the Picts were under a new denomination, the very same people whom we have hitherto called Mæatæ and Caledonians. The name of Caledonians properly belongs to the natives of that long but narrow strip of land which stretches from Loch Fyne on the western to the Firth of Tay on the eastern coast; but it had been extended by the Romans to all the kindred and independent clans which lay between them and the northern extremity of the Island." "In the fourth century, the mistake was discovered and rectified, and from that time not only the Caledonians but their southern neighbours, the five tribes of the Mæatæ, began to be known by the generic appellation of Picts." The Picts came undoubtedly from Ireland, which, like its sister island, appears to have been colonised by adventurers from different countries. From the North of Ireland, the passage was short and inviting; hordes of adventurers followed each other; settlements were obtained from the friendship of the Picts; and at last the strangers acquired so marked a superiority over the indigenous tribes as to impart the name Scotland to the northern division of Britain. It was long, however, before the two nations were blended into one people. We find the Picts distinguished from the Scots as late as the twelfth century.

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Again, *The Historians' History* states: "**The jutes, the Angles, and the Saxons by whom Britain was subdued, seem originally to have constituted but one nation, speaking the same language, and ruled by monarchs who all claimed their descent from the deified monarch of the Teutons, Woden or Oden ... The Jutes together with their neighbours the Angles, dwelt in the peninsula of Jutland, or the Cimbric Chersonesus, and in the adjoining Holstein, where there is still a district called Anglen, That, in fact, is the old England.**" If it was not for that remarkable passage in Amos 9:9, one might be inclined to hold the opinion, that so many who have not studied this subject still hold, that the British nation is such a conglomeration of nations and tribes that no one can be right in claiming that it truly represents only the Ten Tribes of the House of Israel. But we believe in the unfailing wisdom and power of the Almighty to be able to do what He said He would do, viz., so thoroughly "*sift the House of Israel among the nations, like as corn is sifted in a sieve, yet shall not the least grain (kernel or stone in the margin), of the stone kingdom fall to the earth.*" God alone knows within what limits of consanguinity a man or woman is to be reckoned as of the House of Israel, Besides, Scripture shows that a mixed multitude was allowed to go up with the Israelites out of the land of Egypt, and that strangers and proselytes could be admitted into the tribes, so it is useless for us to speculate, for God only knows.

*"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 (or stone in the margin) fall upon the earth."*

- Amos 9:9:

## CHAPTER IX THE ORIGIN OF THE SAXONS

**T**URNER says: "*The Anglo-Saxons were the people who transplanted themselves from the Cimbric peninsula and its vicinity; in the 5th and 6th centuries into England. They were branches of the great Saxon confederation which, from the Elpe, extended itself at last to the Rhine. The hostilities of this formidable people had long distressed the western regions of Europe, and when the Gothic nations overran the most valuable provinces of Rome the Anglo-Saxons invaded Britain soon after the Romans quitted it.*"

The *Historians' History* states: "*Ptolemy places them (the Saxons) in the Cimbric Chersonesus, near the Jutes and Angles, but they afterwards occupied a much larger extent, from the delta of the Rhine to the Wesar. After the migration of the Saxons to Britain, the name of Old Saxons was given to the parent stock.*"

Turner states: "*The Saxons were a Gothic or Scythian tribe; and of the various Scythian nations which have been recorded the Sakai or Sacae, are the people from whom the descent of the Saxons may be inferred, with the least violation of probability. Sakai-suna or the sons of Sakai, abbreviated into Saksun which is the same sound as Saxon seems a reasonable etymology of the of the word Saxon. The Sakai, who in Latin, are called Sacae, were an important branch of the Scythian nation.*" "*They were so celebrated that the Persians called all the Scythians by the name of Sacae; and Pliny, who mentions this remarks them among the most distinguished people of Scythia.*" . . . "*Strabo places them eastward of the Caspian. . . they seized Bactriana and the most fertile part of Armenia, which from them derived the name Sakasina; they defeated Cyrus; and they reached Cappadocis on the Euxine,*" "*This important fact of a part of Armenia having been named Sakasina, is mentioned by Strabo in another place; and seems to give a geographical locality to our primeval ancestors, and to account for the Persian words that occur in the Saxon language, as they must have come into Armenia from the northern regions of Persia,*"

"*The Saxons were therefore in all likelihood as ancient visitors of Europe as any other Gothic tribe.*" Turner then uses these remarkable words— whilst not understanding the real origin of the Saxons— "*The infant state of the Saxon people, when the Romans first observed them, exhibited nothing from which human sagacity would have predicted greatness. A territory*

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*on the neck of the Cimbric Chersonesus, and three small islands, contained those whose descendants occupy the circle of Westphalia the electorate of Saxony, the British Islands, the United States of North America, and the British colonies in the two Indies. Such is the course of Providence, that empires, the most extended and the most formidable, are found to vanish as the morning mist; while tribes scarce visible or contemptuously overlooked, like the springs of a mighty river, often glide on gradually to greatness and veneration."*

We will now turn to the truly remarkable testimony of a Frenchman, Paul B. du Chaillu, who tells us in the preface to his two most interesting volumes on *The Viking Age*, that he was eight and a half years collecting the information therein contained. Even a patriotic Briton, intensely proud of his own race, could not have written in more glowing terms of his own nation than does this careful writer. His first paragraph is: "*A study of the ancient literature and abundant archaeology of the North gives us a true picture of the character and life of the Norse ancestors of the English-speaking peoples... We are the more astonished as we peruse the Eddas and Sagas giving the history of the North, and examine the antiquities found in the country, for we hear hardly anything about the customs of the people from the Roman writers, and our ideas regarding them have been thoroughly vitiated by the earlier Frankish and English chronicles and other monkish writings or by the historians who have taken their records as a trustworthy authority,*" "*The men of the North who settled and conquered part of Gaul and Britain, whose might the power of Rome could not destroy, were not savages; the Romans did not dare attack these men at home with their fleet or with their armies. Nay, they even allowed these North-men to settle peacefully in their provinces of Gaul and Britain.*" The antiquities of the North, even without its literature, would throw an indirect but valuable light on the history of the earlier Norse tribes, and so-called barbarians, fiends, devils, sons of Plato, etc., of the Frankish and English chronicles.

*"The writers of the English and Frankish chronicles were the worst enemies of the North-men; ignorant and bigoted men when judged by the standard of our time; through their writings we hardly know anything of the customs of their own people. They could see nothing good in a man who had not a religion identical with their own. The striking fact brought vividly before our mind is that the people of the North, even before the time when they carried their warfare into Gaul and Britain, possessed a degree of civilisation which, would be difficult for us to realise were it not that the antiquities help us in a most remarkable manner, and in many essential points, to corroborate the truthfulness of the Eddas and Sagas." ... "The*

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manly civilisation the North-men possessed was their own; from their records corroborated by finds in southern Russia, it seems to have advanced north **from about the shores of the Black Sea**, and we may still be able to see in the perusal of these pages how many northern customs were like those of **the Ancient Greeks**. The Museums of Copenhagen, Stockholm, Christiana, Bergen, Lund, Goteborg, and many smaller ones in the provincial towns of the three Scandinavian kingdoms, show a most wonderful collection of antiquities which stand unrivalled in central northern Europe, for their wealth of weapons and costly objects of gold and silver, belonging to the bronze and iron age." "Objects of bronze, etc., make us pause with astonishment, and musingly ask ourselves from what country these came. The names of Etruria, of ancient Greece, and of Rome, naturally occur to our minds." "A careful perusal of the Eddas and Sagas will enable us with the help of the ancient Greek and Latin writers, and without any serious break in the chain of events, to make out a fairly continuous history, which throws considerable light on the progenitors of the English-speaking people, their migration northward **from their old home on the shores of the Black Sea**. "The conclusion is forced upon us that in time the North became over-populated, and an outlet was necessary for the spread of its people. The story of the north is that of all countries whose inhabitants have spread and conquered, in order to find new fields for their energy and over-population; in fact, the very course the progenitors of the English-speaking peoples adopted in those days is precisely the one which has been followed by their descendants in England and other countries for the past three hundred years."

Again: "Whatever may be the origin of local names employed by the Roman writers, we must look to the north for the maritime tribes described by them; there we shall find the home of the earlier English people, to whose numerous warlike, and ocean-loving instincts, we owe the transformation which they have left to their descendants scattered over many parts of the world in whom we recognise to this day many of the very same traits of character which their ancestors possessed." "Another important fact we know from the records relating to Britain is that during the Roman occupation of the island the Saxons had settlements in the country, but how they came hither we are not told. That the history of the people called Saxons was by no means certain is seen from the fact that Witikind, a monk of the tenth century, gives the following account of what was then considered to be their origin, viz.: 'On this there are various opinions, some thinking that the Saxons had their origin from the Danes and North-men; others, as I heard someone mention when a young man, **that they are derived from the Greeks**, because they themselves used to say the Saxons were the remnant of the Macedonian army, which, having followed Alexander the Great, were by his premature death dispersed all over the world," "In the Sagas we constantly find that the people of

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*England are not only included among the northern lands, but that the warriors of one country are helping the other. In several places we find, and from others we infer, that the language in both countries was very similar.” “The story given in the English or Irish Chronicles of the appearance of the Danes in A.D. 785, when their name is first mentioned, is as little trustworthy as that of the settlement of England, and bears the appearance of contradiction and confusion in regard to names of people and facts.” ... “What were the Danes doing with their mighty fleets before this? Had their ships been lying in port for centuries? Had they been built for simpler recreation and the pleasure of looking at them, or did their maritime power arise at once, as if by magic? Such a hypothesis cannot stand the test of reasoning. The turning of a population into a sea-faring nation is the work of time. Where in the history of the world can we find a parallel to this story, of a people suddenly appearing with immense navies?” ... “Though hardly more than three hundred years have elapsed since the time when, according to the Roman writers, the fleets of the Franks and Saxons swarmed over every sea of Europe, not a vestige of their former maritime power remained in the time of Charlemagne; and the Saxons were still occupying the same country as in the days of Ptolemy. Pondering over the above important facts, the question arises: Were not the Romans mistaken in giving the names of Saxons and Franks to the maritime tribes, of whose origin country, and homes, they knew nothing, but who came to attack their shores? Were not these, so-called Saxons and Franks in reality tribes of the Sueones, Swedes, Danes, Norwegians? The Romans knew none of the countries of these people. It seems, strange, if not incredible, to find the peoples whose country had a vast sea coast and deep rivers totally abandoning the seafaring habits possessed by their forefathers.” ... “It is only in the North we can find antiquities of a vast, warlike, and sea-faring people, who must have formed the great and preponderant bulk of the invading host who conquered Britain. Britain after a continuous immigration from the North which lasted several hundred years, became the most powerful colony of the northern tribes.” ... “Then the time came when the land upon which the people of these numerous tribes had settled became more powerful and more populous than the mother country; a case which has found several parallels in the history of the world. Today the people of England as they look over the broad, Atlantic may perhaps discern the same process gradually taking place. In the people of the United States of North America, the grandest and most colossal state founded by England or any other county of which we have any historical record, we may recognise the indomitable courage, the energy and spirit which were the characteristics of the northern race, to whom a great part of the people belong. The first settlement of the country, territory by territory; state by state—the frontier life with its bolder adventures, innumerable dangers, fights, struggles, privations and heroism—is the grandest*

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*drama that has ever been enacted in the history of the world. The time is not far distant, if the population of the United States and Canada increases in the same ratio as it has done for more than a hundred years, when over three or four hundred millions of its people will speak the English tongue, and I think it is no exaggeration to say that in the course of time one hundred millions more will be added, from Australia, New Zealand and other colonies which today form part of the British Empire—In fact, we hesitate to look still further into the future of the English race, for fear of being accused of exaggeration.”*

Paul B. du Chaillu goes on to say: *“The Mythological literature of the North bears evidence of a belief prevalent among the people, that their ancestors migrated at a remote period **from the shores of the Black Sea, through South West Russia, to the shores of the Baltic.** This belief seems to be supported by a variety of evidence. Herodotus describes a people on the Tanais, the Budini, as being blue-eyed and yellow-haired, their houses built of wood. When we appeal to Archaeology we find in the neighbourhood of the Black Sea, near to the old Greek settlement, graves similar to those of the North, containing ornaments and other relics, also remarkably like those found in ancient graves of Scandinavia. The Runes of the North remind us strikingly of the characters of the Archaic Greek. If we follow the river Dnieper upwards from its mouth in the Black Sea, we see in the museums of Kiev and Smolensk many objects of types exactly similar to those found in the graves of the North.”*

Again, he says: *“In the following chapters the reader will be struck by the similarity of the customs of the Norsemen with those of the ancient Greeks as recorded by Homer and Herodotus; for example, the horse was very much sacrificed in the North, and Herodotus describing the Massagetæ says: ‘They (the Massagetæ) worship the sun only of all the gods, and sacrifice horses to him.’”*

There is no need to take up much space in showing how historians recognise that Danes and Normans were of the same stock as the Kelts, Picts, and Scots, Angles and Saxons. The following six authorities are quoted second-hand out of a publication by the Rev. Arthur Pritchard, M.A.:

Sir Francis Palgrave, a famous barrister in Pedigree cases, wrote about 1860 a learned and valuable book in four volumes, *History of Normandy and of England*. He therein states quite emphatically: *“Britons, Angles, Saxons, Jutes, and Normans were all relations, however hostile; they were all kinsmen, Shedding kindred blood.”* Professor Freeman who has been termed ‘A Prince of English Historians’, says: *“Even the Norman was a disguised kinsman; he was a Dane who had gone into Gaul to get covered with a French varnish and who came to England to be washed clean again.”*

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Then Thomas Nicholas, in his book, *The Pedigree of the English People*, declares: "The researches of modern historians, unequivocally favour the opinion that under the names of Keltai, Galatai, Gauls, Gaels, Gwyddls, Celts, Cimmerici, Cimbri, Cymru, Brython, Laegrians, Scoti and Picts, only one race under different tribe or clan divisions, political organisations and periods of existence, is spoken of . . . hence . . . one people." Bishop Stubbs, also a celebrated historian, wrote: "By the close of the thirteenth century. . . Englishmen became conscious of their common blood." Some historians used to hold loose ideas that the Germans and English were of one stock. Sharon Turner, who published his fifth edition of *History of the Anglo-Saxons* in 1827, still seemed inclined to confuse the Teutonic with the Gothic nations. But later writers are now emphatic as to the great difference in type between the two races.

Dr. Keith, F.R.S., states: "It is undeniable from an anthropologist's point of view that British and Germans belong to opposite European types." Sir Walter Raleigh, of Oxford, says: "The alleged close kinship of English and German is based on bad history and doubtful theory . . . The British hat will not fit a German head." And Sir James Yoxall states: "The Germans proper had no collective name until the 11<sup>th</sup> century, when they began to be known as the Deutsch. To the Deutsch; the Scandinavian, Danish and English race never belonged."

From all the above mass of historical evidence there can be but one honest conclusion, that the history of no other people on the face of the earth so exactly fits in with the Old Testament picture of the vicissitudes of the House of Israel as does the history of the British Empire—along with the United States of America, representing the tribe of Manasseh—undergoing punishment and purifying. They are to lose the name of being God's people and so forget their identity **scattered, outcasts, wanderers, yet a multitudinous people**, somewhere or another, they would be sifted among the nations through a sieve as corn is sifted, yet should not the least grain; or stone, fall upon the earth and be lost, and they would eventually reach the place appointed for them where they would be planted and dwell in a place of their own and move no more, "neither shall the children of wickedness afflict them any more as before time," that is by successful invasion of their country and war within their gates.

## CHAPTER X

## THE NEW TESTAMENT EVIDENCE

**T**HERE is one other field of investigation. Some people assert: "At any rate, you can find no evidence in the New Testament of knowledge as to the whereabouts of the lost Ten Tribes of Israel." We readily reply, on the contrary, there is very considerable evidence of knowledge as to their whereabouts. It seems an extraordinary thing that people who have been familiar for years with such passages as the following: "*Jesus knew all men,*" "*Jesus knew what was in man,*" "*Jesus knew from the beginning who they were that believed not, and who should betray him,*" etc., should go away with the idea that Jesus did not know, or care, where the lost Ten Tribes were, so that when He spoke of the lost sheep of the House of Israel, He was only using some pious expression, or had some vague notion about them. But we cannot open our New Testament and read far in it before we come across:

*"Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. But go rather to the lost sheep of the house of Israel."*

- Matthew 10:5, 6.

Manifestly, these words cannot be applied with any measure of sense to the Jews, for besides not being lost, they were also of the House of Judah, and our Lord distinctly specifies the House of Israel. The narrative then goes on to state:

*"When Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities."* - Matthew 11:1.

Whose cities? Surely the cities in which some of the lost sheep of the House of Israel dwelt, or else, and what comes to the same thing the cities in which, His disciples had lived amongst their compatriots. We have it stated by the Apostles: "*Are not all these Galileans?*" After Judas was dead; tradition has always had it that

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Judas was the only one of the disciples of the House of Judah. Considering that those of the House of Israel were to be wanderers among all the nations, it would be an extraordinary thing indeed if some descendants of the deported tribes did not wander back to the land of their forefathers. Not to speak of the descendants of a few of the House of Israel, who may have been sojourning in the Kingdom of Judah at the time of invasion of the Northern Kingdom or who by escaping over the border of the Kingdom of Israel into the Kingdom of Judah might have escaped captivity. Their descendants by the time of Christ might have formed a considerable number in the North of Palestine. At any rate, Jesus set an example; and departed to teach and preach in the cities of Galilee, for we are told, He began to upbraid three of them in which most of His mighty works were done, Chorazen, Bethsaida, and Capernaum. Whereas Tyre and Sidon in Phoenicia, or the land of the Canaanites—whose inhabitants were to be snares, and traps, and scourges, in the side of the House of Israel—if they had had the same chance, would have repented long ago. Then when Jesus withdrew into the parts of Tyre and Sidon—evidently keeping just within the border line of Israel—a Canaanite woman came out from these borders. Jesus evidently knew for certain that she would come over, and give an object lesson in faith. He tried His disciples' faith along with hers, by saying: *"I was not sent but unto the lost sheep of the House of Israel."* *"It is not meet to take the children's bread and cast it to the dogs."* And then He shows her that faith, as also that of the Samaritans, comes under the Covenant of Grace by faith that is open to all mankind.

*"Whosoever comes to me I will in no wise cast out."* In Mark 13, Jesus speaks of the coming destruction of the Jews and of Jerusalem, and counsels the elect, who He knew would pay heed, to flee from the impending ruin. This elect would be the Galilean Christians, mostly members of Benjamin's tribe, who had little if anything to do with His Crucifixion. They would frequently remember Jeremiah's special warning to them,

*"O you children of Benjamin gather yourselves to flee out of the midst of Jerusalem."*

- Jeremiah 6:1.

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Those who have read Josephus will remember how he describes the withdrawal of the Roman army—so evidently by Divine intervention—he says, “Cestius, had he continued the siege a little longer; had certainly taken the city,” but; he says, “I suppose owing to the aversion God had already, at the city, and the sanctuary, that he was hindered from putting an end to the war that day,” for “he retired from the city without any reason in the world.” . . . “After this the most eminent of the Jews swam away from the city as from a ship when it was going to sink.”

These Christians of Benjamin took the chance, no doubt Divinely provided for them. It appears as if about the first thing the disciples did after His resurrection was to ask Jesus, “Lord, will you at this time restore the Kingdom to Israel?” (Acts 1: 6), They naturally remembered the promise Jesus earlier made to them, “In the regeneration,” or new life of the whole nation, e.g. after the House of Judah has walked to the House of Israel for help to be reinstated in the Holy Land, “when the Son of Man sits on the throne of His glory,” etc. (Matthew 19: 28). But Jesus turns their thoughts aside from the fulfilment of the great material Stone Kingdom to the work now immediately before them, after being endowed with the Holy Spirit. They are to “go out into all the world, and preach the Gospel to every creature”. In Acts 2:9, we have an account of what happened on the day of Pentecost (from ‘*Pentekostos*’, meaning ‘fifty’), a feast remembering the giving of the Law of Moses fifty-days after the Passover and Exodus of the Children of Israel from Egypt. Devout members of Judah, Israel, and also Proselytes, were expected to attend. At this upper-room event heralding in the “Latter Days” the Apostles, endued with spiritual gifts, spoke with power, and especially impressed those who are mentioned, as coming from the very regions in which members of the lost Ten Tribes had been scattered abroad, Parthia, Media, Mesopotamia, Cappadocia, Pontus, Phrygia, Pamphylia, etc.

Later, Peter directs his letter to the elect who are sojourners of the dispersion in Pontus, Galatia, Cappadocia, Asia and Bithynia, etc. Bithynia and Pontus on the southern shores of the Black Sea having been occupied by some of the clans of the Ten Tribes for perhaps centuries.

St. Paul, who expressly tells us that his field of missionary work was chiefly the gospel of the uncircumcision, states how he

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received a very urgent appeal, *“Come over into Macedonia and help us.”* Macedonia, that part of Greece where the Getae were so strong, for very many years. But it is when we look up many passages in the Acts, and in St. Paul’s Epistles, that we get such a clear vision of how the Apostles were endeavouring, to obey Christ’s commands to look after and feed His lost sheep of the House of Israel; for we find Greeks, repeatedly referred to as co-sharers, with the converted Jews, in the Divine favour. *“All they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.”* (Acts 19: 10). Of the man who attacked certain vagabond Jews, *“It was known to all the Jews, and Greeks, dwelling at Ephesus.”* (Acts 19: 17); At Miletus, *“Paul taught publicly from house to house, testifying to both Jews, and also Greeks.”* Addressing Roman Christians, Paul said: *“He was not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believes, to the Jew first and also to the Greeks:”* (Romans 1:16), And again, *“God would render to every man according to his deeds, of the Jew first and also of the Greek, but glory, honour and peace, to every man that works good to the Jew first and also to the Greek.”* (Romans 2:9).

*“For the Jews require a sign and the Greeks seek after wisdom,”* (1 Corinthians 1: 22): *“Give no occasion of stumbling either to the Jews, or to the Greeks,”* Again: *“For by one spirit are we all baptised into one body, whether it is to Jews or Greeks.”* (1 Corinthians 10: 32; 12:13.) then again there is this very important testimony: *“There is neither Greek, nor Jew, circumcised, nor uncircumcised, Barbarian, Scythian, bond nor free, for Christ is all in all,”* (Colossians 3:11). Those who would still argue that where the word Greek is substituted the word Gentile is still meant, have to face this difficulty. Why should the, word Barbarians be referred to, who were undoubtedly gentiles, if Gentiles was also intended by the word Greek? Then notice the significance of the word Scythian. The text gives four of what were considered contrasts. A circumcised Jew thought himself superior to an uncircumcised Greek. A Scythian is not classed in St. Paul’s mind with a barbarian, but just the opposite; in Christ Jesus under the Covenant of Grace by faith they are both equal, just as the bond—the slave—is equal with the free man. Now why should St. Paul mention the Scythian if it was not that he was consciously

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engaged in specially seeking out the lost sheep of the House of Israel first? There is also another passage concerning the Greeks, and as difficult for opponents to combat, if they would like to still persist, that Greeks meant the same as Gentiles in St. Paul's mind. Paul and Barnabas while in Iconium so spoke that, "...a great multitude both of the Jews, and of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and poisoned their minds against the brethren." (Acts 14:1, 2). This constant allusion by St. Paul to the Greeks is very important, when we consider what our Lord said to a wary Ananias, disinclined to visit this repentant Saul (St. Paul). "Go your way, for he is a chosen vessel unto me to bear my name before the Gentiles, and Kings, **and the children of Israel.**" (Acts 9:15).

Another very telling passage in the R.V. is this: The Jews said among themselves, "Where does he intend to go that we shall not find him? Does he intend to go to the Dispersion among the Greeks, and teach the Greeks?" (John 7:35). Then can those who have hitherto vaguely wondered why St. Paul was so particularly anxious to take a journey into Spain wonder any longer, if they have taken in the historical evidence that has been laid before them as to the connection of the Ten Tribes with Spain? It will now appear to them the most natural thing in the world for the Great Apostle to wish to visit the country in which the Macedonian Greeks would be so interested, and would have had so much to tell him about the Tuatha de Danaan, their brethren, now in Spain.

Finally, from Paul's personal history we gain an amazing insight into the way God worked in the tapestry of his life to take the Good News to influential members of the house of Israel already residing in Britain. Paul's half-brother Rufus Pudens Pudentius (Rom.16:13) from a second marriage between Paul's mother and a wealthy Roman senator. was stationed in Britain for a period of time from A.D.42. During a truce period in A.D.45 his Roman Commander-in-Chief, General Aulus Plautius, found opportunity to marry Gladys (Pomonia Graecina), the sister of his opposite number, the Royal Silurian and British Pendragon (war-chief), Caradoc, better known to history as the heroic Caractacus. It was during this happy moment wedged between the battles and the slaughter, that Rufus met another Gladys, a young namesake and niece of the bride. A friendship grew that later blossomed into love when her

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father Caractacus was treacherously betrayed and captured and together with most of his family was taken and placed under house-arrest in Rome for a period of seven years [A.D.52-59].

On her arrival in Rome, Gladys, the princess daughter of Caractacus, made such a favourable impression on the Emperor Claudius, that he adopted her and changed her name to Claudia. She was variously known in Rome as Claudia-Britannica, Rufina-Pudens, and Pudentius. A year later in A.D.53 Rufus and Gladys-Claudia were married, and it was these two together with their four children, Timotheus, Pudentiana, Novatus and Praxedes, baptised by Paul, their beloved uncle, who buried his rescued body in the grounds of the family estate. Linus, another member of this Royal British Silurian family of Caractacus, was consecrated the first bishop of Rome by Paul. Some years before joining their hostage father, under Roman house-arrest, both Claudia and Linus, had been converted to Christianity through the work of Joseph of Arimathea in Somerset, Britain. One tradition says that Vyrn the Blessed, or Bran, father of Caractacus, first introduced Christianity into Britain, after receiving the message of the Christ from the lips of St. Paul during his seven years of exile in Rome with Caractacus. Another tradition claims that Bran married Anna the daughter of Joseph of Arimathea who first introduced him to the claims of Christ.

With the exception of Claudia, whose popularity probably allowed her to escape, as well as her father and grandfather, who both returned to Britain at the end of their seven-year parole [A.D.59], each member of her family became martyrs for their new-found faith. After their untimely executions, all were interred beside their Apostle friend, mentor and relative at the Pudens family home in the Via Ostiensis, known today as the *Basilica di S. Pudenziana*. This became the name of their home after the martyrdom of Pudentiana [A.D. 107], the second child and eldest daughter of Rufus Pudens and Claudia. Prior to this, the home was known as the *Palatium Britannicum*, the palace of house-arrest for the family of British royal hostages, who became inextricably entwined in the life and ministry of the Apostle Paul and received mention in his very last letter, written to Timothy. Suddenly, chapters 9, 10, & 11 of Paul's letter to the Romans takes on a whole new meaning and emphasis.

*"The Drama of the Lost Disciples"* – G.F. Jowett p.127; II Timothy 4:21.

## CHAPTER XI

TRADITION OF THE DESCENT OF THE ANCIENT  
BRITON FROM THE TROJANS

**Z**ARAH, also recorded as “*Zerah*”, Judah’s son of the scarlet thread, and who in Greek mythology may also be identified as the ancient Greek god, “*Zeus*”, fathered Mahol, who in turn fathered five sons renowned for their wisdom, Zimri, Ethan, Heman, Chalcol and Darda. — Genesis 38:27-30; I Chronicles 1:4-6.

Through these sons, he was the ancestor of a family lineage that reputedly founded Phoenicia (Heman), Grecia (Chalcol), Troy (Darda), and later Carthage, Rome, and London, The Milesians who settled Ireland and the Brigantes of Hispania also find their roots in this family. Zarah’s clan of the ‘Red Hand’, migrated from either Palestine after the rest of the family moved down to Egypt to join Joseph, or from Egypt long before the Exodus of Moses’ time and settled early colonies in Sparta, Greece, as well as Troy and the Dardanelles in Asia Minor. Some of this family also sailed to the western end of the Mediterranean to Heberia (known as Iberia, Hispania or Spain). There they built the city of Zaragoza. Zaragoza (originally Zarah-gassa or Zara-gazza) meaning the “Stronghold of Zarah” and the city is still called Zaragoza today, From the northern coastlands of Spain many of them sailed across the water to become the Milesians of Ireland (Hebernia—the ‘*Hebrews new-land*’, and the Hebrides— ‘*Hebrews Isles*’). Some of their descendants migrated from Ireland to Scotland, and, once there, decided to use their own Judah-Zarah version of the Judahite emblem, which is a rampant, ‘red’ lion, in contrast to the rampant, ‘amber’ lion of Judah-Pharez.

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Those of our readers who have read the historical evidence that has been placed before them in preceding chapters concerning the connection of the House of Israel when in the land of Egypt with colonisation of Greece, the frequent mention of the Tuatha de Danaan in the Iliad, etc., and of the Greeks with Spain, will now be in a position to regard Geoffrey of Monmouth's *British History* as perhaps after all not nearly "such a fabulous composition" as some historians in the past have regarded it. Although unable to treat this particular topic with due justice, we purpose to lay the position before you almost entirely with quotations from Geoffrey's and Sharon Turner's Histories, without any comment. Passing over the birth of Brutus, a Trojan, and other events, we come to his letter to the King of the Greeks as stated by Geoffrey: "*Brutus, general of the remainder of the Trojans, to Pandrasas King of the Greeks, sends greetings, as it was beneath the dignity of a nation, descended from the illustrious race of Dardanus to be treated in your Kingdom otherwise than the nobility of their birth required. Let pity therefore move you to bestow on them freely their lost liberty, and permit them to inhabit the thickest woods, to which they have retired, to avoid slavery. But if you deny them this favour then by your permission, and assistance, let them depart into some foreign country,*" Pandrasas would not acquiesce, was defeated, and then accepted terms, with these words: "*Since this noble youth (Brutus) has gained so much glory by the opposition which he has made to me, I give him my daughter Igmoge, and also gold, silver, ships, corn, wine, and oil, and whatever you shall find necessary for your voyage.*" . . . Accordingly, he held a council and directed messengers to all the shores of Greece, to get ships together. Which done, he delivered them to the Trojans, to the number of 324, laden with all kinds of provision, and married his daughter to Brutus. He made also a present of gold, and silver to each man according to his quality. "*When everything was performed, the King was set at liberty and the Trojans now released from his power set sail with a fair wind.*" "*They came to the Tyrrhenian Sea, upon the shores of which they found four several nations descended from the banished Trojans that had accompanied Antenor in his flight. The name of their commander was Corineus. When they understood from whom he was descended they joined company with him and those under his government, who from the name of their leader were afterwards called the Cornish People, and indeed were more serviceable to Brutus than the rest in all his engagements.*" Brutus after his victory over Goffarius, King of Aquitaine, "was in

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*suspense for some time whether he had better continue the war or not," but at last he determined to return to his ships while the greater part of his followers were yet safe, and hitherto victorious, and to go in quest of the island which the goddess had told him of. "So, without further delay, with the consent of his company, he repaired to the fleet, and loading it with the riches and spoils he had taken, set sail with a fair wind towards the promised island, and, arrived on the coast of Totness. The island was then called Albion, and was inhabited by none but a few giants." A footnote states the earliest real notice of Albion occurs in a work attributed to Aristotle, who wrote 340 years before Christ: "Beyond the pillars of Hercules is the ocean which flows around the earth. In it are two very large islands, called Britannic, these are Albion and Ierne."*

*"Brutus, having thus at last set eyes upon his Kingdom, formed a design of building a city, and with this view travelled through the land to find out a convenient situation, and coming to the river Thames, he walked along the shore, and at last pitched upon a place very fit for his purpose, Here, therefore, he built a city, which he called New Troy, under which name it continued a long time after, till at last, by the corruption of the original word, it came to be called Trinovantum. But afterwards when Lud, the brother of Cassibellaum, who wade war against Julius Caesar, obtained the government of the kingdom . . . he ordered it to be called after his name, Kaer-Lud, that is, the City of Lud."*

After Brutus had finished the building of the city he made choice of the citizens that were to inhabit it, and prescribed them laws for their peaceable government. About this time Eli the high priest, governed back in Palestine and the Ark of the Covenant was taken by the Philistines. (Eli is considered to have judged Israel between B.C. 1181 & 1141.) King Gurgiunt Brabtruc is placed in the genealogical summary as 22nd in descent from Brutus. "As he was returning home from his conquest through the Orkney islands, he found 30 ships full of men and women, and upon inquiring of them the occasion of their coming, their leader named Partholoim approached him in a respectful and submissive manner, and desired pardon and peace, telling him that he had been driven out of Spain, and was sailing around these seas in quest of a habitation. He also desired some small part of Britain to dwell in that they might put an end to their tedious wanderings." . . . "When Gurgiunt Brabtruc understood that they came from Spain and were called Barclenses he granted their petition, and sent men with them to Ireland, which was then wholly uninhabited, and assigned it to them." Then historian Sharon Turner says: "That Britain and Ireland were known to the Greeks at least by name, is an unquestionable fact." The ancient

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Argonautica, ascribed to Orpheus; but of much later origin, describes the voyage of the Argonauts on their return to Greece. In this curious work, they are made to sail around the North of Europe, from the Kimmerian Bosphorus. In coming southward, the author says, "*they passed by the island of Iernida.*" Whether the next island they noticed, which is described as full of pine trees, was any part of Britain, cannot be ascertained: If this work was not written in the time of Pisistratus, which many assert it to have been, it is at least of great antiquity, and it is an evidence that Ireland was known to the Ancient Greeks. It is well known that Geoffrey of Monmouth, who diffused in the twelfth century the history of Britain which in former times so much occupied the public mind, deduces the first colonisation of Britain from a Trojan source, from Brutus the son of Aeneas, who, after wandering through the sea, and landed in Gaul, finally settled in this island. The same story is in the Welsh Chronicles, which are described too by Tyssilio and supposed, though too gratuitously; to have been Geoffrey's originals. But the curious student may fairly ask, did this Trojan story originate with Geoffrey, or had it an; earlier origin? A few observations will be sufficient on this subject. It appears from Nennius, who wrote in the 9th Century, that the opinion of this descent was in Britain in his time, for he mentions an outline of the story Which Geoffrey has so much amplified and dramatized. Taliesin, in his poems, frequently mentions Troy, and seems to allude to the tradition of such a descent. "*All this is too vague for history, but it is remarkable that there should have been in Europe several traditions connecting both with the conquerors and the conquered in that celebrated warfare which Homer has immortalised.*" Our only comment is that to students of the Israel story this history does not seem vague or fictional, but rather contains the scarlet thread of truth in its alignment with the promises of Scripture.

## CHAPTER XII

PRINCESS TEPHI, JEREMIAH AND THE  
STONE OF DESTINY

**T**HE Lord God promised to David,  
*“...I will set up your seed after you... and I will establish the throne of his kingdom forever. If he commits iniquity, I will chasten him with the rod of men, and with the blows of the sons of men. **But my mercy shall not depart away from him**, as I took it from Saul, whom I removed from before you. And your house and your kingdom shall be established forever before you. Your throne shall be established for ever.”*  
 - 2 Samuel 7: 12-16.

As result, the Psalmist was inspired to sing:

*“I have made a covenant with my chosen, I have sworn to My servant David: Your seed I will establish forever, and build up your throne to all generations... If his sons (children) forsake my law and do not walk in my judgments... Then I will punish their transgression with the rod, and their iniquity with stripes. Nevertheless, my lovingkindness I will not utterly take from him nor allow My faithfulness to fail. My covenant I will not break, nor alter the word that has gone out of My lips. Once I have sworn by My holiness, I will not lie unto David: His seed shall endure forever, and his throne as the sun before Me...”*  
 Psalm 89:3, 4, 30, 32-35.

When the LORD God was about to make an interruption spanning many hundreds of years and in the process, move the kingship of the House of David away from the city of Jerusalem, He sends word by Jeremiah the prophet:

*“Thus says the Lord, If you can break My covenant of the day, and My covenant of the night, so that there will not be day and night in their season, then My covenant may also be broken with David My servant, so that he shall not have a son (child) to reign on his throne...”*  
 - Jeremiah 33:20, 21; c/f 22-26.

You will notice that this solemn oath is on a par with the one in chapter 31:35-37, that the only condition on which the House of Israel should cease from being a nation before God for ever was

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when the ordinances of sun, moon and stars, and of the tides should cease to function. Manifestly God's promise to David, and as David understood it, was of an everlasting material kingship. The Almighty God of truth and justice could not possibly have wilfully used the words, "*if he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men, but my mercy shall not depart from him,*" to deceive David and his sons into believing in the certainty of an enduring earthly material kingship when all the while He meant shortly to cause an interregnum of several hundreds of years; and even throw this whole project of a material "servant nation" to the wind; and instead was going to substitute a spiritual kingship, and that not over the Hebrew race but now over the Gentiles. It may very well be man's idea to change horses mid-stream, but it is certainly not God's. The whole idea is casuistically monstrous, and degrading regarding a God of faithfulness and truth. Believers in the Israel story don't for one moment doubt, that after the last great battle of Armageddon, the united Houses of Israel and Judah, by then joined as the two sticks in Ezekiel's hand (37: 16-28), will be ruled over by Christ sitting on this already existing, material, and everlasting throne of His father, David, (See Luke 1: 30-33). In the meantime, God's Covenant to David has continued as surely and steadfastly as the ordinances of Heaven and earth with regard to day and night. It is true that there is a passage in Scripture, "*that the children of Israel shall continue many days without a King,*" (Hosea 3:4), and we should be very sorry if there was not such a passage, for it exactly fulfils the conditions as we know them with regard to the end of Zedekiah's reign (B.C.587), the last king of Judah, and the continuation of the line of David through Zedekiah's daughters in another land. It was many days, but not many years. The Scripture phrasing is much more expressive than saying "for a very short period of years." However, it is also true that many of the tribes wandering westward across Europe "continued many days and centuries without a king" until their descendants arrived and found in their "appointed place," the covenant kingdom waiting to receive them, because of Jeremiah's work.

Will our readers carefully examine the following evidences without prejudice? Jacob the father of all the children of Israel at a

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most critical period of his life lighted upon a certain place and took of the stones of that place, and laid them for his pillow, and lay down in that place to sleep. Then he had a wonderful dream of a ladder, etc., in which were great promises. He was greatly impressed, and took the stone that he had put for his pillow and set it up for a pillar, and poured oil upon the top of it, and vowed a vow saying. . . *“and this stone which I have set up for a pillar **shall be God’s House.**”* As this stone was anointed, and had been made sacred as a covenant between God and Jacob and was to be a sign of “God’s House of Israel,” we can very well accept the tradition of the Hebrew race that this stone was held in great veneration, and was carried by Jacob in the wagons which Joseph had sent along with his other valuables into Egypt. It is not at all surprising to read in Genesis 49: 24, that Jacob on his death bed makes Joseph *“the shepherd of the stone of Israel,”* or as some Hebrew scholars say, the literal meaning of these words is *“Henceforth he (Joseph as guardian) takes care of this stone of Israel.”* At any rate, Hebrew tradition also has it that this stone was carried by the children of Israel throughout all their wanderings in the Wilderness till they came to the Holy Land, when it was then placed in Solomon’s temple.

All of King Zedekiah’s sons were slain before his eyes, at the taking of Jerusalem, and then his own eyes were put out, and he was carried off a prisoner in chains to die in a Babylonian prison. But Jeremiah on the other hand was given full liberty when Nebuzaradan, captain of the guard, said

*“Now look, I free you this day from the chains that were on your hand. If it seems good to you to come with me to Babylon, come, and I will look after you. But if it seems wrong for you... remain here. See, all the land is before you; wherever it seems good and convenient for you to go, go there.”*  
- Jeremiah 40: 4.

And again...

*“But Johanan... took all the remnant of Judah... men, women and children, and the king’s daughters, and every person whom Nebuzaradan... had left... and Jeremiah the prophet and Baruch the son of Neriah. So, they went into the land of Egypt, for they did not obey the voice of the Lord.”*  
- Jeremiah 43:5, 6.

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Jeremiah warned this remnant that those that went of their own accord should all be consumed by the sword and famine and pestilence. Yet a small number, i.e., those forced against their will, should return.

- See Jeremiah 44:26-30.

Now if God promised David that his royal seed should never die out, and as we have just seen there were none of the royal seed left but the daughters of Zedekiah to whom now had been turned over the diadem and royal sceptre, and we have every reason for believing that the God who declared "*My faithfulness and my mercy shall be with David,*" would see to the protection and guidance of these daughters of the king, under the guardianship of Jeremiah, who distinctly tells us that God commissioned him at the beginning of his prophetic career in the following words:

*"See, I have this day set you over the nations and over the kingdoms, to root out, and to pull down, to destroy, and to throw down, to build, and to plant."*

- Jeremiah 1:10.

Apart from a riddle recorded by Ezekiel (17) dealing with this turning over of David's throne into the "appointed place", Scripture has little more to tell us. But Irish tradition, points to an association with the prophet Jeremiah just after the time of Jerusalem's fall. In the annals of the four masters, Ollam Fola is celebrated as an eastern sage and legislator, eminent for learning, wisdom, and his excellent institutions. He founded at Tara a Mur Ollam-ham, or house of wise men, or school of the prophets. Ollam Fola in Hebrew, we are told, means "*wonderful seer*". The Rev. F.R. Glover, M.A., sometime chaplain to the Consulate at Cologne, states that: "*Dr. Kelly, the Maynooth Professor, informs us, as touching the disputed dates used in connection with the illustrious, Ollam Fola, that the time of his existence had, by the balance of deduction of the most famous learned and dispassionate of their scholars, been brought to, approximately B.C.583, just three or four years after Jerusalem fell to Babylon.*" Why is it that only Irish history and tradition is rich in stories of Jeremiah, while his name is never mentioned in connection with the Welsh Triads, or in any of the bardic writings of England, and Scotland? Dr. Kelly shows that Eochaid Heremon is frequently confused with Jeremiah in the Irish annals, but that does not make either of them less real. It rather gives us an idea of how closely a great grandfather worked together

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with his son-in-law to establish the kingdom of his great granddaughter and David's everlasting throne in the "appointed place", honouring and fulfilling his God-given commission.

Heremon, the King, and, Ollam Fola, as the wise statesman and legislator would have been constantly associated in acts of government, the king getting credit for the, wise, decisions, etc., of Ollam Fola. Closely associated with the stories of Ollam Fola, is entwined the story of an Eastern Princess. Having just escaped from Egypt, and then journeyed to Ireland, she might very naturally be mistaken for a daughter of a Pharaoh, who may in common practice have adopted this orphan princess as a useful negotiating pawn; and so be associated in Irish history with a Father called Foram, the Irish word for Pharaoh; We have seen from Moore's history of Ireland the settlement of Milesians and Scotian colonies in Ireland probably about, or a little before, this time. There is nothing improbable in some alliance by marriage. The king's daughters are mentioned, at least two or perhaps three is quite unknown but based on the age of their father, may not have yet entered their teenage years. The princess we are chiefly interested in is known to us by the name of Tamar or Tephi (an intimate pet or nickname denoting the beauty and fragrant aroma of delicious fruit), who is stated to have married the Irish Milesian, Heremon Eochaid.

Along with this Ollam Fola and Tephi, is one Brug, believed to be Jeremiah's scribe and assistant, Baruch, who as the son of Neriah, was the grandson of Maaseiah, governor of Jerusalem in Josiah's reign, and brother of Saraiah, the chief chamberlain or quartermaster of King Zedekiah. The short chapter forty-five of Jeremiah is all about Baruch. He was distressed in his grief about what was happening in the overthrow of Jerusalem, and Jeremiah was inspired to give him a message from God. The Lord said:

*"Behold what I have built will I break down, and what I have planted I will pluck up, that is, this whole land, and do you seek great things for yourself? Do not seek them; for behold I will bring adversity on all flesh, says the LORD. But I will give your life to you as a prize in all places wherever you go."*

- Jeremiah 45:4, 5.

So evidently it was ordained that Baruch was to travel, and that to the "edge of the world"—"Scotia" a name by which Ireland was

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known; and one can hardly think that he would ever forsake his great employer, Jeremiah.

**SCOTIA**

*The name "Scotia" is not on record earlier than the times that the Greeks were masters of the Seas and of the trading World. Men of those times would talk of "going into the Darkness" as an American would speak of "going out West". Considerable emigration had taken place at different times from Phoenicia, and those who had gone would be considered as having "gone West," or "into the Darkness", and because they were living in the West—the Finis-Terre, they would be designated generally the Skoti, (Gk.). It is clear that the Greek word, Skotia—Darkness, is the etymology of a word which came to be used to convey the idea of the local habitation of those who had gone West. This was the label by which Ireland became universally known, after the time when men understood Greek nautical terms. It appears that Porphyry, living in the third century, was the first writer who called the Irish Scoti. From that time and by that same name they became known—by St. Ambrose, St. Jerome, and the poet Claudian, and so downwards to the eleventh century. "Pinkerton says, 'From the consent of all antiquity, the name of Scoti, belonged to the Irish alone.'"*

*Annals of the Four Masters p.390-1, notes.*

Along with this exclusive group is mentioned a wonderful stone called Lia Fail. This stone is not only of immense historic interest, but also supplies a great weight of evidence in favour of the tradition about Jeremiah the prophet, Tephî, and Brug. Jeremiah, who, as we have read, had full liberty to go anywhere he liked in the King of Babylon's dominions, could easily secure the precious stone of Israel from the Temple, and he and Brug could carry it if it was suitably equipped with rings through which a pole could be slipped. Now, as a matter of fact, this stone in the Coronation Chair at Westminster has two iron rings let into it; and one who evidently examined them many years ago declared that they were almost worn through from friction while the stone was being carried. Who so likely in all the world to value this stone as the prophet, who had uttered God's oath of the endurance of David's throne as long as the sand could not be counted, or there was day and night; and especially as he had guardianship of the only remaining members of the King's family to perpetuate the line and fulfil God's

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promises. There is a tradition that Jeremiah and the King's daughters broke their journey at the western end of the Mediterranean in Spanish Gibraltar, before continuing on to Ireland and their destiny.

That Tephî married Heremon, and was crowned on the Stone of Destiny, and that through this marriage the children of Israel were only without a King many days—about four years—is not at all a far-fetched story, as opponents have tried hard to make out; seeking also to refute the statement that the Coronation Stone in the Chair at Westminster Abbey is the same stone of destiny that the Irish Kings were crowned on, and that further back was valued by the whole Hebrew race as the 'Stone of Israel'. The wish being generally father to the thought, all sorts of unqualified claims have been made in rash printed statements regarding this stone that: "the Coronation Stone at Westminster is a limestone." and also without naming anyone, "The stone at Westminster declared by competent geologists to be of Scotch origin." Their level of intelligence is made clear for all to see in the following statement: "The writer is assured; by high authority, that there is no authentic account of the Stone previous to Edward I." If this very easily "assured writer" had taken the trouble to go to the College of Arms, London, he would there have found a MS. written in Henry III's reign which speaks of a sacred stone kept in Scotland for a long time, not a native stone, but a foreign one—that it came from Egypt—that it was brought from Egypt by a princess—the daughter of an eastern monarch—and used as a coronation stone.

Another article writer in *The Advent Herald*, states, as if it was definite, damaging evidence: "If the stone came from Palestine, it ought to bear traces of its origin ...I therefore communicated with Professor Sir Edgeworth David, of the Sydney University, who is, a well-known specialist in geology, and he informed me, that he had always understood that the stone was of Scottish origin," This very un-specialist statement is taken as overwhelming proof, even though this eminent 'specialist' has probably never laid eyes on, much less expertly examined and compared it with Scottish stones. This type of red herring reporting does nothing but frustrate intelligent thinking and research.

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It is doubtful whether there is any other kind of rock in the world that lends itself so completely to local identification as does sandstone, for sand stone is a conglomerate rock composed of innumerable particles of ground-up rocks and substances, differing in each locality—another wonderful illustration of the “Stone Kingdom”. Only a very careful microscopic examination can prove the exact identity of a sandstone sample, with the outcrop or quarry, from which it came originally. From the book, *Crowns and Coronations*, by William Jones, F.S.A., 1883, we quote the following paragraphs including inverted commas: “*Apart from the legendary history, the interest in the Coronation Stone is sufficiently ancient to claim for it an especial regard. It is to be traced, on the best authorities, into Ireland, whence it had been brought into Scotland, and had become a great notoriety in Argyllshire, sometime before the reign of King Kenneth, A.D. 834.*” . . . “*From a geological account of the Coronation Stone, by Professor Ramsay, printed by Dean Stanley in Monuments of Westminster Abbey, it appears that the stone is a dull reddish, or purple sandstone, strongly resembling that of the doorway of Dunstaffnage Castle, which is probably built of the stone of the Hill of Tara, from whence it is recorded to have been transported to Scotland. Neither could it have been taken from other rocks of Iona. That it belonged originally to the rocks of Bethel is greatly unlikely while Egypt is not known to furnish strata similar to the red sandstone of the Coronation Stone.*” Notice, Professor Ramsay goes no further than to say “strongly resembling” that of the doorway of Dunstaffnage. But what of the evidence of one who has examined and compared the stones most carefully? Here is the evidence of the late Lord Bryce, who examined the Coronation Stone in the company of an expert mineralogist, and found that it entirely failed to correspond with specimens of sandstone, which he had procured from both Scone and Dunstaffnage. Now Canon Tristram, in his book, *the Land of Moab*, writes several times of the great masses of sandstone outcrops along the Eastern shores of the Dead Sea; of various colours, red predominating, and in his descriptions; of ancient buildings and ruins seemed struck by the fact of the distances stones had been conveyed from the place of origin. Red sandstone underlies most of Southern Palestine, and Bethel, in any case; is not so many miles from great cliffs of sandstone that could be easily quarried. Jacob’s stone that he took for his pillow may have been a discarded building stone, carried to and lying outside Luz. Perhaps “a stone which the builders rejected.” Then Jones states, “the Coronation Stone,” says Dean Stanley, is the one primeval monument which binds together the whole Empire. The iron

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*rings, the battered surface, the crack which has all but rent its solid mass asunder, bear witness to its long migration. It is thus embedded in the heart of the English Monarchy, a link which united the Throne of England to the traditions of Tara and Iona.*" – and we could add, probably Jerusalem, and the hills of southern Palestine as well.

Believers in this Israel history are quite satisfied as to the identity of the Coronation Stone with the Lia Fail of Tara and the Stone of Israel. But what a splendid chance for opponents, who do really wish to let the Truth convince them, and not bitter prejudice. Let them agree to select unbiased experts, who after collecting specimens of sandstone in Palestine, Ireland, Scotland and England, will submit them to microscopic comparison with the Coronation Stone, and then abide, by the results. On the face of it, we admit that the evidence of this stone is one of the most extraordinary things in this world, and, that unless there is some strange over-ruling Providence connected with the stone and the British race, it is inexplicable. For there is the difficulty, of how in the first instance the Irish should have so venerated a rough, unhewn, foreign stone? Next, why King Fergus, when he married an Irish princess, should so desire to take it to Scotland? Then again why Edward the First should have the same desire when he married the Scottish Princess Margaret, and that in this civilised and enlightened age, all the Kings and Queens of England except Mary Tudor should have been crowned, seated above this rough stone? While strange to relate, when Oliver Cromwell was installed as Protector and went through a ceremony, resembling a coronation, the stone of destiny should have been removed from the Chair. But then we do believe in an Over-ruling providence, and can accept that rough unhewn stone of destiny **as a symbol of**

*"a stone...cut out without hands, which struck the image on its feet ...and in the days of these kings the God of Heaven will set up a Kingdom which shall never be destroyed, and the Kingdom shall not be left to other people, it shall break in pieces and consume all these kingdoms, and it shall stand for ever."*

- Daniel 2: 34, 44.

## CHAPTER XIII

## WHAT IS THE GOOD OF IT ALL?

*“God is not a man that He should lie, neither the son of man that He should repent: hath He said, and shall He not do it? Or hath he spoken and shall He not make it good?”* - Numbers 23:19

**I**n the end, everything that is said and done reduces down to this—Do we trust God to be who He is? Do we trust God to do what He said? Do we believe enough to take His Word at face value? Can we trust God to keep a promise? Or are we always going to allow ourselves to be diverted by the age long question that never changes—“HATH GOD SAID?”

Through the prophet Jeremiah, and to our shame, our stubborn go-it-alone character is exposed in these words:

*“My people have committed two evils: They have forsaken Me, the fountain of living waters, and hewn themselves cisterns—broken cisterns that can hold no water.”* - Jeremiah 2:13.

Prophecy is given to strengthen our faith, and Jesus explained it to His disciples this way:

*“Now I tell you before it comes, that when it does come to pass, you may believe that I am He.”* - John 13:19.

The historian Edward Gibbon tells us that history is little else than a record of the crimes and follies of mankind, and so it appears until we view the unfolding of God’s plans through fulfilled prophecy, for BIBLE PROPHECY SANCTIFIES HISTORY, and gives us a great and sure trust in the Bible as the Word of God.

Care must be taken when spiritualising prophecy that we do not lose sight of, or overlook the physical and literal outworking of God’s plan in the earth, through the nation He has always considered His partner and servant nation in the earth.

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Spiritualising, while it may be inspirational does nothing for our faith when compared to our ability to point to a historical event and see it as a fulfilment of a particular Bible prophecy.

The same creative Power-Force that continues to keep our planet circling the sun at the exact prescribed distance, so that our planet neither freezes nor fries, is the very same Force that has chosen a man in Abraham, a family in Jacob, a nation in Israel, and has used this headstrong, stiff-necked, stubborn and rebellious people to bring about God's purposes among the nations of the earth for thousands of years. If we look at it from our own viewpoint it seems absolutely ridiculous. But if we look at it from God's viewpoint it makes perfect sense and certainly fits in with everything He has said about the subject.

When we consider the parable Jesus taught, revealing the character of His Father as the Good Shepherd leaving the ninety-nine sheep and going to the mountains to seek the one that has strayed, we have to ask ourselves; Does that sound like the person who would send Israel, his wife into exile and abandon her? (*Matthew 18:10-14*). Yet, many theologians the world over regard the exile of the House of Israel from Palestine, in the seventh century B.C., as the end for Israel, cast-off, and abandoned forever by God and history. Again, we ask, does that sound like the God, who the disciple John stated, "is Love" and Who Jesus told Nicodemus, so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life? (*1 John 4:7; John 3:16*). Almost without exception, the prophets tell us about God travelling with the House of Israel, throughout their exile and of a restoration at the end of their times of discipline.

One thing is certain, God did not take the trouble to deliver Israel out of Egyptian slavery, bring them through forty years of wilderness preparation, support them in the setting up of a kingdom after possessing their "Promised Land", to then, allow idolatry and sin, to bring it all to ruin, so that He turned His back on them and deliberately and totally deserted them. I trust your concept of God is of someone far greater, far more faithful and trustworthy than that. Discipline was certainly deserved, and a serious penalty was exacted, but this did not include total abandonment. At the same

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time, if all we can come up with at this late date are a few Jews who call themselves “Israeli”, that too lies next door to abandonment, and as much as people try, there is no way whatsoever that the stated promises can be made to fit this fractured and diverse group of people. If anything at all they are no more than just the visible tip of an enormous iceberg that spans the oceans of the globe today. Or to change the metaphor to Daniel’s great mountain filling the earth—the Jews are just the tip of the stone kingdom that is visible to us today.

God originally delegated the care and dominion of this planet, handing over control to mankind. While man retained control of these powers, God was able to work freely in partnership with the human race. An enemy of God turned up and tricked mankind—through questions about faith and trust of “hath God said?”—into allowing him to take over this responsibility. When the human race rebelled through disobedience and chose to go it alone, God’s access to what happens around our planet became limited. Today God lives with the fact that this planet is under the control of an opposing force, living on borrowed time, that seeks only to steal, kill and destroy, with the view of overthrowing God’s power not just on earth but throughout the entire universe including the heavens.

John 10:10

To arbitrarily step in would contravene man’s ‘free will’ and God’s own universal laws. This would provide the perfect opening for an enemy takeover. And everything the enemy does is with a view of forcing God’s hand into moving against His own laws. Satan’s wounded pride at being cast out of God’s presence is being channelled into taking terrible retribution against human beings—God’s ultimate and accessible creation, made in His own image. Unable to touch God directly, the enemy is making a last ditch stand against God’s creation using and abusing, killing and destroying, the human race in a desperate bid to get back at God. God’s refusal to act prematurely is the reason mankind has difficulty accepting the terrible disasters, blaming Him, instead of their own foolish ‘free-will’ decisions of accepting an enemy’s fraud and receiving in return death and destruction, disease and sickness, brokenness and pain (Jeremiah 13:10 – 13; Romans 8:22). God’s

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refusal to act before ‘the fullness of time’ is also why many regard God as dead—a figment of people’s imagination, or as Karl Marx wrote, “an opiate of the people”.

## GOD HAS A MASTER PLAN:

But God is playing for bigger stakes; stakes that are so high in fact, He was prepared to sacrifice His only begotten Son in order to not only secure the right outcome for mankind, but also gain a legal and legitimate foothold back on earth through those that trust and believe and associate themselves with Him through His Son—Jesus Christ. Today God’s strategy includes a two-pronged offensive in which the physical, racial descendants of the Biblical House of Israel continue to blindly stumble forward as His hammer or battle-axe and weapons of war, fulfilling their destiny to be the great protective power of civilization and guardian of the earth.

So, this Bible truth helps us to understand the purposes of God.

It also supports our faith to know God is on our side, and that despite what man may seek to do... *“Whoever assembles against you shall fall for your sake... “No weapon formed against you shall prosper, and every tongue that rises against you in judgment you shall condemn. This is the heritage of the servants of the LORD, and their righteousness is from Me, says the LORD”.*

Isaiah 54:15, 17.

During the darkest days of World War II, British Prime Minister Winston Churchill addressing a delegation of Welsh miners on the 31 October 1942 spoke these profound words:

*“I sometimes have a feeling of interference. I want to stress that. I have a feeling sometimes that some Guiding Hand has interfered. I have a feeling that we have a Guardian because we have a great Cause, and we shall have that Guardian so long as we serve that Cause faithfully. And what a Cause it is!”*

Many Commonwealth leaders at the time, including Admirals, Generals, and Air Marshals recognised throughout those severe times this sense of purpose, in what Churchill called a ‘Great Cause’, and publicly shouldered the task, dedicating themselves to undertaking the just and good cause for which they fought. In this, these statesmen and the nations they lead continue to provide a physical base of a kingdom whose throne has been on earth since

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David sat on it. A kingdom upon which, according to the angelic message to Mary His mother, Jesus Christ will be given the physical:

*“...throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there is no end.”*

Luke 1:32, 33; (Isaiah 9:6, 7)

*“...When the Son of Man sits on the throne of his glory, you who have followed Me will sit on twelve thrones judging the twelve tribes of Israel.”*

- Matthew 19:28

*“She bore a male Child who was to rule all nations with a rod of iron.”*

- Revelation 12:5

It is also a comfort to know that in spite of every injustice, and minority group, political, secular or religious, seeking to wreck the fabric of our society, God has our back:

*“The LORD of hosts is with us; The God of Jacob is our refuge.”*

*“Behold, He who keeps Israel shall neither slumber nor sleep... The LORD shall preserve you from all evil; He shall preserve your soul. The LORD shall preserve your going out and your coming in from this time forth, and even forevermore.”*

- Psalm 46:7; 121:4, 7, 8.

On the other hand, God may be allowing the tearing at our social fabric to back us into a corner where we will be prepared to seek his face. The issues we are increasingly facing today give us strong reasons, like the Israelites of Moses day to *“...weep at the door of the Tabernacle of meeting”* (Numbers 25:6 & Zechariah 12:10-14) In order to stop the rot of permissive wickedness that is not only defiling our brotherhood of nations but is already destroying its character and will, and affecting our covenantal God-relationship with its plague like properties, we need to follow God’s direction as told to Solomon:

*“If my people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.”*

- II Chronicles 7:14.

The other arm of this offensive is conducted through the church. Faithful believers continue to expand God’s family on earth through the spread of the good news into the ends of the earth. In doing so they are also in partnership with God to spread His jurisdiction, His authority and His influence in the earth. Through

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prayer, supplication and intercession their 'spiritual' warfare is carried into the very throne room of God, by the continuous mediation of Jesus Christ our advocate and Captain of our salvation. He stands before God's throne, on the basis of His perfect sacrifice, and as our Wonderful (legal) Councillor, not to accuse as does our enemy Satan, but rather, making intercession on our behalf. To us, He has called, He has shown and He has left an awesome example in which the apostle Peter wrote that *'we should follow in His steps'* and be a part of God's solution and not part of the Satanic problem.

*"...Jesus has become a surety of a better covenant...He continues forever, as an unchangeable priesthood. Therefore, He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them."*

Hebrews 7:22 – 25

Any believer and follower of our Lord Jesus, regardless of nationality, regardless of racial descent, is automatically grafted as a citizen, and drafted as a soldier, into the nation of Israel—the household of God. The apostle Paul was at pains to explain this in his letter to the Roman Christians (Romans 11) of his day. It cuts across all national boundaries where the only requirements are accepting the efficacy of Jesus Christ's sacrifice for sin and accepting His sovereignty as Lord, thereby developing a compatible culture. The apostle Paul put it this way:

*"If you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved...whoever calls on the name of the LORD shall be saved."*

- Romans 10:9, 13

Citizenship as a *"fellow citizen with the saints and members of the household of God"* also includes a place among the literal twelve-tribed confederation of Israel here on earth as well. Herein lies the only workable solution for a multi-cultural society. - Ephesians 2:19

The apostle Peter called this a:

*"...chosen generation a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvellous light; who once*

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*were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.”*

- 1 Peter 2:9, 10; (Hosea 1:9, 10)

One of the most astounding questions we are constantly asked, and strangely enough, more frequently by professing Christians than by merely nominal ones, is this: Supposing what you affirm is true, what is the good of it all? What difference will it make? But worse than this, and showing from the words of their own mouth a complete lack of understanding, one hears of clergy and many laymen actually saying, If I had to believe this Israel Story, that God still has a special favour for any particular race of men, I would have to give up faith in Christianity. Let us first consider this attitude of strong prejudice against the idea of a chosen people. Such prejudice, coming from clergy who ought to know their Bibles, is astounding. For Scripture shows that the Almighty all-wise God has declared no less than sixteen times over, through his servants Moses, the Psalmist, and His prophets, and that in no uncertain language, as the following passage and others as well show:

*“For you are a holy people to the LORD your God. The LORD your God has chosen you to be a people for Himself, a special treasure above all peoples on the face of the earth.”*

- Deuteronomy 7: 6.

In fact, we are told in another place,

*“When the Most High divided their inheritance to the nations, when He separated the sons of Adam, He set the boundaries of the peoples **according to the number of the children of Israel.**” For the LORD’S portion is His people; Jacob is the place of His inheritance.*

- Deuteronomy 32: 8, 9.

They were His first consideration. So, in all of His fore-knowledge of Israel’s rebellious behaviour and idolatry later, can anything have happened to make an Omniscient, Omnipotent God change His purpose, and break His word to the nation He called His own chosen race of people? This question can be put in two ways. Can it be that the Almighty, though fully meaning what He said to the Patriarchs and Moses, and reiterated through His Servants the Prophets, was yet in the end defeated in His purpose by Satan and the powers of evil? Was the One who said through Malachi (3:6), the last prophet of the Old testament, *“I am the LORD,*

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*I do not change; therefore, you are not consumed O sons of Jacob;*” actually forced to change His mind and His intentions of giving special material blessings to His chosen people? Or was it that the Lord God never; really meant what Moses and David thought He meant, but that He allowed them to run away with the wrong notion, which for many centuries later was still held by the Prophets?

Whichever the preferred point of view, we have to face the fact that in spite of experiencing seemingly endless, horrendous persecution, the House of Judah, the Jews, have still held a favoured position through all the centuries. For other nations, their contemporaries have been wiped off the face of the earth, and no matter how the Jews may have suffered in several peculiar ways, still those other nations and empires if given the choice, would far sooner have suffered as the Jews have, so as to still remain on the face of the earth, for the sake of the glorious future that all Clergy and Christians believe is in store for them when they finally accept their Messiah and become Christians. How, then, can our opponents reconcile the shallow, false sentiment they hold when God has still a specially favoured race? Yet some British people, when it concerns a question of the British Empire, as representing the House of Israel, though they have to confess to a special treatment of the Jews as the House of Judah, would like to deny that any special favour has been or should be meted out to the British race; But we must face facts, and facts are stubborn things. There is an ancient people whose beginnings we have traced back over 3,800 years, that, instead of having risen, and declined; and being now in process of decay and dying out, is on the other hand rapidly increasing and spreading till it is by far the largest Empire the world has ever known; Notice its rapid growth. Professor A.F. Pollard, M.A., Professor of English History in the University of London, states: *“It is just as well to bear in mind that at the death of Elizabeth (in 1603) England occupied not a foot of soil beyond the British Seas. As late as 1650 the population of England and Wales has been estimated at 5,450,000, or for the whole United Kingdom of about six million; for Scotland, as far on as 1801, had only 1,688,400. So, the King of the British ruled over a population of about six million and an area of 121,663 square miles.”* Yet this small United Kingdom of Islands in the West, has now grown into the largest

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Empire the world has ever seen, with an area of 14,690,800 odd square miles, a little more than one quarter of the land surface of the Globe, and ruling over 425 million subjects, or a little more than one quarter of the population of the world, and this without counting Manasseh—the U.S.A. Notwithstanding all her national sins, and they are great and prolific, still the British Empire is the most God fearing company of nations, and the great missionary agency of the world, sending out missionaries to all parts, with translations of the Bible, which Britain and America chiefly publish and circulate, for the House of Israel has to be God's witnesses. The material covenant blessings of race to Abraham and his seed don't in any way conflict with the Universal Covenant of Grace through faith which is for all "*that come to God by Jesus Christ.*" Do those who ask: "What is the good of it all?" realise that to many thinking people who have read their Bibles perhaps chiefly in a critical spirit the promises of the Almighty appear to have been entirely broken? The Scriptures have been erroneously taught by clergy who should know better, discounting completely or at best watering down the promises of God. Choosing to believe what man has said rather than searching the Scriptures for themselves has undermined the faith of many with regard to God's everlasting faithfulness and truth. This has been very clearly pointed out by an eminent barrister, Reader Harris, a King's Councillor, and at one time an Agnostic. He says: "If we take the three foremost infidels of modern times (the twentieth century), Tom Paine, David Hume and Charles Bradlaugh, we find that all three, in large measure, base their infidelity on the apparent failure or non-fulfilment of the Bible promises to Israel. I knew Charles Bradlaugh, and I can quote what he said upon this subject. 'God a God of truth! Why, He promised to Abraham in the most solemn words, He repeated His promise, and He has not kept His word. This Bible, which reveals the attributes of Almighty God, tells us that God condescended to swear to a puny man that He would establish His Kingdom for ever, and that His seed should be as numerous as the sand upon the sea shore. That promise was reiterated and sworn to by God, and I ask, where is that Kingdom now? Where? Do not tell me that it is meant figuratively, do not tell me that it is not literal, God swore that it

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should be forever. He established it, and now it is a thing of the past, and you tell me that the God of the Bible always speaks the truth. I do not believe it.' How can a really seriously minded Christian be so flippant as to say: "What is the good of it all?" when he ought to realise at once that Israel's Story proclaims God's faithfulness and truth to His promises. If our Israel interpretation corresponds exactly with the Old Testament Prophets' picture of God's dealings with the House of Israel, and surrounding nations, **then it must be important;** for it at once causes students of the Prophets to realise how faithful and true God is to His plans and promises, Therefore, no other line of evidence can be produced in all the world that more fully conduces to the Glory of God. For this reason, the LORD GOD uses the prophet Isaiah to reveal His heart's purpose in affirming and speaking out these remarkable expressions:

*"...Thus says the LORD who created you, O Jacob, and He who formed you O Israel: ...Whom I have created for my Glory." - Isa. 43:1-7.*

*"The Lord has redeemed Jacob, and glorified himself in Israel."*

- Isa. 44:23.

*"I will place salvation in Zion for Israel my glory."*

- Isa. 46:13.

*"You are my servant O Israel, in whom I will be glorified,"*

- Isa. 49:3.

*"You lead your people to make to yourself a glorious name."*

- Isa 63:14.

There are other considerations as to the good of it all, for the Israel story and interpretation of the Scriptures upholds God's challenge made to the world 2,600 years ago...

*"Present your case, says the Lord, bring forth your strong reasons, says the King of Jacob, let them bring forth, and show us what will happen: Let them show the former things what they were, that we may consider them, and know the latter end of them; Or declare to us things for to come. Show the things that are to come hereafter that we may know that you are gods."*

- Isaiah 41: 21-23

The argument is this, no one can do the above things, but the true God, *"I, the only true God, have done all these things."* Has anyone else? Can anyone else do them? He says:

*"I am God, and there is no other; I am God and there is none like Me. Declaring the end from the beginning, and from ancient times things that*

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*are not yet done, saying, My counsel shall stand and I will do all my pleasure."*

- Isaiah 46: 9, 10.

Then let those who ask: "What is the good of it all?" ponder over the story of Abraham's plea, and consider what the faith of ten righteous men might have done to save many thousands of lives from destruction, Who can calculate the immense value to our race of every one won over to realisation of who we are; so that when the times of trouble that are so shortly to burst upon the world are upon us, there may be a great body of "understanding people" to intercede with God, to lighten the punishment due to us on account of the national sins of the House of Israel; and that He may fight for us in our extremity. When in our sore distress, who can estimate the value of each righteous man's prayers, required to make up the number of intercessors needed, to lessen the full measure of the punishment we deserve?

*"Thus says the Lord GOD, I do not do this for your sakes, O House of Israel, but for My holy name's sake which you have profaned among the nations wherever you went... Not for your sake do I do this, says the Lord GOD, let it be known to you. Be ashamed and confounded for your own ways, O House of Israel! ...Thus says the Lord GOD: I will also let the House of Israel enquire of Me to do it for them: I will increase their men like a flock... Then they shall know that I am the LORD"*

- Ezekiel 36: 22, 32, 37, 38.

Finally, this has not been an exhaustive study by any means, there are innumerable marks and references that could be brought to the table as added confirmation and support for the discourse given here. I believe sufficient exposure has been given to arouse anyone who is curious enough, to search the Scriptures for themselves. Jesus said...

*"...search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me."*

John 5:39

Later He added...

*"I am the way, the truth, and the life: no one comes to the Father but by Me."*

John 14:6

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Esdras asked,

*“What will be the dividing of the times?  
Or when will be the end of the first age  
And the beginning of the age that follows.*

Uriel the angel replied,

*“From Abraham to Isaac, because  
from him were born Jacob and Esau,  
For Jacob’s hand held Esau’s heel  
from the beginning.  
Now Esau is the end of this age, and  
Jacob is the beginning of the age that follows.  
The beginning of a person is the hand,  
and the end of a person is the heel;  
Seek for nothing else...”*

- II Esdras 6:7-9.NRSV

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