

BRIT-AM

Vol.2, no. 5

Formerly known as

Tribesman

[2:10]

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Editorial



Shalom, This is the fifth edition of Brit-Am. So far the magazine has been going well. There seems to be a growing interest in our subject from both the Jewish and non-Jewish sides. Some questions seem to be working their own way out.

At present in Israel there is a problem with water. There is already tension between Syria, Jordan, the Palestinian Authority and Israel over the water issue. The scarcity in water is caused partly by bad ecological habits of the Arabs living in this region. They chop and burn down trees and then bring goats to graze on whatever greenery grows. The goats eat up every shrub tearing it out by the roots. Wind and rain then blow away the topsoil and still less greenery grows the second time round. It is a cyclical

pattern. The surface of the land is no longer green, reflects instead of absorbing heat, and there is less precipitation. The climate becomes hotter and this lessens precipitation still further. Semi-desert conditions then prevail.

In the Second Temple Period the sages forbade the grazing of sheep and goats west of the Jordan River. In a few years (or less) Israel will not have enough water to supply its own needs. Just north of Israel exists the Litanni River from which vast amounts of water pour into the Mediterranean Sea. That water could help Israel and the region is within the boundaries of the Promised Land. Further north in Syria is the Orontes (Asi) River. Still further north we have the sources of the Euphrates River and in southeast Turkey the Seyhan River and the Yenice

River. All these water sources are within the boundaries of the Promised Land of Israel as described in the Bible.

“IN THE SAME DAY THE LORD MADE A COVENANT WITH ABRAM, SAYING, UNTO THY SEED HAVE I GIVEN THIS LAND, FROM THE RIVER OF EGYPT UNTO THE GREAT RIVER, THE RIVER EUPHRATES” [GENESIS 15:18].

“TURN YOU, AND TAKE YOUR JOURNEY, AND GO TO THE MOUNT OF THE AMORITES, AND UNTO ALL THE PLACES NIGH THEREUNTO, IN THE PLAIN, IN THE HILLS, AND IN THE VALE, AND IN THE SOUTH, AND BY THE SEA SIDE, TO THE LAND OF THE CANAANITES, AND UNTO LEBANON, UNTO THE GREAT RIVER, THE RIVER EUPHRATES” [DEUTERONOMY 1:7].

“FROM THE WILDERNESS AND THIS LEBANON EVEN UNTO THE GREAT RIVER, THE RIVER EUPHRATES, ALL THE LAND OF THE HITTITES, AND UNTO THE GREAT SEA TOWARD THE GOING DOWN OF THE SUN, SHALL BE YOUR COAST” [Joshua 1:4].

The above mentioned water sources to the north of the borders of the present state of Israel are within the Biblical Geographical regions of Lebanon and Gilead. Zechariah chapter 10 prophesies that Judah and Joseph will return and that Ephraim will enable the repossession of these areas:

[ZECHARIAH 10:6] AND I WILL STRENGTHEN THE HOUSE OF JUDAH, AND I WILL SAVE THE HOUSE OF JOSEPH, AND I WILL BRING THEM AGAIN TO PLACE THEM; FOR I HAVE MERCY UPON THEM: AND THEY SHALL BE AS THOUGH I HAD NOT CAST THEM OFF: FOR I AM THE LORD THEIR GOD, AND WILL HEAR THEM.

[ZECHARIAH 10:7] AND THEY OF EPHRAIM SHALL BE LIKE A MIGHTY MAN, AND THEIR HEART SHALL REJOICE AS THROUGH WINE: YEA, THEIR CHILDREN SHALL SEE IT, AND BE GLAD; THEIR HEART SHALL REJOICE IN THE LORD.

[ZECHARIAH 10:8] I WILL HISS FOR THEM, AND GATHER THEM; FOR I HAVE REDEEMED THEM: AND THEY SHALL INCREASE AS THEY HAVE INCREASED.

[ZECHARIAH 10:9] AND I WILL SOW THEM AMONG THE PEOPLE: AND THEY SHALL REMEMBER ME IN FAR COUNTRIES; AND THEY SHALL LIVE WITH THEIR CHILDREN, AND TURN AGAIN.

[ZECHARIAH 10:10] I WILL BRING THEM AGAIN ALSO OUT OF THE LAND OF EGYPT, AND GATHER THEM OUT OF ASSYRIA; AND I WILL BRING THEM INTO **THE LAND OF GILEAD AND LEBANON**; AND PLACE SHALL NOT BE FOUND FOR THEM.

Water is needed to irrigate, to cleanse, for the production of most foodstuffs and industrial goods, and to quench thirst. There is another type of thirst, a thirst for the Word of God as described by the Prophet Amos most of whose predictions were directed to the Lost Ten Tribes:

[AMOS 8:11] BEHOLD, THE DAYS COME, SAITH THE LORD GOD, THAT I WILL SEND A FAMINE IN THE LAND, NOT A FAMINE OF BREAD, NOR A THIRST FOR WATER, BUT OF HEARING THE WORDS OF THE LORD.

“All these are the Twelve Tribes of Israel” (Genesis 49:28)

“THE WORDS OF THE LORD” can also be likened to water emanating from the Almighty who is the source of “living waters” (Jeremiah 2;13). We in Brit-Am have put in process a trend of

thought and a movement whose end results are intended to return to Israel its promised water supplies on the physical level and a thirst for the words of God on the spiritual one.

Live well!

[1KGS 2:1] NOW THE DAYS OF DAVID DREW NIGH THAT HE SHOULD DIE;
AND HE CHARGED SOLOMON HIS SON, SAYING,
[1KGS 2:2] I GO THE WAY OF ALL THE EARTH: BE YOU STRONG THEREFORE,
AND SHEW YOURSELF A MAN;

What was the purpose of these words? Why did he say “I GO THE WAY OF ALL THE EARTH”? _In order to remind David of the day of his (David’s) future death so that he should always remember it. The Talmud (Berakoth 108) says that by remembering the day of one’s future death one may thus be strengthened to resist temptation. If however he thinks of the day of his future death he is liable to be saddened and depressed. This is forbidden. David therefore added the expression, “BE YOU STRONG THEREFORE, AND SHEW YOURSELF A MAN”. This means that as long as one is alive one should live properly and well. Based on “*Matmoni HaChasiduth*”.

CORRECTIONS AND CLARIFICATIONS

1. FRENCH CONVERTS TO JUDAISM

In Tribesman no 2:5 there was an interview with a Rabbi who had been involved in conversion programs. It was seen that people from certain countries were prominent amongst converts to Judaism. This was taken to roughly indicate a relative natural affinity with Judaism. It was suggested that these factors could be taken into consideration when estimating the probability of Hebrew ancestry of groups amongst these peoples.

The following remark by the Rabbi interviewed was made:

“You had people interested in Judaism from very many countries. You had **many** people who came from Great Britain, [*and from*] Scotland. You had many people from Germany. - It is interesting that there were less from France. - Many people from Holland and the Scandinavian countries, Finland, etc., etc.”

Regarding France this remark gave the impression that there were relatively fewer converts from France. New information that has reached us suggests that this is not so. The Rabbi interviewed was speaking about his own experiences in Israel. It is true that in Israel comparatively fewer French prospects for conversion to Judaism are found. This is because in France itself conversion to Orthodox Judaism is relatively easy when compared to other countries and the process is conducted in the French language. They have therefore less incentive to come to Israel in order to convert but can stay in France which they do. On the

other hand conversion to Orthodox Judaism is very difficult in Britain, Holland, and Germany so those who are seriously interested often make their way to the State of Israel.

2. CATHOLICS IN GERMANY MORE PRO-JEWISH?

In BRIT-AM no.2 there was an article by John Hulley (“*While Rediscovering God*”) about the Protestant Reformation. In this article the impression may have been given (though not expressly stated) that after the Reformation Protestants were relatively speaking less anti-Semitic than Catholics. In most cases this was probably true on the whole and was markedly felt even in Hungary and Czechoslovakia. In Germany on the other hand (with the exception of Austria and some parts of Bavaria) Catholic areas (in the south and west) and individuals were often felt to be less hostile towards the Jews than Protestants were. There are no real fast rules. In Germany Lutherans were anti-Semitic whereas in Scandinavia Lutherans were often sympathetic towards Jews. In these cases ethnic affiliations are at least as important as religious ones. Out of all the different groups in a general sense Calvinists were considered more Hebraic in character and less antagonistic towards Jews. Calvinists were found in the French Hugenots, the Scottish Presbyterians, in northern Holland, and in Switzerland. I repeat that these are very general statements and numerous exceptions on every side can be found.

THE SOJOURNINGS OF ISRAEL

Part Two of:

A SHORT HISTORY OF THE TEN NORTHERN TRIBES OF ISRAEL AND THEIR MIGRATIONS

by Mathithyah Harri (Matthew Harris Holmes)

Cultural Connections.

“The mystery of Keltic thought has been the despair of generations of philosophers and aesthetes . . . He who approaches it must, I feel, not alone be of the ancient stock . . . but he must also have heard since childhood the deep and repeated call of ancestral voices urging him to the task of the exploration of the mysteries of his people . . . He is like a man with a chest of treasure who has lost the key.” Lewis Spence, *The Mysteries of Britain*

It has almost always been taught that the Celtic and Germanic peoples were pagans before they were "Christianized," but is this the truth?

Having searched out and studied the actual writings of the Celts and Germans from pre-Christian times, I have personally found very little evidence from their own writings, that the Celts and Germans worshipped many gods, or sacrificed people (unless you mean capitol punishment), etc. The words used in some of the sagas and stories for “gods” is equivalent to the translation of Biblical words like elohim and saints. This is not to say that these peoples did not assimilate into the Babylonian system of worship established by Nimrod and his wife, but rather that many of their ways of worship were misinterpreted,

“All these are the Twelve Tribes of Israel” (Genesis 49:28)

misunderstood and persecuted because it did not conform to Rome (whether pagan Rome or Roman Catholicism/Christianity).

Granted, there is evidence that some of them began to practice apotheosis, elevating their ancestral heroes into gods and goddesses, especially among the Scandinavians. But their sagas very clearly state that these "gods" and "goddesses" were the kings and priests of their Thracian ancestors (Sturluson, Heimskringla 7-14). There is also evidence of idol worship and the worship of Ba'al among the Irish and Scandinavians.

Much of the religious life of the Celts and Germans was misunderstood by their Hellenistic and Christian contemporaries. Because they used stones for altars, offered animal sacrifices on these altars and monitored the heavenly bodies to appoint their planting, sowing and festival times, they were misunderstood to have been actually worshipping these objects. But each of these practices is actually an integral part of true Torah [Biblical] religion, which utilizes these objects in the worship of HaShem, but does not worship the objects themselves. One example is the stone altars which the ancient Irish built to offer their sacrifices on. Exodus 20:24-26 says:

"Make an altar of earth for me and sacrifice on it your burnt offerings and your peace offerings, your sheep and goats and your cattle. Wherever I cause my name to be honored, I will come to you and bless you. If you make an altar of stones for me, do not build it with hewn stones, for you will defile it if you use your tool on it. And do not go up to my altar on steps, lest your nakedness be exposed on it"

Prof. Totten, of New Haven, says: "The altars of ancient Ireland were called Botal or Bothal, meaning [in the Celtic tongue] house of God" (Allen 256). Jacob, the father of the people of Israel, had a dream one night where he encountered the God of his ancestors. Upon awakening and realizing the importance of what had happened, Jacob took the stone that he had used as a pillow

and anointed it with oil (Gen 28:10-22). He called the stone, of all things, Bethel (B-th-l), which means in Hebrew "house of God". It is no coincidence that both the ancient Irish and the Israelites called their altars "Beth-el."

It was well known that the Celts used a combination of a lunar and solar calendar just as did the ancient Israelites (Gen 1:14; Ex 12:1-2; Dutton 144; Ellis 227). They counted their days from evening to evening, the months and festivals they calculated by the new moons and they reconciled a solar year with the equinoxes and solstices.

These so-called "pagans" certainly had the laws of the Creator written on their hearts (Jer 31:33), and 2 Esdras 13:42 says that the Ten Tribes searched for a land "that they might there keep their statutes, which they never kept in their own land."

The governmental structure of ancient Carthage was limited to township and was adjudicated by two "suffetes" (Book of History Vol. VI 2198), an obvious variation of shofet, which is Hebrew for a "judge" (Davidson 734). The commandment from Deuteronomy states that the Israelites were to establish judges and officers in all of their towns (16:18). (Note that this is the only form of "government" instituted in the Torah.)

The Germanic form of government also very much reflected the ancient Israelites. Gibbon writes that "A General of the tribe was elected on occasions of danger; and, if the danger was pressing and extensive, several tribes concurred in the choice of the same

general. The bravest warrior was named to lead his countrymen into the field, by his example rather than by his commands. But this power expired with the war, and in time of peace, the German tribes acknowledged not any supreme chief. Princes were, however, appointed, in the general assembly, to administer justice, or rather to compose differences, in their respective districts” (Vol. I 243).

According to Louis Hyman, in his work *The Jews of Ireland*, “it was the Mosaic law that the Milesians [Gaels] brought into Erin [Ireland] at their coming; that it had been learned and received from Moses in Egypt by Cae Cain Breathach, who himself was an Israelite” (2). Though the historical authenticity of this is doubtful, it does provide a strong oral tradition connecting the Irish people as being a “people of the book.” Hellanicus of Lesbos, a historian of the fifth century B.C.E., described the Celts as a people who practiced justice and righteousness (Rolleston 17).

Tacitus records that the Germans in the first century C.E. were to be highly praised for their chastity,

“There is no arena with its seductions, no dinner tables with their provocations to corrupt them . . . adulteries are very few for the number of the people. Punishment is prompt and is the husband’s prerogative: her hair close cropped, stripped of her clothes, her husband drives her from his house in the presence of his relatives and pursues her with blows through the length of the village. For prostituted chastity there is no pardon; beauty nor youth nor wealth will find her a husband. No one laughs at vice there; no one calls seduction, suffered or wrought, the spirit of the age” (291)

This description certainly sets these “uncivilized barbarian” tribes apart from any of the ancient peoples that surrounded them. Among the

Babylonian, Egyptian and Graeco-Roman civilizations promiscuity was the standard. Tacitus also writes of their religious life, “The Germans do not think it in keeping with the divine majesty to confine gods within walls or portray them in the likeness of any human countenance” (277).

Even Origen, one of the church fathers, states that the Druids were worshippers of one God, and that the Celtic inhabitants of Britain were predisposed to Biblical doctrine because of the teachings of the Druids (Spence 49, 89). The Druidic caste served the exact same purpose as did the tribe of Levi in ancient Israel. They were the guardians of the tradition, they served as priests, judges, physicians, poets, philosophers and counselors to the leading men of the community.

One of the foremost symbols of Ireland has been the harp. It can be found on their banners and on their coins. But who brought it to Ireland? The House of Harrari, based in Jerusalem, specializes in making harps as close as possible to the ancient Biblical harps. One of these harps, created by King David, was called the Nevel. “According to an old Irish Legend,” they say, “the Nevel was brought to the shores of Eire by one of the last princesses of Israel, whose name was Tea Tephí. She came by boat with a small entourage of people, including her personal scribe. Among the many things she brought with her was her personal harp” (House of Harrari, PO Box 1577, Jerusalem, Israel). So the story goes.

Conclusion. “It was the policy of the Roman powers to suppress, and if possible, totally exterminate, nationality by blotting out the past, destroying natural rights, and crushing out with the forces of hard, prosaic fact all hoary and hallowed traditions connected with Britain” (Trevelyan 35).

“All these are the Twelve Tribes of Israel” (Genesis 49:28)

In the tradition of Rome there has been a strong national and public current, especially here in America, to erase and forget our European roots. Yet, it is these very roots which allow us to discover our connection to the people of Israel. For some reason the descendants of the ten northern tribes of Israel have been robbed of their rightful heritage and made to feel ashamed of being "white" or of "European" descent or whatever else has been concocted up by those who control the world scene and its interpretation of history. It is these peoples, more than any others, who have wandered away from their ancient heritage and tried vainly to replace it with Christianity, paganism or any of the other myriad of philosophical teachings out there. Though much of this is a consequence of our rebellion against HaShem and Torah, much of it can also be attributed to the cultural ignorance and prejudice of the Christian religion into which most of us have been assimilated. We have allowed religious leaders to dictate our beliefs to us without ever checking their words against Biblical truth and historical reality. We have shirked from the individual responsibility of educating ourselves and our families so that we can function as kingdom of priests. We have condoned and preached lawlessness under the fall pretense of 'grace' and wonder why society around us is corrupt and without any moral integrity. The list could go on, but the real question is: "Where do we go from here?"

Where Do We Go From Here?

The most difficult part of returning to our Israelite heritage, besides overcoming our preconceived prejudices and notions, is where to begin? Contrary to the misconceptions created by Christianity and its perversion of history, the ancient Israelites were a very earthly and war-like people. They enjoyed the

physical life and all its pleasures and let no one usurp their natural rights. They would much rather go to war than allow injustice to prevail among them. YHVH, the God of Israel, was just as much a god of war as of peace. His laws, contained within the Torah, promote physical enjoyment, prosperity, learning and justice. They emphasize the importance of the "here and now" and teach that our choices and decisions shape the world around us and therefore influence our future and its outcome. There is very little room for "fate" and there is very little "spirituality" involved, at least in the modern sense. Men such as Moses, Joshua, Elijah, and others, also reveal that they were not ignorant of spiritual power and how to exercise it. These men could influence and even suspend the natural elements through their connection with the Eternal One.

The Israelite culture, mindset, worldview, whatever you wish to call it, is pretty much foreign to our "western" way of thinking. It is not entirely "eastern" though either. The Israelite culture is the harmony between the two. Balancing the logical skepticism of the Hellenist with the simple wisdom of the Oriental. The Israelite way, called "Torah," is the middle path of shalom (God's perfect order). But apart from the paradigm shift of our worldview, there are very practical steps we can take to align ourselves with YHVH by beginning to keep some of the foundational mitzvot (commandments, laws) of Torah.

Torah

For thousands of years it has been known that the Torah is the virtual "blueprint" of creation. The very sequence of the Hebrew letters, and even the spaces between them, contain such mysteries as to boggle the scientific mind. Much of this has come to light in the last few years with the "Bible Codes".

But first and foremost, Torah is the “constitution” of the Israelite nation. Let Torah be your guide and measure everything against it. If you cannot find an idea, law, or teaching in Torah, then it is not TRUTH. Keeping Torah is not just an external routine, but also an inner attitude of love for YHVH and respect for all of creation which emanates from its Creator.

Shabbat

Probably the first step to take is to begin to keep Shabbat, the seventh day of sacred rest (sundown Friday to sundown Saturday). Getting oneself into the seven-day cycle can be quite a challenge.

Putting aside all business, or busyness, is not easy for many. For some of us resting is hard work. We get “bored” and want to DO something. Perhaps our refusal to allow ourselves a break once in every seven days is the root cause of people dying of diseases such as heart attacks at age 40, 50, etc. It is very simple, if the Creator deems it necessary to stop from His work, so should we.

Many have a tradition of gathering for worship and study on the Sabbath. Some keep it as a day of rest, solitary study or family activities that do not involve the use of money. One does not need to do anything on the Sabbath, it is more a day of not-doing. There are many beautiful rituals preserved for us by Judaism surrounding the Sabbath. These

are worthy of looking into and can help one to get a “taste” of the Israelite culture we have wandered so far from.

Kashrut

The next step one might take in the journey on the path of Torah is that of keeping kashrut, the dietary or food laws. These laws, preserved for us in Leviticus chapter 11, can be scientifically proven to benefit the body. Again, look to Torah for these laws, the key to freedom is to know for your self what is true and follow it whole-heartedly.

Hebrew

Learning IvriT the Hebrew language, is another important part of restoring our culture as Israelites. This can be done in a group setting or by your self. Either way, it helps to have Israelite achi'im (brethren) with whom you can converse in Hebrew with. Learn the letters, then words used in Torah, then you can begin to read, write, and speak the language. It should be the goal of every Israelite to be able to at least read Hebrew and pronounce the words you are reading.

These are just a few things that you can do to begin returning to your ancient Israelite heritage. All of these things are a part of tikkun ha-malkut yisrael – the restoration of the kingdom of Israel. What part will you play?



Please Note: We are not necessarily responsible for everything written in our journal. This applies both to the historical conclusions, religious views, and other claims of individual authors. We do publish information and viewpoints that we think have value even though we may not always concur with the conclusions drawn. This applies both to the above article by Matthew Harris, to the following article by John Hulley and to all other articles that have appeared or will do so in the future.

“All these are the Twelve Tribes of Israel” (Genesis 49:28)

Ephraim In Exile

The House of Ephraim is Zionist

by John Hulley

According to prophecy the house of Ephraim will be involved, alongside the Jews, in the reconquest of Israel. In the First World War the Allied Forces conquered the Land from German-trained and directed Turkish forces. Later in the Second World War Allied Forces again protected the Jewish settlement in "Palestine" from destruction. Nations involved on the Allied sides in these activities in one or other of these wars included a the forces of a number of nations such as Australia, Britain, (British West Indies), Canada, France, (India), Italy, New Zealand, South Africa, and the USA.

Substantial numbers of the descendants of the House of Ephraim could exist in most of the nations listed. The main exceptions would be colonial forces which were participating in response to decisions of the colonial power. India and British West Indies (shown in brackets above) were not yet self-governing at the time their forces were committed to the Near East.

How public opinion in a colony may differ from that of the imperial power was illustrated by India, when it gained independence in 1947. One of its first actions at the

U.N. was to join the Arab countries in voting against the partition of Israel – in effect opposing the creation of the new state. Although Moslems in India are only a minority, they still constitute the largest Moslem population in the world.

Of course the populations of each of the other nations listed above include a wide variety of attitudes to Zionism, both positive and negative. The Zionists do not constitute the whole of any one of them, but only an influential part of it – anywhere from a majority to an effective minority. Ephraim is not necessarily a nation, any more than the Jews have been one through most of history. For about two thousand years there was no Jewish nation, but the people were always an identifiable ethnic entity, scattered among various nations. Just so the tribes of the House of Ephraim may constitute parts of nations. And the members of any one tribe may be similarly distributed, concentrated perhaps in one or a few nations and scattered among several others.

According to the analysis of politics in Britain and the U.S. the motive force for the military effort in support of Israel has come

from Zionists. It is their political influence that has at times succeeded in bringing about the application of British, American and other national power to that goal.

It looks as if somewhere around half of these Zionists are Bible-believers; but there are other Gentiles among them in substantial number. Within the Anglican, Lutheran and Catholic sects, for instance, large "Charismatic" movements are drawing close to the Bible-believing wing.

And there are Gentiles who support Israel for non-religious reasons. Such an one was the author of the Balfour Declaration, setting forth the British intention to establish a Jewish national home in Palestine. Lord Balfour was a religious skeptic; but his mother's training and/or his reading of history had persuaded him that the world owed a debt to the Jews.

The number of American Zionists who are not Bible-believers may be inferred from surveys of public opinion. A *New York Times* poll (published April 26th, 1998), showed that 57% of the American public supports Israel, compared to 11% favorable to Arafat – a ratio of more than 5 to 1. This poll, taken annually for the

past two decades, has never been less than 2 to 1 in favor of Israel.

Which elements of the population make up the 57% that is pro-Israel? There are more Jews there than in any other country, but they still amount to only 2% of the population. And not all Jews are Zionist anyway. So who are the remaining 55% plus?

Most of them have to be Christians. While religious activity keeps declining elsewhere, it keeps rising in the U.S. – the nation without any government-sponsored church. Today the population is by far the most religious among rich industrialized nations and among the western democracies. According to a survey ("Spiritual America", *U.S. News & World Report*, April 4, 1994, pp.48-59):

93% of Americans believe in God or a universal spirit.

80% believe the Bible is inspired by God; among them

34% (the Bible-believers) accept literally every word,

46% do not.

68% are members of a church or synagogue.

In other words an overwhelming majority of Americans believe in God and the Bible and go to church or synagogue. Even more significant perhaps is the proportion of those who

believe they have personal contact with God.

77% believe God has guided them in one or more decisions.

“Behold, the days come, saith the Lord, that I will make a new covenant with the House of Israel [House of Ephraim] and with the House of Judah . . . I will put my law in their inward parts, and write it in their hearts . . . And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them”
(*Jeremiah* 31:31,33-34)

In Western Europe meanwhile the religious indicators are moving in the opposite direction. Church attendance has fallen to historic lows and keeps declining. In fact the U.S. stands alone among industrialized countries in both the extent and the trend of its commitment to the Bible. Recently it has also emerged as the world’s only superpower. And the achievement of this position is traceable to the system of responsible individualism based on Bible values noted above.

The rise to world power of the nation that is closest to the Bible stands as powerful confirmation of the message of *Deuteronomy* 28 on the rewards of obedience to God’s commandments. It also explains what has given

the U.S. the power to play a key part in the restoration of Israel.

Not all Bible-believers have become Zionist so far. Indeed they may scarcely amount to half of the 57% supporters of Israel. Who are all the other Zionists? Some may be those Christians who, even though they do not believe every word of the Bible literally, nevertheless believe the prophecies of the return of Ephraim. Others may have political or philosophical justifications like that of Lord Balfour mentioned above. Still others may be motivated at a more instinctive level.

Similar differences among Zionists may no doubt be found in other countries. In Britain an important difference is that the proportion of Bible-believers appears to be significantly lower than in the U.S. The same may be true in the British self-governing Dominions.

The proportion may be still lower in France – the only other world power which has occasionally participated in the defense of Israel.

Identifying the sources of Zionism in that country is complicated. The forces of Protestantism were once strong enough to carry on a civil war with the Catholics off and on for 36 years (1562-98). Although the Catholics finally won, France has since then pursued a foreign policy

consistently more in line with Protestant than with Catholic aims. It played a key role, possibly a decisive one, in the Thirty Years War (1618-48), saving European Protestantism from probable extinction.

It played an equally crucial part in the American Revolution (1776-83). In that Revolution, as well as in its own (1789), France supported political ideals akin to those of the Protestant countries. It initiated the emancipation of the Jews from the isolation to which the Catholic Church had long subjected them. And in the two world wars (1914-18 and 1939-45) it sided with the more democratic powers against the more authoritarian ones, contrary to the normal tendencies of Catholic policy. France attacked Egypt at the same time as the British and Israelis in 1956; and joined the Americans and British in attacking Iraq in 1990. In the history of France (unlike those of Britain and the U.S.) the head of state has sometimes been Jewish.

One may ask what form of Catholicism this is. Should France be nominated as an honorary or quasi-Protestant country? Even if it does, the task of discovering the roots of its foreign policy, including policy toward the Jews and Israel, is difficult. Under Louis XIV Protestants were compelled to remain in France and send their children

to Catholic schools. Those who became refugees – known as Huguenots – were only those few who possessed the resources to do so.

The result was that the great majority of people with Protestant tendencies went underground, and most of their descendants have remained so; today the official number of Protestants in the population is only 2%. The strong anti-religious theme in the French Revolution may have its roots in this suppression. So may the foreign policies with their Protestant flavor. Somewhere in French character lurks a major streak of suppressed Protestantist tendencies. To identify it would require a social analysis in greater depth than is practical here.

As for Italy it needs to be remembered that in World War II its troops were allied to the Germans driving along the North African coast toward the Near East (see section 2a above); they persecuted the Jews both in Italy and Africa. Even though the Zionist element in that country was strong enough to influence national policy in 1917, it must be a small minority. This is the natural consequence of the more thorough persecution there over the centuries since the precursors of the Reformation. A much larger proportion of believers were killed or driven into exile than in France.

Up to this point the discussion has concerned the House of Ephraim as a whole, including all Ten Tribes. So far nothing has been said about any of the individual tribes composing the House. However there are prophecies – the blessings of Jacob and Moses in particular – which reveal differences in the prospects of the tribes individually. On this basis a pair of them can now be identified – Ephraim and Manasseh, the two sons of Joseph. According to prophecy the tribes of Ephraim and Manasseh are to grow exceptionally in numbers (*Genesis* 49:25), benefit from the best of the earth's resources (*Genesis* 48:20; 49:22, 25; *Deuteronomy* 33:13-16), have the military status of a world power: [GENESIS 49:24] BUT HIS BOW ABODE IN STRENGTH, AND THE ARMS OF HIS HANDS WERE MADE STRONG BY THE HANDS OF THE MIGHTY GOD OF JACOB; FROM THENCE IS THE SHEPHERD, THE STONE OF ISRAEL:

[DEUTERONOMY 33:17] HIS GLORY IS LIKE THE FIRSTLING OF HIS BULLOCK, AND HIS HORNS ARE LIKE THE HORNS OF UNICORNS: WITH THEM HE SHALL PUSH THE PEOPLE TOGETHER TO THE ENDS OF THE EARTH:

AND THEY ARE THE TEN THOUSANDS OF EPHRAIM, AND THEY ARE THE THOUSANDS OF MANASSEH.

Ephraim is to be "fullness of the nations" -- a difficult Hebrew phrase, variously translated, e.g. as "a multitude of nations" or as "fulfillment of the nations". [GENESIS 48:19] AND HIS FATHER REFUSED, AND SAID, I KNOW IT, MY SON, I KNOW IT: HE ALSO SHALL BECOME A PEOPLE, AND HE ALSO SHALL BE GREAT: BUT TRULY HIS YOUNGER BROTHER SHALL BE GREATER THAN HE, AND HIS SEED SHALL BECOME A MULTITUDE OF NATIONS.

Small wonder if orthodox Jews bless their sons each Sabbath with the words set forth by Jacob:

"In thee shall Israel bless, saying God make thee as Ephraim and Manasseh" (*Genesis 48:20*)

The background of Jacob's words was the achievement of Joseph, father of Ephraim and Manasseh. He had been able to save his father and brethren when he rose to the position equivalent to Prime Minister in Egypt, then one of the most powerful nations in the world. His descendants through Ephraim and Manasseh are apparently

expected to do (and indeed are doing) something similar.

Among the prophecies listed above, the one [DEUTERONOMY 33:17] about world power narrows down the range of candidates rather sharply. Moses compares the horns (meaning the power) of Joseph to "the horns of a wild ox; with them he shall gore nations to the ends of the earth" (*Deuteronomy 33:17*).

In modern terminology the nearest thing to the ends of the earth would be the opposite sector of the globe – the antipodes – 12,000 miles away. In more archaic terms – as they might have been understood by audiences at the time of the prophecy – they could be defined more modestly as the ends of the Afro-Eurasian land-mass (sometimes called the "old world") from Kamchatka in eastern Siberia to the Cape of Good Hope in South Africa. Either way this prophecy lay dormant for thousands of years. No power on earth could fulfill it. The greatest nations and empires – Egyptians, Babylonians, Assyrians, Persians, Greeks, Romans, Arabs, Mongols and Turks – had no hope of extending their military power that far.

It is only in the last five centuries or so that it has become practical to do so. A series of inventions was needed, including the compass and gunpowder, before it became practical to project military power to the other side of the world. And only a half dozen nations – most of them in western Europe – have done so. The southwest Pacific is antipodal to Western Europe; the nations which have reached that far are: Spain and Portugal, Britain and Holland, France and Germany. About ten years ago the U.S. became the sole superpower, the only nation thus far in history to be able to impose its will anywhere in the world. As it happens the antipodes of the U.S. are in a relatively unpopulated region of the Indian Ocean; and there has been no reason for the kind of intervention there which it has made elsewhere.

Thus only six or seven nations so far in history can be described as world powers. Does any of them fulfill the prophecy of fighting alongside the Jews for the restoration of Israel? The answer, as shown earlier in this chapter, is that three of them – the U.K., the U.S. and France – have done so at times, but not consistently.

The actions of these three nations in support of Zionist objectives have been the result of compromise between different internal

"All these are the Twelve Tribes of Israel" (Genesis 49:28)

forces, one of which is Zionist. So Zionism can be described as having been a world power at those critical moments in history when it has succeeded in guiding the application of the strength of the three nations. In this way it has been able to join the Jews in the restoration of Israel.

For more than a thousand years the Chinese and Moslem civilizations had been the centers of civilization. Except for Rome Western Europe had always been a backward area. More dynamic peoples from Asia exercised intermittent pressure on the eastern frontier. Mongols, Turks and others had conquered large sections of Eastern Europe and were still advancing. By the time of the Reformation the Turks stood at the gates of Vienna. If they reached the Atlantic, Asiatic peoples would control all the north temperate zone of the world.

But the Reformation changed all that. West Europeans began to turn out inventions at a rate that soon put them technically ahead of everyone else. Their ships sailed round the world. Conquest of much of North America and Australasia, as well as of other territories, helped to make possible a great expansion of population. So did the Industrial Revolution with its growth of manufacturing, made possible

by the continuing advance of technology.

As a result the English-speaking peoples have multiplied much more rapidly than the world average. From early in the 17th century to early in the 20th the world population multiplied about four times. In the same period the peoples of the British Isles and their colonies abroad grew eighteen or twenty times – more than four times faster (Charles E. Carrington, *The British Overseas*, Cambridge Univ. Press., 1950, p.497).

The same colonial activity put much of the best physical resources of the world into their hands – rich agricultural lands, fisheries and mineral resources. The wealth that grew out of all this gave them the financial resources to extend their influence over resources in other nations. A century after the Reformation they had become world powers – as they still are today.

In the same ways, but to a lesser degree, the French peoples have taken part in the age of discovery and invention. Accumulating wealth, they have also reached the level of world power.

The identities of Ephraim and Manasseh among the English-speaking and French-speaking peoples respectively are likely to stand out more clearly in future, as the tasks increase. Much more has to be done if Israel is to be

made secure from attack with nuclear or other weapons of mass destruction. And more also has to be done to reach the borders delineated in prophecy. To achieve these goals will likely require a more consistent and reliable sort of support than has been available heretofore. What we have seen thus far may be only the formative stages of the evolution of Ephraim and Manasseh as world powers. In the current phase the two tribes are just beginning to be discernible.

As for the other tribes the evidence considered here does not shed enough light to indicate whether they are concentrated in the same countries or in other ones. As the restoration of Israel progresses, however, it should be possible to identify at least the group of ten, taken together. According to prophecy the Houses of Ephraim and Judah will reconquer Israel together. No other peoples are mentioned. Consequently the simplest interpretation is that whatever peoples provide the military force to join the Jews in the restoration of Israel are, and/or will be, proving thereby that they belong to the House of Ephraim.

Up to the present time
they are the Zionists of the
Anglo-American and French

groups of peoples, plus Italy.
Perhaps other peoples will in
future be added to the list of

members of the House of
Ephraim.



THE OLD TESTAMENT ROOTS OF NORSE MYTHOLOGY

by Joel Adams

Does Bible prophecy actually speak to us of the Norse and related peoples of Europe? I believe that it does, and that these peoples can trace their descent from the Biblical lost tribes of the House of Israel, removed out of their land in Assyrian captivity two thousand seven hundred years ago, and lost to recorded history. The Caucasian peoples, including the Norse, migrated out of Asia into Europe in the early pre-Christian centuries, and have fulfilled many of the prophecies in both the Old Testament concerning Israel in the latter days. as it was born." This should remind us of the prophet Daniel's prophecy of four great "beast" kingdoms. They were: Babylon & Assyria, Medo-Persia, Macedonia, and Rome. They formed one continuous succession of four beast empires, each one "devouring" or absorbing the previous. Using the year-for-a-day principle of prophecy, the next verse speaks of Israel being attacked and persecuted for 1,260 years by the dragon-beast, a period which ended with the fall of Rome in 476 AD.

This occurred when Assyria, the first beast-empire, conquered them in four invasions between 745-676 B.C., dispersing them out of Palestine into the wilderness of Europe. This is the prophetic story of Israel in the wilderness going to a place prepared by God, and it is a fascinating account of how God's prophecies have indeed come to pass. (745 B.C. to 476 A.D. is a 1260 lunar year period!).

We read of Israel's dispersion into the wilderness in the Old Testament apocryphal book of II Esdras, chapter 13 and verse 40. Here

the prophet Esdras tells us this about their whereabouts: "These are the Ten Tribes, who were taken captive from their land in the days of King Hoshea, whom Shalmanesar, the King of the Assyrians, led away into captivity and transported them across the river Euphrates. But they decided to leave the multitude of peoples and proceed to a more remote region... The way to that country, which is called Arsareth, required a long trek of a year and a half." The Prophet Esdras gave us still another solid clue in tracing Israel's northern trek when he said that they "passed through the narrow entrances of the Euphrates River." (verse 43) This refers to the head-waters of the Euphrates, which were toward the north, in northern Mesopotamia. In fact, rivers always flow from north to south in the northern hemisphere.

So we know two things for sure about the land to which the Israelites migrated: it was northward toward the Caucasus and Europe, and it was a remote wilderness. As the late Bible scholar, Dr. Pascoe Goard, has stated, "We know sufficient of the history of all the territory south of the Caucasus to be able to say that they could find no such unsettled land there. But plains, forests and river valleys of Europe still remained which had not even been explored in the days of Herodotus, three and a half centuries later. To that country they took their way." ("Post-captivity Names of Israel," p. 35). Remember that Esdras said they traveled to "a more remote region," a wilderness; and that this journey was a long one over a great distance, requiring "a year and a half" of travel.

"All these are the Twelve Tribes of Israel" (Genesis 49:28)

Yes, northward from the upper reaches of the Assyrian Empire was the wilderness of Europe, and there is a river Sereth in southeastern Europe even today. Over six centuries after their dispersion, the Jewish historian Flavius Josephus wrote, "The Ten Tribes did not return to Palestine...There are but two tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond the Euphrates till now, and are an immense multitude." (Jos. Antiq., Ch. 11, pp. 2, 5) The lost Ten Tribes were no longer in Palestine, and were outside the realm of the Roman Empire. Even though Israel had been hidden in the wilderness for six centuries when Josephus wrote, he informs us that they were an identifiable people and a great multitude which no man could number.

Where else in the annals of history is there a record of nearly an entire nation suddenly converging on a wilderness? Only the migrations of the Anglo-Saxon-Gothic tribes into early Europe, that land "where never mankind dwelt," (II Esdras 13:41) can fit the picture, and that occurred at the very time that Israel was dispersed and became lost to history. The Angles, Saxons, Celts, and Goths, who overspread Europe, are said to have originated in the region of Medo-Persia, about 700 B.C., the very time and place in which the nation of Israel was lost to history.

The early Christian church noted a remarkable fact: There was a distinct resemblance between ancient Israel's religion and that of the early inhabitants of Europe. Early Christian writers used the Latin phrase, "Preparacio Evangelica," meaning that European mythology constituted a good "preparation for the Gospel." We now know why Norse mythology, Celtic Druidism, and Greek mythology all bear such striking similarities to the Old Testament -- it's simply because these peoples were the physical descendants of ancient Israelites who migrated to Europe in ancient times, bringing deep-rooted traces of their religion with them when they came.

But other amazing parallels exist, as well.

There was also an uncanny resemblance to ancient Canaanite religion, since ancient Israel corrupted themselves with that form of worship, according to the Bible account. In addition to that, early European mythology also bears traces of the religious customs of the Babylonians and Assyrians, as you might expect, since these peoples exerted some influence when they brought Israel in captivity out of Palestine. Let's see how history offers proof of both Biblical and Babylonian influence among the people of early Europe.

The central figure of Norse Mythology is the hero known as Odin. He is believed to be an historic figure, the king who led his tribes northwestward from their former residence in a city called Asgard to their new home in Western Europe. Asgard literally means "city of God," and perhaps by implication, "the city of God's people." Although it has never been identified by archaeologists, it is believed to have been located either in southern Russia or Northern Assyria, placing it in the region where the Ten Tribes were lost to history. After Odin's death, his great deeds were expanded until he took on godhood in the folk memory of the people. But it is important to note that the name "Odin" shows unmistakable evidence of a Babylonian origin.

Alexander Hislop in his book, "The Two Babylons," gives us a definite connection between Odin and the Middle East. Odin was the great Norse war god. The Assyrians and Babylonians also had a war god known as "Adon," and the Greeks later had a god named "ADONIS," as well. The Babylonish Adon was the god of wine. In the Norse Elder Edda we are told that Odin ate no food but wine: "The illustrious father of armies, with his own hand, fattens his two wolves; but the victorious Odin takes no other nourishment to himself than what arises from the unintermittent quaffing of wine. For 'tis with wine alone that Odin in arms renowned is nourished forever."

It has also been established that the Norse religion involved worship in sacred groves, which were trees planted to simulate the walls of a temple. The Canaanites, too, had sacred groves

for worship, and the disobedient nation of Israel had adopted this form of worship at the outset of their wanderings out of Palestine.

But the similarity between middle-eastern and Norse mythology does not end there. One of Odin's sons in Norse mythology was called, "Balder," which Hislop states comes from the Chaldee form of "Baal-zer," meaning the seed of Baal. Quoting Alexander Hislop, "The Hebrew z, as is well known, frequently, in the later Chaldee, becomes d. Now, Baal and Adon both alike signify 'master' or 'lord;' and, therefore, if Balder be admitted to be the seed or son of Baal, that is as much as to say that he is the son of Adon; and, consequently Adon and Odin must be the same."

The name of Odin's other well-known son is Thor. Again to quote Mr. Hislop: "Now as Odin had a son called Thor, so the second Assyrian Adon had a son called Thouros (Cedrenus, vol. 1, p. 29). The name Thouros seems just to be another form of Zoro, or Doro, meaning, 'the seed.'" So, as Professor Hislop points out, Odin's son, Thor, is an exact parallel to the Assyrian god Adon's son Thouros. Quite an amazing similarity! (Lexicon, pars 1, p. 93: "The D is often pronounced as Th; Adon in the pointed Hebrew, being Athon.")

It is extremely doubtful that all of this parallel detail could be mere happenstance. A very definite cultural connection somehow took place between the ancient Assyrians and Babylonians and the early European Norse. Yet another author lends credence to this, the professor Hans Gunther, in his book, "Religious Attitudes of the Indo-Europeans." He finds much to admire in the Norse mythology, yet is led to admit that, "one perceives in him (Odin) the voice of an alien non-Nordic race." (page 11) Professor Gunther goes on to associate certain aspects of Norse mythology with Babylon. (Gunther p. 57).

Yet one more proof of a connection between the Norse and the ancient Canaanites should be noted: the evidence we have of human sacrifice. For although human sacrifice appears to have been unknown in the British isles, it was

definitely practiced in early days on the continent of Europe by the Celts.

The Norse myths recount a remarkable account of creation, which differs from the Bible in that the flood was said to be caused by the blood of a slain giant. However, in Genesis 6, verse 4, the Bible does speak about the Nephilim, or giants, during the account of the flood. In the Norse account, the world is wiped out in this catastrophe, with the exception of one household who escaped on a skiff or boat, and from whom is descended the new race from which the god Odin came.

Odin is also called the "Rafnagud," or Raven-god, because he is said to have two ravens named Hugin and Munin, which he sends out into the world each day, returning at nightfall to tell him what they observed. Quoting the Norse Elder Edda,

"Hugin and Munin

Fly each day

Over the spacious earth.

I fear for Hugin

That he come not back

Yet more anxious am I for Munin"

This bears an unmistakable similarity with the account in Genesis chapter eight of Noah sending two birds out into the world, one of them the raven which Noah was anxious for, because he did not return. Other Norse religious traditions come from the Old Testament, as well. Odin is referred to as "the law-giver." This is a title our heavenly father, Yahveh, could well claim, who gave Moses upon Mount Sinai the laws for the nation.

Another important Norse god was Loki, the author of all evil, who was said to have originated in a land to the south. This may well be Israel's remembrance of the Edomites of Palestine. An interesting parallel exists between Loki, who is said to lead the forces of evil in the last great battle in Norse mythology, and the Edomites of Bible prophecy at the end of the age. In Ezekiel chapters 36 to 39, in the last great battle, the Edomites (also known as "Mt. Seir" or "Idumea") are prominent in the forces of evil which come against God's Israel.

"All these are the Twelve Tribes of Israel" (Genesis 49:28)

The number twelve also must have been held in sacred significance to the Norse, for we read in the book, "Germanic Origins," that Odin arrived in Svithoid, or Scythia, with twelve chief priests. The presence of these twelve priests corresponds representatively to the twelve original tribal patriarchs of Israel.

The Norse legends prominently refer to the end-times. They say that in the end of the world a great battle called Gotterdammerung, or the "Twilight of the gods," will take place between the forces of good and evil. In this great battle, all of the forces of good will be killed except for one called the "All-father."

This brings me to my most important point. "Bulfinch's Mythology" states that "the Scandinavians had an idea of a deity superior to Odin, uncreated and eternal," which they called the Alfadur or "All-father." For although the Norse mythology allows for a pantheon of gods, yet only ONE GOD is said to be immortal. Thor, Odin, and the others are mortal and die at some

point in the sagas.

But above Odin was said to be the one eternal true God - unnamed except to be called the "All-father," meaning the "ever-lasting father," as he is called in our Bibles in Isaiah 9:6 and other places. In the original language of the Old Testament, God's name was YAHVEH, which Ferrar Fenton translates as meaning, "the Ever-Living." The Norse called the 'All-father' by no other name, believing that his personal name was too sacred to be spoken, although they apparently didn't have any memory or record of what that name was.

Compare this with the actions of the few Israelites of the House of Judah who returned to the Land of Israel and [never utter] God's name believing it too sacred to be spoken.

I am convinced that although the Norse mythology was corrupted with the religion of Assyria and Canaan, yet the proofs are there that they were indeed "the people of the Book."



THE KHAZARS AND THE MODERN JEWS

by Stephen Collins

Let us consider an aspect of Jewish history which is sometimes controversial. This is the history of the Khazar kingdom, whose later monarchs adopted Judaism. Some maintain that the Khazars were non-Israelites who, en masse, accepted Judaism and became the forebears of the Ashkenazi Jews of Europe. This viewpoint tends to disenfranchise Ashkenazi Jews as "legitimate" Jews from the tribe of Judah, and it is historically inaccurate. This viewpoint assumes: (A) all Khazars were Gentiles, (B) all Khazars accepted Judaism and (C) no members of the house of Judah were already living among the Khazars. All three assumptions are incorrect.

It is well-documented that numerous Jews lived in the Parthian Empire and many of them accompanied the migrating Parthians toward Europe through the Caucasus Mountains and into territory north of the Black Sea. Other Jewish migrations to the region of Khazaria occurred in the centuries prior to the fall of Parthia, as we shall soon document. This region (the Transcaucasus and north of the Black Sea) through which hordes of Israelites and Jews passed on their way to Europe, was the homeland of the Khazars. How could the Khazars all be Gentiles when their homeland had been the main expressway for the tribes of Israel as they left Parthia and Scythia? The Khazar region also

included the former kingdom of Iberia, which had borne a Hebrew name since its founding soon after the fall of the Israelite capital of Samaria. Iberia had also been ruled by kings with the root-word "Phares" in their names, confirming their descent from King David of Israel. Surely, there were still Israelites left in this region when the Khazars came to power there in later centuries.

There is considerable evidence that the Khazars were a mixture of races and ethnic groups. The Encyclopaedia Britannica records that some "Khazars" were first noticed in Armenia in 198 A.D.¹ This was 28 years before Parthia fell. When Parthia collapsed, millions of Semitic people from Parthia poured through the region later to be called "Khazaria" like a tidal wave on their way to Europe. During the centuries of the great migrations of Parthian and Scythian refugees through the Transcaucasian region, the descendants of the Ten Tribes of Israel were dominant in the region which later became Khazaria. The Khazar rulers did not adopt Judaism until the year 740 A.D. or even later. Let us consider how many waves of Jewish refugees entered Khazaria before that event occurred. Large numbers of Jewish refugees had settled in what became Khazaria long before the Khazars were even a recognizable people. It is recorded in The Universal Jewish Encyclopedia that: "Vakhushti's History of Georgia" informs us that permission was granted to a Jewish legation which had appealed to the prince of Mtskheta, after the destruction of the First Temple at Jerusalem (586 B.C.E.), to settle on the outskirts of Mtskheta."² i.e. Jews from the tribe of Judah began settling in the Transcaucasus from the time Jerusalem fell to the Babylonians! The same source records many more waves of Jewish migration to this region: "Another influx of Jewish refugees into various Trans-Caucasian regions took place after the destruction of the Second Temple at Jerusalem (70 C.E.). The height of the influx during the first centuries of Christianity is confirmed by the Chronicler Faustus of Byzantium (4th cent. C.E.), who reports that the Persians, under King Sapor II

(360 C.E.), invaded Armenia, and took with them to South Persia more than 75,000 Jewish captives, the progeny of those who had previously come to the Transcaucasus from Palestine."³ The Jews had seen the Caucasus region as a hospitable refuge for centuries, and they went there in large numbers. Why shouldn't they? From 700 B.C., until at least the 5th century A.D., it was inhabited by many descendants of the Ten Tribes of Israel (called Scythians, Iberians, Sacae, Goths, etc.), and many of the Israelite kings were Jewish, descendants of King David's dynasty. The Persian King, Sapor II, was from the Persian Sassanian kingdom that had driven the Parthians out of Asia. There had to be an immense number of Jews in the Transcaucasus region for him to take over 75,000 Jews captive in a single raid in that area! That they were descended from Jews who had originally migrated there from Palestine confirms they were racial members of the tribe of Judah! The Universal Jewish Encyclopedia continues: "Subsequently they [Transcaucasian Jews] were joined by other Jews from more westerly regions; from Asia Minor, the Crimean Peninsula, and especially from Byzantium [to escape from the severe persecutions which they had been suffering at the hand of Emperor Justinian in the 6th cent. C.E.] It is evident...that Jewish immigration into the Caucasus took place not only at different times but also from different directions."⁴ We're not done yet. Many Jews, whose forefathers had lived peacefully under the Parthians, finally migrated out of Persia centuries after the Parthians had done so. Consider this account: "From Arabic and other sources, primarily the Old Persian chronicle Derbend-Nameh...we may conclude that many Jews migrated from North Persia and Mesopotamia to the Northeast Caucasus during the 5th and 6th centuries [under the Sassanids]. Other groups of immigrants followed...When, in the 8th century, the Arabs conquered part of Daghestan, they found a large Jewish population there."⁵ Many people from the tribe of Judah migrated to the Caucasus from the former region of Parthia because of Sassanian persecution. By the time

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the final waves of "Parthian" Jews entered the Transcaucasus, the descendants of the Parthians and Scythians were already occupying new homelands in Europe. For many centuries before Khazar rulers adopted Judaism, there had been numerous migrations of the tribe of Judah (Jews) into the region later called Khazaria. There would have been some remnants of the Ten Tribes of Israel in that region as well. Indeed, Jewish sources claim that there were identifiable remnants from the tribes of Issachar, Manasseh, and Simeon living in Khazar regions, and that their archaic Hebrew names and the lack of any Levites among them supported the conclusion that they were not Jews, but Israelites from the Ten Tribes of Israel.⁶

Since huge numbers of people from the Ten Tribes of Israel had lived in or passed through this region from the 8th century B.C. until at least the 5th century A.D., some remnants of Israel's Ten Tribes should be expected there. However, this region had many non-Israelites as well. The Encyclopaedia Britannica states that: "The Khazars had reappeared in Armenia, though it was not till 625 that they appear as Khazars in the Byzantine annals...described as "Turks from the East."⁷ The Transcaucasus were getting crowded. Not only had numerous Jews lived in this region for centuries (coming from Palestine and Parthia), but there were Turks, other races and even residual Israelites from the Ten Tribes whose main body had migrated through this region on the way to Europe. Khazaria came to include not only portions of the Transcaucasus, but also part of the steppes north of the Black Sea.

There is evidence that most Khazars were of the Caucasian race. The Encyclopaedia Britannica states that the Khazars were part of the "white race of the steppe,"⁸ and adds that the Khazars, in response to being threatened by other Turkic tribes (such as the Petchenegs), built a stone fortress with the help of the Byzantines. The Britannica adds: "Famous as the one stone structure in that stoneless region, [the fortress] became known far and wide amongst the hordes of the steppe as Sar-kel or the White Abode.

Merchants from every nation found protection and good faith in the Khazar cities...The dynasty accepted Judaism, but there was equal tolerance for all, and each man was held amenable...to the official judges of his own faith."⁹ The Khazars were known by their contemporaries as a white Caucasian race, and they built a great fortress to protect themselves from marauding Turkic tribes. Yet some of the Khazars were, themselves, called Turks. They were capitalists known for "good faith," and practiced religious tolerance. In doing so, they perpetuated Parthian traditions, for the Parthians were famous for honest dealings and religious tolerance.

It is also evident that the entire nation of the Khazars did not adopt Judaism. The "dynasty" (the ruling class) adopted Judaism while the commoners still practiced their own faiths of Judaism, Christianity or Islam. The Universal Jewish Encyclopedia adds this comment on the Khazar conversion: "...it was chiefly due to the cultural superiority of the Daghestan Jews that the 'Kahan' (king) of the mighty state of the Khazars was converted to Judaism together with his court and part of the Khazar population between the 8th and 9th centuries."¹⁰ This account indicates that, besides the ruling class, only a "part" of the Khazar population adopted Judaism over the next century. Notice the title of the Khazar King: Kahan. The Hebrew word for "priest" is "kohen."¹¹ The consonants of the Khazar king's title with the Hebrew word for "priest" are identical (K-H-N). This argues that the king of the Khazars, who already had a Hebrew title at the time of his conversion to Judaism, may have already been a racial member of the house of Judah. Why else would he already be known by the Hebrew word for "priest?"

The Universal Jewish Encyclopedia also states that the conversion of the Khazar "Kahan" and his court may not have occurred until between 786 and 809 A.D.¹² It further records how few people actually converted to Judaism as a result of their monarch's conversion. It states regarding the Khazar King's conversion: "...he and about 4,000 Khazars were circumcised; it

was only by degrees that the Jewish teachings gained a foothold among the population...the Jews were greatly outnumbered by the pagan masses, by Moslem and Christian inhabitants of the cities." ¹³ The Khazars were not a majority Jewish state. They had leaders of the Jewish faith, but only a sizeable minority of Jews among their numbers. A total of only 4,000 new conversions to Judaism in a large nation was actually a small number of converts. The requirement of circumcision was likely a disincentive for most Khazar men to convert to Judaism. Most Khazars remained in pagan or Christian religions. In the later centuries of the Khazar kingdom, many adopted Islam. The Encyclopaedia Britannica records that one of the major Khazar cities, Itil, had 30 mosques around 924 A.D. ¹⁴.

When word spread on the trade routes that Khazaria had adopted Judaism, Jews from the diaspora would surely have migrated to Khazaria to seek refuge there. According to The Universal Jewish Encyclopedia: "The report of the marvelous conversion [of the Khazar rulers] spread throughout the Jewish world."¹⁵ This would have steadily increased the number of people from the tribe of Judah among the Khazars as more Jews migrated there for sanctuary and freedom of religion. When Khazaria fell, its people, including the Jews, would have been pushed toward Eastern Europe to seek refuge and new homelands. The Universal Jewish Encyclopedia records that the Jews of Khazaria migrated to Kiev and parts of Russia, while the remaining Khazars joined the Magyars and migrated to modern Hungary, becoming Christians.¹⁶ Khazaria's Jews eventually became known as "Ashkenazi" Jews. Some mistakenly link this name to a son of Gomer (Genesis 10:3). The name actually has Parthian origins. The Encyclopedia Britannica (1943 vol. 17 , pp. 576-577) records that the name "Ashkanians" was a Persian/Arabic name for the Parthians. The derivation of "Ashkenazi" from "Ashkan-ian" is easy to see. Therefore, the term "Ashkenazi Jews" actually proclaims and ancestry among the "Parthian Jews." This is

very consistent with the historical record which confirms many Jews lived in Parthia and that they migrated out of Parthia into the Transcaucasus and the Black Sea regions.

In conclusion, the historical record indicates that the Khazarian Jews were, for the most part, refugees from the tribe of Judah who had settled in that region. There were converts to Judaism from other races as well, but God's assimilation laws defined their offspring to be "fully Jewish" within a few generations. The Ashkenazi Jews are part of the modern Tribe of Judah. God himself has made that clear in our modern time as he directed many Ashkenazi Jews to help found and settle the modern Israeli state, fulfilling the prophecy in Zephaniah 2 that "Judah" would again inhabit its old homeland in the Mideast.

“AND THE COAST SHALL BE FOR THE REMNANT OF THE HOUSE OF JUDAH; THEY SHALL FEED THEREUPON: IN THE HOUSES OF ASHKELON SHALL THEY LIE DOWN IN THE EVENING: FOR THE LORD THEIR GOD SHALL VISIT THEM, AND TURN AWAY THEIR CAPTIVITY” [ZEPHANIAH 2:7].

REFERENCES:

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2. The Universal Jewish Encyclopedia, Vol. 8, see "Mountain Jews," p. 26
3. Ibid, p. 26
4. Ibid, p. 26
5. Ibid, p.26
6. Ibid, pp. 26-27
7. Encyclopaedia Britannica, 1943 Ed., Vol. 13, see "Khazars," p. 362
8. Ibid, p. 362
9. Ibid, p. 363
10. The Universal Jewish Encyclopedia, Vol. 8, see "Mountain Jews," p. 27
11. Young's Analytical Concordance to the Bible, see word "Priest," p. 772
12. The Universal Jewish Encyclopedia, Vol. 6, see "Khazars," p. 376
13. Ibid, p. 376

“All these are the Twelve Tribes of Israel” (Genesis 49:28)

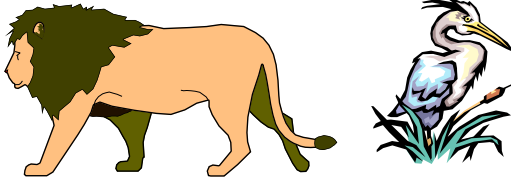
14. Encyclopedia Britannica, Vol. 13, see
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15. The Universal Jewish Encyclopedia, Vol. 6,

16. Ibid, pp. 377-378

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The Bible and Present Discoveries.

1. The Unreliability of Archaeological Reports

Adapted from Richard Abbott

Dibon was a town in Moab that became part of the inheritance of Israel (Joshua 9;13). Archaeologically speaking, Dibon appears to have no occupation between the Early Bronze and Iron Ages, hence conceivably any mention of Dibon in the earlier parts of the Old Testament is proof of late composition, anachronism etc. But Rameses II left an inscription and reliefs at Luxor saying how on one of his campaigns he captured a well-established fortress there. This of course shows considerable occupation through a much longer period. It effectively confirms the Biblical suggestion that there was Middle/Late Bronze Age settlement in Dibon, despite it's not having been dug up yet.

There is an inherent risk of relying too much on archaeological data alone. I generally prefer written source evidence including tablet archives, inscriptions etc. Even a well-dug-over site has typically only uncovered 1-2% of the whole, partly because of cost or practical reasons, and partly because of a recognition that some parts are better left for a future generation's better investigative tools. Many places of course have less activity than this. Coupled with the fact that particular occupation layers may for various reasons not remain, and that from time to time people moved down the road for a while and then returned to the original site, using archaeology alone can lead to erroneous results.

What I'm saying is that when one reads statements like "such-and-such was not occupied when the Bible says" we need to mentally insert a caveat saying "in the small area investigated so far...".

2. Did the Exodus Happen? Answering the Skeptics

by Dr. David Lewis A new wave of scholars is now dogmatically declaring that the Exodus never took place. They insist it's just a myth concocted centuries later in the time of Josiah to justify the existence of a Jewish state. Some of these new skeptics, such as Zeev Hertzog and Israel Finkelstein of Tel Aviv University, are Jewish themselves!

The implications of their teaching are profound. They insist that, historically, there really is no such thing as a Jewish or Israelite people descended from Abraham, Isaac, and Jacob. There never was an Abraham, Isaac, or Jacob. Moses was a myth, and never wrote the first five books of the Bible. The so-called Israelites are just Canaanites that emerged in Palestine, were joined by a few nomads, and concocted a new religion.

If these new theories are true, then * The Jewish people have no historical claim to either the land of Canaan, being a nation, or maintaining the State of Israel today. According to the new historians, Israelites aren't Israelites, just Palestinians.

Christians can't rely on the authority of the Bible if the very events that foreshadow the death and sacrifice of Jesus Christ are myth. The Passover in Exodus 12 points to His death and He observed as a memorial as did Paul's converts in I Corinthians who recognized vital spiritual lessons in the Hebrew Exodus.

The new archaeological theories present a fundamental attack on the very foundations of both Judaism and Christianity.

Denial of the Exodus and the reality of the Biblical account is nothing new. Neither are these arguments. The skeptics have been around for over 200 years, and much of their teaching the accepted wisdom in universities for a long time. The theories are now being recycled because of a lot of new archaeological evidence that Professor Finkelstein and others have uncovered. This evidence, it is claimed, provides no evidence for the Exodus or the Bible.

Are the skeptics right? They are looking at the right evidence, but *at the wrong time*. Dating in the history of Egypt and Palestine is based on a couple of assumptions that professors have handed down over the decades. First, they assume the Exodus took place, not when the Bible says it did, around 1450-1447 BC but around 1300 BC. The Bible says the Hebrews built the city of Ramesses and that existed around the time of Ramses II who is dated around 1290. There is no evidence of Hebrews or an Exodus at that time.

What if, however, the Hebrews built the city of Avaris, which existed before the city of Ramesses? Also, what if the Egyptian chronology itself has been wrongly focused? At the very time the historical establishment was more and more rejecting the Biblical record, a handful of archaeologists were questioning the accepted wisdom. In 1991 a group led by Peter James published a book called *Centuries of Darkness*. Four years later British archaeologist David Rohl published *A Test of Time*, marketed in America as *Pharaohs and Kings*. Both of these books argue, convincingly in my opinion, that the traditional dating of much of ancient history before 1000 BC in most history books is flawed.

Both James and Rohl did not start out with an agenda of trying to prove the Bible. They just went to the Egyptian tombs and monuments and concluded that several of the later dynasties ruled side by side. This meant that earlier dynasties were placed anywhere from one hundred to three hundred years further back than they should have been. The three hundred year 'Dark Age'

“All these are the Twelve Tribes of Israel” (Genesis 49:28)

which historians describe in Greece, Phoenicia, and other places, shrinks and even disappears. The Pharaoh Shishak who invaded Jerusalem has been identified with identified with Soshenk. But Soshenk never attacked Jerusalem but northern Israel! Another Pharaoh did attack Jerusalem...the famous Rameses III! In Egyptian he is Ra Me *Shi Sha*, the *Shishak* being a Hebrew nickname for 'The Destroyer'. Rohl concluded that Shishak was Rameses, that the splendid late Canaanite period was the time of Solomon, that the period of the El Amarna letters was the time of Saul and David.

Rohl's biggest discovery, though, was in finding the evidence for the Exodus in the Thirteenth Dynasty. His findings are summarized by John Fulton, a supporter of David Rohl:

'Before Moses, the Bible records that the Israelites were enslaved by their Egyptian hosts (Exodus 1:8-14). In the Brooklyn Museum (p.276, fig. 310) resides a papyrus scroll numbered Brooklyn 35:1446 which was acquired in the late 19th century by Charles Wilbour. This dates to the reign of Sobekhotep III, the predecessor of Neferhotep I and so the pharaoh who reigned one generation before Moses. This papyrus is a decree by the pharaoh for a transfer of slaves. Of the 95 names of slaves mentioned in the letter, 50% are Semitic in origin. What is more, it lists the names of these slaves in the original Semitic language and then adds the Egyptian name that each had been assigned, which is something the Bible records the Egyptians as doing, cf. Joseph's name given to him by pharaoh (Genesis 41:45). Some of the Semitic names are biblical and include:- Menahem, Issachar, Asher, and Shiprah (cf. Exodus 1:15-21).

That 50% of the names are Israelite means that there must have been a very large group of them in the Egyptian Delta at that time, corroborating the testimony of Exodus 1:7 which alludes to how numerous the Israelites became. The skeptics look for Israel in the Egypt of the Nineteenth Dynasty and remain skeptics, because the proof is in the Egypt of the Thirteenth Dynasty. The site of Avaris has been uncovered by the Austrian archaeologist Manfred Bietak in the land of Goshen underneath that of the city of Ramesses. It provides plenty of proof, says Fulton, for Israel's presence and sufferings in Egypt:

'The people who lived in Avaris were not Egyptian but Asiatic Palestinian or Syrian. The finds there included numerous pottery fragments of Palestinian origin. Several factors about the graves were particularly fascinating:- 65% of the burials were of children under 18 months of age, the normal for this period being 20-30%. Could this be due to the killing of the male Israelite children by the Egyptians, recorded in Exodus 1:22? A disproportionately high number of adult women as opposed to adult men are buried here, again pointing to the slaughter of male Israelite babies. There are large numbers of long-haired Asiatic sheep buried which indicate these people to be shepherds. Large numbers of weapons found in the male graves indicate the warlike nature of the people.'

According to the Bible, Moses was born around 1527 BC, in the reign of Neferhotep I. A few fragments of ancient records from a Jewish historian called Artapanus were preserved by the Catholic historian Eusebius. They say that the

Pharaoh's daughter at the time Moses was born was called Merris. She married the Pharaoh Khenephres, also called Sobekhotep IV .

Moses or Mousos, meanwhile became a great general who invaded Nubia and Ethiopia. Josephus, *Antiquities of the Jews*, 2.10.1-2 tells the story. The Ethiopians had invaded Egypt and had practically overrun the country :

'The Egyptians, under this sad oppression, betook themselves to their oracles and prophecies; and when God had given them this counsel, to make use of Moses the Hebrew, and take his assistance, the king commanded his daughter to produce him, that he might be the general of their army.... So Moses....cheerfully undertook the business' and defeated the African invaders by marching through a snake-infested region and taking them by surprise: ' When he had therefore proceeded thus on his journey, he came upon the Ethiopians before they expected him; and, joining battle with them, he beat them, and deprived them of the hopes they had of success against the Egyptians, and went on in overthrowing their cities, and indeed made a great slaughter of these Ethiopians.'

Josephus was right. A monument in the British Museum tells of Khanferre or Khenephres invading Sudan and Ethiopia, the only Thirteenth Dynasty ruler to do so. Remains of an Egyptian government building with the Pharaoh's statue has been found hundreds of miles south of known Egyptian territory.

Sobekhotep IV/Khenephres was the Pharaoh of the Oppression from whom Moses fled, about 1487 BC. The forty years Moses spent in Midian were likely 1487-1447 BC. The Pharaoh of the Exodus was Dudimose. Fulton records that the Austrians found evidence both of God's slaying of the firstborn and the sudden departure of Israel from Goshen:

'The Tenth Plague to be sent on Egypt just before the Exodus was the plague on the first-born, recorded in Exodus 12:29,30. At the end of stratum G/1 at Tell ed-Daba or the ancient city of Avaris (p.293), archaeologists found shallow burial pits into which the victims of some terrible disaster had been thrown. These death pits were not carefully organized internments; the bodies were simply thrown in on top of one another. Could these be the burial pits of the first-born Egyptians? What is more, immediately after this disaster, the remaining population left Avaris en masse; this fits perfectly with the Exodus of the Israelites following the final terrible plague.'

Manetho, the Egyptian historian wrote how Egypt collapsed in the reign of Dudimose :

'Tutimaos: In his reign, for what cause I know not, a blast of God smote us; and unexpectedly, from the regions of the East, invaders of obscure race marched in confidence of victory against our land (Egypt). By main force they easily seized it without striking a blow and having overpowered the rulers of the land, they then burned our cities ruthlessly, razed to the ground the temples of the gods and treated all our natives with cruel hostility, massacring some and leading into slavery the wives and children of others.' The invaders were the Amalekites Israel encountered after leaving Egypt. They found Egypt, devastated by Divine

“All these are the Twelve Tribes of Israel” (Genesis 49;28)

judgment an easy prey. 'The continuing archaeological discoveries' says Fulton, 'here in the ancient city of Avaris mirror exactly the early Israelites revealed in the Old Testament. For two centuries no evidence was found for the Israelites when looking in the strata of the 19th Dynasty. Now that the chronologies have begun to be amended and the sojourn in Egypt placed in the 12th and 13th Dynasties, we have a wealth of archaeological evidence corroborating the Biblical account. '

WHAT SHOULD BE DONE NOW?

THE NEW BRIT-AM

Address by Rabbi Avraham Feld

The Prophet Hosea told us that the Hebrew people would be without king, sacrifice, high priest, ephod, for a long time before the Messianic Era. Afterwards the Children of Israel will return and request the LORD (HaShem) their God and David their king. They shall fear the LORD and David their king in the Latter Days (Hosea 3;4-5).

We are standing here all of us together about to form a co-operative Brit-Am. We are here together on the verge of a historical covenantal merger. We have no king, High Priest, Temple, Sacrifice, nor Prophet. Nevertheless all of us with our different views, feeling, backgrounds, and philosophical nuances. We stand here together about to be re-united. Though we have neither king nor High Priest to guide us each one of us is guided by his respective inner voice, common sense, and reverence for God as each of us sees the Divine Presence. We are all relying on God and His representatives for aid, direction, and wisdom. We march shoulder to shoulder, soul to soul in these approaching Latter Days.

We all concur with the ideas expressed by Yair Davidi, Ed Chumney, Steven Collins, and others. An expanded Brit-Am presented to the world community would indeed draw people back together and encourage co-operation and unification. Those interested in the Ten Tribes would recognize Brit-Am as the authoritative umbrella entity. The creation of such a body would effectively inspire and bring many people into an international co-operative for the restoration of Lost Israelite Identity. We envision a group that will place a strong emphasis on the long-suffering patience of the Almighty and His universal compassion. The Wisdom of Proverbs will guide our interactions and promote tolerance, sensitivity, and broad mindedness. Its ways are ways of peace and all its paths are Peace (Proverbs 3;18). There is a problem of funding. Once this is overcome a properly funded Brit-Am in Israel would be an asset for the International Organization. Once the upstart money became available it would soon become self-supporting and able to support activities elsewhere.

Joseph supported his brothers when they went down to Egypt, i.e. during the period of exile and uprootedness. So too according to tradition Joseph will materially assist Judah to resettle in the Land of Israel and Judah will be preceding the other tribes and preparing the way for them. This is what is happening. It is happening and has happened during the establishment of the State of Israel. We also see it occurring with Brit-Am in Israel. The blessing of Ephraim (Joseph) upon Judah is crucial. So too is it important for Judah to become healthy both spiritually and physically. We are endeavoring to do what we can here in Jerusalem and with few resources have done much. We still however need the assistance of Joseph and those who recognize themselves as descended from Joseph. Let us do as much as we can for the sake of each other, for the sake of ourselves, and of our children. God will reward us according to the effort we make and the intentions we have. Editor

LETTERS

SOME GREAT PURPOSE AND DESIGN

Hello Mr. Davidy,

My name is Randy Stiver from Eugene, Oregon. Howard Davis, who was with you in Israel a couple of months ago, is my close friend and ministerial colleague. He gave me your e-mail address.

Some time ago I was given a copy of The Tribes. Found your research and presentation very interesting. I've read a good deal about tracing the modern identity of the House of Israel, but have found no one else so far who draws so extensively from the linguistic evidence of the tribal and clan names of the wandering Israelites. It makes a clear and compelling argument for the truth of it all, and most importantly, of God's hand in history.

As Winston Churchill once said, "... he must indeed have a blind soul who cannot see that some great purpose and design is being worked out here below, of which we have the honour to be the faithful servants."

Keep up the good work.

Sincerely, Randy Stiver

IMPORTANCE OF E-MAILS

The e-mails are an important new development for Brit-Am for two reasons:

- 1) You are showing God that you are a good steward and willing to use all the tools that are available;
- 2) the e-mails serve as a constant reminder of the importance of your work, and build a sense of excitement and commitment.

Your friend always

Rich, Richard Griffith, Kingston, MA, USA.

PS. There is strong evidence that the bagpipes are Israelite in origin and that the custom of playing them as Scots and Irish go into battle derives in part from God's command to play trumpets or horns when they march into battle.

“BRIT-AM. SO INFORMATIVE”

Received the latest two issues of BRIT-AM. So informative, so interesting, and so pleasant to spend a few hours on one of our favorite subjects.

May HaShem bless you richly.

Arthur Schukal, Levittown, NY, USA

THE MARVEL OF WESTERN CIVILIZATION

Dear Sirs,

“All these are the Twelve Tribes of Israel” (Genesis 49:28)

How may I obtain copies of your magazine studies. I am very interested in this topic but have not seen any literature of a serious scholarly nature with references and documentation. My family name is Jordan. My family came to North America in 1657 from Wales. This is at least a curiosity. I am dumbfounded by the ease with which most people accept the marvel of western civilization generally, and the United States in particular, as just a logical linear progression of the "ascent of man". I view the U.S. et al as an incredibly unique phenomenon on the face of history. In fact, if the subject of your studies is not true, we have apparently usurped the promises given to Abraham, Isaac, Jacob, David, and Solomon by our God. I believe His promises are true, valid and need no apology. Thank you for any information regarding your publication. Timothy

“ENCOURAGED”

Hello Mr. Davidy,

I just wanted to take a moment to thank you for the excellent topics covered in the almost(!) daily emails you send out to your mailing list. I've made me a special directory and save them for review... I really do enjoy and draw strength for your articles and research. I was aware of the idea that some or most of the northern tribes had migrated north and west as the Assyrian Empire broke apart. And as they (probably mixed with some others) migrated generally westward into Europe they left their imprint on the culture and traditions and legends of the Europeans, especially those of the Keltoi and the Norse. But it has really encouraged me and strengthened my faith on this point. To read your research and I must say excellent documentation and reference to other sources quoted! Most of the sources specifically on this subject which I had read were earlier Christian writers and many of them simply did not document and reference their sources and quotes well at all! It's nearly impossible to do any private research and digging of your own from such poor scholarship in that respect. Also if I might say your looking at it from the perspective of the ancient Jewish sages and scholars and quoting their commentaries and traditions and legends and also those of the Arabic peoples and the ancient Medes and Indians even gives me some broad perspectives there that I got very little of from many of the earlier researchers. I have found it very fascinating and enlightening! I have sent in an order for the current magazine Brit-Am and I especially wanted to also upon reading your admonition that for those who agree with this study buying the publications helps to continue to efforts forward.

Thank you very much for the efforts and ministry which I really enjoy and learn from.

Sincerely, John M. Wharton, Arizona, USA

KEEP UP THE GOOD WORK!

Shalom,

I believe your work is very important and I hope it continues to grow and prosper. Currently I am on your e-mail list. It is an excellent service and I appreciate the work you put in. I especially like you going through the Bible verse by verse – It makes an interesting Bible study. And of course, the news on what is happening in Israel and especially Jerusalem, Keep up the good work! Sincerely Dianna Urbanks, Montana, USA.

BRIT-AM**PASSING IT AROUND**

Dear Brother Yair

“...I assure you I will not be the only one reading “The Tribes” as I will be passing it around among my fellow Israelite believers. I pray that GOD will soon be reuniting all our tribes together again as one family since I sincerely look forward to that day.

“..May this book be of a great blessing to all who read it. May Yahweh bless you in writing more of these books, Yours, Henry T., Durban, South Africa.

SUPPORTERS OF ISRAEL FROM TEN TRIBES

Dear Yair Davidy

I am enclosing...and the remainder as a contribution. We both benefit from your regular emails and the messages you forward from your communications with others who are interested and studying the Ten Tribes. So we feel it is appropriate and expected that we should contribute to help benefit the ‘teacher.’

I have from time to time referred others from Florida and all over the USA to your work and books. Discussions of your work and others dealing with the migrations and current status of the Northern tribes of Israel has lead to some lively discussions with persons who don't believe or accept your conclusions. Keep up the good work though. The more I study the material the more I am convinced that those who lead to support and uplift Israel and the Jews are likely to be descendants of the Northern tribes and have HaShem's name engraved on their hearts, if not minds. As more studies are being done on genetics it may well reveal that HaShem has in fact written his mark on the very elements of our make-up – DNA and genetic Code.

Shalom, Robert A. Atwood, Orlando, Florida, USA.

TREASURES BRIT-AM

Dear Yair: Shalom

They arrived today and they are lovely. I have glanced through #3 and just opened #4.

There are two articles in #3 I want to send to every one

You have very thoughtful, bright and sweet friends.

Thank you for sending them to me. I treasure them.

Shalom, Karolyn

HEBRAIC THOUGHT

Mr. Davidy,

I recently received a copy of one of your teachings on the Lost tribes in prophecy. I am utterly amazed. I was born into a non-Jewish family. There are no known ancestors of Jewish descent on my father's side, and my mother's parents are from Italy and Hungary. However she was adopted and she never knew any more than their nationalities.

I was always questioning why we labeled the writings of the Torah and the Prophets as the "Old Testament," when what we labeled the "New Testament" was just the teachings of the Tenakh reiterated. To make a long story short, I am now 30 years old, and in the past year, my quest has drawn me to Judaism. To me it makes perfect sense after reading your material why I am drawn to not only Judaism, but to Hebraic thought taught throughout the whole Bible. Thank you Charles W.

“All these are the Twelve Tribes of Israel” (Genesis 49:28)

GERMANS IN AMERICA***To whom it may concern,***Some Thoughts Re: No 4

Who is this historian Stan Nadel, what is the name of his book, and who is the publisher? I personally think he is right. Some of my ancestors were Germans who came to America in the early 1700's. They were anything but antisemitic. They were members of a religious group known as the Moravian Brethren who settled in Pennsylvania. They gave Biblical names to the places where they settled --- Bethlehem, Nazareth, Emmaus, etc. My great-grandfather was editor of a magazine known as the *Prophetic Times*, which was published in the United States in the late 1800's. In his writings he consistently refers to the Jews as "God's index finger". "The day will come", he wrote, "when the Jews will start returning to the Land of Palestine to set up their own state. That will be a sure sign of the Messiah's near return". When he said, "The Jews will return", everyone thought he was crazy. At that time, most people thought such a thing impossible. [Think of when that was written -- in the 1860's or 70's !] I don't think he understood that we are Israel (The Lost Ten Tribes), but he correctly identified Napoleon's empire as one of the resurrections of Daniel's fourth beast (Daniel 7:7).

The Germans are definitely not all of one racial stock. Ethnologists -- maybe not the newfangled ones -- will all agree on that point. The cephalic index is one fairly accurate indicator. Jews, generally, have always regarded Christians as "the enemy" --- and maybe with some justification. After experiencing the Inquisition and similar persecutions, who wouldn't? If they could read the loving, kind things that my great-grandfather wrote about Jews and how they were our closest brothers, they would not feel that way about us Christians... The true Church of God was persecuted, ripped apart, and destroyed just as much as the Jews were. The medieval Catholic Church carried out a *campaign of genocide* against those Christians they called *Judaizers*. Read the history of the Waldenses... ***The intensity of persecution was in proportion to the degree of Biblical truth held by the persecutees . If the Christian group had a great deal of Biblical truth, Satan made sure that the persecution would be great. If the group possessed only a little truth, the persecution was light !***

Israel and Judah will eventually become one nation according to the prophecy in Ezechiel 37: 22...the remnants of the Ten Tribes [one tenth] will also return to join the Tribes of Judah and Benjamin (our brethren) in the original lands given to us by God between the Nile and the Euphrates ... in other words to the Holy Land.

Sincerely, Ray

FROM NORWAY

My Mother's Father's parents were from Norway directly. Grandpa's mother came when she was 2. They are from the Oslo area and the family farm is still owned by relatives over there. When the family moved here they changed their name to Tangen which in Norwegian means Peninsula because I guess Oslo is near a Penn named Tangen. Any thoughts about that area? They came here and some settled up just into MN and the rest in WI around La Crosse. I find the information on your web site nothing short of fascinating. It is a message that seems to keep coming before me and I pray regularly regarding its implications. I have a great love for the Jewish people and actually have this ache that will not go away to go to and even live in the land of Israel. It seems irrational or silly but it is there none the less. I long to figure all this out and to have the wisdom and understanding that only God can give regarding his people, the times in which we live and the plan he has for my family. May the God of Abraham, Isaac and Jacob richly bless you and may you know His peace always.

Shalom, Amy in Ohio

WE HAD COME HOME

Dear Yair Davidy, I have really enjoyed your posts I am receiving through Eddie Chumnie. They are very interesting and informative. ..

My background through my father is German his ancestors arriving around the turn of the century. No one knows the background of these two Steinman brothers who arrived in Philadelphia and proceeded to set up a hat shop. When children arrived they were raised as Protestants.

My mother's background can be traced as far back as William the Conqueror. Your recent posting speaking of King David perhaps being traced down to William the Conqueror of course fascinated me. Partly because I had thought all along we were some of those hidden Jews.

My husband and I miraculously came back from a fabulous tour of Israel. We enjoyed it all. It was miraculous because we don't have the money to be doing this and my husband is a farmer and you know they never get away! Anyway once in Israel we both felt we had come home, we loved the Galilee area particularly.

May haShem continue to bless you and your work, sincerely, Linda Ramsey, Florida,
USA.

BLESSINGS

Shalom Yair,

With the love of HaShem, I will pray for you and the work of Brit-Am. Your work has blessed me tremendously and has encouraged me to continue to do research on the northern tribes of Israel. May the God of Avraham Yitzchak and Ya'akov bless you and your Mishpachah [family]. May you prosper and be full of health and walk in the blessings of father Avraham.

Shalom uvrecha, Bill Rasmussen, Minnesota, USA

HEARTWARMING

Dear Yair,

I received my copies of Brit-Am, first three issues, and I'm going through them carefully. There is much good food for thought and study here. You are definitely on the right track! I can hardly find words to describe my enthusiastic support of what you're doing. This is a subject foretold by the prophets, and of which much of the Jewish world and Christian world seems ignorant. But I see by the letters to the editor that there are adherents of this teaching in many places. What warms my heart the most is the apparent harmony between Jewish adherents and Christian ones. This is as it ought to be, in the last days: two "sticks" being joined together by the sovereign hand of God Himself. Surely no other means would suffice to accomplish such a goal! Your publications and cyber publications are the first evidence I've seen that Jews are actively searching and embracing the LTTs. That is miraculous, and it is wonderful--akin to the establishment of the State of Israel in 1948 and the return of Jews from around the world. Truly, "the purposes" of God do stand! Thanks for all your work, Tim Murray

"All these are the Twelve Tribes of Israel" (Genesis 49:28)

REUBEN

The French in Israel?

by yair davidi

We have identified the sons of Reuben as primarily being amongst the French. The reasons for this identification are manifold:

] ¶ The ancient inhabitants of France were known as Galatae or Galaadi implying men from Gilead which was the area Reuben (together with Gad and half-Menasseh) had dwelt in.

¶ The Ribuari Franks founded the Kingdom of France. The name Ribuari is another form of Reuben.

¶ The symbols of France were the fleur de lis, the cock, and the rising sun. These are all associable with Reuben who was represented by the rising sun or by mandrakes.

¶ The names of the sons of Reuben are similar to those of groups that settled in France.

Chanoch became the Chauci or Hugo which was a name given to the Franks; **Palui** (Phalui) became Falia (Phalia) in Germany whence the Franks invaded Gaul; **Chetsroni** became the Chassuari and the

Istaevoles (Sicambri) both of whom were branches of the Franks; **Carmi** became the Carini who were also a section of the Franks in Gaul.

¶ The characteristics implied by these names reflect aspects of French culture. "**Hanoch**" means "Inauguration", or "Education"; "**Phalu**" means "Distinction"; "**Hetzron**" denotes "Dweller-of -the-Courtyard"; and "Carmi" is derivable from "Cerem" meaning "Vineyard".

¶ Characteristics associated with Reuben in general are those associated with the French: Romantically inclined, passionate, aspiring to leadership, empathy with others, excelling in many areas but seldom achieving predominance, etc.

¶ The position of France relative to other Israelite groups is similar to that of Reuben in Biblical times in regards to other Israelite Tribes, i.e. to the east of Ephraim and Menasseh, south of Gad, etc.

[Full details and explanation of the above points are found in "The Tribes" by Yair Davidi.]

In "The Tribes" we said:

<<Some points of interest are that: The sons of Reuben were destined (Zohar, VaYechi, 551, Sulam Edition) to wage war in the LAND OF ISRAEL against (or for) Jerusalem. It was the French "Franks" who led the Crusaders of Europe (1069-1270) in their attempts to conquer the Holy Land and Jerusalem. The French Emperor, Napoleon Bonaparte in 1799 offered to restore Palestine to the Jews. Whether Bonaparte had been genuine in his intention or not, it was the French together with the British who created the political climate which made possible the Balfour Declaration and ultimately the State of Israel. French Gentile volunteers fought on the Jewish side in Israel's War of Independence (1948 - 1949). >>

We noted above that, "the sons of Reuben were destined (Zohar, VaYechi, 551, Sulam Edition) to wage war in the LAND OF ISRAEL against (or for) Jerusalem" and we suggested that this was fulfilled by the Crusades. A renewed examination of the passage in the Zohar together with Commentaries indicates that if anything the

Crusades were only a prototype of what could take place later. The Zohar indicates that in the Last Days Reuben will fight against Jerusalem in the Land of Israel and Reuben will be punished for this. This will be associated with a world-wide war immediately preceding the Messianic Era. Today France is one of the leading nations pushing for an increased EU (European Union) presence in the Land of Israel.

S.1.

Reuben physically was the firstborn son of Jacob:

[GENESIS 29:31] AND WHEN THE LORD SAW THAT LEAH WAS HATED, HE OPENED HER WOMB: BUT RACHEL WAS BARREN.

[GENESIS 29:32] AND LEAH CONCEIVED, AND BARE A SON, AND SHE CALLED HIS NAME REUBEN: FOR SHE SAID, SURELY THE LORD HATH LOOKED UPON MY AFFLICTION; NOW THEREFORE MY HUSBAND WILL LOVE ME.

Reuben was the firstborn. Leah was the mother of Reuben. The sister of Leah was Rachel who also married to

Jacob. At that time she was barren but later God cured her and she bare two sons, Joseph and Benjamin. Joseph was to displace Reuben and to receive the right of the firstborn in his place. Nevertheless Reuben seems not to have borne any grudge against Joseph and attempted to save him from his other brothers.

The Bible tells us some facts concerning Reuben:

1. He was the physical firstborn.
2. Reuben found mandrake plants in the field and brought them to his mother (Genesis 30:14). This shows respect for one's mother. As a result of these mandrakes Leah hired the attentions of her husband Jacob and conceived another son Issachar.
3. According to the simple meaning of Scripture Reuben committed adultery with

the concubine of his father.

[GENESIS

35:22] AND IT CAME TO PASS, WHEN ISRAEL DWELT IN THAT LAND, THAT REUBEN WENT AND LAY WITH BILHAH HIS FATHER'S CONCUBINE: AND ISRAEL HEARD IT. NOW THE SONS OF JACOB WERE TWELVE:

Commentators point out that immediately after this incident it says that the quorum of tribes remained twelve. This included Reuben. They say that Reuben did something else such as moving the bed of his father from one tent to another and this was counted as if he slept with the wife of his father. Whatever the case the literal meaning says that Reuben slept with Bilhah and this is how in some cases the authorities related to the incident in question. When a woman was suspected of committing adultery and was being persuaded to confess then the case of Reuben would be brought up. It would be pointed out that everyone is subject to temptation and even the greatest of men had fallen in this matter.

“All these are the Twelve Tribes of Israel” (Genesis 49:28)

Reuben would be adduced as an example.

4. Jacob favored Joseph the firstborn son of his favorite wife Rachel. Later the brothers became jealous of Joseph partly because Joseph had provoked them with his dreams of grandeur. The brothers seized Joseph and intended to slay him. Reuben prevented them.

“AND REUBEN SAID UNTO THEM, SHED NO BLOOD, BUT CAST HIM INTO THIS PIT THAT IS IN THE WILDERNESS, AND LAY NO HAND UPON HIM; THAT HE MIGHT RID HIM OUT OF THEIR HANDS, TO DELIVER HIM TO HIS FATHER AGAIN” [GENESIS 37:22].

Reuben then went away and in the meantime the brothers sold Joseph to a caravan of Ishmaelites going down to Egypt. Reuben returned and discovered that Joseph was not there. He was quite distraught.

“AND REUBEN RETURNED UNTO THE PIT; AND, BEHOLD, JOSEPH WAS NOT IN THE PIT;

AND HE RENT HIS CLOTHES.”
“AND HE RETURNED UNTO HIS BRETHREN, AND SAID, THE CHILD IS NOT; AND I, WHITHER SHALL I GO?” [GENESIS 37:29-30]

It may be that Reuben as the physical firstborn would have been held responsible by his father for the well-being of Joseph. It has been suggested that Reuben as the firstborn should have exercised authority and directly prevented the brothers from laying hands on Joseph. Instead he resorted to subterfuge intending nevertheless to restore Joseph to his father.

Joseph went down to Egypt, was enslaved, then imprisoned, then rose to become the effective ruler of Egypt. A famine visited Egypt and Canaan where Jacob and his sons dwelt. In Egypt Joseph had laid up stores of grain. The brothers went down to Egypt to buy grain. They left their youngest brother Benjamin behind in the Land of Canaan. Benjamin was the son of Jacob and Rachel. Rachel had passed away. She had been the most beloved wife of Jacob.

Jacob was deeply attached to Benjamin since he thought only he was left of his children from Rachel. He had been led to believe that Joseph had been slain by a wild beast. The brothers in Egypt were taken before Joseph. Joseph knew them. They did not recognize him. Joseph gave them grain, took one of the brothers (Simeon) hostage, and sent the brothers off. Joseph told them that next time they came they would have to bring Benjamin with them. When the brothers heard this they were upset. They said to themselves that this tribulation had visited them due to their sin against Joseph. Reuben reproved them:

“AND REUBEN ANSWERED THEM, SAYING, SPAKE I NOT UNTO YOU, SAYING, DO NOT SIN AGAINST THE CHILD; AND YE WOULD NOT HEAR? THEREFORE, BEHOLD, ALSO HIS BLOOD IS REQUIRED” [GENESIS 42:22].

The brothers returned to their father. After a period the grain they had brought with them began to run out. There was a need to return to Egypt to buy more. The brothers

understood that only with Benjamin present would Joseph allow them to buy more grain. Jacob did not want Benjamin to go with them. Reuben offered his own two sons as surety to Jacob that nothing would befall Benjamin.

Reuben said to him: [GENESIS 42:37] AND REUBEN SPAKE UNTO HIS FATHER, SAYING, SLAY MY TWO SONS, IF I BRING HIM NOT TO THEE: DELIVER HIM INTO MY HAND, AND I WILL BRING HIM TO THEE AGAIN. From these words has arisen the Jewish folk expression, "The Foolish Firstborn". The sons of Reuben were also the sons (i.e. grandsons of Jacob) and what advantage could Jacob gain by killing them? Jacob refused the request of Reuben and so they tried to hold out a little longer. In the end there was no choice and so Judah persuaded Jacob to let Benjamin go with them:

"AND JUDAH SAID UNTO ISRAEL HIS FATHER, SEND THE LAD WITH ME, AND WE WILL ARISE AND GO; THAT WE MAY LIVE, AND NOT DIE, BOTH WE, AND

THOU, AND ALSO OUR LITTLE ONES. "I WILL BE SURETY FOR HIM; OF MY HAND SHALT THOU REQUIRE HIM: IF I BRING HIM NOT UNTO THEE, AND SET HIM BEFORE THEE, THEN LET ME BEAR THE BLAME FOR EVER" [GENESIS 43:8-9].

From the above we obtain a composite picture of Reuben: Reuben was emotional, lusty, he had empathy for others, self-sacrifice, and a sense of responsibility. Despite his sin with Bilhah he did show respect for both his father and mother. He was also quick to apportion blame on others, a user of subterfuge, and given to exaggerated bursts of emotion with accompanying far-fetched declarations. He attempted to assert himself but had trouble being taken seriously.

S.2

When Jacob came to depart from this world he blessed his children including Reuben.

[GENESIS 49:2] GATHER YOURSELVES TOGETHER, AND HEAR, YE SONS OF

JACOB; AND HEARKEN UNTO ISRAEL YOUR FATHER.

[GENESIS 49:3] REUBEN, THOU ART MY FIRSTBORN, MY MIGHT, AND THE BEGINNING OF MY STRENGTH, THE EXCELLENCY OF DIGNITY, AND THE EXCELLENCY OF POWER:

[GENESIS 49:4] UNSTABLE AS WATER, THOU SHALT NOT EXCEL; BECAUSE THOU WENTEST UP TO THY FATHER'S BED; THEN DEFILEDST THOU IT: HE WENT UP TO MY COUCH.

The word translated above as "excel" can also mean "remain over", "continue on".

The word translated as "unstable" can also mean impetuous.

The words translated as THY FATHER'S BED can also be understood as saying "the places of laying down of your father" or "the layings down of your father". The Zohar has its own explanation concerning the deeper meaning of the above blessing.

The Zohar is a collection of mystical writings. It was revealed in ca. 1305 CE but purports to be a collection of sayings from the ca100s CE and later. It does contain ancient material and deep insights into Biblical passages. The Zohar is quite large and extends over several volumes. A lot of it is obscure and very easily misunderstood. In the past it was forbidden for anyone who was unlearned or under forty years of age to learn it. Nowadays times have changed and courses in the Zohar and related literature are open to anyone and quite popular. The Zohar contains predictions and observations that only became clear in the modern era. Even so, great men in the past based on their understanding of the Zohar made mistaken assumptions. We will try to avoid doing the same. We are not predicting anything just analyzing a passage and leaving it open for speculation.

The Zohar comments on the above verses concerning Reuben: "Reuben was the firstborn son of Jacob. Rabbi Chaya said: Everything should have been his and everything was taken away from him. *The Commentary: "Matok MeDevash" ("Sweeter than Honey" in Hebrew) says that Reuben was conceived from the first seed of*

Jacob. [In Hebrew THE BEGINNING OF MY STRENGTH is "reashit oni" which can also mean "the first of my sexual might". According to this, the first ejaculation of Jacob was on his wedding night. Jacob thought he was marrying Rachel but her sister Leah had been put in her place. Only on the morning after the wedding night did Jacob realize he had been tricked,
 [GENESIS 29:21] AND JACOB SAID UNTO LABAN, GIVE ME MY WIFE, FOR MY DAYS ARE FULFILLED, THAT I MAY GO IN UNTO HER.
 [GENESIS 29:22] AND LABAN GATHERED TOGETHER ALL THE MEN OF THE PLACE, AND MADE A FEAST.
 [GENESIS 29:23] AND IT CAME TO PASS IN THE EVENING, THAT HE TOOK LEAH HIS DAUGHTER, AND BROUGHT HER TO HIM; AND HE WENT IN UNTO HER.
 [GENESIS 29:24] AND LABAN GAVE UNTO HIS DAUGHTER LEAH ZILPAH HIS MAID FOR AN HANDMAID.
 [GENESIS 29:25] AND IT CAME TO PASS, THAT IN THE

MORNING, BEHOLD, IT WAS LEAH...

The Commentator says: "Reuben should have been fit to receive everything including the Firstborn Rights, Priesthood, and Royalty. Everything was taken away from him since Jacob had his mind on Rachel when he married".

In other words whatever Reuben later did the deeper reason lay in the fact that his father did not psychologically relate directly to him even at the time of his conception. Perhaps his sin with Bilhah reflected an unconscious grudge against his father? The Zohar continues: "Royalty was given to Judah, the Firstborn Rights to Joseph, Priesthood to Levi, there was nothing left over for Reuben as it says, UNSTABLE AS WATER, THOU SHALT NOT EXCEL [the word for excel "tota" can also mean left over]..."

The Zohar goes on and explains how Jacob requested that God help Reuben despite everything and that Reuben was accorded some peripheral preeminence in some

respects. After that the Zohar continues:

“The descendants of Reuben were destined to wage two wars in the Land of Israel. One [The first War] when they came up out of Egypt, as it says, **THE BEGINNING OF MY STRENGTH**, for they went before their brothers into battle. **THE EXCELLENCY OF DIGNITY** in the Assyrian Exile [of the Lost Ten Tribes] for the Children of Gad and the Children of Reuben were exiled before all their brothers. They suffered from many troubles and until now **they have not yet returned from Exile.**

[The second War] **AND THE EXCELLENCY OF POWER**: At the time when the Messianic King shall be aroused in the world, the Reubenites shall go out and wage battles in the world. They shall consider taking over the **ROYAL RULERSHIP** but they will not remain in control, as it says, **UNSTABLE AS WATER, THOU SHALT NOT EXCEL.**

The Commentary: “Matok MeDevash”

explains: Since Reuben will be victorious over other peoples he will think that it is fit that he rule over all Israel. The Rulership however belongs to Judah therefore Reuben will not continue in it. Since he was overduly impetuous even a small portion of the Royal Rulership will not remain with him.

The Zohar goes on: “What is the reason that nothing will remain for him? Not even in a small portion of the world? Since **THOU WENTEST UP TO THY FATHER'S BED** and also considered going up again [i.e. he lusted after Rachel] by which ; **THEN DEFILEDST THOU IT: HE WENT UP TO MY COUCH.**

“Another explanation: **UNSTABLE AS WATER, THOU SHALT NOT EXCEL**, For the sons of Reuben will wage wars in the world and defeat many peoples. They will not remain in a position of rulership however. Why is this? **THOU WENTEST UP TO THY FATHER'S BED**: They are destined to wage war in the Holy Land, as it says **THOU WENTEST UP TO THY FATHER'S BED**

This is Jerusalem. **THY FATHER'S BED** by “FATHER” is meant the Ancient Progenitor of Israel. It says [in Hebrew] “the places of laying down of your father.” Why does it not say, [in the singular] “the place of laying down of your father?” This is because Jerusalem was rebuilt twice. The third time will be in the time of the Messiah. This is why it says “places of laying down” in the plural. In this verse [“**UNSTABLE AS WATER, THOU SHALT NOT EXCEL**”] is revealed a blessing [“Metok MeDevash” says that they will wipe out many peoples like a flood of waters]. As it was when Israel first entered the land [when Reuben preferred to inherit east of the Jordan rather than in the heart of the land itself] so too will it be in the time of the Messiah when Reuben will try and obtain some control, over the land and will not succeed.

S.3 We have seen that The Zohar says that Reuben will fight all over the world, i.e. participate in a world war. Reuben will also

fight in the Holy Land and attempt some kind of permanent control over it and over Jerusalem. He will not succeed. His attempt is spoken of disparagingly as if his contribution and interference will not necessarily be positive ones. What actually will happen we do not know. Better people than we are have made mistakes in this direction. The simple meaning however of the passage does fit the French according to their national disposition and past history. The French were heavily involved in Lebanon. For a time they ruled over Syria. They have always been struggling to increase

their influence in the Middle East anyway they can. This explains much of French policy in this area. The French assisted Israel when nobody else did. Later when the USA extended the hand of friendship to the Jewish State the French abandoned her. When the USA and Britain were arrayed against Saddam Hussein of Iraq and it looked like Saddam would be deposed then the French participated alongside the allies. Later when it became apparent that Saddam had survived and was still a power to be reckoned with France attempted to circumvent the Anglo-American embargo against Iraq in

order to increase its own influence.

How things will turn out only time can tell but the scenario presented by the Zohar concerning Reuben does fit France as we know her. The characteristics of Reuben as implied by the Zohar also fit the French. The Zohar emphasizes that Reuben along with the rest of the Ten Tribes has not yet returned.

Jewish Rabbinical Sources confirm the plain meaning of the Bible. The Lost Ten Tribes have not returned but they are destined to do so.

[PROVERBS 2:1] MY SON, IF THOU WILT RECEIVE MY WORDS, AND HIDE MY COMMANDMENTS WITH THEE;

[PROVERBS 2:2] SO THAT THOU INCLINE THINE EAR UNTO WISDOM, AND APPLY THINE HEART TO UNDERSTANDING;

[PROVERBS 2:3] YEA, IF THOU CRIEST AFTER KNOWLEDGE, AND LIFTEST UP THY VOICE FOR UNDERSTANDING;

[PROVERBS 2:4] IF THOU SEEKEST HER AS SILVER, AND SEARCHEST FOR HER AS FOR HID TREASURES;

[PROVERBS 2:5] THEN SHALT THOU UNDERSTAND THE FEAR OF THE LORD, AND FIND THE KNOWLEDGE OF GOD.

[PROVERBS 2:6] FOR THE LORD GIVETH WISDOM: OUT OF HIS MOUTH COMETH KNOWLEDGE AND UNDERSTANDING.

[PROVERBS 2:7] HE LAYETH UP SOUND WISDOM FOR THE RIGHTEOUS: HE IS A BUCKLER TO THEM THAT WALK UPRIGHTLY.

[PROVERBS 2:8] HE KEEPETH THE PATHS OF JUDGMENT, AND PRESERVETH THE WAY OF HIS SAINTS.

[PROVERBS 2:9] THEN SHALT THOU UNDERSTAND RIGHTEOUSNESS, AND JUDGMENT, AND EQUITY; YEA, EVERY GOOD PATH.

THE COMING RETURN OF THE LOST TEN TRIBES

according to sources quoted by Rafael Eisenberg

supplied by Aryeh Galin of Root & Branch

Aryeh Galin remarks:

The sources **Rabbi Eisenberg** cites state that:

- a. many of those who bring back the Jews to the Land of Israel in the End of Days will be descendants of the Lost Tribes but they will not know their identity.
- b. they will be sunken in idolatry
- c. they will have forgotten who they are.

Now, who does that sound like?

SUMMARY:

The prophets foretold that amidst the pre-Messianic wars and tribulations, culminating in the victory of the King Messiah, the Ten Tribes of the Kingdom of Yisrael, exiled, forgotten, and estranged from God and His Torah, will re-awaken. After having been dispersed and assimilated among the nations of the earth, they will rally to Jerusalem, forming a unified Yisrael and Judah under the reign of the King Messiah.

OUR SAGES DETERMINED THE HALACHAH (JEWISH LAW) THAT THE TEN TRIBES WHICH DISAPPEARED IN ASSYRIA SHALL RETURN! Their decision is quoted in the Tosefta (Sanhedrin, Chapter 13).

Our Sages, however, have ruled that in any case, the Ten Tribes shall have a share in the "World-to-Come". Their determination is based on Isaiah's prophecy: "And it shall come to pass on that day that a great shofar shall be blown and they shall come who were lost in the land of Ashur.." (Isaiah 27:13). Ashur, or Assyria, states the Tosefta, denotes the Ten Tribes.

According to Abarbanel ("Mashmia Yeshua", Fourth Principle of Faith) the return of the Ten Tribes at the time of the Redemption is one of the principles of our faith. Abarbanel refers to the prophecies to this effect of Isaiah, Jeremiah, Ezekiel, Hoseah, Ovadiah, Micah and Zefaniah.

Yisrael will not be redeemed until the House of Judah and the House of Israel will be united. The Midrash (Tanchuma, Nitzavim 1) bases this assertion on the prophecy of Jeremiah: (3:18) "In these days the House of Judah shall walk with the House of Yisrael..." Thus, a united Judah and Yisrael shall receive the Divine Presence.

Jeremiah (3:17-18) prophesied that when Judah and Yisrael will foresake their stubbornness, they shall all return to their land. "At that time they shall call Jerusalem the Throne of the Lord; and all the nations shall be gathered to it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the stubbornness of their evil hearts. In those days the House of Judah shall walk with the House of Yisrael..." Thus, a united Judah and Yisrael shall receive the Divine Presence.

"All these are the Twelve Tribes of Israel" (Genesis 49:28)

