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New Tribesman

The Brit-Am, Lost Ten Tribes of Israel Movement, Magazine

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The Brit-Am, Lost Ten Tribes of Israel Movement, Magazine

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Editorial

This new issue of our magazine bears the title "New Tribesman". It is a continuation of the periodical "Tribesman" of which 5 issues were published and of Brit-Am Truth which (under various titles) had 10 issues go out. Taking both together, we get 15 issues making the present one no. 16. We had trouble in the past putting the magazine out on a regular basis. From now on however we hope to publish New Tribesman regularly. We shall endeavor to maintain and even improve the quality of the articles and of the publication in general.

Send us your comments and criticisms.

The Heritage of Knowledge: Selective Book Review
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Early British Belief in Brit-Am Type Israelite Origins

"The New Jerusalem. The Extraordinary True Story of How a Secret Society Rebuilt London" by Adrian Gilbert, 2002, Corgi Books, Great Britain.

Adrian Gilbert speaks of belief in their Israelite Origins by British Peoples. For this reason his work is of importance to us. It should be remarked at once however that for Gilbert this consideration is only one issue amongst several that his work deals with. For some of us the other matters may not seem as significant as Gilbert apparently assumes they should be.

##Strange as it may at first seem, there is a long tradition that the lost tribes of Israel escaped from captivity and, migrating ever westwards, eventually settled in Britain. Whether or not this migration actually happened or is merely a myth, the idea undoubtedly had a profound effect upon the development of Britain as a world power. ##

The Author, New Age Beliefs, and British Israel Involvements

Adrian Gilbert holds by New Age type beliefs. He has written a number of books including "The Cosmic Wisdom Beyond Astrology" (1991), "The Orion Mystery" (with Robert Bauval) (1994), The Mayan Prophecies (1995), Magi (1996), The Holy Kingdom (with Alan Wilson and Baram Blackett) (1998), Signs in the Sky (2000), The New Jerusalem (2002), The End of Time (2006). His association with Alan Wilson and Baram Blackett is of interest. These two were in turn once linked with British Israel in Britain. Wilson and Blackett had received a sum of money (ca. 10,000 pounds sterling) from the BIWF (British Israel World Federation) to research the Egyptian origins of the Welsh Language and the existence of a secret Egyptian script in Wales. The results were published in one of their works and have since seem to have been forgotten. Wilson and Blackett themselves are closer to Adrian Gilbert in outlook than to the BIWF.

[It is somewhat ironic that the BIWF group of elderly enthusiasts claiming to represent traditional Christian values was at that time promoting Conspiracy nonsense as well as subsidizing New Age aficionados. It should be noted that the management of the BIWF has since undergone changes in personnel and the situation may have improved.]

The present work, by Gilbert, borrows heavily from British Israel writings and doctrine while adding a few points of its own. The theme of the work concerns Christopher Wren who it is claimed designed St Paul's Cathedral and other parts of London in accordance with Rosicrucian doctrine. The Rosicrucians were moral and religious reformers of somewhat conservative outlook by our standards who dabbled in esoteric ("New Age" type) doctrines and whose ideas were adopted by many Freemason lodges in the 1600s.

[Conspiracy Theorists are liable to wax enthusiastic over this aspect of the book but personally I found it unconvincing and not terribly impressive one way or other.]

In 1666 much of London was burnt to the ground in what has been called "The Great Fire". Sir Christopher Wren and others were responsible for designing and

rebuilding what had been consumed. Adrian Gilbert claims that these men were Rosicrucians. This means according to Gilbert that they belonged to a secret or semi-secret society with an ideology of their own which influenced their building. This idea, if correct, may or may not be important but it should not usually concern Brit-Am. What does interest us however is the background Gilbert gives that (he supposes) prepared the psychological climate for Rosicrucianism to be accepted by people like the architect Christopher Wren and his peers. Gilbert claims that this included a belief in descent from the Lost Ten Tribes of Israel. Gilbert says, "this esoteric undercurrent linking Britain with Israel influenced intellectual circles in the sixteenth century and was one of the chief motivating factors behind the English Reformation" (p.25).

Gilbert gives the background to belief amongst the British in their Israelite Ancestry. This is what interests us. On many points Gilbert does not really provide acceptable evidence but he does raise possibilities worth looking into and point to facts that are relevant.

The Founding of London

Sources such as those of Geoffrey of Monmouth in the 1100s attributed the foundation of London to a Trojan prince named Brutus who also gave his name to Britain. Brutus, it was said, had led a band of Trojan slaves escaping from Greece who came to Britain and found the settlement of New Troy ("Trinovantum") on the site where London now stands. In ca. 60 BCE a certain King Lud built walls around the settlement which was renamed Kaer Lud (London) in his honor. In the time of Caesar there was a tribe named "Trinovantum" in the region of London. Gilbert points out that coins in England dating from before the Romans often depict a figure wearing a Trojan or Greek-type helmet. The British also excelled in the use of the chariot in a way (he says) that was reminiscent of the Trojans. Another important pre-Roman monarch of Britain was Belinus or Belin who built the gateway known as Billingsgate. Recent (1990s) archaeological finds have shown the existence of a bridge over the Thames near Billingsgate dating from pre-Roman times.

Gog and Magog

Geoffrey of Monmouth related how when Brutus and his friends came to Britain they found it sparsely inhabited by a race of giants. One of these giants was called Gogmagog. He wrestled with Corineus (a follower of Brutus) and was thrown off a cliff now named "Gogmagog's leap". Gogmagog may be a corrupted version of the Welsh "Cawr-Madog" meaning "Madog-the-great" or "Madog-the-giant". Cawr-Madog was eventually confused with Gog of Magog in Ezekiel 28:2-11. Another old account, "Recuyell des histoires de Troye", says that Gog and Magog were two giants brought back to England by Brutus from Troy. They were enslaved and employed as gatekeepers in "New Troy". The story of Gog and Magog keeping the gates of London was very popular in the Middle Ages. In the reign of Henry-vi (1422-1461) effigies of Gog and Magog were placed on the city gates. All these and more are some of the pagan patrons of London described by Gilbert that later were to be pushed aside in favor of more Biblical antecedents.

King Jehoshaphat of Judah Ancestor of British Monarchs?

The War of the Roses was a civil war in England fought over succession to the throne between the House of York and the House of Lancaster. Edward-iv belonged to the Yorkist side. He had seized the throne in 1461 from Henry-vi of the House of

Lancaster. To bolster his claim to the throne Edward-iv had his genealogy drawn up. This traces his ancestry back to King Jehoshaphat (867-851 BCE) of Judah. [King Jehoshaphat was descended from King David: David begat Solomon who begat Rehoboam who begat Abijah who begat Asa who begat Jehoshaphat.] The line of Edward-iv was replaced by that of Henry-vii who however was also related to the Lancasters and further intermarried with them thus combining his own claims with theirs. Henry-vii was of partly Welsh origin. Henry claimed descent from King Arthur, from Magnus Maximus the British pretender to the Emperorship of Rome, and from Belin the Great who it was said ruled Britain c. 100-80 BCE. These claims were based on the history of Geoffrey of Monmouth which in those times was considered authoritative.

Did Henry-viii believe in Israelite Ancestry?

Henry-vii was succeeded by his son, Henry-viii, who initiated the breakaway of the English Church from the Pope in Rome. Henry-viii through his father (Henry-vii) inherited ties to King Arthur of Britain etc and through his mother (daughter of Edward-iv) to the Kings of Judah. Gilbert notes that the British historian, Gildas, writes of the Celtic British as if they were Israelites. He suggests that this is not merely a literary style using Biblical analogies but that Gildas really believed the British of his time to be descended from the Hebrews (p.83).

Gilbert writes:

"King Henry viii too seems to have regarded himself as not just a Protestant king but an Israelite. In 1545 he had a medal struck to celebrate his new-found status as head of the Church of England."

This medal affirms his claims to rule over England, France, and Ireland, and to head the Church of England and Ireland. On one side the inscription is in Latin and on the other in Hebrew.

Queen Elizabeth and England as "Israel"

Elizabeth-i was the daughter of Henry-viii. During her reign the Spanish in 1588 sent a vast fleet of ships (the Armada) to conquer England but were unsuccessful. Gilbert quotes from John Melville who in describing the victory over the Armada refers to England as "Israel". An important personality during the Elizabethan era was the Welshman, John Dee (1527-1609). He dabbled in astrology, alchemy, and Hermeticism which was an attempt to synthesize and revive the ancient wisdom of both Israel and Egypt. Dee was assisted by his associate, Edward Kelley. Dee was very influential. He believed that England had to have a navy and to colonize North America. He was the first to speak of a British Empire. Sir Francis Drake was influenced by Dee. Drake was to claim North America on behalf of England and named it "New Albion". Drake also referred to England as "Israel".

The Throne of Scone

King James-vi of Scotland became King James-i of England in 1603 thus creating the United Kingdom of Great Britain. Gilbert speaks of the Throne of Scone, **"a flat block of sandstone said to have been brought to Scotland from the island of Iona by the Dal Riata tribesmen and to have been moved to Scone from Dunstaffnage Castle on Loch Etive by King Kenneth MacAlpuin (d. c.860)."** In 1296 Edward-I moved the Stone to England where it was kept inside the coronation seat at Westminster Abbey.

"The seat was given four lion supporters as legs, to symbolize that it was truly the throne of David the lion-king of Judah" (p.95).

This last sentence is typical of Gilbert. It is interesting and credible information in light of what he has said previously. Nevertheless, Gilbert does not give a source for it, leaving the reader unsure as to whether it is an accredited fact or merely an assumption of the author. In 1996 the Stone was returned to Scotland but is to be used "on loan" in future coronations of British Monarchs in London. Gilbert reports that the Stone had previously been used as the throne of Scottish monarchs on Iona and before that in Ireland for the crowning of Irish Kings at Tara. In Ireland it was known as the "Lia-Fail or Stone of Wonder". The Danaan (Tuatha de Danaan or "Tribe of Dana") had brought it to Ireland according to the Annals of Clonmacnoise (1896). On the other hand the Chronicle of Eri (1788/9) says it was,

"brought to Ireland from the East by an ancient called Olam Fola."

Olam Fola has been identified with the Prophet Jeremiah. The Stone is also known as Jacob's Pillow. Legend says it is the stone upon which Jacob laid his head in Beth-el when he had the vision of angels ascending and descending from heaven.

Divergence to the European Scene and More Speculation

Gilbert indulges in much speculation with he himself admitting that no real proof exists for many of the various suppositions he makes. Gilbert describes the Protestant Hussite Movement in Bohemia (Czechia of today) which was inspired by John Wycliffe (ca.1325-1384) of England. Gilbert also speaks of the Rosicrucian Movement whose history he traces not only in England but also in Germany and elsewhere in Europe. The study of astrology, alchemy, Greek philosophy, Jewish Kabbalah, scientific inquiries, political movements, etc, in the mind of Gilbert become one interrelated whole. Objectively it can be claimed that all intellectual pursuits within a certain time framework are interrelated. In the past intellectual researchers were more eclectic than they have become today. When knowledge was harder to come by more scholars attempted to gain as much of it as possible in as many fields of study as they could. The same people occupied themselves with different studies, corresponded with each other, and so on. It is therefore not surprising that a certain overlapping of methods, terminology, and thought-processes should be noticeable. Gilbert however attempts to turn the common features of intellectual expression and interest that he observes into a search after some kind of secret doctrine. To our mind he is unconvincing in this goal of his that he has made the central theme of his work. The connections Gilbert sees between elements in history are too specious to be taken seriously. Belief however in Israelite Origins by peoples in the British Isles is one of the belief systems (along with alchemy, magic, and everything else) that Gilbert attempts to describe as part of a composite whole. In describing this belief Gilbert does us the service of proposing that it existed from an earlier period. He also traces (or attempts to trace) its progressive evolution in the personal philosophies of certain leading thinkers and personalities. This too is of value to us.

Francis Bacon and "The New Atlantis"

Francis Bacon was a scientist, alchemist, and philosopher. His last book, published posthumously in 1626, is entitled "The New Atlantis". In this work he describes an island which may represent an idealized version of Britain itself. The

island is named "Bensalem" i.e. the New Jerusalem. The laws of Bensalem had been given by a "King Salomona" i.e. Solomon. The inhabitants of "Bensalem" lived according to the Old and New Testaments copies of which had miraculously reached them in an ark.

Gilbert describes, "The New Atlantis", as intimating that:

##Bacon's allegorical island of Bensalem, 'Son of [Jeru]Salem', is not really to be understood as an unknown island in the Pacific; rather it is Britain itself, the gathering place of the lost tribes of Israel and itself believed to be the son of Jerusalem.##

Bacon himself apparently never openly made statements like that but Gilbert implies that he must have held such beliefs. Gilbert may well be right but in order for his supposition to be worth anything more evidence is needed.

James-i and the Knights Templar

The patron of Francis Bacon was James-i of England who before becoming King of England had reigned as James-vi over Scotland. Gilbert sees a connection between James and the Knights Templar whom he believes fled from Europe to Scotland. The Knights Templar originally were an order of Crusaders who in 1119 had been given the captured Al Aqsa Mosque on the Temple Mount as a site for their headquarters. At that time the crusaders under King Baldwin II ruled Jerusalem. The Templars identified the site of the Al Aqsa Mosque with that of the Temple of Solomon. With the defeat of the Crusaders, the Knights Templar retreated to Cyprus then to Europe. In 1307 the King of France accused them of heresy and many were burnt at the stake. In 1312 the Pope officially disbanded the order. Gilbert claims that many of the Knights Templar then fled to Scotland. The Templars, says Gilbert, founded the Scottish Rite of Freemasonry. This offshoot of Freemasonry attached a symbolic significance to the Temple of Solomon. Gilbert links them with the Rosicrucians. The Rosicrucian Movement emphasized mysticism etc and became associated with Freemasonry in general. The Knights Templars had originally been an organization of Crusaders. Gilbert suggests they brought the Holy Ark back with them from the Holy Land and eventually buried it somewhere in Scotland. [Where else would they bury it?].

Oliver Cromwell and "Our British Israel"

James was followed by his son Charles-i who was beheaded and replaced by Oliver Cromwell. The original family name of Cromwell was Morgan which is of Welsh origin. The family was believed to be descended from King Arthur. Gilbert quotes from Sir Walter Scott who has Cromwell refer to his realm as "our British Israel".

Charles-ii and the Royal Society

In 1660 Charles-ii, son of Charles-i, became King. In 1662 the Royal Society for Improving Natural Knowledge was created. Gilbert says that amongst the influences determining the early character of the Society were Rosicrucianism and belief in Israel origins.

Gilbert (p.259) remarks:

"For Britain was believed by many to be a holy land that was especially blessed by God as the place appointed for the regathering of the scattered tribes of Israel".

Christopher Wren, the Great Plague, and the Great Fire of London

Amongst the earliest members of the Royal Society were numbered Christopher Wren and Isaac Newton. Gilbert says that many members of the Royal Society were Freemasons. In that time some Freemasons lived up to their name and really were practicing stone-masons i.e. stone-cutters and prominent in the building trades. In 1664-1665 a Great Plague swept London and killed about one-sixth of the population. This was followed by the Great Fire in 1666 that destroyed most of the London buildings. Subsequently, Christopher Wren became responsible for the rebuilding of part of London. Wren was also responsible, along with other projects, for the design and building of St. Paul's Cathedral. Gilbert claims that the personal beliefs and associations of Wren influenced the way he went about his task.

Christopher Wren and the Rebuilding of London

Amongst the mystical schools of thought of post-Medieval Europe that aroused interest in enlightened circles was the Jewish Kabbalah. The Kabbalah often stressed the symbolic nature of the Bible though at the same time not denying the truth of its literal meaning. Many Christians also became interested in the Kabbalah. The Christian Kabbalists tended to combined Kabbalistic concepts with a combination of Egyptian and Greek late pagan mysticism known as Hermeticism. "Christian Kabbalah" became quite popular with many leading thinkers of the time. Gilbert sees the influence of Christian Kabbalah in the designs of Christopher Wren. He also finds evidence of "British Israel" type symbolism indicating a belief in Israelite ancestry and present identity in other aspects of the rebuilding of London.

The Rise of British Israelism

King Charles-ii was followed by James-ii and he by his daughter Queen Mary and her husband, William, and they were followed by Queen Anne. After that came George-i and the House of Hanover. The importance and prosperity of London increased so that in the 1880s its population numbered close to 5 million. At that time, it was the largest city in the world. In 1837 Queen Victoria ascended the throne. In 1840 John Wilson published "Our Israelitish Origin" tracing the British to the Lost Ten Tribes of Israel. In 1847 the "Anglo-Israel Association" was founded. Shortly afterwards Edward Hine published, "Forty-seven Identifications of the British Nation with the Lost House of Israel, Founded upon 500 Proofs". This work sold over 416,000 copies. Hine lectured in Britain, the USA, and Canada.

Charles Piazzi Smith (1819-1900), Astronomer Royal for Scotland, added the study of the Pyramids (Pyramidology) to the extant doctrine finding hints as to the Israelite origin of the British in Ancient Egyptian monuments. The design of a monumental group in Trafalgar Square consisting of a statue of Nelson and four great lions is considered by Gilbert to reflect British Israelite influence. Gilbert also finds Freemason motifs in the lay-out of Trafalgar Square and planning of the monument. To top it all, Nelson himself may have been a Mason. Gilbert goes to great length to demonstrate these and other points replete with diagrams and mathematical computations. He fills his book with what, to our mind, is irrelevant trivia and unconvincing associations interspersed with occasional gems of information and interesting insights.

General Allenby, Viscount Allenby and British Israel

In December 1917 General Allenby in charge of the British Expeditionary

Can a Nation be born in one day?

Few people realize the enormous part that Christian British Zionists played in bringing the vision of a Jewish homeland into reality. The Balfour Declaration was the ultimate culmination that had flowed from nearly a century of pro-active interaction between the Jewish community and British society. The British Movement for the Restoration of Israel is a totally unique event in all of the recorded history of the world. Never before had one nation shown such continuous interest in the destiny of another people. This interest was led by eminent British figures from Queen Victoria on down to King Edward VII, Lloyd-Jones, Lord Palmerston, Lord Shaftesbury and Arthur Balfour, all of them enthusiastic proponents of Zionism. Michael Polowetzky, the author of *Jerusalem Recovered* asserted that the Balfour Declaration represented the culmination of half a century of active preoccupation with Jewish culture among British political and intellectual elites. Just as Great Britain had been the mother country that had brought about the births of America, Canada, Australia, New Zealand and South Africa, she now became the midwife assisting in the birth of the State of Israel.

On 30th September 1947, the British government decided to terminate her Mandate of Palestine. Subsequently on November 29, 1947, the United Nations General Assembly voted by 33-13 votes in favour of the 1947 U.N. Partition Plan. The prophet Isaiah prophesied the rebirth of the State of Israel some 2,700 years prior to the event, when he pronounced the following:

Who has heard such a thing? Who has seen such a thing? Shall the earth be made to give birth in one day? Or shall a nation be born at once? For as soon as Zion was in labor, she gave birth to her children (Isaiah 66:8).

This prophecy was fulfilled on May 14, 1948, when in one day the State of Israel was born.

Name of the Jewish State was changed to Israel!

The common perception of all the parties involved in the process was that the name of the new nation was to be called the State of Judah. After all, this name perfectly confirmed its ancient historic pedigree as the Kingdom of Judah. It also overwhelmingly reflected the origins of its people from the tribe of Judah. Yet on that fateful day David Ben Gurion made the following formal declaration:

WE DECLARE that, with effect from the moment of the termination of the Mandate being tonight, the eve of Sabbath, the 6th Iyar, 5708 (15th May 1948), until the establishment of the elected, regular authorities of the State in accordance with the Constitution which shall be adopted by the Elected Constituent Assembly not later than 1st October 1948, the Peoples Council shall act as a Provisional Council of State, and its executive organ, the Peoples Administration, shall be the Provisional Government of the JEWISH STATE, TO BE CALLED ISRAEL.

David Ben Gurion, the man destined to become the first Prime Minister of the new State of Israel, then goes on to make a statement of astounding prophetic significance. It seems most curious that even today almost no one has noticed the profound meaning of his words. The second part of his historic declaration is as follows:

THE STATE OF ISRAEL will be open for Jewish immigration and FOR THE INGATHERING OF THE EXILES; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations.

Did you get it? Not many people realize that the very foundational Declaration which brought the State of Israel into being calls not only for Jewish immigration e.g. the return of Judah, but that it also calls for THE INGATHERING OF THE EXILES e.g. the return of Joseph and his companions of the Lost Ten Tribes of Israel. Is this not truly amazing! Those prophetic words spoken by Prime Minister David Ben Gurion were no accident, as the reunification of the two Houses of Israel is THE ultimate DIVINE goal behind the reestablishment of the nation.

As we examine the final two paragraphs of the official Declaration of the Establishment of the State of Israel, we discover further prophetic pointers to Israel's future.

We appeal to the Jewish people throughout the Diaspora to rally round the Jews of Eretz-Israel in the tasks of immigration and upbuilding and to stand by them in the great struggle for the realization of the age-old dream THE REDEMPTION OF ISRAEL.

PLACING OUR TRUST IN THE ROCK OF ISRAEL, WE AFFIX OUR SIGNATURES TO THIS PROCLAMATION AT THIS SESSION OF THE PROVISIONAL COUNCIL OF STATE, ON THE SOIL OF THE HOMELAND, IN THE CITY OF TEL AVIV, ON THIS SABBATH EVE, THE 5TH DAY OF IYAR, 5708 (14TH MAY 1948). ##

DAVID BEN-GURION

Plus forty-one other signatories

Published in the Official Gazette, No. 1 of the 5th, Iyar, 5708 (14th May 1948).

Israel Ministry of Foreign Affairs

Did you notice those profound words about the REDEMPTION OF ISRAEL? This is so meaningful, as the Redemption of Israel can only occur once the Two Houses of Israel have become re-united! (Check it out for yourself by reading Ezekiel 37:16-22). It can only come about after the INGATHERING OF THE EXILES has taken place. As is confirmed by numerous prophecies in the Bible just look at these Scriptures; how they speak primarily about the House of Israel (as opposed to Judah) being gathered back to the land of their fathers:

Now I will bring back the captives of Jacob, and have mercy on the whole house of Israel; and I will be jealous for My holy name. When I have brought them back from the peoples and gathered them out of their enemies lands, and I am hallowed in them in the sight of many nations, then they shall know that I am the LORD their God, who sent them into captivity among the nations, but also brought them back to their land, and left none of them captive any longer. And I will not hide My face from them anymore; for I shall have poured out My Spirit on the house of Israel, says the LORD God. (Ezekiel 39:25; 27-29).

LISTEN, O COASTLANDS, TO ME, AND TAKE HEED, YOU PEOPLES FROM AFAR!
And now the LORD says; Who formed Me from the womb to be His servant, To

bring Jacob back to Him, so that Israel is gathered to Him. Indeed He says, Is it too small a thing that You should be My Servant to raise up the tribes of Jacob and to restore the preserved ones of Israel: I will also give You as a light to the Gentiles, that you should be My salvation to the ends of the earth. (Isaiah 49:1; & 5-6).

Hear the word of the LORD, O nations, and declare it in the isles afar off, and say, He who scattered Israel will gather him, and keep him as a shepherd does his flock. For the LORD has redeemed Jacob, and ransomed him from one stronger than he. (Jeremiah 31:10-11).

For behold, the days are coming, says the LORD, that I will bring back from captivity My people Israel and Judah, says the LORD. And I will cause them to return to the land that I gave to their fathers, and they shall possess it. Now these are the words that the LORD spoke concerning Israel and Judah. (Jeremiah 30:3-4).

Thus says the LORD GOD: When I have gathered the house of Israel from the peoples among whom they are scattered, and am hallowed in them in the sight of the Gentiles, then they will dwell in their own land which I gave to My servant Jacob. (Ezekiel 28:25).

Did you also notice that the official Declaration held that this **INGATHERING OF THE EXILES**, (would be an essential part) **IN** (bringing about) **THE REALIZATION OF THE AGE OLD DREAM FOR THE REDEMPTION OF ISRAEL**, (which) **CAN ONLY BE ACHIEVED IF WE PUT OUR TRUST IN THE ROCK OF ISRAEL**.

Can you believe it? All of this is stated in the foundational declaration which brought the State of Israel into being. Oh that the blind, faithless, rootless, biblically illiterate and secular leaders of the present State of Israel would again embrace those same ideals!

Thus in their declaration the largely secular founding fathers of the State of Israel, perhaps even without understanding the deep spiritual significance of their words nevertheless, clearly enunciated the Divine purpose for the creation of the Jewish State. The Jewish people in Israel do indeed need to live up to the realization of the age old dream spoken of so eloquently in the Declaration of the Foundation of the State of Israel. Remember it said that the Ingathering of the Exiles, and the Redemption of Israel can only happen if we put our trust in The Rock of Israel. The **HOPE OF ISRAEL**. He will bring about a reunited Israel once again comprising the Twelve Tribes of Israel. This means the House of Joseph has to return to join the House of Judah to become The Whole House of Israel once again. In fact the age old dream spoken of so eloquently in the Declaration, is to witness the reunification of the Two Houses of Israel into one **UNITED KINGDOM OF ISRAEL** ruled by Mashiach Ben David. Ever since the Ten Tribes of Israel rebelled against the House of David, those two nations comprising Joseph and Judah, have been apart now for some three thousand years. If you think the establishment of the State of Israel was a miracle, wait until you witness the House of Israel and the House of Judah becoming **ONE NATION** once more! As this prophetic event now lies in the near future, its actual realization will have the whole world in utter astonishment.

The Final Phase of Israel's Redemption Process started ninety years ago!

There are many theories and views as to when the process of the Redemption of Israel really started. Most people would accept that when we try to view this

There WAS some kind of tradition of a Jewish presence in Scotland. In our work "Lost Israelite Identity", and in "Ephraim" we have mentioned this. In addition our latest work, "The Khazars. Tribe 13" connects the Khazars to a portion of the Picts in Scotland. At the time in question the Khazars had not yet converted to Judaism as they were later to do. They did however evidently have some traditions of Israelite Ancestry and to some degree had already begun the process of Judaizing that was to eventually result in their conversion.

See also our on-line articles:

The Food Taboos of Old Scotland: The Law of Moses and of Caledonia
<http://www.britam.org/foodtaboos.html>

The Khazars and the Scottish
<http://www.britam.org/KhazarIndex.html>

A lot of Scotsmen are not averse to the idea that they have Hebrew origins whether as descendants of Jews or from the Lost Ten Tribes. We have dealt with the Israelite antecedents of the Scottish in our works.

John Toland (1714):

"You know how considerable a part of the British inhabitants are the undoubted offspring of the Jews and how many worthy prelates of this same stock, not to speak of Lords and commoners, may at this time make an illustrious figure among us....A great number of 'em fled to Scotland which is the reason so many in that part of the Island have a remarkable aversion to pork and black puddings to this day, not to insist on some other resemblances easily observable.."

This brings us to Review a new work claiming that a good portion of the leading families of Scotland were not descended so much from Israel (the Ten Tribes) as from Judah.

Book Review:

Were there Jewish Families amongst the Scottish?

"When Scotland Was Jewish.

DNA Analysis, Archaeology, Analysis of Migrations, and Public and Family Records Show Twelfth Century Semitic Roots"

by Elizabeth Caldwell Hirschman and Donald N. Yates, 2007, USA.

This book claims that families of Jewish origin as well as Muslims came to Scotland and settled there keeping their origins secret but influencing the development of Scottish History and culture. The work says that we do not really know much about Scotland. In the past Scottish History was written by Englishmen or by those under English influence. It is a mistake to consider Scotland Celtic.

The authors state that, "we believe that much of Scotland's history and culture from the 1100s forward is Jewish. We believe that much of her population...were of Jewish descent...the ancestors of these persons originated in France and Spain and then made their way to Scotland's shores".

Jewish and Arabic "Islamic" surnames amongst the Scottish it is claimed include Izatt, Hyatt, Abell, Oliphant, Elphinstone, Isaac, Sharon, Lyon, Mameluke, Yuell. Families of Jewish origin include the Gordons, Frazers, Forbeses, Leslies,

Menzies, as well as Davidson, Douglas, Arnot, and Perry. Numerous others are also mentioned. Indeed, much of this book is comprised of various lists of family names and the like in various contexts.

Scotland today contains important centers of learning. Scottish and Irish scholars from the time of Charlemagne (768-814) greatly helped revive European scholarship and created centers of learning throughout Western Europe. Michael Scott (1175-124) was the greatest mathematician of his time. John Duns Scotus (d.1308) founded a major school of philosophy and held an important place in European thought. These achievements may help modify the perceived contradictions between the stereotypical Jew and Scotsman.

"In the popular imagination, Scots are large, red- or blond-haired persons of fierce demeanor, who wear plaid kilts, brandish swords and war axes, drink copious amounts of ale and whiskey, and eagerly seek out forums in which to exhibit their prowess as warriors. They are unschooled, wild marauders, loyal to clan, kith, and kin. " Jews on the other hand are perceived to be, "timid, bookish, dark-haired," etc.

Are Most of Scotland and the Scots-Irish Descended from Jews!

By 1100 CE Scotland had Vikings to the north with French, Flemings, Hungarians, and Normans in the south and center. These were settlers who had been brought in to Scotland by various Scottish monarchs for one reason or other. This was in addition to the "natives" who presumably had always dwelt there. Nevertheless, a Jewish component was also present or was later to be added.

The authors claim (p.6) that Jewish migrants from "various European countries, PRIMARILY France, the Low Countries, Hungary, and Germany" came to Scotland and that their descendants "now comprise the majority of the present population of Scotland." They also say that "the greater part of the estimated 4 million Scots and Scots-Irish who immigrated to the New World [i.e. America] were drawn from this same ethnic ancestry".

The Melungeons

The sequence of evidence begins with the Melungeons.

The Melungeon people are a distinct ethnic group in the US Appalachian Mountains. They are usually dark-skinned and dark haired with European features. The authors say they are "in large part, a Sephardic Jewish and Moorish community" that reached North America in 1540 augmented over the centuries by "incoming Sephardic Jews and Moors". Melungeons often carry Scottish or Scots-Irish surnames, e.g. Caldwell, Bruce, Skene, Kennedy, Fraser. The book suggests that the Melungeons were of Jewish and Moorish origin but had sojourned in Scotland before moving to North America. It will be remembered that a large body of Jews had dwelt since the earliest times in the Iberian Peninsula, i.e. Spain and Portugal, which had been ruled over by Moors from North Africa. The Peninsula was re-conquered by the Christians after which both Jews and Moors were expelled. Those who did not want to leave had to become Catholic. Many were therefore baptized but secretly retained some vestiges of their former creeds and traditions.

Nine Scottish clans have names prominent amongst the Melungeons: Alexander, Bruce, Campbell, Douglas, Forbes, Fraser, Gordon, Leslie, Stewart. Also of significance are the names Caldwell, Christie, Cowan, Kennedy. DNA samples were taken from members of these clans along with some Melungeon samples. The results showed in every case a DNA locus centered in Spain and Portugal. Identical and near-identical results were obtained as to those of present-day Jews.

Jewish Characteristics Amongst the Scottish

The Scottish religion of "Presbyterianism" is in fact, says this work, a "Reform" type of Judaism (p.7). A lot of prominent Scotsmen had Semitic features, Jewish noses, and swarthy skins. Jewish refugees from Spain and Southern France introduced or re-introduced the bagpipes to Scotland in the 1500s.

Origins of the Scottish People

Scottish tradition traces the Dalriadic (southwest coast) settlers of Scotland and Ireland to Central Asia in Scythia and from there via "Greece (Thrace), North Africa (Egypt), Spain, and Gothland (present-day Germany), the Low Countries and England". They came to their "Island of destiny" (Ireland) and then to Scotland. They called themselves Gaels. Their leader was Goidel Glass later called Miled who married an Egyptian princess, Scota, who brought with her "a black marble rock, the Stone of Destiny, upon which were carved runes or hieroglyphs".

Modern scholarship traces these people to the Danube River in Central Europe. The Early Scottish and Irish Churches were not at first Catholic and, it is suggested, perhaps not at first strictly even Christian. In the mid-1000s King Malcolm Canmore took to wife Queen Margaret of Hungary who brought with her an entourage of Hungarian settlers. These were followed by Anglo-Normans, and Bretons, and then came the Vikings. The original "Celtic" characteristics of the land were somewhat obscured by these newcomers. A Viking leader is described as being "black-haired, sharp-featured and somewhat tawny" which description also raises questions. The coinage of King Alexander III (1249-1286) of Scotland bears a six-pointed star usually considered a Jewish symbol.

The Border Lands of Scotland

The British Isles in fact always had had some kind of connection with the Middle East which is usually ignored or explained away. Throughout the British Isles from the 400s and 500s CE there was a widespread distribution of Mediterranean pottery whose presence has not been adequately explained. Lands in the border area between Scotland and England were given to settlers from mainland Europe whom the authors claim were actually Jewish. The presence in Scotland is recorded of individuals whose "trade patterns, capabilities, and names were most common to two ethnic groups at the time: Spanish Moors and Sephardic Jews".

The Emergence of Protestantism in Scotland: A Secret Church Already in Existence?

T.C. Smout, "History of the Scottish People: 1560-1830" records that the Catholic Church in Scotland prior to the Reformation was quite corrupt. Amongst "the merchants, burgesses, and educated members of Scottish society" there already existed a "secret church" that sought a direct relationship with God. "By 1599 there was already an alternate church existing in many parts of Scotland, awaiting some revolutionary stroke to bring it to power".

Scottish society was controlled by an oligarchy of inter-connected families who were educated in European centers where converso (converted) Jews were to be found and who in some cases had converso names. The authors show sociological parallels between formerly Jewish "Conversos" on the continent and leading families in Scotland.

The New Pretender? Stewarts Descended from David

The Scottish Royal House of Stewart once ruled over both Scotland and England. They were dispossessed in the male line but for a while continued to claim to be the rightful rulers of Britain. A descendant of theirs, known as Prince Michael Stewart of Albany, says that, "The Stewart family maternal line in France was descended 'from the Tribe of Judah'; he believes his family is of Davidic ancestry (that is, from the Jewish King David); and therefore he is a Jew by descent".

As he states, "From Tamar and Eochaid (Echad) were descended most of the royal lines of Ireland...through which all the kings of Scotland trace their succession from the Biblical kings of Judah".

Prince Michael Stewart, "The Forgotten Monarchy of Scotland" (2000) says that the Scottish Church had some Jewish characteristics, such as keeping the Passover/Pesach date, no crucifixes or images, no infant baptism, equal status given to the Old Testament, Judaic marriage laws, Sabbath, etc. The priest-king of Scotland was installed through a procedure "modeled after those of Israel". Prince Michael also points out that King David I (1124-53) of Scotland brought over numerous settlers from Normandy and especially Flanders as administrators, traders, farmers, and weavers. Many typical Scottish surnames (Fleming, Crawford, Campbell, Cameron, Murray, etc) are actually Flemish in origin.

[Other authorities however dispute this and even in the present work the authors quote contradictory opinions concerning some of the names given, e.g. on page 50 "Campbell" is traced to Gaelic origins and ultimately to Hebrew ones.]

What we know of the religion of Scotland depends largely on much later accounts. Originally Scotland was pagan and then Christian with its form of Christianity having some similarities with Judaism. Pagan practices also remained and were to be found in Scotland and Wales until recently. John Knox introduced Calvinism to Scotland. Knox advocated "the adoption of Mosaic Law as the governing rule of Scotland." Knox held that Scotland was "a new Israel dedicated to upholding God's law".

Family Genealogies

The Genealogies of numerous Specific Families are listed and Jewish origins suggested. There are quite a few interesting curiosities, e.g. Lord George Gordon, uncle of the poet Lord Byron, converted to Judaism. Nevertheless we could not see in the examples given anything of definite substance.

The Jews of France

It has been claimed (Renan, 1943) that most Jews of late antiquity and the early Middle Ages in Gaul (France) and Italy were converts. Esther Benbassa, "The Jews of France" (1999) shows that the Jews of France due to ignorance and relative isolation in some cases emphasized literal Biblical practices and oral traditions more than Talmudic rulings. Jews were also settled in areas where they had close contact with the Normans. Gold (1998) showed that Rouen the Norman capital was an important Jewish center. In 1290 the Jews were expelled from England and Gascony (southwest France) and in 1306 the Jews were expelled from France itself. Almost 50,000 persons were affected, a great number for that age. In Narbonne (southeast France) Pepin (the father of Charlemagne) had allowed the establishment of an autonomous Jewish community under their leader, Makhir (Machar). This has been described by Arthur Z. Zuckerman, "A Jewish Principality in Southern France, 768-900". Machir was a descendant of King David of Israel and Judah. William the son of Machir ruled over Septimania which is the Province in which Narbonne was located.

William the son of Machir was made Duke of Aquitaine and is referred to as "King of the Goths", since the area of southern France was a place of Gothic settlement. At one stage many Goths converted to Judaism and the terms "Goth" and "Jew" in southern France were used synonymously... The wife of William the Conqueror was Matilda of Flanders... descended from Machir. The Dukes of Aquitaine (in western France) were also possibly descended from William, son of Machir...

The authors (p. 83) suggest that under the rule of Machir many Gentiles converted to Judaism and associated themselves with his lineage. Later when the Jews were expelled they went to Scotland. This explains, # the enormous (and otherwise inexplicable) number of persons settling in Scotland from 1400 onward surnamed Davidson, Davis, Dawes, Davies, Davison, Davie, Dow, Dowd, and the like (for King David), as well as for those surnamed Lewis, Low, Law, Lawrey, Lovett, and similar forms based on the Levite tribe...#

Another point is the mysterious "St." Machar (cf. Machir) in Aberdeen Scotland and the typically Crypto-Jewish (i.e. Secretly Jewish) style of the Church named after him. The leading families of Aberdeen in Northeast Scotland "from the 1100s to the 1800s, were of Jewish descent". Two parishes in the district of Aberdeen were dedicated to St. Machar who in reality was Machar (i.e. Machir) a descendants of David and founder of an autonomous Jewish polity in Southeast France.

Arrival in Britain and Scotland. The Tribe of Dan

Cornwall and its neighborhood in southwest England had tin mines that the Phoenicians exploited. Jory S. Brooks ("The Hebrew-Celtic Connection: Language, Cultural and Religious Ties", *Midwestern Epigraphic Journal* 15:88-90) explains place-names from this area, "Dumnoni, Dunmonii, or Danmoni" as meaning "Dan's Tin Mines".

Cyrus Gordon ("Before Columbus", 1971), suggested that this name, seen also in the Irish myth of the Tuatha (tribe) de Danaan, was identical with that of the Biblical tribe of Dan (Gordon 1971). Finally, the Celtic scholar, John Rhys assembled strong evidence of Hebrew colonization of Britain in ancient times. Ireland was known as the Iberion, and the ancient name of the Israelites was Ibri or Iberi, derived from the proper name Eber or Heber, the eponymous ancestor of that people (Brooks 2000, p.90).

A law was promulgated "by the Bishop of Glasgow in 1181-1187 forbidding churchmen from using their benefices as collaterals on loans from Jews". Despite this conventional histories disregard the existence of Jews in Scotland until after ca. 1700.

The authors report that Dutch Jews believed Oliver Cromwell "to have Jewish ancestry from the tribe of Judah" (p.93). Oliver Cromwell in 1649 in a de facto fashion allowed Jews to enter England though Crypto-Jews had been living there since 1492. At first they posed as Portuguese or Spanish Catholics, then as Lutherans, and later openly as Jews. Several famous medical practitioners emerged from their ranks.

"Prince William of Orange, the Protestant ruler of the Netherlands [and later ruler of England along with his wife, Mary], not only a friend of Jews in that country but probably of Jewish descent himself", received important help from Sephardic Jewish financiers.

Evidence of Secret-Jews in Scotland? Knights Templar

Numerous names found in the cemeteries of Scotland may be of Jewish origin. In Glasgow the Ramshorn Kirk cemetery contains no crosses and no New Testament references only names and occupation and emblems representing the Tree of Life and the Book of Life that the authors state are Jewish symbols. Similar indications are found elsewhere. In Stirling Castle, "a Royal Stewart holding", there exists a large sanctuary with Old Testament pictures and architectural features by virtue of which the place "to all intents and purposes... could have been a synagogue" (p.114).

In 1066 the Normans had conquered England. In 1095 the Crusades began. The Knights Templar were a Crusading order formed in ca. 1100 CE to protect Christian pilgrims. In 1118 they received the right to establish their headquarters on the Temple Mount in Jerusalem. They became very wealthy and had possessions throughout Europe. By 1250, according to Yates and Hirschman (the authors of the book we are reviewing) quoting from Piers Paul Reid, the Knights Templar had come to identify themselves with the Ancient Israelites rather than with Christianity. In 1307 the King of France in collaboration with the Pope accused the Templars of heresy and began executing them. A group of Templars took the Templar treasure and fled to Scotland taking refuge in Rosslyn Castle belonging to the St. Clair family. Scottish Rite Freemasonry, we are told, began with the Templars. Not long before, in 1290, the Jews had been expelled from England and in 1306 they had been expelled from France. Many Jews (expelled from England and France) also went to Scotland. At around this time a group of Muslims were expelled from Sicily and they too found (say the authors) nowhere better to flee to than the land of haggis and bagpipes. Having reached safe haven in Scotland this mixed bunch of refugees occupied themselves with the Jewish Kabbalah the symbolism of which may still be seen engraved on the walls of sundry buildings.

Criticism

Since this book appeared it has been discussed in various forums, e.g DNA lists, history lists, Melungeon groups, etc. No-one so far seems to agree with it. The DNA studies have been challenged. Even if they were to be accepted they claim to show a proximity to Gentile Spaniards and Portuguese and not necessarily to Jewish ones. The authors themselves have admitted this and in a letter to an Internet DNA forum Elizabeth Caldwell Hirschman has explained the DNA claims by saying that they in effect reflect on the male side converts from Spain of non-Jewish ancestry who converted to Judaism. These converts, it is explained, with the advent of persecutions etc returned to Christianity but in secret retained something of their former Jewish heritage. After that they migrated to Scotland, then to America where they were known as the Melungeons. This explanation has been emphasized since publishing the book though in outline it already exists in Chapters 5 and 6 and elsewhere. If however the people under consideration were not ethnically Jewish to start with but only converted to Judaism and then relapsed to Christianity what have we got?

The book is well-illustrated with maps and portraits of the personages under discussion. The text is somewhat technical at times and wearies the reader. The work contains long lists of family trees and DNA reports none of which really say very much. DNA reports for instance frequently show an Ashkenazi or Sephardi Jew to be matched with one of Scottish families as well as with other Gentiles. The authors believe however that a pattern may be discerned indicating Jewish origin.

4. And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

(II Samuel 22:3-4) seems to suggest that David at one time entrusted his family to the King of Moab. The reason most likely had to do with King Saul since all the nations of, Ammon and Moab, were also enemies of Saul (I Samuel 14:47), and Saul saw David as an enemy as well. Both the nations of Ammon and Moab could use such a man to keep Saul on his heels, and at the same time hope to entrust themselves into David's own heart and political agenda once he ascended the throne, God willing of course. But this would not be the case, for in (II Samuel 10:2-4) King Hanun of Ammon had a different plan in store:

2- Samuel 10:2. Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

2- Samuel 10:3. And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

2- Samuel 10: 4. Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away.

Even though King David's intentions had been to comfort King Hanun, the advisors of Hanun saw this good will gesture by David as a deception to searching out the city for ways to break in if a siege were to take place. It must be understood that cities in the ancient near east often had tunnels running throughout the city, along with underground conduits, and other points of access that could be found and that could lead to the fall of the city. Such was the case for King David's takeover of Jerusalem. It has been suggested that he took Jerusalem by using the underground tunnels beneath the city.

With this speculative idea, dancing around Hanun's head, he thus decided to listen to his advisors who had no basis to suggest such an act was intended. Thus, King Hanun gave the order to seize, imprison, and torture the Hebrew ambassadors on preconceived notions. In doing so, the ambassadors were in the end humiliated. Even though (II Samuel 10:4) gives us a somewhat detailed description of the humiliation process, I thought maybe a much better description could be made.

It must be understood, that shaving one's beard off, as in the case of the ambassadors is an insult to their masculinity. Now not all the beard is shaved off, but only half of the beard was shaved off and this in a mutilated fashion, or even left in a patchy fashion. In addition, the verse also mentions that their garments were cut down the middle. One buttock would be exposed which could suggest a sexual shamming or just a feeling of shame and humiliation depending on how nasty the torturer was. All in all, the ambassadors were sent back to David in a nasty fashion

which suggested that King Hanun was no friend of David and no friend of the Israelites and paid no allegiance to them¹.

Call to arms!

King Hanun of Ammon knew that his actions would not go unrequited. He also knew that his army was too small to face David's army alone. Therefore, he decided to buy a foreign army to fight alongside his own. This is described in the books of II Samuel and I Chronicles 19:6-7):

And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Bethrehab and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ishtob twelve thousand men. ----II Samuel 10:6

6. And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maacah, and out of Zobah.

7. So they hired thirty and two thousand chariots, and the king of Maacah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle. ---- I Chronicles 19:6-7

King Hanun with mere pennies in his hand or (one thousand talents) was able to hire a large fighting force to assist him. Now the reason for the small amount of money he offers to those nations seems to be due to how much tribute the Ammonites were already paying Israel at the time which is mentioned in (I Chronicles 18:11):

King David dedicated these articles to the LORD, as he had done with the silver and gold he had taken from all these nations: Edom and Moab, the Ammonites and the Philistines, and Amalek.

But why on earth would anyone fight for such a small purse? The answer to that very question is most likely revenge. King David has not just a kingdom, but rather an empire, that in many ways rubbed many of those conquered peoples or vassal states the wrong way, and the best way to get back at Israel was revenge on a dish served cold. Now the number of forces to engage the forces of the Israelites is perhaps unknown but the scriptures do give us a rough ideal. II Samuel 10:6 tells us that the combined forces of Bethrehab and Zoba were 20,000 foot soldiers, and that another 1,000 men which may have been footmen as well from King Maacah, along with Ishtob supplying an additional 12,000 footmen. When added all together we get 33,000 foot soldiers. However, some of the money of King Hanun had gone to Mesopotamia. The term Mesopotamia is a broad term that does not specifically mention a nation but rather a region. Nevertheless, we are not at a complete loss for in the Book of Psalms, King David, Psalm 83, mentions the nations who took part in this battle and the name of the enemy from Mesopotamia is mentioned:

1. Keep not thou silence, O God: hold not thy peace, and be not still, O God.
2. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

3. They have taken crafty counsel against thy people, and consulted against thy hidden ones.
4. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.
5. For they have consulted together with one consent: they are confederate against thee:
6. The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;
7. Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;
8. Assur also is joined with them: they have holpen the children of Lot. Selah.
9. Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison:
10. Which perished at Endor: they became as dung for the earth.
11. Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:
12. Who said, Let us take to ourselves the houses of God in possession.
13. O my God, make them like a wheel; as the stubble before the wind.
14. As the fire burneth a wood, and as the flame setteth the mountains on fire;
15. So persecute them with thy tempest, and make them afraid with thy storm.
16. Fill their faces with shame; that they may seek thy name, O LORD.
17. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:
18. That men may know that thou, whose name alone is THE ALMIGHTY, art the most high over all the earth. ---- (Psalms 83 1-18)

The nation representing Mesopotamia was Assur better known to us as Assyria. We will discuss more about Assyrian and its role later. Now this list of nations found in Psalms 83 6-8 will be of interest and should be examined. For we can read that there were 10 kings arrayed against Israel, looking to destroy Israel, and to carry away the God of Israel into the pantheon of conquered gods. But who were these nations and what was their relationship to Israel?

The first nation mentioned in Psalms 83:6 mentions the tabernacles (tents) of Edom. Edom is another name for Esau (Genesis 25:30), and Esau as you know was the elder brother of Jacob and their father was Isaac. The next nation mentioned after Edom is the Ishmaelites. The Ishmaelites come from Ishmael (Genesis 16:11). Ishmael was the eldest son of Abraham and Ishmael's younger brother was Isaac (Genesis 25:9). The nation of Moab came from Lot and his incestuous affair with his daughter (Genesis 19:36). Lot according to the Bible was the nephew of Abraham. Lot's father was Haran who was the brother of Abraham (Genesis 11:27). The Hagarnes next on the list seem to come from Hagar who was one of the wives of Abraham. The Hagarnes were most likely connected to the Ishmaelites since Ishmael's mother was Hagar. What is fascinating about this list of nations mentioned in Psalm 83:6 indicate that these nations conspiring against Israel were indeed kin to Israel.

The next group of nations mentioned are found in Psalms 83:7. The first name mentioned in that list is Gebal. Gebal was a Phoenician city-state during the time of King David. Today the city of Gebal is known as Byblos, which is a Greek name³. The next nation is Ammon also called the Ammonites. The Ammonites also claimed descent from Lot as well and thus were kin to Moab (Deuteronomy 2:19). The next

people or nation mentioned is Amalek. The people of Amalek claim decent from a person named Amalek, who was the son of Eliphaz and grandson of Esau, and thus makes these people brothers to Edomites (Genesis 36:12). The Philistines are the next nation mentioned and as most of you know they were not related to the Israelites but rather Israel's long time foe. The Phoenician city-state of Tyre was famous for its commercial success. In a way, Tyre was the New York City of its time changing money hand over fist and thus becoming the envy of those around them. In addition, it should be understood that the verse indicates that the inhabitants of Tyre were sympathetic to the cause against Israel as no mention of Hiram or his leadership can be found⁴. The final nation mentioned in (Psalms 83:8) is Assur better known to us as Assyria.

What is fascinating about this list of nations mentioned in (Psalms 83:6-8) is the indication that these nations conspiring against Israel were indeed kin to Israel for the most part. Seven of the ten nations mentioned are of close relationship to Israel. The other nations such as Phoenicia, Assyria, and Philistines were not in any way related to Israel.

Now that we have taken a closer look at the nations against Israel, the next question is who was leading this coalition? The answer is found in (Psalms 83:8) and in an interesting way:

Assur also is joined with them: they have holpen the children of Lot. Selah.

The word holpen means a number of things, which all point to the same ideal and they are force: - arm, + help, mighty, power, shoulder, strength. In other words, Assyria was the strong arm that supplied the nations of Lot. However, if Assyria was the main backer and military advisor of this coalition, then the next question is who was the king of Assyria at that time and was Assyria as powerful as some have suggested? This has puzzled many, for not many articles or commentaries can be found on this particular battle. In order to find out who may have been the Assyrian king at this time and how strong they were, we need to look at the years David was king over Israel. So far, it has been stated that David reigned roughly around 1010-970 BCE or 1000-970 BCE. Either or both are plausible and a minus or plus error of three can be equated to the dates if not more. If the dates are correct concerning the reign of David then it is possible to say that the king in question was none other than Ashur-rabi II whose reign on the Assyrian throne was roughly around 1013-972 BCE. I will speak more later on as to why King Ashur-rabi II may have been the king at the time of David.

Israel's military organization

Before we get into the first phase of the battle I thought it would be interesting to take a look at the Israelite army that was about to be deployed for battle.

Israel's armed forces during the time of David and before during the time of King Saul were basically a conscript army (I Samuel 8:11):

11. And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

This verse shows without a doubt that the Israelite army was a people's army. That

when the call to arms was sounded all able bodied males were requested to assemble. As the verse shows us some men were conscripted into the charioteer corps, the horsemen units, and as infantry footmen. Samuel goes on to say regarding the structure of this force:

12. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

This verse shows us the complexity of rank within the military system of Israel concerning the ranks of the officers and the number of troops they were in charge of. In addition, to give you a much more detailed account of the captains in charge we must then look to the book of (I Chronicles 27:1-21):

1. Now the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand.

2. Over the first course for the first month was Jashobeam the son of Zabdiel: and in his course were twenty and four thousand.

3. Of the children of Perez was the chief of all the captains of the host for the first month.

4. And over the course of the second month was Dodai an Ahohite, and of his course was Mikloth also the ruler: in his course likewise were twenty and four thousand.

5. The third captain of the host for the third month was Benaiah the son of Jehoiada, a chief priest: and in his course were twenty and four thousand.

6. This is that Benaiah, who was mighty among the thirty, and above the thirty: and in his course was Ammizabad his son.

7. The fourth captain for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand.

8. The fifth captain for the fifth month was Shamhuth the Izrahite: and in his course were twenty and four thousand.

9. The sixth captain for the sixth month was Ira the son of Ikkesh the Tekoite: and in his course were twenty and four thousand.

10. The seventh captain for the seventh month was Helez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand.

11. The eighth captain for the eighth month was Sibbecai the Hushathite, of the Zarhites: and in his course were twenty and four thousand.

12. The ninth captain for the ninth month was Abiezer the Anetothite, of the Benjamites: and in his course were twenty and four thousand.

13. The tenth captain for the tenth month was Maharai the Netophathite, of the Zarhites: and in his course were twenty and four thousand.

14. The eleventh captain for the eleventh month was Benaiah the Pirathonite, of the children of Ephraim: and in his course were twenty and four thousand.

15. The twelfth captain for the twelfth month was Heldai the Netophathite, of Othniel: and in his course were twenty and four thousand.

16. Furthermore over the tribes of Israel: the ruler of the Reubenites was Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

17. Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok:

18. Of Judah, Elihu, one of the brethren of David: of Issachar, Omri the son of Michael:

19. Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20. Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah:

21. Of the half tribe of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

I Chronicles (27:1-15) indicates that every month a new captain was in charge over the national forces of Israel, while verses 16-21 gives us the names of the men in charge of each individual tribe of Israel. Thus if Israel was invaded the captains duty was to tell the king and to send messengers to the leading heads of the 12 tribes of Israel. The captain in charge for the month also had a number of assigned men under him to check any invading army if need be while the national forces mustered for battle. Nevertheless, it should be noted, that these verses also show us that David was able to break the tribal loyalty by making their captains serve one month out of the year with their forces, which kept their loyalty with the king himself on a personal level.

Now getting back to (I Samuel 8), the next few verses to focus on give us an idea of the military infrastructure as in terms of supply and feeding the forces during a time of war as we can read in (I Samuel 8:13):

13. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

14. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

15. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

16. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work.

These verses give us a small glimpse into how much will be supplied to the Kings forces and as well shows us what the job of the people was in a non-combat role. However, it should be noted that cooks and supply would be required to pick up a weapon if times were tough and manpower limited. These verses in the book of (I Samuel 8:11-16) are of great importance to our knowledge of the general over structure of the Israelite army, and it shows us that every male and female were held accountable. Now, besides that general over view of the Israelite military structure we now need to go into detail of the forces partaking to battle.

Israel's military units

The Israelite military was one body consisting of 12 tribes that were united under God and king. However, they were unique, in terms of military ability and weapons usage. The book of I Chronicles mainly chapter 12 explains to the reader in a somewhat detail that each tribe had its own specialty that they could contribute to battle and to the army as a whole.

Benjamin

They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow, even of Saul's brethren of Benjamin. (I Chronicles 12:8)

Gad

And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield

and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains; (I Chronicles 12:8).

Judah

The children of Judah that bare shield and spear were six thousand and eight hundred, ready armed to the war. (I Chronicles 12:24).

Simeon

Of the children of Simeon, mighty men of valour for the war. (I Chronicles 12:25).

Ephraim

And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers. (I Chronicles 12:30).

Issachar

And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment. (I Chronicles 12:32).

Zebulun

Of Zebulun, such as went forth to battle, expert in war, with all instruments of war. (I Chronicles 12:33).

Naphtali

And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand. (I Chronicles 12:34).

Dan

And of the Danites expert in war. (I Chronicles 12:35).

Asher

And of Asher, such as went forth to battle, expert in war. (I Chronicles 12:36)
Reuben, and half of the tribe of Manasseh.

Reuben, Gad, and the half tribe of Manasseh

The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war. (I Chronicles 5: 18).

And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand. (I Chronicles 12:37).

Levi

And the children of Israel gave to the Levites these cities with their suburbs. (I Chronicles 6:64).

These verses from which you read not only give us a somewhat detailed account of each tribes specialization in weaponry and warfare, but also give us a picture of the Israelite battle formation.

Once the Israelite forces had mustered and began to move as one to their intended target, the force from the tribe of Issachar was most likely ahead of the formation whether it be on foot or on horseback. The Bible tells us that they were experts at the times and advised what Israel ought to do which seems to suggest that they were a scouting slash raiding force. That is to say, they were gathering intel and reporting back to the commanding officers of the movements of the enemy, as well as finding a supply of food and water for the vast amount of troops on the move. The heavy infantry or heavy phalanx of the Israelite army seems to be a mix of the tribes. For we read that Gad, Reuben, half of the tribe of Manasseh as well as Judah to an extent and Naphtali carried shield and spear. This heavy wall of shock infantry stood in front of the battle formation and was most likely assisted by spear throwers. Next on the list is the sword and buckler, which seem to be comprised of the tribes of Gad, Reuben and half of the tribe of Manasseh. These men are the light infantry that are ready to strike once the heavy infantry had made their initial impact. The duties of these men were to make surgical strikes at the enemies broken formation caused by the initial shock of the heavy infantry. Next up is the Israelite bowmen made up mostly of the tribe of Benjamin but also small element from the tribes of Gad, Reuben and half of the tribe of Manasseh can be found carrying the bow as their primary weapon. These combat forces were mostly first to start the initial attack by pelting the enemy with a vast amount of arrows until the enemy came too close for comfort in which they would fall back behind the heavy infantry. From there they could continue to fire overhead at the backed up enemy troops who have not reached the front line of action or as to say the dead zone. Nevertheless, they also could be used to fire on the enemies flanks in order to compact them in the middle and thus make it easier for infantry to surround and crush them. Next up is the term experts in war, which consisted of the tribes of Dan, Asher, Zebulun, Ephraim, Manasseh, Gad, Reuben, and Simeon. The term experts in war most likely means they can do a little bit of everything when in need or as to say, they were the jack of all trades when it comes to the use of weapons, tactics, and discipline on the battlefield. The only tribe that seems not to fight on the battlefield is the tribe of Levi. The tribe of Levi seems more or less and one could suggest that they were the National Guard that stayed back. However, before we forget, King David had his own elite bodyguard comprised of two corps and they were called the gibborim or mighty men in the Bible (II Samuel 20:7). These mighty men were professional battle harden seasoned soldiers of King David. They were his elite bodyguard and there were only 60 of them. The first corps of thirty men was of the old guard. That is to say, those who were with David before he gained the crown, and the second corps of thirty was added after he had gained the crown and in total, we get 60 warriors. In addition, David had two other special groups that made up his elite corps of bodyguards and they were the Cherethites and Pelethites (II Samuel 20:7). The Cherethites and Pelethites are said to be of Philistine stock. They were a battle harden bunch of mercenaries whose armor was even stronger and heavier than that of most of the Israelite forces⁵.

War with Ammon

And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syriamaachah, and out of Zobah.

So they hired them thirty and two thousand chariots, and the king of Maacah and his people; who came and encamped before Medeba. And the children of Ammon

gathered themselves together from their cities, and came to battle. And when David heard of it, he sent Joab, and all the host of the mighty men. --- (I Chronicles 19:6-8)

When David heard that the Ammonite King had hired forces to fight alongside the Ammonites, the reality of the matter changed. David knew that this was serious business now and the call to arms in Israel was sounded, David mustered the Israelite army and the mighty men and placed all of them under the command of Joab, and sent them on their way towards the land of Ammon, to besiege its capital called Rabbah. Once on the move Joab most likely moved north of the Dead Sea crossing the Jordan River. After crossing the Jordan River he would have a two days march or 25 miles of open flat terrain to travel on, which would be absolutely dangerous due to the Arameans military force that consisted of chariots. Once Joab arrived at the gate of Rabbah the Ammonite army poured out of gate and formed battle lines. However, Joab had another problem behind him came, a bees nest.

And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ishtob, and Maacah, were by themselves in the field. ---- (II Samuel 10:8)

Once the Israelite forces had arrived the Ammonites were there already waiting for him which tells us that they had been scouting the Israelite forces the whole time once they crossed the Jordan River. Joab had no idea until it was too late and the Israelites now faced a hammer and anvil. The hammer was the Arameans [Syrians] and the anvil was the Ammonites with the city wall behind them. Joab had to think quickly and did what most tacticians of war know what you ought not to do and that is divide your forces.

When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians: And the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon. --- (II Samuel 10:9-10) Joab takes the best men, the battle hardened men of Israel, and faces them towards the Syrian forces. He then places the rest of the Israelite forces under the command of Abishai his brother, and says:

And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee. --- (II Samuel 10:11).

The reason as to why Joab took the best of the best was due to the battle hardened, more experienced, Aramean forces. The Arameans were experts in the use of the chariot, and most likely brought them to the battle, and thus Joab needed the best men to confront the vast number of chariots being deployed behind them along with the Aramean infantry. Now with the Ammonites in front of the walls of Rabbah, all the Arameans had to do was hope that the Ammonites would be able to keep a strong defensive position. If properly executed, the Israelite forces would be mowed down by the chariots behind them. Now the verses concerning this battle do not mention the use or presents of Chariots, but it would be naive to think they were not present and (I Chronicles 19:6) do suggest that there charioteers had been hired by Ammon. It should be understood that the city of Rabbah was surrounded by flat terrain that was

suitable and perfect for charging chariots. In addition, the other reason why they are not mentioned is that they may have been out of sight during the initial first stages of the battle. Joab with the more experienced troops turned around and marched on the Arameans and in turn, both armies meet head on in the open field. The Israelites were used to fighting charioteer units since many of Israel's enemies used the chariot against them. Joab most likely fought the chariots from afar by using light infantry units who fired every type of projectile at the chariot, in order to harass them. This would lead to the chariots slowing down and thus making them more vulnerable to attack. This is where the heavy infantry would come in. Once the chariot was at a slowed down pace trying to turn around in order to regain its momentum, the heavy infantry could then come in without worry and cut down his enemy. We know that Joab and troops held their ground and won for the Ammonites turn and fled back into the city to fight another day⁶.

And Joab drew nigh, and the people that were with him, unto the battle against the Syrians: and they fled before him.

And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem. --- (II Samuel 10:13-14).

II Samuel 10:14 suggest that the Israelite forces took too many casualties and thus could not continue the battle or even for that matter conduct a siege. This in turn allowed the Aramaean forces to regroup and rethink their tactics. The forces under Joab returned home to lick their wounds and regroup because this war was far from over, and the Arameans were massing for a come-back.

The Assyrian question

Before we go any further, I wanted to focus on the Assyrian role in this war against Israel. Earlier in the article the Book of (Psalms 83:1-18) was mentioned due to the verse mentioning Assur/Assyria (Psalms 83:8). Now, this verse seems to be in connection with (I Chronicles 19:6) that uses the term Mesopotamia. Here are the two verses again for you to compare.

Assur also is joined with them: they have holpen the children of Lot. Selah. --- (Psalms 83:8)

And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syriamaachah, and out of Zobah. --- (I Chronicles 19:6)

Notice that (I Chronicles 19:6) names the region while (Psalms 83:8) names a specific, a nation, and that nation is Assyria. Both verses due to the content seem to be connected to one another, and thus I see no reason for the two to be applied to separate events. However, we also need to understand that Assyria at this time may have not been as powerful as one is lead to believe. The reason for this is that the Kingdom of King Hadarezer would have been a loose confederation of Aramean tribes. He seems to have kept Assyria at bay, and Assyria may have been vassals to Hadarezer rather than a dominate power in the region. Here is the evidence to consider.

Before this battle between King David and the Aramean forces, the last great Assyrian

King was Tiglath-Pileser I, whose reign was roughly between 1114-1076 BCE. During his reign he was able to conquer and carve out a vast empire in the near east and even mentions fighting the Arameans twenty eight times in which he defeated them. However, this was not to last. For during the last years of his reign trouble came from the west. The same people he mentions as having defeated twenty eight times in the Syrian steppe were now invading and raiding Assyria, disrupting the communications, raiding the crops (which caused a famine in the land), and spreading confusion all about. Many Assyrians fled east to the Mountains of Arbela and even the capital of Assyria had to be evacuated. Tiglath-Pileser I moved his royal household and his officers to the mountains north of Mosul⁷. It would be here that Tiglath-Pileser I was to be murdered⁸. Asharid-apal-Ekur the son of Tiglath-Pileser I, only lasted on the throne for less than two years 1075-1074 BCE, and we know virtual nothing about him and he was most likely murdered as well. His brother, Ashur-bel-kala, would reign from 1073-1056 BCE a period of roughly 18 years on the throne. During his reign Assyria saw some success in repelling the Aramean attacks but this would not last long either, for the Arameans were still stronger than the Assyrians, and when Ashurbanipal I took the throne in 1049 BCE and by the time he died in 1031 BCE all of northern Mesopotamia was most likely under Aramean control. Assyria was reduced to a small realm with only the cities of Ashur, Nineveh, Arbela, and Kilizi in its fragile grasp⁹. After the death of Ashurbanipal, Shalmaneser II 1030-1019 BCE ascended the throne, and nothing is known about him other than his name, so we must assume the Arameans were still in control of the region and the same could be said about King Ashur-nirari IV 1018-1013 BCE. However, the next Assyrian king was Ashur-rabi II 1012-972 BCE¹⁰. Although weak and seeming just as powerless as the Assyrian Kings before, he may very well have been the king of Assyria during the reign of King David. Thus, in conclusion, the notion that Assyria was a mighty empire at the time of David is false. All evidence points to Assyria being weak and most likely jumping whenever the Arameans made a request or threat. I thus believe that Assyria was a vassal to the Aramean King Hadarezer and their role in the battle against David's forces at Rabbah was minuscule. I highly doubt they had a large force to provide or even a significant role in the battlefield command as officers other than those in charge of their own units.

Aramean revenge

And Hadarezer sent, and brought out the Syrians that were beyond the river: and they came to Helam; and Shobach the captain of the host of Hadarezer went before them. - - (II Samuel 10: 16)

And when the Arameans saw that they were put to the worse before Israel, they sent messengers, and brought out the Arameans that were beyond the River, with Shophach the captain of the host of Hadarezer at their head. --- (I Chronicles 19:16)

The war was far from over for Israel and the region. Once Joab and the Israelites returned to Israel, the Aramean forces began to reassemble their forces. King Hadarezer decided to throw all the chips in and take a big gamble. If we cannot defeat Israel, then we will do it as a whole. Hadarezer calls up more forces from the allied coalitions and even brings more forces from beyond the river and that river was the Euphrates. Remember that the Arameans had taken over much of Assyria's land before this battle ever took place and thus their people inhabited the area beyond the Euphrates. The man leading this massive body of troops was Shophach or Shobach. Shophach was the man of the hour and evidently in good favor with Hadarezer as being possibly a smart tactician in war as well as being liked by the men. Once the

Aramenas and their allies regained their strength, and added some new fresh blood to the ranks, they moved out towards Israel. However, David knew of the army that advancing towards Israel and in due time he gave the order to assemble:

And it was told David; and he gathered all Israel together, and passed over the Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Arameans, they fought with him. --- (I Chronicles 19:17)

And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him. --- (II Samuel 10:17)

The Israelites would meet the Aramean forces at a place called Helam. The location of this famous battle is a bit in dispute as to where the exact location is. However, it seems that Helam may have been between Damascus and Hamath in Syria or in northern Gilead or even at Bashan while some argue that the modern day city of Aalma in northern Syria was formally known as Helam¹¹. Wherever Helam may have been it must have been of strategic importance to David for Scripture (I Chronicles 19:17) says that David passed over the Jordan, and came upon them. Sounds as if David knew exactly where the Arameans were coming from and decided to attack them on ideal terrain for a battle. Thus, David knew that the Arameans were coming and decided to turn a defensive operation into an offensive one. Once the Arameans saw Davids army in front of them they set themselves up in battle array. We can already guess as to what type of weapon they would be using which was the chariot and foot soldier. Once the troops had been arrayed on both sides the battle begun. The Bible does not give us detailed information concerning who lunged at whom first but in a way, we get the same exact picture as it was at the siege of Rabbah except without the anvil behind the Israelites. Now it is most likely that the Arameans struck first since they had chariots in their ranks and quite a bit of them along with a large infantry force as well according to the Bible. It was most likely a chariot charge that started the battle and one can get an idea that the light Israelite infantry units began to pelt the chariots with all sorts of projectiles such as arrows, javelins, and stones. The chariots would thus slow down due to the barrage of projectiles allowing the Israelite heavy infantry to do their worst, which was board the vehicles and hack the charioteers to death, since they had no real way to defend themselves at close quarters other then the bow. Once the chariots had been feathered out, it became easier to gang up on them and take them out. Once the Arameans saw this they most likely sent in the heavy infantry, which in turn would be harassed by the lighter Israelite units until they would collide with the Israelite heavy infantry. Bone for bone was crushed on both sides of the shield. While the light infantry poured out between the gaps of the Israelite heavy infantry and possibly over the heavy infantry to do their best. This was hacking the enemy to death in a surgical tactical manner. Unit only pockets of the enemy were left that could be easily surrounded and thus obliterated.

And the Arameans fled before Israel; and David slew of the Arameans the men of seven thousand chariots, and forty thousand footmen, and killed Shophach the captain of the host. --- (I Chronicles 19:18)

For the Israelites it was a great victory and for the Arameans it was a slaughter. The

Bible states as you can read in the verse above that men of 7000 chariots and 40,000 footmen were killed. Overall, the impact of the battle gave Israel an even greater hold on the Near East.

And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and served him; neither would the Arameans help the children of Ammon any more. --- (I Chronicles 19:19)

From here on out the Arameans would be servants and vassals to David and to Israel. King David as just expanded his boarder to the Euphrates if not past it since the armies that came from beyond the river were most likely vassals to Hadarezer. However, it is possible that once Hadarezer forces were defeated those who provide troops to Hadarezer beyond the river may have broke away and thus were in no way under the authority of Israel. Ether or, both is possible, and should not be overlooked that Israels sphere of Influence may have extended past the Euphrates River.

The Return to Ammon and Conclusion

After the Israelite victory at Helam, David had to take care of some business across the Jordan River. Ammon was still a free nation and not subjected to Israel. David once again assembled his forces, placed them under Joab, and made a second attempt to besiege and take Rabbah.

And it came to pass, at the time of the return of the year, at the time when kings go out to battle, that Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and overthrew it. --- (I Chronicles 20:1)

It would be in the spring when the Israelites would assemble and be lead by Joab. Once the crossed into Ammonite territory all hell have must broken loose. David was deeply hurt and mad at the Ammonites for he trusted them sent ambassadors with a message of sorrow and grief for the passing of the new kings father. Instead Ammon humiliated the ambassadors closed the doors to Israel and paid armies to wage war against Israel. Overall, it was a very bad mistake. What the King of Ammon thought would work backfired on him twice and in the end his city would be breached, the citizens sacked of their gold and silver, and the inhabitants would be slaughtered by all kinds of device that you can read in the next verse on your own. David in turn would be handed the crown of Ammon, thus becoming its new master after the city was purified one could say.

What we have learned here is the Arameans were a force to be reckoned with. It was only a matter of time and the right spark to set it off as in the case of Ammon being the spark. The motivation for such an attack could not have been the amount of money that Ammon offered. Steven M. Collins makes a good point that the war was due to Israels expansion and that the other power needed to keep Israel in check, but needed someone else to start the conflict. Thus, Ammon became the pretext that allowed the Aramean and their vassals to go to war with Israel¹². However, as we have just read, it turned the other way and the Aramean forces were defeated twice by Israel during this conflict, and thus submitted to David and became his vassals. Ammon as you have just read faced a much harsher punishment then the Arameans.

the Goths were originally a Germanic people, and although they eventually became quite mixed, I've never heard of Hebrews having anything to do with them.

Tim Caldwell

The Scythians are indeed believed to have spoken an Iranian dialect. Some Scythian names have meanings in Iranian and a few of the small number of words attributed to the Scythians appear Iranian in type. The Scythians neighbored the Iranians and have some Iranian cultural features. "Iranians" in the context of Ancient history refers to the Persians and Medians. The exiled Israelites were re-settled in regions of "Iranian" culture including the "cities of the Medes". It is therefore to be expected that they were to absorb aspects of Iranian culture. The Scythians however also absorbed influences from the Thracians with whom they shared a border on the west and with peoples of Anatolia (present-day Turkey) amongst whom a portion of them dwelt. We do not know for sure what language or languages the actual Scythians spoke. Scythia is a geographical term applied to the former region of the USSR. In the eyes of the Greeks and others anyone from that area could be termed "Scythian". Nevertheless, based on Herodotus and other sources it is assumed that the Scythians Proper were a related group of nomadic peoples who ruled over other groups who dwelt in the area but who strictly speaking were not "Scythian". These "real" Scythians included the Royal Scythians and related peoples north of the Caucasus and the Sakae east of the Caspian Sea. In the Sakae area inscriptions in Aramaic have been found. In addition, as Stephen Collins, Cam Rea, Yair Davidiy, and others have noted, some of the Scythian Names have Hebraic meanings. The Scythians are identified with the Ashguzi (Ishkuzi) and Sakae of Assyrian inscriptions. These peoples emerged from amongst the Gimirri and in Babylonian inscriptions the Sakae are referred to as Gimirri which is the Akkadian form for People of Gomer usually equated with the Cimmerians. The Scythians FIRST APPEARED in the Middle East and only later passed over north of the Caucasus. All of their appurtenances and art work were Middle Eastern in origin and carried out by artisans who were either Israelites and Phoenicians or who must have learnt their trade by them.

A Foundation Myth concerning the Scythians is related by Herodotus.

Herodotus was a Greek and the Greeks often took stories and even the names of their heroes from the Hebrews but did not acknowledge their source and even attempted to ignore the very existence of Israel as much as they could. The account below is given by Herodotus who may have received it through Greek sources since the Greeks had settlements on the northern shores of the Black Sea in the Scythian region and acted as middlemen for the Scythians. Historically, we understand that Israelites were taken by the Assyrians to the north and to "Cities of the Medes" (2-Kings ch.17). They were absorbed into the Assyrian armed forces and ruling apparatus, becoming allies of the Assyrians. They became identified with the Cimmerians and Scythians. Eventually they took control of the Assyrian Empire and ruled over it or had some degree of de facto control of it for about 28 years. At the end of this period their influence weakened. A coalition headed by the Medes and Babylonians marched against Assyria. The Scythians at first went to the defence of Assyria but then changed sides and took the leading role in destroying the Assyrian Empire. After that the Medes betrayed the Scythians and massacred their leadership. Medes and Babylonians divided the Assyrian Empire between them and in stages pushed the Scythians northwards out of the Middle East area. The Medes had ruled

over the Persians who in turn attained a status of equality until taking control and conquering Babylonia. The King of Persia, Darius, attempted to conquer the Scythians and invaded Scythia. This is where Herodotus takes up his story. Herodotus, however, assumes that the Scythians had emerged from "Scythia" where they mainly were in his time, conquered the Medes, took over Asia (i.e. the Assyrian Empire) for 28 years, and then been driven out.

The History of Herodotus, Book 4

1. After taking Babylon, Darius himself marched against the Scythians. For since Asia was bursting with men and vast revenues were coming in, Darius desired to punish the Scythians for the wrong they had begun when they invaded Media first and defeated those who opposed them in battle. For the Scythians, as I have said before, ruled upper Asia for twenty-eight years; they invaded Asia in their pursuit of the Cimmerians, and ended the power of the Medes, who were the rulers of Asia before the Scythians came. But when the Scythians had been away from their homes for twenty-eight years and returned to their country after so long an absence, as much trouble as their Median war awaited them. They found themselves opposed by a great force; for the Scythian women, when their husbands were away for so long, turned to their slaves.

3. When therefore the children sprung from these slaves and the Scythian women grew to manhood, and understood the circumstances of their birth, they resolved to oppose the army which was returning from Media. And, first of all, they cut off a tract of country from the rest of Scythia by digging a broad dyke from the Tauric mountains to the vast lake of the Maeotis. Afterwards, when the Scythians tried to force an entrance, they marched out and engaged them. Many battles were fought, and the Scythians gained no advantage, until at last one of them thus addressed the remainder: "What are we doing, Scythians? We are fighting our slaves, diminishing our own number when we fall, and the number of those that belong to us when they fall by our hands. Take my advice- lay spear and bow aside, and let each man fetch his horsewhip, and go boldly up to them. So long as they see us with arms in our hands, they imagine themselves our equals in birth and bravery; but let them behold us with no other weapon but the whip, and they will feel that they are our slaves, and flee before us."

4. The Scythians followed this counsel, and the slaves were so astounded, that they forgot to fight, and immediately ran away. Such was the mode in which the Scythians, after being for a time the lords of Asia, and being forced to quit it by the Medes, returned and settled in their own country. This inroad of theirs it was that Darius was anxious to avenge, and such was the purpose for which he was now collecting an army to invade them.

That is the story: While the Scythian males were away conquering regions in the Middle East their females coupled with their slaves and produced offspring. These children of low birth attempted to prevent the Scythian husbands from returning to their homes. There was a war and the slaves were defeated.

Jordanes wrote a history of the Goths and identified them with the Scythians. Jordanes (VI:47-51) tells how the Goths dwelling in Scythia were ruled by King

Taunausis when Vesosis, King of the Egyptians, made war upon them.

"Tanausis, king of the Goths, met Vesosis, king of the Egyptians, and there inflicted a severe defeat upon him, pursuing him even to Egypt. ...he returned and conquered almost all Asia and made it subject and tributary to Sornus, king of the Medes, who was then his dear friend. At that time some of his victorious army, seeing that the subdued provinces were rich and fruitful, deserted their companies and of their own accord remained in various parts of Asia.

(48) From their name or race [of the Goths] Pompeius Trogus says the stock of the Parthians had its origin.

After the death of Taunausis, while the army under his successors was engaged in an expedition in other parts, a neighboring tribe attempted to carry off women of the Goths as booty. But they made a brave resistance, as they had been taught to do by their husbands, and routed in disgrace the enemy who had come upon them. When they had won this victory, they were inspired with greater daring. Mutually encouraging each other, they took up arms and chose two of the bolder, Lampeto and Marpesia, to act as their leaders. (50) While they were in command, they cast lots both for the defense of their own country and the devastation of other lands. So Lampeto remained to guard their native land and Marpesia took a company of women and led this novel army into Asia. After conquering various tribes in war and making others their allies by treaties, she came to the Caucasus. There she remained for some time and gave the place the name Rock of Marpesia.

It was here Alexander the Great afterwards built gates and named them the Caspian Gates (51).

This was the region where numerous legends located the Lost Ten Tribes of Israel.

We thus have two foundation stories involved the Scythians and Goths. Both aspects of the menfolk leaving to make conquests elsewhere. In the meantime the women in the Scythian version couple with slaves etc and the homeland needs to be reconquered.

In the second version the women learn to fend for themselves, defeat their enemies, and become known as the famous Amazons.

A parallel to this story involve the Israelite Tribe of Gad. The name "Gad" in Biblical Hebrew could be pronounced as "Goth". The Goths were a people associated with the Scythians. They referred to themselves as Godos or Gadites. We identify them as from the Tribe of Gad. Jordanes wrote a history of the Goths and identified them with the Scythians.

The Tribes east of the Jordan:

Reuben, Gad, and half-Manasseh

When the Israelites entered the land of Canaan to conquer it, the Tribes of Reuben, Gad, and half-Manasseh had received the area east of the Jordan as an inheritance. They were given this portion before the region west of the Jordan (which was to go to the other tribes) had been conquered on condition that they continue to assist in the conquest of Canaan (Joshua 1:12-15). They were to set their families up in settlements and then go out to war on behalf of their brethren placing themselves in the foremost frontline positions (Joshua 1:14, 4:12). After the conquest had been completed they were to be allowed to return home and take up the territory they had already been apportioned and in which their families were already living. Elsewhere it is indicated

that those who went out to fight on behalf of their brethren numbered 40,000 chosen warriors (Joshua 4:13) and therefore were actually only a large representative contingent of the total military force of Reuben, Gad, and half-Manasseh that numbered more than a 100,000 ("Daat Mikra" on Joshua 1:14).

War Against the Arabs and Children they Could Not Recognize

In the Book of Chronicles it speaks of the Tribes of Israel and recalls those of Reuben and Gad who together with the half-tribe of Manasseh dwelt east of the Jordan. We are told how Reuben and Gad made war against Arab Peoples (Hagrites etc), defeated them, took captives and cattle as booty from them and dwelt in the places they had previously dwelt in. Their victory over the Arab forces involved them crying out to God in battle and being saved by HIM (1-Chronicles 5:20).

The account in Chronicles may be read in two ways:

(a) It may be read, as Modern Commentators tend to read it, as saying that:

The events were a continuation of the earlier campaigns of King Saul and took place in the days of Jotham of Judah (758-742 BCE) and Jeroboam-ii (785-749 BCE) of Israel. If we accept the conventional dates given then the only period of overlap between the reigns of Jotham and Jeroboam-ii is the nine years from 758 to 749 BCE.

Alternately, the account may be understood as saying:

(b) After the Land of Canaan west of the Jordan had been mostly conquered, the 40,000 plus contingent of Reuben, Gad, and half-Manasseh returned to confirm their inheritance on the other (eastern) side of the Jordan. They then encountered the Hagarite Arabs and company and fought against them and then they cried out to God in battle. After that in the times of Saul (1026-1006 BCE conventional reckoning) and later in that of Jeroboam-ii these conquests had needed consolidating. The Book of Chronicles listed the consolidation BEFORE describing the actual conquest.

This second explanation is that found in Midrashim, fits the verses just as well, and is in accordance with the structure of Chronicles. It also has an explanation that is important to us concerning the expression "FOR THEY CRIED TO GOD IN THE BATTLE, AND HE WAS INTREATED OF THEM" [1-Chronicles 5:20].

For our purposes at present it does not really matter which of the two above explanations is the correct one. What does concern us is a tradition that existed in accordance with the second explanation. To understand the background to this tradition let us examine the verses in question:

[1-Chronicles 5:1- NOW THE SONS OF REUBEN THE FIRSTBORN OF ISRAEL, (FOR HE WAS THE FIRSTBORN; BUT FORASMUCH AS HE DEFILED HIS FATHER'S BED, HIS BIRTHRIGHT WAS GIVEN UNTO THE SONS OF JOSEPH THE SON OF ISRAEL: AND THE GENEALOGY IS NOT TO BE RECKONED AFTER THE BIRTHRIGHT.

[1-Chronicles 5:2] FOR JUDAH PREVAILED ABOVE HIS BRETHREN, AND OF HIM CAME THE CHIEF RULER; BUT THE BIRTHRIGHT WAS JOSEPH'S:) Reuben was the firstborn but his rights as such were given to Joseph though the overall leadership was bequeathed to Judah.

[1-Chronicles 5:3] THE SONS, I SAY, OF REUBEN THE FIRSTBORN OF ISRAEL WERE, HANOCH, AND PALLU, HEZRON, AND CARMI....

[1-Chronicles 5:9] AND EASTWARD HE INHABITED UNTO THE ENTERING IN OF THE WILDERNESS FROM THE RIVER EUPHRATES: BECAUSE THEIR CATTLE WERE MULTIPLIED IN THE LAND OF GILEAD.

[1-Chronicles 5:10] AND IN THE DAYS OF SAUL THEY MADE WAR WITH THE HAGARITES, WHO FELL BY THEIR HAND: AND THEY DWELT IN THEIR TENTS THROUGHOUT ALL THE EAST LAND OF GILEAD.

<<AND IN THE DAYS OF SAUL>>: The Commentary "Daat Mikra" (Yehudah Kiel, Mossad HaRav Kook) suggests a reading of the above as if to say that "also in the days of Saul" they made war with the Hagrites as a continuation of previous wars with them.

Indeed Saul defeated enemies of Israel east of the Jordan fighting against heathen nations who adjoined the Tribes of Reuben, Gad, and half-Manasseh.

<<So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the Children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them.

<<And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them [1-Samuel 14:47-48].

<<HAGARITES>>: An Arab people named after Hagar (the maidservant of Sarah) by whom Abraham begat Ishmael (Genesis 16:15) forefather of many of the Arabs.

[1-Chronicles 5:11- AND THE CHILDREN OF GAD DWELT OVER AGAINST THEM, IN THE LAND OF BASHAN UNTO SALCAH.....

[1-Chronicles 5:16] AND THEY DWELT IN GILEAD IN BASHAN, AND IN HER TOWNS, AND IN ALL THE SUBURBS OF SHARON, UPON THEIR BORDERS.

[1-Chronicles 5:17] ALL THESE WERE RECKONED BY GENEALOGIES IN THE DAYS OF JOTHAM KING OF JUDAH, AND IN THE DAYS OF JEROBOAM KING OF ISRAEL.

<<JEROBOAM KING OF ISRAEL>>: This is Jeroboam son of Joash commonly referred to as Jeroboam-ii (785-758 BCE) to distinguish him from Jeroboam ben Nebat who was the first king of Israel (928-907 BCE) after the Ten Tribes broke away from Judah (2-Kings 12:16, 2-Chronicles 10:16-19).

Jeroboam-ii reconquered much of the Lands of Israel east of the Jordan and therefore he is recalled here.

<<He restored the coast of Israel from the entering of Hamath unto the Sea of the Plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the Prophet, which was of Gathhepher [2-Kings 14:25].

In the time of Jeroboam the Israelites re-established themselves on lands they had previously held. The Book of Chronicles continues its thread and reverts back to an event that had occurred at the very beginning of the Conquest.

[1-Chronicles 5:18] THE SONS OF REUBEN, AND THE GADITES, AND HALF THE TRIBE OF MANASSEH, OF VALIANT MEN, MEN ABLE TO BEAR BUCKLER AND SWORD, AND TO SHOOT WITH BOW, AND SKILFUL IN WAR, WERE FOUR AND FORTY THOUSAND SEVEN HUNDRED AND THREESCORE, THAT WENT OUT TO THE WAR.

This number (44,000) is reconcilable with the contingent of 40,000 from Reuben, Gad, and half-Manasseh who joined Joshua in conquering the land of Canaan west of the Jordan and then returned to their wives and children whom they had left with their flocks of cattle and sheep in settlements east of the Jordan (Joshua 4:13).

[1-Chronicles 5:19] AND THEY MADE WAR WITH THE HAGARITES, WITH JETUR, AND NEPHISH, AND NODAB.

[1-Chronicles 5:20] AND THEY WERE HELPED AGAINST THEM, AND THE HAGARITES WERE DELIVERED INTO THEIR HAND, AND ALL THAT WERE WITH THEM: FOR THEY CRIED TO GOD IN THE BATTLE, AND HE WAS INTREATED OF THEM; BECAUSE THEY PUT THEIR TRUST IN HIM.

We have to understand the Hebrew construct. The phrase at the beginning of the verse is not necessarily the chronologically preceding one.

In modern terms the Sages re-arranged the verse thusly:

<<They cried to God in battle who answered their plea because they trusted HIM and HE helped them against the Hagarites and delivered them into their hands>>

The Sages said that when the returning contingent of warriors reached their homelands they found their children waging war against the Hagarites. At first they could not distinguish between the Hagarites and their own offspring but when their sons cried out to the God of Israel they recognized who was their own and helped them overcome the enemy.

[1-Chronicles 5:21- AND THEY TOOK AWAY THEIR CATTLE; OF THEIR CAMELS FIFTY THOUSAND, AND OF SHEEP TWO HUNDRED AND FIFTY THOUSAND, AND OF ASSES TWO THOUSAND, AND OF MEN AN HUNDRED THOUSAND.

[1-Chronicles 5:22] FOR THERE FELL DOWN MANY SLAIN, BECAUSE THE WAR WAS OF GOD. AND THEY DWELT IN THEIR STEADS UNTIL THE CAPTIVITY.

The Traditions relate the following:

When Reuben and Gad went out to fight on behalf of the Community of Israel they left their women and children behind them east of the Jordan. They returned after helping conquer the Land of Canaan at the end of 14 years to find the Hagarites and other Arab nations disputing their lands. The Arab peoples grew their hair long and so did their children. There was no recognizable difference between their offspring and the peoples they were fighting against. The Gadites and Reubenites then heard their children crying out to God in their battle (1-Chronicles 5:20), recognized them, and came to their assistance.

There are a few versions (Rabah Rabati; Breishit Rabah) of the above account but they all follow the same pattern.

The above tradition is believed to have been hinted at in the very beginning in the blessing of Jacob to Gad.

[Genesis 49:19] GAD, A TROOP SHALL OVERCOME HIM: BUT HE SHALL OVERCOME AT THE LAST.

This verse in Hebrew is a play on words with the root-words "GaD" and "Gedud" being repeated.

In Hebrew "Gad, gedud yeGudenu veHue YaGud akev".

"Gad" and "Gedud" in Hebrew can mean a troop of soldiers. The word translated as "HE SHALL OVERCOME" in the verse above is "YaGud" which can be understood literally as saying "bring a troop of soldiers against" or "overcome with a troop of soldiers".

The verse may therefore be understood to mean something like the following:

Different Commentators gave slightly different renderings. One said that a foreign invader would come against Gad to take plunder but Gad would end up taking plunder from them. Another said that Gad would guard the wayfares of Israel and plunder stragglers from the enemy camp who come to attack Israel.

The most accepted understanding appears to be that given by the Yerushalmi Talmud (Sotah 8:10):

<<Gad shall be confronted by a troop of soldiers but eventually he shall overcome with a troop of soldiers of his own.>>

This understanding would fit the legend above with the Children of Gad who had been left east of the Jordan being confronted by an enemy army ("troop") which in turn was overcome by the returning army of Gad and company coming back from conquering Canaan west of the Jordan.

[The ABOVE quoted sources and explanations were derived from the work "Torah Shleymah" (Hebrew) by Menachem Mendel Kasher, Jerusalem, 5752. Breishit pp. 1832-1833].

That in summarised form is the tradition in question.

POINTS TO BE NOTED

Major features of the above tradition include:

- a. Heads of the Household leave their wives and children in settlements and go elsewhere.
- b. They return but upon returning encounter a confusion of identification as to the status of the people they encounter in their own homeland.
- c. The conundrum is resolved by one of the parties (in this case their children) acting according to their inherited nature, as they did when they called out to God to help them in battle.

We find traditions associated with the Scythians that contain the same major features. It is the nature of traditions etc to be copied from one nation to another and from one religion to another. We have the story of Moses being placed in the bullrushes and then pulled out of the water by the daughter of the King of Egypt (Exodus ch.2). A

similar story was related about Sargon King of Assyria. The Assyrians wrote their account after ca. 650 BCE and after the Lost Ten Tribes had been exiled into their land. The Assyrians adapted the story of Moses along with other aspects of Hebrew Culture to an account of their own hero-founder. In other words a similarity in mythology is not proof in itself. Nevertheless taken into consideration along with other proofs such parallelism may serve as valid evidence. The Assyrians were influenced by exiled Israelites in their military tactics, fortifications, armorment, adminisitrative organization, art work, building, and religious beliefs.

So too, the Greek Legend concerning the Scythians quoted by Herodotus was Greek in character and adapted to a Greek audience. It was not necessarily historically correct but rather an adaptation of a genuine tradition that may well have been close to that concerning the Tribe of Gad we have quoted above.