

THE
RACIAL
STREAMS
OF
MANKIND

By
Dr. Clem Davies

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*DEDICATED
TO THE
GLORY OF GOD
AND THE
ADVANCEMENT
OF HIS
KINGDOM ON EARTH*

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Foreword

THIS BOOK presents a study of the three streams of mankind flowing from Shem, Ham, and Japheth, the sons of Noah, and with the Bible prophecies which relate those racial streams to the nations of today. We must know the racial backgrounds of nations if we hope to understand the characteristics which they exhibit today. It will be shown that from the family of Shem has come the birthright race, the elect race, the Israel people, who are not merely the Jews, but all the tribes of Israel. Also it will be shown that Israel is to be found today in the Anglo-Saxon people and their kindred throughout the world, including the Jews.

Wrong translations of the Bible and wrong interpretation of its prophecies have led many people to believe that the Jews and the Jews alone are Israel; that Jesus was a Jew; that the disciples were all Jews, regardless of the fact that many of the prophecies are not fulfilled in the Jews, as the Jews themselves freely admit. These prophecies must, therefore, apply to other sections of the Israel people. It will be shown that the prophecies do apply to the Anglo-Saxon and related peoples who are identified as the lost ten tribes and Benjamin. To correct the misinformation which clouds the understanding of many people, this book explains the Anglo-Israel Message.

In a way, there had been three sets of races before the Flood. Students of ethnological tradition find much evidence to support the belief that there was

a pre-Adamic race, perhaps the early giant humans referred to in Genesis. A better translation of the Hebrew word *nephilim*, which in Genesis 6: 4 appears as *giants*, would be *fallen ones*. Perhaps they were the progeny of angels who "left their former estate and married the daughters of men." Let us consider a literal translation from the Hebrew of Genesis 6: 1-4:

"And it came to pass that the Adam [that is, mankind] began to multiply on the face of the ground, and daughters were born to them. And the sons of Alehim [that is, the triune God] saw the daughters of Adam [that is, of mankind], how bright they were, and took to them women of all which they chose. And Yehova said, My spirit ruleth not in man to the rolling up [of time]. In their erring they are flesh [that is, because of sin they are subject to death], and his days are a hundred and twenty years.

"The fallen ones were on the earth in those days; and also after that, when the sons of Alehim married the daughters of men, they bear to them. They are the mighty ones which are from the rolling up [of time, that is, from the unseen]; men of the Name [that is, who had been servants of the Name of the Most High, and had left their estate]."

These verses are extremely difficult to render into English because they contain in a few lines, especially in a few words of far-reaching import, the summary of a mysterious history only less terrible in nature than that of the sin of Adam, of man and woman in the Garden of Yehova. The succeeding verses are as follows in Hebrew (Genesis 6: 5-7):

"And Yehova saw how great was the wickedness of Adam [that is, of mankind] on earth and every imagination of the thoughts of his heart only wrong

all the day. And it repented Yehova that He had made Adam on earth, and it grieved Him to His heart. And said Yehova, I blot from off the face of the ground the Adam whom I have created. . . "

The Evil One thus succeeded in introducing another race, the progeny of the sons of God who had married the daughters of Adam. The *nephilim* tincture of evil was thus maintained through the strain of Cain, the cause of all the world's evil. To offset the Cainite strain, God has provided the elect strain, the birthright race.

Unfortunately we human beings think that it is exclusively our task to arrange and rearrange the affairs of humanity. We fail to realize that Jehovah has plans — long-range plans, full of purpose. Whatever man may do, he cannot finally interfere with those plans. Even his busy-body anxiety to straighten everything out is being used by the Creator to further the plans laid down in the divine blueprint. In view of the unbounded enthusiasm of many people today to demand liberty for all races, even equality for all races, it is interesting to observe that whatever merit such enthusiasm may possess, it does not happen to be God's plan, or at least the plan outlined in God's Word.

In this book we shall disregard the antediluvian races except for the fact that they explain the Cainite strain which was handed on to future generations; we shall discuss the wanderings of the Noachic peoples to the lands in which their descendants live today. We shall be concerned not so much with the ethnology or ethnography of the races as with their ethnogeny, their origin based on blood relationship. We shall show the deep significance that lies in the traits

evinced by the progenitors of the various races, traits which characterize and identify the modern descendants of those progenitors, traits which prove to us the fulfillment of Bible prophecy.

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*The Racial Streams
of Mankind*

The Three Streams

♦ ♦ ♦ ♦ **A**FTER THE GREAT FLOOD, or the Deluge as it is commonly called, there were three streams of mankind: the stream of Japheth, or Japhet, the stream of Shem, and the stream of Ham.

Broadly speaking, the stream of Japheth is found in the European and Eurasian peoples. The Hamitic stream is identified with the African, partly with the Indian, and partly with the Chinese peoples. The stream of Shem is found in the Shemite (Semite) or Semitic peoples.

At the end, these three streams will meet and be reassembled as they were at the beginning. Each passing year brings them nearer to convergence. Two of the streams are meeting and overlapping; already they have absorbed practically two-thirds of the land surface of the globe.

The destinies of those three streams have been vouchsafed to us by revelation from above, and are found written in the Word of God (Isaiah 25: 7):

“And he [the Lord of Hosts] will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.”

This is a reference to the place whence came, originally, all the peoples, denoting all clans, communities, or peoples — literally “all the peoples,”

and then all the wider ethnic units, all the nations. The "covering cast over them" is "the hiding that hides them," according to the literal rendering of the Hebrew. The peoples and the nations of the earth are "hidden." They do not know their own origin or history or destiny beyond a comparatively small span of centuries. As the Scripture says, they are all hidden, or "veiled." We know that this is so. We know that even the Anglo-Saxon peoples do not know who they are. We speak of the United States of America as the melting pot of the nations.

It is true that histories of the nations have been written; but in order to comprehend the full import of these racial streams, we must go back a thousand years or more to the time when these nations were just emerging from obscurity.

Although we talk of ancient and modern history, unfortunately we have not bridged the gulf which separates the nations of the old world from those of the new or modern world. One of the serious omissions of historians is the failure to record the migrations of the European nations before they settled in the lands which they occupy today. We talk of the Anglo-Saxon, of the Frank, of the Teuton, of the Russian, but their origins are hidden in the mists of antiquity.

Is this uncertainty to last for all time? The Scripture says, "No." The day will come when the great Heavenly Father, Who rules over heaven and earth, Whose touch brings mighty empires and kingdoms to ruin or to power, and Who gives to nations and kingdoms their appointed tasks, will some day lift the "vail," and then the problem of the origin of

the nations will be solved. Paul tells us in the eleventh chapter of his Epistle to the Romans that this blindness as to their identity will remain until "the fullness of the Gentiles," as he calls it, "is come in."

This "fullness of the Gentiles" is a particular chronological point in history. The "fullness of the nations" has "come in," especially during the hundred years from 1844 to 1944, and it is very peculiar that this Anglo-Israel teaching came to the fore during this same period.

People sometimes refer to this Anglo-Israel teaching as a new sect. It is not a new sect, but it is a new truth, or rather a revelation of the truth. The truth has always been there, but it has been hidden. The "vail" which the prophet Isaiah said covered all the rest of the nations and hid them even from themselves was like that which hid the identity of the Anglo-Saxon peoples even from themselves, so that they could not trace their own identity. In fact, they seemed to have little desire to do so. They were very much like a man in a state of amnesia, unable to tell who he is and seemingly unwilling; but there comes a time when, because of proddings from without or some force within, he begins to inquire as to who he is, where he came from, who his father and mother were, where he lived, what his business was, and so forth. In a way, the Anglo-Israel message might be called the *Who's Who* of the nations.

In a pathetic attempt to make a division of the races, out of ignorance one section, that of the white people generally, was called *Caucassians*, or *Caucasians*. You will find that the word *Cassi* is there, and spelled backward the root of the word *Isaac*. The

Anglo-Saxon people do not get their name *Caucasians* from the Caucasian Mountains or the Caucasian area; instead, they gave their name to the area because they lived there, just as Saxons were not called *Saxons* because they lived in Saxony; instead, Saxony got its name because the *Saxons*, or *Isaac's sons*, lived there.

As a matter of fact, there is something more in it than *Cassi* or *Isaac*. There is something deeper than that. Just as the word *Chaldees* is a Greek and Latin rendering of the Hebrew *Cashdim*, or *Kashdim*, similarly this word has great significance. *Cashdim* means *keepers of the secrets*. *Cache* is a French word derived from the Hebrew *Khashe*, meaning *to hide*.

The Shemite people were the earliest of the *Cashdim*, or *Kashi*, people, for Shem was an interpreter of the divine secrets or mysteries. We call the great body of white people *Caucasians*, not realizing the depth of significance in the name. Names do not just come by accident. You may recall that God especially blessed the Caucasian area by having the Ark rest there after the Deluge. Mount Ararat on which Noah's Ark rested was not merely one mountain but was a land of mountains. *Ararat* means *the issuing forth of light*, and *Ar*, *Ur*, and *Aur* are the roots of the word *Aurora*, which means *the issuing forth of light*. The Ark built by Noah was a sanctuary from which in postdiluvian days there went forth the true light of God.

The Shemitic people today are the Anglo-Saxons, the Scandinavians, the Danes, the Belgi (or Belgæ), the Bretons and Normans of France, the Holland

Dutch, the Icelanders, the Basques in Spain, the Tuscans in Italy and in Greece, the Benai-Israel people in the East, the Brahmins (or Abramans) of India, the Arabs, together with the Jews scattered all over the world. These constitute the descendants of Shem, the Shemite or Semitic people.

This is another example of the erroneous way in which we use words. I have just pointed out that we use the word *Caucasian* in a loose way, and similarly we use the word *Semite*, or *Shemite*, in a loose way by referring to the Jews only as being *Semitic* people. Of course, this is hardly to be wondered at, since the Christian church in general, and the Jews in particular, have arrogated the name *Israel* entirely to the Jews. This is a point at issue in the present discussion, which insists that all these other races just mentioned, the Anglo-Saxon peoples and their kith and kin throughout the world, constitute, together with Judah (or the Jews), Israel come to light and life in the latter days.

Perhaps someone says, "Well, what's the good of it anyway? *Cui bono*? What difference does it make?" The "good of it" is this: unless you understand who the nations are, and whence they came, you cannot fathom their destiny; you cannot rightly understand the prophecies concerning them; whereas, if you know who they are and can recognize, identify, and classify the various nations and races, you will have seventy-five per cent more Bible than you had before. When you read the prophecies that have to do with Israel, you will begin to understand them, and read "Anglo-Saxon peoples, the direct descendants of the Israel of the Bible times." The

prophecies concerning Judah, of course, relate to the Jews; and when both the "house of Judah and the house of Israel" are spoken of, the reference is to the Anglo-Saxon peoples, together with the Jews.

Before I reached this understanding, I could never understand why our Lord should say to the Jews, "The kingdom is taken from you and given to a nation bringing forth the fruits thereof," as if there was just *one* race, or *one* nation involved! How could He take it from Israel, and give it to Israel? If the Jews, and the Jews alone, are Israel, it is "confusion worse confounded."

The component elements of the stream of Shem, as we find them in modern days, have thus been identified. Let us now consider the stream of Ham. People think that Ham has reference to the colored people; in fact, I believe the Mormons go so far as to say that color (or pigmentation) was a sign of God's curse, and that such is the meaning which "black" signifies. But that claim is fantastic, for if we lived long enough where the black people live, we should all become black. The epidermis sets up the defense of pigmentation against the short actinic rays of the sun. Thus a person's color is determined by his nearness to, or distance from, the sun. If the black people lived long enough in northern climates, over a space of several thousand years their skin might become white.

Although the colored people in Africa came under a baleful influence, it must be remembered that Ham was not a colored person. To begin with, the Egyptians were children of Ham, most of the Egyptians anyway; they were swarthy but not black. If you should go the length of Africa from north

to south, you would find every shade of color on that vast continent. There is nothing fantastic about this fact; it is a question of the degree of proximity to the sun.

Ham was the father of the African peoples and of the main body of the people of India. The ruling classes in India, however, are Shemitic. Incidentally, this is one of the reasons for conditions in India; it explains why the millions are under the direction of a few. We shall find, whether we like it or not, that God will not allow the vast mass of the Hamitic people in India to have supremacy, or pre-eminence, over the Shemites in India.

The people who are descended from Japheth are found in all of Europe outside the countries just mentioned as Shemitic, and in Eurasia as distinguished from Europe proper.

Perhaps someone is saying, "You have not mentioned Japan." Well, racially the Japanese are not worth mentioning. I do not say that just because of recent world conditions. The English farmer uses an old-fashioned word when referring to the smallest of a litter of pigs. Frequently in a large litter there will be a very small pig, which will consume more food and make more noise, and be more of a nuisance, than all the others, but he will not grow at all. Because he stays just like an overgrown rat, they call him a *rattling*. The Japanese are the rattlings of the human race.

The antecedents of the Japanese people are so bad that they may be considered the scum of the human race. Their four origins are as follows: the children of Lot by incest, the Ammonites; the sur-

vivors of the wicked continent of Pan, which was submerged in the depth of the ocean for its wickedness and after which Japan is named *Za-Pan* (*Zha-Pan*), meaning the remnant of Pan; the lowest remnants of the Mongolians; and the wretched and rebellious Manassehites who refused to go into the Promised Land, left their brethren, repaired to the Tower of Babel, worshiped the sun god and sun goddess, and became the ruling class of the Japanese people.

It may be readily seen how difficult it is to identify the Japanese with any one of the three great branches of the human family. So far as the antecedents of Pan are concerned, they were no doubt aboriginals and extremely wicked. So the Japanese may be abandoned to the fate they have brought upon themselves. It may sound callous, but the world would be a better place if there were no Japanese in it. This may seem to be a very unchristian remark, but it should be recalled that there was a time when God thought that all the people of the world were better out of it.

From all the facts which can be gathered, it cannot be said that the Japanese actually belong to any one of the three branches of humanity stemming from Shem, Ham, or Japheth. God gave the order of precedence of these three ethnic streams, and we cannot change it. In spite of all our talk about Palestine and India, about postwar plans and conferences and courts, we shall never change that precedence.

The Bible puts it in a few brief words, pungent, full of meaning, packed with information, and crowded with portents of the directions in which

the nations will go, and of their destiny. In thirty-nine words in the ninth chapter of Genesis the three racial streams of history are given by Almighty God their order of precedence and direction and destiny. In this passage when *Canaan*, or *Cain*, is spoken of, the reference is to Ham, for God sees the curse of Cain, the strain of Cain, coming out in Ham. Instead of the wording in the Authorized Version of the Bible, consider a strict rendering of this passage from Genesis 9:25-27:

“Unhappy Canaan!
 Servant of servants
 Shall he be to his brethren.
 Blessed be Jehovah, Alehim of Shem;
 And be Canaan for a servant.
 Alehim extend Japheth
 And dwell in the tents of Shem:
 And be Canaan for a servant.”

The Line of Ham

♦ ♦ ♦ ♦ THE QUINTESSENCE OF GOD'S prophecy is that for Shem there will be the abiding presence of God; for Japheth, territorial expansion; and for Ham, a condition of servitude to the point of serfdom or, as Mr. Churchill might put it, "the merest lackey of a serf." It might be interesting to know how our friends who want to give so much liberty to certain peoples are able to "true up" that idea with the condition laid down by God Himself in the Good Book for the descendants of Ham.

Of course, it may be argued that it is unfair for the seed of Ham, down through the centuries, to have to bear the curse pronounced upon their father. On the surface of it, that might seem to be so; but God is too wise to make a mistake and too good to be unkind; and the Bible tells us that He "knoweth the end from the beginning." He allowed the parental curse to fall on Ham's descendants because He knew that having the strain of Cain in them, they would not be able to rise above it.

There is a subtle hereditary link which is recognizable, even by ourselves, in many instances. How much more, then, would God in His wisdom see down the vista of the years and know that the descendants of Ham would be like their progenitor and be utterly unable to lift themselves by their own bootstraps,

as it were? Moreover, apparently they were not to have the ability to respond to light, to love, to beauty, to spiritual instruction, but would remain largely in the darkness of paganism and sloth, and be spiritual dullards. We have been speaking about a people which may not have been identified clearly enough, since we called them merely the seed or children of Ham. However, as was indicated in the previous chapter, the Hamites are found today in the dark races of the world, the backward races. We speak of "darkest Africa," and it is "dark" in more senses than one, for it was in this section of the globe that the offspring of Ham have been most prolific. We speak of the "heathen Chinese," and in China there are unnumbered millions who have never been able all through the centuries to rise from the state of degradation in which their ancestors have lived. I hardly need to speak of India; enough has already been said about India and its "blindness," its manifold superstitions and "devil" religions, its idols, its worship (if you can call it that) on a very low scale — perhaps the lowest that we have any knowledge of — for some of the things they do in the name of religion I could not even mention, so revolting are they.

Perhaps it should be stated again that most of the Indian people are Hamitic; that there is a notable section of the people of India who descended from Abraham through his third wife Keturah; and that these proudly point to Abraham as their ancestor. In fact the Brahmans, or Brahmins, have the root of the word *Abraham* in that title as members of the first of the four castes of India; but the *Untouch-*

ables, as they are called, and the Hindus in general—the vast mass of the population of India—are Hamitic.

It is extremely interesting to learn how these three streams of race began to flow from their original source of ancestry and were spread abroad on the face of the earth. The Bible leaves us in no uncertainty about this fact.

Let us, then, follow the history of these three sons of Noah. Japheth was to have vast territorial expansion. "God shall enlarge Japheth," we read in Genesis 9: 27. Shem was to have divine light and the abiding presence of God. Ham's descendants were to have a destiny of service. We must remember that Ham and Canaan (as used in this ninth chapter of Genesis) are one and the same; thus Ham's children are the Cainites, or Canaanites. When we use the word *Canaanites*, we do not limit it to the little group of people living in the land of Canaan when Joshua led the children of Israel, at God's command, into the Promised Land. The latter represented only a very small part of the Cainite race. In a sense, the whole earth was "the land of Canaan," according to Genesis 10:18:

"And afterward were the families of the Canaanites spread abroad."

This Canaanite dispersion seems to be the self-same event as that referred to in Genesis 11: 8:

"So the Lord scattered them abroad from thence upon the face of all the earth."

It seems strange to us, who feel that the first layer of the soil of humanity should have been decent, to find, on the contrary, that it was the evil Cainites

who pioneered, evidently in preparation for the coming along later on of the higher races. In other words, the Hamitic family was diffused throughout the then known earth, before the Shemitic and Japhetic peoples divided the world among them.

How do we know that the Cainite element predominated in the original dispersion of mankind? By examining the very remote names of peoples and places found in the ancient maps of the world. For example, the Amur River, in Eastern Siberia, marks the settlement of the first Amorites, the Cainite section. The Hivite tribe, referred to in the Hebrew as Hui, have been traced to Hue, the capital of Annam in Cochin China. The Arkites were found in one of the provinces of India, named Ark-an. In South Africa, the Griquas are identified as the people of Gomorrah. The Sinite tribe, a very large family of Canaan, is found in China. The Chinese call themselves Tsin, and the Romans called them the Sinæ. These are just a few illustrations to show how the children of Ham spread abroad in the first dispersion of the world's people.

Now we must not confuse this overspreading of the Cainites across the earth with the dispersion of the nations after the Tower of Babel. When Ham was sent forth from the house of his father Noah, this was the first dispersion of the Hamitic peoples, and they were very prolific, very populous. The people of India, of China, and of Africa are all very prolific—much more so than the other races of the world. The Japhethites had large territory, but were not so populous as the Hamites and the Shemites. Of course, the Shemites were the first, or "choice"

ones of all, and God does not always make a lot of choice things. Indeed, only a small amount of good is needed to permeate the whole.

It might be put this way: for Ham's children, prolificacy; for Japheth's children, large territory, in other words, larger land than there would be people in comparison with Ham's people; and for Shem's descendants, choiceness. Japheth's family was associated with Shem's in blessing, only to a certain extent. After the blessings bespoken by Noah for Japheth and Shem, and the pitiful future for Ham because of his filial outrage, we cannot imagine that Ham would continue to live in his father's home.

At this point, the question which comes to mind is, where was that home? We have thought, of course, that Noah and his three sons would make their home somewhere in the region of Mount Ararat, where the Ark rested; but Ararat was a district of mountains which stretched all the way from the Caucasus across India. From all that can be discovered, Ham journeyed down from the Indus section of those mountains, westward to Shinar. Shinar is now known as the Persian Gulf. In this area Ham's sons built the Tower of Babel, not necessarily all of them, but probably all with the exception of Cush, according to Genesis 10: 6, 8:

"And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

"And Cush begat Nimrod: he began to be a mighty one in the earth."

Phut, Mizraim, and all of Cush's sons (except Nimrod) had already proceeded to Africa. Ham's youngest son was called Canaan; and there are those

who argue that the curse on Ham descended to this one son, not to Phut and Mizraim and Cush.

Canaan was the father of eleven communities, one of which was called by his name, Canaan, and there were other communities such as Sidon and Hamath; but, as has been pointed out, the Canaanites spread all over the then known world. The Hindus, with their many religions and mysteries of animal-generation characteristic of their beginnings in India, are indicative of the religious feud which originated when the families of Shem and of Japheth jointly and those of Ham were spread abroad over the earth. Today, there is an impassable barrier between the Christian religion and the Hindu forms of worship, and that barrier was erected when the section of the children of Ham, now known as the Hindus, first arrived in India.

These movements have a direct bearing on the events of today.

"As the twig is bent, the tree is inclined."

So it is with nations. We shall never understand or fathom the idiosyncrasies, the unaccountable doings of certain nations, their failure to respond to good influences, ordinary treatment, and education, until we realize that at the beginnings of these racial streams there was a definite bent in their ancestors that has never been eradicated. Originally, this bent was only in Shem, Ham, and Japheth, but today it is in millions.

We talk glibly about giving liberty to India in the same measure in which we ourselves enjoy liberty, forgetting their different background racially, the barriers that prevent their enjoyment of the liberty

we possess, and the divine purposes which have been laid down otherwise for these people. We do not refuse to give liberty to India because we hate to give them liberty, or because we want to keep it for ourselves. Any man who has to deal with the problems of India realizes that the people of India would not know what to do with liberty if it were given to them. I repeat that it is not a case of God cursing these people, and the people being outcast because of that curse; they are innately outcast, not subject to ordinary rudimentary treatment and education and spiritual life and civilization which other peoples readily accept and absorb, and by which they allow themselves to be cultured.

Although the Biblical story says that Noah uttered a curse upon his son Cain, or Canaan, it must be remembered that these old patriarchs, chosen by God to be the heads of the elect races, were inspired by God to do what they did and to say what they said. Not only was Ham's sin, whatever it was, grievous enough to merit a curse, but the sin itself indicated a far deeper Cainite expression which had to be dealt with summarily. Evidently Noah clearly recognized this fact, for in addressing his son Ham, he called him Canaan, or Cain; and later on Ham, in defiance of that curse, was rebellious enough to call one of his own sons Canaan, or Cain, thus keeping alive that Cainite strain in the earth. The worst of it is that the strain has multiplied and multiplied until today these dark and benighted people are numbered by the millions.

When Noah and his family left the Ark, which had "rested," as the Bible puts it, in the country of

Ararat or the region of the Ararat Mountains, they took up their postdiluvian existence in the region of Aryavarta, which is a derivative of Ararat. Let us think for a moment of that mountainous region which extends from the Caucasus eastward through Tibet and Northern India. Whether or not there were any other human beings in the world at that time is not the point under consideration, but rather the Adamic race of mankind.

From all the authoritative sources we can discover, it is established that after leaving the Ark, Noah and his family started their trek down to the Valley of the Indus. As you doubtless already know, the Indus is one of the great rivers of Asia which rises in Tibet on the north of the Mountain Kailas; after passing through Kashmir it takes its course southwest through the mountains called the Hindu Kush, and enters Hindustan. The Valley of the Indus is immense, being about 1050 miles in length, and it was here that the early traffic of the postdiluvian world began. Thence the three families of Noah spread out fanwise, eastward to China and India, southward to Mesopotamia and Egypt, westward to the Caucasus, and subsequently into what is now called Europe.

Remember that in the Bible Egypt is called "the land of Ham," and thus there is no doubt as to where Ham's descendants journeyed. The Hindus named themselves after the Indus River and Indus Valley, the letter *aitch* being variously put in front or left out. The word *India* similarly comes from the River Indus, because the Indus was practically the "father" of the cultivation of India.

The career of Ham was certainly impressive at the beginning, even though he was accursed. In view of the travels of his descendants across to Egypt, to Ethiopia, to Mesopotamia, to India, to China, how befitting is the verse:

"Here dwell the apostate brotherhood consigned
To everlasting durance; here they sit,
Age after age, in melancholy state,
Still pining in eternal gloom and lost
To every comfort."

Although this verse adequately describes the children of Ham today, at the beginning they overshadowed both Japheth's and Shem's descendants in point of numbers and in other ways. The Lord might well have said to Ham, as Jesus did to Satan, "This is your hour and the power of darkness," and as one prophet said, "Darkness covereth the earth, and gross darkness the people."

In those early years, the descendants of Ham overwhelmed the progeny of Japheth. Ham took his brother Shem captive, and caused Shem's descendants to become mere traders or merchants; but the light of Shem still flickered, though Japheth was dead and Shem was in bondage. This condition did not last long, for ultimately Shem swept over Mesopotamia, destroyed the Tower of Babel, leaped to Egypt, the land of Ham's grandson Mizraim, and there erected the Great Pyramid as a monument to the Light of God.

Thus Ham became the father of the Egyptians, the early Chaldees, and the Canaanites. His descendants journeyed deeply into Africa, and the deeper they went, the less became their wisdom. They be-

came beings between men and brutes; their very souls and brains were different. They were not "men of like passions as we are," and finally even their very dialects — the most meager and monosyllabic of all the original speech — were lost. They became ugly and degraded. You have only to witness the films shown today of the natives of "darkest Africa" to see to what depths the Hamitic strain has descended, to unutterable mental and spiritual darkness, the veritable nadir of civilization.

Another section of the descendants of Ham is composed of a large portion of the people of India. How erroneous it is to blame Britain for their condition! No mere hundred years of British occupation of India could remove the deep-rooted, ingrained, ineradicable strain of Cain from these people. These are the aspects which we must consider when we talk about modern problems, like liberty for India. If one stops to consider these backward peoples, he can hardly imagine that their ancestor was a son of Noah, that he stood with Noah while making a burnt offering to the Lord, and that together they beheld the "bow of promise" in the cloud, in token of God's promise that never again would He destroy the earth by flood.

Ham's progeny descended to the worship of Ammon and kindred deities. For that reason God later warned the Shemite children of Israel to beware of the children of Ammon, the Ammonites.

Only by a consideration of the forces underlying present-day problems can we realize the terrific feud which went on in those early years between these three "families." The Bible makes just a plain un-

embellished statement of the fact, frequently without many details; but when that Tower of Babel fell — the Tower which had been built by Ham's descendants — you can readily imagine the ire and madness and spleen on the part of Ham and his children against Shem and his descendants. Shem had the light of God, as opposed to Ham's counterfeit deities worshiped at the Tower of Babel, with Ham's grandson Nimrod as the officiating High Priest of this apostate religious order. In view of the fact that even to this day the Tibetans worship the devil and have kept alive the original Hamitic apostasy, we must realize that they have descended from Ham and have received in a direct line of descent these infamous counterfeits of the true light. The Kurds and Afghans, who descended from the same ethnic source, are also very low in the scale of being.

Of Ham's four sons, Cush was the father of Nimrod, who built the Tower of Babel. Cush peopled Mesopotamia and also Ethiopia, whence came the Queen of Sheba to visit King Solomon "in all his glory." Mizraim, another son of Ham, peopled and established Egypt and the Suez. Phut, the third son of Ham, peopled Libya and Tripoli; the remaining son, Canaan, established the land of Canaan, whose people were subsequently called Palestines, or Philistines. Some of his descendants are found in Southern Ireland today, a veritable "thorn in the side" of the Shemite British.

Where are the descendants of Cush today? Mainly in the localities which have just been identified; but we must remember that there was an "overlay" of population, that is, layers with various sec-

tions of the human family placed upon them, and we are trying to trace their beginnings, their origins, so that you may see them clearly. Racial affinities of the Hamites are found in Brazil, the Canary Islands, the Bermudas, and the Azores. How did they reach those places separated by vast stretches of ocean? The answer is easy: by islands, thousands of them, in a continuous chain, which are now lost to view because they have been submerged. Those islands were evidently the tops of the mountains of the now-submerged continent of Atlantis.

For four thousand years the children of Cush, one of the sons of Ham, wandered over the torrid plains and countries of Africa. They lived as savages then, and they are savages today. We read in Genesis that Ham was to be "a servant of servants." His descendants never fell so low, however, as to deny the existence of God. That was left for the descendants of Japheth, from whom comes most of the world's infidelity. The chief Japhetic nation today, through its government, officially denies God.

True descendants of Ham are found in Africa, together with their tribal relatives to the east and south of Abyssinia, in South Africa and the Southern Troops, in Sudan, Guinea, Senegambia, the Cape of Good Hope, Orange River Colony, the island of Madagascar, and the isles of the India Ocean. They are to be found in North and South America. They are the Charruas and Guavans of Brazil, the black Caribbees of St. Vincent, and the Jamessi in Florida. There is another tribe of Ham on the Isthmus of Darien, and of course vast numbers of them in South America.

The well-known hymn says:

"The heathen in his blindness
Bows down to wood and stone."

Such could be said truthfully of these peoples we identify as descendants of Ham. Later, we shall see which of the brothers brought, or endeavored to bring, light to his brethren who were darkened in mind and soul. It was not Japheth. As has been shown, Japheth peopled Europe and Eurasia, and very little missionary effort has emanated from that section of the world. From its head nation came infidelity, attacks on the Word of God in the form of so-called higher criticism, attacks which enervated and denatured the enthusiasm of many of the theological students in Anglo-Saxon seminaries. Much evil came from that baleful influence. Much of the irreligion in America and in England today, and lack of spirituality in the generation just past, is the direct fruitage of those attacks "made in Germany" on the Word of God; that "upas tree" has poisoned not only Germany itself as a nation, but everything that came within its orbit. Today that nation is a doomed nation. The penalty that has fallen upon Germany is the "whirlwind" she is "reaping" from the "wind" of higher criticism which she "sowed" a generation ago; because of it the Shemite light of true Biblical and godly understanding has been partially dimmed. Our Lord Himself prophesied this when He likened the Gospel mission to a field of wheat with an "enemy" sowing "tares" in it. With true Germanic genius, Germany did not try to influence the common people, but "hypnotized" the teachers of the Bible, so that these in turn might infect the multitudes with

the virus of infidelity, with an attempt to vitiate at its very source the light of God's Word. The chief Japhetic nation, as you all know, has definitely denounced God and the Lord Jesus Christ, officially as a government. The question of Japheth, however, will be presented later.

It is the fashion today to talk as if anybody can have freedom, liberty; as if liberty can be handed about to anybody and everybody. Many people look askance when somebody suggests that perhaps not all the world is ready for liberty. Ham had plenty of liberty, but see what he did with it! His descendants have cursed the earth with their uncleanness, their depravity, their physical, mental, and spiritual degradation. If you should put them in a palace, it would soon become a slum. If you should give them liberty, the result would be disastrous.

"Stone walls do not a prison make
Nor iron bars a cage."

The real limitations to freedom are not physical but are mental, moral, spiritual. If a man has been thinking along a certain line for twenty or thirty years, he may be in a mental "cage" of his own making. For centuries the descendants of Ham have been doing certain things that are cumulatively corrupt and degenerate, and nothing you can do will change them.

Although we have tried to "missionize" these people, we are farther from succeeding now than when we started, for there are more heathen today than there were at the beginning. Think of the missions to China, the missions to India, the missions to South Africa, sent by the British and by the American

foreign missionary societies; the translation of the Bible into a thousand tongues and dialects, sending forth that Shemite truth with all the energy of which they were capable into those three great centers of Hamitic peoples — India, China, and Africa!

It is foolish to think that we can eradicate an evil strain which has persisted for forty centuries and which, despite every effort put forth, has proved ineradicable. Let us not be so egotistic as to believe that in a few months, or even a few years, we can make changes which nobody has been able to accomplish in the past four thousand years. If the roots are evil, the fruits will be bad.

You can argue all you like about its being just the curse of Noah, but I believe it was the indignation of God expressed through Noah at the time of Ham's sin against his father, recognizing that the Cainite strain still persisted and would continue to blacken the face of the earth. All our problems since the Deluge originated in Ham. But the time is to come when as Zechariah tells us in the last verse of his prophecy (Zechariah 14: 21):

"In that day there shall be no more the Canaanite [Cainite] in the house of the Lord of Hosts."

This, then, is the sorry tale of Ham — not inspiring, in a sense depressing, to some extent odious, but nonetheless revealing and instructive as indicating that God's purposes are being worked out and that there is an ultimate to evil.

The Earth Divided

♦ ♦ ♦ ♦ WE HAVE BEEN DISCUSSING the origin of the races, with a view to finding out the underlying causes of racial divergences, the original causative factors which began in ancient times and have persisted to the present day. The Bible seems to indicate that at the very commencement a certain impetus or original motivation was given to the races, from which they have not essentially deviated. The "rudder," as it were, was given an original "set," which imparted certain trends to the respective family "ships" about to sail the stormy seas of the centuries. Only the Master Mariner Himself will ever be able to change the set of that rudder.

Thus, the three sons of Noah — Japheth, Shem, and Ham — were allotted the respective destinies they were to fulfill. Those destinies were not similar, and not unnaturally the seeds of dissension were sown at the start.

For instance, let us consider the fact that Japheth, the elder, received a less exalted blessing than his younger brother, for it was Shem, not Japheth, who by divine appointment was Priest of the Most High, and guardian of the promise given back in the Garden of Eden that "the seed of the woman should bruise the head of the serpent." Naturally, this promise would engender jealousy. It was a pe-

culiar promise which required great faith to grasp in those early days.

Of course, we at this late date know the meaning of that promise, namely, that from the loins of the chosen one of those three brothers would come in God's good time the woman who would give birth to Jesus Christ our Lord, the Saviour of the world, the One Who would ultimately "destroy the works of the devil." "The serpent" is one of the names given in Scripture to the devil, and surely "the serpent" in the Garden of Eden was energized by the devil. God had to choose the one of those three brothers who would have the faith to grasp the significance of the divine promise of a Coming One, and He chose Shem. Jealousy would no doubt lead to arguments between the brothers, and argument would lead to blows.

Then came the division of the nations, as told in Genesis 10: 25. This division took place when Peleg, great-grandson of Shem, was born. *Peleg* means *division*, and the Bible records that in his days "the earth was divided." Usually this is thought to be the division of the earth among those three brothers, but there is a deeper meaning. It should be remembered that about a hundred years had passed since the Flood, and Japheth's and Shem's children had grown up, as well as Ham's. Naturally the children and grandchildren and great-grandchildren would be influenced by the motives and religious ideas and beliefs and family characteristics of their respective progenitors, especially of Japheth and Shem, who were still alive.

It should be noted that this was a religious division, a family division, resulting from a long-standing

feud between the brothers Shem and Japheth. Ham had left the parental roof, but the other two had stayed together for a hundred years after the Flood. Of course, there began to develop not only family but even racial antagonisms and prejudices, and as a result a sort of partisanship grew up between these two great sections. Naturally the section of Shem would be a little inclined to feel superior, since their great progenitor was High Priest of the Most High God, a position which meant a great deal at that time. But, on the other hand, even in those early days the oldest son had already come to be regarded as the superior, the natural inheritor of blessings.

Reasons have already been given why Ham left the parental roof and set up his apostate rebellious worship of the serpent, in defiance of the true God, as revealed by his older brother Shem. Now it will be shown that the reason for the separation of Shem and Japheth was the dissension which grew up between them because the special spiritual and physical prerogatives, or birthright blessings of the eldest son, had been given to Shem, the second son. Such action was not in accord with the law of primogeniture which had already been adopted in that early world. Under ordinary circumstances Japheth's position as the oldest son would be paramount and nothing would change it. Thus the fact that it *was* changed by spiritual power would naturally irritate Japheth and turn him against spiritual matters, spiritual orders, and holy obligations. He would fight this change because it had put him in a position inferior to that of his younger brother.

However, God has very frequently passed by the oldest son in favor of a younger. For instance, God passed by Cain, the elder son, and blessed Abel, the younger. God passed by Ishmael, the oldest son, and gave the birthright to Isaac, the younger. He passed over Esau, the older son, and gave the birthright to Jacob, the younger. He passed by Manasseh, the older son of Joseph, and gave the birthright to Ephraim, the younger son. God passed by all the older sons of Jesse, giving the kingship over Israel to David, the younger son. He passed by Absalom and gave the birthright to Solomon—and so on all through Old Testament history.

In our Lord's own parable of the Prodigal Son, it was the younger son who received the blessing on returning to his father's house, and the elder son "was angry and would not come in." This attitude has a deeper significance than many people realize, but it cannot be explained just now. In modern times, in the royal generation constituting the seed of the throne of David (also called "the throne of the Lord" in the Bible), God passed by the Duke of Clarence, the oldest son of Edward VII, and gave the kingship to George V. He passed by Edward, the uncrowned Edward VIII, in favor of the younger son, now King George VI.

The situation between Japheth and Shem was very similar to that between the older son and the younger in our Lord's parable, in the sense that Japheth "was angry and would not go in" to participate with Shem, his younger brother, in spiritual blessings which God would impart. Japheth was envious of Shem's spiritual superiority and priesthood.

Thus it came about, as told in Genesis 10: 25, that: "In his [Peleg's] day was the earth divided."

The children of Japheth and Shem had grown up together in the settlement around the Indus Valley north of India, and up to the time of Peleg, one hundred and one years after the Flood, there had been no division; but now "the earth was divided." It is a very strange thing that the original "division" of the families of the earth was due to religious dissension. The unity of the faith was disturbed. Separate religious factions began to manifest themselves, and finally open schism and rebellion against Almighty God, the worship of the devil competing with the true religion of Jehovah. The devil caused the counterfeiting of the true light of God, the true knowledge of God, to such an extent that people could not distinguish between the true and the false, between the genuine and the spurious. This is one of the main reasons why there are so many religious "divisions" in India. They have resulted from this original quarrel between those three brothers who had come out of the Ark with their father Noah; and since "two cannot walk together except they be agreed," this religious feud separated Japheth and Shem, causing them to go their separate ways.

Of these three brothers, Ham had gone, as has already been told; Japheth now parted company with Shem and retraced his steps until he had placed another lofty mountain range between himself and his brother; Shem journeyed to Ur of the Chaldees, where subsequently Abraham dwelt. There he occupied the half of Asia below the Caucasus. This area embraced Kashmir, Afghanistan, the section south

of the Himalaya Mountains and south of Little Tibet. Japheth, on the other hand, after separating from his brother Shem, dwelt on "the roof of the world," in other words, on the highest plateau of the earth.

In the course of the years, Japheth's seed came to occupy what is now known as Russia, as well as many parts of Europe. We shall have great difficulties here, because layer upon layer of populations of Shemites, Hamites, and Japhethites were superimposed upon this first racial foundation, and it is almost impossible to differentiate or distinguish briefly between them today. It is really a scientific study in itself, but it is well to keep in mind the original migrations of these three brothers, of these three main divisions of mankind.

There is one exception to the statement that Japhethites occupied all of Russia; they did not occupy Armenia, which was settled by the descendants of Aram, from which the country of Armenia, or Aramania, was named. Aram was a son of Shem, and thus his descendants were Shemitic. The country where Shem lived, which has already been described as south of the Tibet Mountains, he named *Bol-Or*, which in Hebrew means *the issuing forth of light*, that is, of divine light, spiritual light, and light of the true God Jehovah, the light of the "mystery of godliness." This "mystery of godliness" began in the Ark, or, as they used to say in olden times, the *Arak*. Now the Ark which was the place of light or the temple of light settled on Ara-Rat, or Ararat, which, as has been explained, means *the issuing forth or thrusting forth of light*. That is why the Shemites who journeyed to Armenia called it *Aramania*, naming it after their

sire Aram, who was a son of Shem. Shem named his son Aram after God and after light; *Ar* meaning *light*, and *Am* meaning *God*. You know that the Hebrews called the Law of the Lord the *Torah*, or, as it is called in Ireland, *Tara*. Since they spelled from right to left, *Tara* would be *Arat*. Thus *Tara* would mean *the issuing forth of light from God's Law*.

Although we understand that the Hebrew word for the Ark, *Tebah*, means simply *boat* or *vessel*, nevertheless we must keep in mind the special relationship of this Ark to Noah. Also we must keep in mind the Ark of the Covenant, for both of these Arks contained divine light. The Ark of the Covenant contained the Divine Light, or Urim and Thummim; whereas the Ark of Noah contained the human vehicles through whom for one hundred and twenty years the light of God had been preached through the ministry of Noah. In reality that Ark was a Tabernacle of God's Light. It was the first Temple of Light on this earth. Later it will be shown that Shem erected the Great Pyramid of Gizeh, wherein he crystallized in stone the Light of the truth which first came to him in the Ark.

The three sons of Noah may be said to represent three distinct and, humanly speaking, impassable barriers of thought and feeling and outlook. There was Ham, bearing the curse of his father, cursed to a very low plane of existence, physically degraded, mentally stagnant, morally depraved, jealous of Shem's spiritual birthright, and endeavoring to make up for this lack by extended territory, the substitution of earthly things for spiritual light and leading and higher things.

Then there was Shem, the holder of the divine secrets, carrier of the true torch of God's Light, having the secret of the coming, later on, of the Son of God, the Light of the World; Shem, a great civilizing force, not only for his own progeny and nation but for the nations of his brothers.

It might be well to point out an almost universal fallacy in regard to the meaning of the word *Semite*, which does not refer to the one small section of Semites known as the Jews. This fallacy is a stumbling block in the way of much Biblical interpretation.

There is, for example, the case of the *Pocket Bible Handbook*, in which the author follows the Bible regarding the appointed destinies of Noah's sons: "The descendants of Ham were to be the servant races. The Shemites were to preserve the true knowledge of God. The Japhetic races were to have the largest portion of the world." Then after calling the Shemitic races "teachers of the true knowledge of God in the world," and quoting the Bible to show that Shem's descendants were to preserve the true knowledge of God, he makes the amazing statement that Japheth's descendants were to supplant Shem's as teachers of the truth. This is an absolute contradiction of Scripture, which says the *very opposite*.

Of course, no one imagines for a moment that the author has made a deliberate misstatement, but his error shows how "confusion worse confounded" is the result when we fail to realize that although the Jews are Semites, they constitute only an infinitesimally small portion of the progeny of Shem. Then this author proceeds to say that the Shemitic races have been relegated to a place of comparative insig-

nificance, and that the Japhetic races have been converted to the God of Shem. There is no support in Scripture or in fact for such statements. Not only do such people as this well-meaning author fail to realize who the children and races of Shem are, but they do not know who the children of Israel are.

The Line of Shem

♦ ♦ ♦ ♦ **A**LTHOUGH HAM'S PROGENY increased greatly at first, and Japheth roamed across expansive and extended territory, Shem waited. It seemed as if Shem the spiritual had halted in his migrations, while his two brothers plowed the fallow ground, as it were, and expended their strength and power in the early pioneering of this strange world stretched out before them to conquer. It was as if Shem, bearer of the divine light, knew instinctively that "his kingdom was not of this world," as our Lord said of His own kingdom.

Shem knew that he had a more spiritual destiny. He was the fixed element in history. He knew instinctively that toward the climax of his line—in Christ—the world was to be blessed. He looked forward for four thousand years to the coming of the Light of the World. We cannot help realizing, from the delineation by Noah of the destinies of his three sons, that Shem was to be the guiding star, the lode-star, the central point in history. He was to keep his central position in the earth, not to have long periods of disappearance like Japheth, not to wander and be lost like Ham. The place of his tent was to be ever known. His two brothers were to be subservient to him in preparing for the wonderful unfoldment of the spiritual excellency of Christ.

We must always remember that the Bible omits many details which can be supplied from other sources. We know that Shem, who lived for a vast number of years, was vouchsafed knowledge as to what was to come—the redemption of mankind by Christ. The proof of this fact is to be found in the Great Pyramid which he built, wherein was enshrined the entire plan of God from the beginning to the end of man's age.

* Ham and Japheth, on the other hand, understood material things, took advantage of them, built great empires, founded mighty dynasties. Nineveh, Tyre, Egypt, Ethiopia, Assyria, and Babylon were quickly established by these two and their progeny, whereas Shem seemed to lag in accomplishment. In fact, like many other spiritual people he seemed to be slow about material things.

Shem's time was yet to come, and he could afford to wait while his two brothers and their progeny spent their energies in a hasty endeavor to prove to him that spiritual things were not paramount, that they believed in material things. They failed to realize that the invisible things of God are clearly discerned and understood only by those who have spiritual awareness, spiritual genius and vision, without which on the part of Shem the world would have perished. He kept alive the idea of the triune God as distinct from the multitudinous gods created by the Japhethites and Hamites, as well as the sense of human responsibility and destiny.

The idea that Shem was slow in pioneering in those early days is erroneous, for at that time he was secretly communing with the invisible God. As

God talked with Adam and Eve in the Garden of Eden, so in another way He talked with Shem, revealing to him the marvelous mysteries of godliness.

At this moment we are not stressing *where* those brothers were, but *what* they were. It is infinitely more important that we know the "address" of their minds and souls than the address of their bodies. When Shem returns to this earth in the Millennium, we shall find that his grasp of the spiritual things of Christ is far above ours. He was no stranger to these things, for God taught him, lip to lip, face to face, voice to voice, and pointed his gaze to the resplendent orbs in the sky which God used as a "black-board" for this apt scholar. Thus was Masonry born, the root meaning of *Mason* being *son of God*.

For a hundred and twenty years Shem's father Noah in that Ark of Light and Truth had been the recipient of divine impartations of wisdom, and evidently Shem had a ready ear for the instruction of the godly Noah. *Godly* here does not merely mean that he was a good moral man and said his prayers; it meant that he knew the mysteries of God. Shem was not ignorant when he emerged from that Ark. It had been not merely a place of safety during the time of the Flood but also one of instruction. However, the brief period of the Flood was insignificant compared with the time during which the Ark had been in preparation. From Shem's infancy, when his father started to build the Ark, until it was completed and the Flood was over, was a little more than a century. Think of all the information Noah could have given to his sons in that time.

No doubt Jesus was Shem's great Instructor, the same Jesus Who walked with Adam and Eve, Who walked with Enoch, Who appeared to Abraham, Who conversed with Moses, and Who was the "rock" in the wilderness.

Jesus was "the Angel of the Covenant." He was God's Messenger on special missions when tidings of great spiritual moment had to be imparted to "key" human beings on the earth. Perhaps some of us have the idea that Jesus' first approach to this earth was by way of earthly birth, but such was not the case. He was no stranger to this earth, as the Bible states definitely over and over again. Take the words of our Lord Himself when He said, "Before Abraham was, I am."

There is no mystery about the way in which divine teachings were communicated to those patriarchs of the past. The "Angel of the Covenant," "the Messenger of the Covenant," Jesus Christ, God's only begotten Son, was the Bearer on behalf of God the Father of these divine teachings and instructions, in particular to Shem, who passed the teachings on to his progeny.

When Christ appeared to such men as Enoch, the predecessor of Shem, or to Elijah, one of Shem's successors, and when miracles were wrought by the prophets, such as raising the dead, stopping the rainfall for three and a half years, increasing oil and meal in a time of famine, being caught up from this world as in the case of Enoch and Elijah, who were "translated" so that they did not taste death as we know it today—in all of these miracles Jesus had a part. It was by His wondrous power that these things

were done. Hence it is misleading to say that many of the miracles wrought by our Lord in the days of His flesh were matched or duplicated by the patriarchs and prophets of Old Testament times. They did not perform those miracles by their own inherent power; it was really Jesus Himself working through them to perform the miracles. In the New Testament we are told that there were tidings of such tremendous import that only Christ Himself could be the Messenger. He had the wisdom and capacity to break down this great body of knowledge so that it could be mentally and spiritually absorbed by these patriarchs and prophets.

Consider, for instance, the incident when Abraham was instructed by God to offer up his son Isaac on the altar of sacrifice, an order which seems very strange to us today but was not so then. When Isaac asked his father, "Behold, the fire and the wood, but where is the lamb for a burnt offering?" from what source did Abraham get faith enough to reply, "My son, God will provide himself a lamb for a burnt offering?" I believe that Jesus Christ was present, that He was "the Angel of the Lord" spoken of in the passage, and that it was He Himself Who imparted to Abraham faith sufficient to believe that even if he offered up his son Isaac—his child of promise, for God had said that "in Abraham and his seed all the families of the earth should be blessed"—as a sacrifice on Mount Moriah in obedience to God's command, God would raise him up again for the fulfillment of that promise. I think this is one of the warranted implications of Scripture, which does not always give us full details of everything.

Incidentally, we should remember that the influence of Shem must have been tremendous upon those around him, because he had lived in two worlds—*before* the Flood and *after* the Flood. He had had a hundred years of existence before the Flood came, and he lived for five hundred years after it, dying only ten years prior to the birth of Jacob and Esau. Before he died, his influence was so vast that he was able, with comparatively few progeny as compared with the progeny of Ham, to overthrow Ham's dynasty in Babylon at the Tower of Babel, and also Ham's dynasty in Egypt, which in those early days was called "the land of Ham." Shem had enough power of some kind, after overthrowing the mighty Egyptian dynasty of Ham, to substitute his own Shemitic rulership, instituting the Hyksos dynasty, or that of the Shepherd kings. I think it is implied in the inspired record that this small group wandering over the face of that part of the earth had sufficient psychic, spiritual, mental, and intellectual power to work such wonders that people fled before them and became subject unto them.

Shem predeceased his father Noah by three hundred and fifty years. Shem was the holder of wonderful mathematical truths and knowledge, as exhibited first in the Ark, next in the Pyramid of Gizeh, then in the Tabernacle in the wilderness, and finally in the first Temple at Jerusalem. Subsequently the elements of truth and wisdom were preserved in Freemasonry.

Perhaps this account explains why Shem at first seemed to falter or lag behind his brothers. Shem did not need very much territory, for he was the "school-

master" of the race, teaching his brethren spiritual as well as intellectual things. He was a sire of the great, such as Moses, Solomon, St. Paul, and the mother of our Lord. For his territory he occupied Elam southeast as far as the Persian Sea. He turned north in Asshur to the fountains of the Tigris. He traveled westward through Asia Minor, where he resided for a while. Palestine was his possession, the sunny sweep of the Arabian Peninsula. The maritime trading customs of the Anglo-Saxons were born in Aram, a son of Shem. In the early days Shem's progeny found their way to the British Isles.

This outline of Shem's territory would be incomplete without some mention of one of his descendants, Joktan, who, unlike the rest of the Semitic family, seemed to have the wanderlust and rambled not only around the Arabian Peninsula but along the Jordan Valley to the Isthmus of Suez and to part of the territory of his Hamitic cousins.

Shem's son Aram was the sire of the Phœnician section of the Shemite people, a portion of whom, as was just indicated, finally arrived at the British Isles, their prime occupation being the mining of and trading in tin. Another branch of the Phœnician section of Shem's son Aram constituted the Basques of Southern Europe and the Mayans of Yucatan. That even this small Mayan section has the characteristic Shemite spiritual flair is revealed in their great temples, thousands of years old, obviously built from motives of great piety and being by no means pagan in their religious concepts.

The scepter of Shem, however, extended over the invisible, the spiritual, rather than over an

earthly kingdom. His rule was by royalty of mind. His Scriptures have molded the development of the nations. The world dates its age from the earthly days of "David's greater Son," and Shem has ruled in the hearts of men through his divine Descendant, Who is the coming King of kings and Lord of lords.

In Egypt Ham failed. His empire was given to Shem, who endeavored to raise from the gutter the descendants of his brother Ham. At the same time he tried to infuse into the descendants of his brother Japheth a belief in the triune God, but unfortunately Japheth was too dull of spiritual quality to comprehend.

Generally speaking, Japheth's territory and descendants are in troubled Europe and Asia, with the senior family of Japheth, namely Russia, sweeping like a heavy tide of the sea, overflowing, and subsequently absorbing the lesser family of Japheth.

The Hamitic section still lies in ignorance and darkness—in heathen Africa, in seething India, in stolid China, in putrescent Japan.

From Syria and Mesopotamia those three brothers started on their journey toward territory, population, history-making, and thence they will return, for the prophet Joel writes (Joel 3: 12):

"Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I [God] sit to judge all the heathen round about."

The trial and testing of the three brothers will conclude as they converge at Armageddon.

The Word Semite

♦ ♦ ♦ ♦ **B**EFORE WE CAN fully understand the prophecies of the Bible—and seventy-five per cent of it is prophecy—we should know to whom the prophecies apply. We should comprehend the terms which must be used in discussing those prophecies.

For example, let us consider the meaning of the word *Shemite*, as well as the way it is misused by many. Mention the word *Semitic* in any part of the world, particularly the Anglo-Saxon world, and almost everyone will immediately conclude that you are referring to the Jews—a gross error.

The word in common usage today is *Semite*, but originally it began with the four letters of the name of Shem, one of the sons of Noah. The word applied to any person who had descended from Shem. In the course of time, however, and the development of language, the letter *aitch* was omitted, and the spelling *Semite* was used. Unfortunately, the word itself began to be misunderstood, for a very revealing reason. The only Semites that anybody ever saw anywhere through the centuries were the Jews. All the other Semites had been hidden. Thus people commonly referred to the Jews as *Semites* and to anything concerning them as *Semitic*. Because of this erroneous interpretation that the Jews and they alone are Semites, we have come to think that all the prophecies and promises and covenants and blessings which

were to come to the Shemites were to be exclusively the portion of the Jews.

This error has influenced religious thinking and teaching to an appalling degree. One almost feels that this error will never be obliterated or rectified, so strong has become the delusion that the Jews alone are the Semitic people.

The result of this erroneous teaching is that not only have teachers and theologians in the later centuries applied the term *Semitic* to the Jews exclusively, but they have gone back to the early days and created confusion by referring to Shem himself as a Jew and to Abraham, Isaac, Jacob, Noah, and other patriarchs as well. They fail to realize that no Jews are mentioned in the Bible until approximately 1650 years after Shem. By that time Abraham had been born; Isaac and Jacob and other patriarchs had been gathered to their fathers; the children of Israel had been brought through the wilderness to the Promised Land; the kingdom of Israel had been set up and had been rent in twain by revolution; David and Solomon were dead. Then, for the first time, the word *Jews* appears in the Bible (II Kings 16: 5,6):

“Then Rezin king of Syria and Pekah son of Ramalia king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him.

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

Great difficulties have arisen because teachers have tried to make every Semite of Israel a Jew,

whereas many of the prophecies are utterly impossible of fulfillment if they are applied exclusively to the Jews.

Let me give you an illustration of the effects of this error. One set of prophecies concerning the Israel people says that they are to be a great people, a nation and company of nations, that they will have control of the sea, that they will possess the waste and desolate places of the earth, that they will wield vast influence, that they will be the head and not the tail, that they will be above and not beneath, that they will be powerful, that they will have David's seed ruling over one section of them, that they will never be defeated in war, etc. Can these prophecies, by any sort of intellectual or rhetorical legerdemain, be made to apply to the Jews?

On the other hand, there are prophecies that a cognate section of the Israel people will be few in number, that they will have a certain cast of countenance ("the shew of their faces," as the Bible puts it), that their name will be a "hissing," a "byword," that they will always be known and recognized and will be persecuted in every part whither they go except in the lands of Ephraim and Manasseh (Britain and America; "Ephraim shall not envy Judah and Judah shall not vex Ephraim"), that they will be scattered abroad throughout the world as wanderers, and that in the latter days their brethren of Israel will open the gates of Palestine for them to enter (or re-enter). It can be clearly seen that the last-mentioned prophecies refer to the Jews, whereas the former prophecies must refer to some other nation or nations. What nations could be implied other than

the Anglo-Saxon-Celtic-Scandinavian nations, who, together with their kin elsewhere in the world, *have* fulfilled those prophecies to the very letter? Yes, even to the point of being "blind" up till recent times regarding their own identity, which was prophesied of Israel but certainly *not* of the Jews. The identity of the Jews was never lost. The history of the Jew is one of the proofs of the authenticity of the Bible.

This illustration betokens the importance of the origin of the races. Although it is true that in one of the Epistles there is a two-word injunction apparently not to discuss such a subject, "shun genealogies," it does not refer to the subject in hand, but is rather a warning to those who brag of their ancestry with a prideful attitude as if to say that they are distinct from and better than those around them, merely because of the accident of birth.

On the contrary, the subject under discussion is one of paramount importance, vital to a proper understanding of the great plan of God and the respective destinies of the nations: why some are in darkness, why others are skeptical, why in one branch of the human family there are spiritual light and leading, the love of liberty, the highest type of civilization, while in another branch there are darkness, spiritual blindness, paganism, backwardness, filth, and squalor of the worst kind. There are reasons for all these things. Why should one man be a Peter, under whose ministry at Pentecost three thousand persons were instantly converted, and another a Judas, betraying his Lord and Master with a kiss? It is not an accident that one man gives the kiss of betrayal and another becomes one of the spiritual bulwarks of Christianity.

Spiritually, as well as physically, "blood will tell." If there is a taint in the blood, it will carry through the successive generations, physically and spiritually, as we have seen in these past discussions in the case of the Cainite strain, which was *not* extinguished, as might perhaps have been expected, at the Flood, but which came down from Cain to Lamech, from Lamech to Noah's son Ham, to his grandson Nimrod, and then to Esau and on and on. We need not be surprised at the result when that Cainite strain reached Judas Iscariot. We know the reason. We see that there are purposes at work, not only the divine purpose but also a Satanic purpose, for the Bible record is that "Satan entered into Judas Iscariot" before his betrayal of the Lord. We know that Satan's aim is to destroy the works of the Almighty. He has a certain time allotted to him, but eventually his power will be taken away. Meantime, he has his agents, his emissaries, in the air and upon the earth. Usually they are called Cainites in the Bible, though they have other names also; but the time will come, at the end of the Millennium, when the Cainite shall no more be found on the earth.

The good strain was carried on by the Semites. They may not all be good and righteous, any more than David was all good and righteous. Though he sinned grievously, he repented earnestly, and the Bible calls him "a man after God's own heart." In other words, he had a divine strain, not the Cainite strain. Solomon, despite all his excesses, was in the Semite line, as opposed to the Hamitic strain which represents evil. We must remember the different age and different land in which Solomon lived. His bent

was in the right direction; you recall that he chose "wisdom" in preference to "riches." It is hard to see how David, who was guilty of gross sins, could be "a man after God's own heart." Nevertheless his bent also was in the right direction, as a perusal of his wonderful Psalms will prove. He was in the line of Shem, in one of the "elect generations."

These two forces, those of good and those of evil, are still warring for supremacy today as they have done throughout the centuries and as they will continue to do until the close of the Millennium. There have always been those two opposite forces, from the time of the Garden of Eden, even from the time of the fall of Lucifer. These forces are manifested in many conflicting or opposing ways; for example, the priesthood or Order of Melchizedek as against the priesthood of Nimrod; the Pyramid of Gizeh as against the Tower of Babel; the throne of the Lord as against the throne of Amalek. The Scripture for that last statement may be found in Exodus 17: 14-16:

"And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

"And Moses built an altar, and called the name of it Jehovah-nissi:

"For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation."

In other words, every good thing will be "imitated" or "counterfeited" by the devil, even to the extent, as the Bible tells us, that "the devil will

appear as an angel of light." Paul tells us of such a group in II Corinthians 11: 13, 14.

In place of the "communion of the Holy Spirit," the devil substitutes the communion of his evil spirits, in occult forms, necromancy, and mediumship. This substitution is illustrated in the career of Saul, the first king of Israel, who instead of communing with God endeavored through the witch of En-dor to get into communication with the prophet Samuel who had died. If you read the story in I Samuel 28, you will learn that as a tragic sequel Saul was slain in battle on the following day.

Sufficient has been said to illustrate the many ways in which the good things of God, as revealed by Shem, have been counterfeited or corrupted by the spirit of evil through the Cainite strain in the world down to the present time.

But let us return to the question of the identity of the Shemites. To be sure, the Jews are a portion of the Shemites, albeit only a small portion. Let us make a distinction between the Shemites who were holders of the Abrahamic promise or covenant of God and the Shemites who were not. It might be put in this way: Who were the Abrahamic Shemites and who were the non-Abrahamic Shemites? Someone might ask, "What is the difference?" The difference is that God gave the promise to Abraham that "in his seed all the families of the earth should be blessed." In other words, they were to be "God's covenant people" or, as we should say, "God's chosen people." This promise was not limited to the Jews, but applied to all of Abraham's seed, including the Jews. The Jews were included until the coming of

Christ, Who was the most precious of all the Abrahamic "seed." Then Jesus turned from them. You may find the details in Matthew 21: 43:

"Therefore say I [Jesus] unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

Although the Jews still remained a portion of Jacob's seed racially, their rejection of the Messiah limited their usefulness until He shall come "Whose right it is to rule," and this section of Abraham's seed will be reconciled to Him, and "a nation will be born in a day." In other words, when the Lord comes back to this earth, the Jews will "look upon Him Whom they have pierced and mourn because of Him." They will instantly see that the One Whom their forefathers of Judah rejected at His first advent was actually their Messiah, and they will accept Him as such. But it will take more than the ordinary preaching of the Gospel by human beings to win the Jews to Christ. It will have to be something more commanding, more dramatic, which will do what human endeavors have failed to accomplish. This will be when the Lord Jesus Christ comes back to this earth "in power and great glory," and "every eye shall see Him." Then our Jewish friends will know their real King, their Messiah, and there shall no longer be two nations of Israel. Let us read the prophecy in Ezekiel 37: 21, 22:

"Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen whither they be gone, and will

gather them on every side, and bring them into their own land:

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

Let us now go back to the time when this Abrahamitic tributary flowed from the Shemitic stream to become "the chosen race." Terah, one of the descendants of Shem, had three sons, Haran, Nahor, and Abram. Of these, God chose Abram, or Abraham, saying to him (Genesis 12: 2, 3):

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing:

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

At this point the tributary of the "chosen race" began to leave the Shemite stream of the Israel of God; thus not all Shemites are Israel though all Israel are Shemites. By the same token, all Jews are Israelites, though not all Israelites are Jews, a distinction which is the very *core* of this Anglo-Israel message.

We have left behind the two brothers of Abraham, Haran and Nahor, who were Shemitic but not Abrahamitic, not Israelite. I believe that many Germans would be very much surprised and shocked to learn that some of the Germans, though not by any means all of them, who are sneering at the Jews as being Semitic, are themselves Semites, albeit non-

Abrahamitic Semites. Those two brothers of Abraham, Nahor and Haran, sired many of the European and Eurasian races. For instance, Iran is the name of Persia; its original name was Haran, named after this brother of Abraham whose progeny settled in that section. You cannot examine a map understandingly unless you know the origin of many of the names used there.

All around the Levant, which stretches from the Nile River all the way up through Syria, Persia, Iraq, and Transjordan, we have the descendants of Haran. They are all Shemitic; practically every Arabian is Semitic; but as a matter of fact many of those we call *Jews* today are just Semitic, *not* Abrahamitic. They have descended either from Nahor or Haran, *not* from Abraham. This fact explains the Biblical saying, "Some shall say they are Jews but are not."

Shem's Descendants

♦ ♦ ♦ ♦ IN TRACING THE TRAVELS of the three sons of Noah, we have shown that Ham occupied Africa and parts of India, China, and Japan; Japheth extended himself to Russia and Eurasia. A few sections which Japheth did not occupy in Europe were later occupied by Shem's descendants. Shem followed Ham and spread his progeny in China, Mesopotamia, Palestine, and Egypt, adding another racial "layer," so to speak.

While we were identifying as descendants of Shem the Brahmans of India and the Arabs in Arabia, we came to a very arresting fact. Whereas all Israelites are Shemites, not all the descendants of Shem are Israelites.

For example, although Greece is largely Japhetic, there are Shemitic people in Greece, but they are *not* Israelitish. In this connection let us recall that the father of Abraham had three sons (Genesis 11: 26):

"And Terah lived seventy years, and begat Abram, Nahor, and Haran."

Up till that time the descendants of Shem were all Shemites, but not Israelites. God called Abraham and said to him in substance (Genesis 12: 1-3): "Get out of your ancestry, away from your father's house [the Shemitic background] and from its teaching, away from even the country where your people live.

Remove yourself from the contact of blood relations. I am taking you out from among the Shemites. They will still carry on, but *you* are going to be my friend. I have a special interest in your career. I am going to do something through you that I shall do through no one else." This was the essence of God's promise to Abraham.

Imagine the faith of Abraham. God had given him no details; the picture of his future was not outlined, nor was the country named to which he was to go. In his days the light of Shem had grown dim. Abraham's aged father Terah had found himself among the worshipers of the racial gods of Ham, which were *not* gods. Abraham's brothers had accepted this idolatry, and Terah had decided that he would leave the influences of Shemitism, which were then dimming, and set up his sons and their families in another Ur of the Chaldees.

It is well within the bounds of reason that Terah left Ur of the Chaldees, which means *place of the interpretation of the true light*, and came to Mesopotamia, where another Ur of the Chaldees was named on the Tigris River, no doubt memorializing the arrival of Abraham in those early days and the new relationship which Terah intended for Abraham and his brothers. However, Terah grew tired. He traveled far until he reached Haran, the country named after his oldest son, and there he stopped. The epitaph given him was, "Terah died in Haran."

Abraham, after burying his father, took up where Terah had left off; he continued the journey from Haran to Ur of the Chaldees. Abraham then arrived in the Land of Canaan, at Beth-el, but did

not stay there. He journeyed on toward the South and there faced an experience (Genesis 12: 10) which was to be repeated in the lives of his progeny:

"And there was a famine in the land: and Abraham went down into Egypt to sojourn there, for the famine was grievous in the land."

Later on, after Abraham's grandson Jacob moved to Beth-el and erected an altar to God, a similar situation occurred (Genesis 41:57; 42: 1, 2):

"And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

"Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

"And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die."

Jacob was doing exactly as his grandfather Abraham had done five hundred and eighty years previously, an interesting thing for us to note in passing. We like to stop at a wayside oasis like this in the discussion of a subject and remark on such a coincidence, a side issue perhaps, but revealing nevertheless. When you come to think of it, Egypt merits our appreciation and thankfulness for what it has done for the Israel people. To be sure there was a period of cruelty when the Israel people were in bondage in Egypt, but remember that Abraham was fed during the famine in his day and that later Jacob was also sustained during another period of famine.

We might go on to show that the truth of God was enshrined by Shem in the Pyramid of Gizeh in Egypt. Later on when it seemed as if the Israel people and their kings were utterly destroyed, Jeremiah escaped to Egypt with the two daughters of King Zedekiah, where they were given sanctuary on their way to the British Isles. Nor must we forget that Mary, in order to protect the infant Christ from the murderous hate of King Herod, took Jesus to Egypt, where He was protected until after the death of Herod.

Embalming and other secrets of Shemitic origin came from Egypt. Indeed it is probable that Shem, by the force of his character, the power of his life, and the majesty of his ministry, was able to create an atmosphere in which his descendants would be protected and welcomed in Egypt. We must not forget Shem's Egyptian dynasty, the line of rulers that came from his loins and ruled over Egypt as the Hyksos dynasty, or Shepherd kings.

But we were dealing with Abraham and showing that he represented the dividing point between the line of Shem and the Israelitish line. I don't want to suggest that there was a struggle or conflict; these Israelites were still the descendants of Shem and therefore were Shemites, but Abraham became the ancestor of a new line in Shem, namely, the Israelites, the covenant race, those chosen to carry aloft the torch of God's truth in a very special way. They were an offshoot, leaving the main line in order to perform a special mission, not only on behalf of their Shemitic brethren, but of the whole race of mankind.

God said to Abraham, "Through you and your seed I will bless all nations." Shem's wishes, dreams, desires, golden hopes—the carrying on of the arcane truth—were now fulfilled in Abraham in a special way. Shem was still alive. For the first ninety-eight years of Shem's life, he was in the old world before the Flood and for five hundred and two years in the postdiluvian world. Thus he was a contemporary of Abraham for a hundred and forty-five years; indeed, living with Abraham until Isaac, Abraham's son, was fifty years of age. In fact Jacob himself, who was renamed Israel, may actually have been held in the arms of Shem and as a little boy played with his aged ancestor.

The story of the world before the Flood would be told by Adam to Methuselah; Methuselah would tell it to Shem; Shem would tell it to Abraham, Isaac, and Jacob. In those five persons you have two thousand years of history, truly remarkable in view of the brevity of the modern span of life. Those five men could have sat in a room and conversed together concerning things which had occurred within two thousand years in their own experience. Imagine Shem, for instance, telling Jacob what Methuselah had told him that Adam said about the Garden of Eden!

Such a meeting could be paralleled today if it were possible for five men to meet together who were cognizant of all that had occurred in the period from fifty-six years prior to the birth of our Lord up to the present time.

Methuselah lived with Adam for two hundred and forty-three years. Shem lived with Methuselah

for ninety-eight years; Abraham lived with Shem for a hundred and forty-five years and with Isaac until he was fifty. Abraham was two years old while Noah was still alive. Now Shem no doubt had much to do with the call of Abraham by the Almighty. Shall we say that the best of the stream of Shem was being narrowed down to Abraham and his progeny? Much of the teaching of Shem had been counterfeited by the devil. Shem no doubt had been shocked to see the excesses as he traveled throughout the then known world, and beheld how even some of the Shemites had corrupted the worship of God, how the Shemitic worship of the true God had been marred and adulterated by admixture with Hamitic apostasy.

Terah, the father of Abraham, was seventy years of age when his son Abraham was born. Apart from Abraham, the Shemitic people, that is, the children of Haran and the children of Nahor, were still Shemites, but they were not Abrahamic Shemites nor would their descendants be incorporated with Israel. Only Abraham and his progeny were Israel. We must assume that the Shemitic light would be given exclusively to Abraham, who with his descendants carried aloft the torch of Divine Light down the centuries. The children of Nahor and Haran subsequently became the Harans (Iranians, or Aryans) and the Arabians, many of whom became Mohammedans. Although they still worshiped the one God instead of many gods, as did the children of Ham, they said, "Allah is God, and Mohammed is His prophet," disregarding the Shemitic Descendant, Jesus Christ, Who came from the loins of Abraham and his progeny. In other words, it was through

Abraham and his seed that the families of the earth were to be blessed in the coming Messiah. In the Bible Abraham is called "heir of the world," and it is obvious that no other set of people than the Anglo-Saxon nations, with their kin throughout the world, meet this requirement so far as the fulfillment of God's promises to Abraham and his seed is concerned.

Leaving the Hebrew Israelite section of Shem's descendants for the moment, let us keep in view that the Shemite tribes, apart from the Abrahamic Shemites, became the Arabs and the nations of the Levant. They were the producers of the finest in art, painting, and sculpture, the work of the hand; mythology, the fruit of the brain, welled up from the Shemitic peoples who settled in Thrace, which was the ancient name of Greece.

We must remember that the Hebrews also came from Heber (Genesis 10: 24, 25), who constituted the line that produced Abraham, who produced Jacob, who produced Israel. The fact that these men were Hebrews did not mean that they were Jews; the name Jew was not known at that time.

The main divisions of the Shemitic race are those descended from Elam, Asshur, Arphaxad, Lud, and Aram. Incidentally Aram was the progenitor of the Aram peoples whose tongue, Aramaic, was that used by our Lord in His earthly ministry. The Elamites became the Persians. Asshur was the father of the Assyrians. The descendants of Arphaxad, or *A-pachshad*, as it reads in the Hebrew, became inhabitants of the portion of Assyria known to the Greeks and Romans as *Arrapachitis*. The root of this word is *Arapacha*, or *Arapakha*. It is quite important to

note this fact because many of the inscriptions on stone of early times come from this place. Lud's descendants occupied a portion of the land between Syria and Assyria. Aram's descendants occupied Syria and north. Later on some of the progeny of Aram became Armenians, or Aramenians, and as you know, the Armenians were among the first Christians in the world, their progenitor Aram being a carrier of the torch of Divine Light.

Here, then, we have six races which descended from Shem, of which we have identified four: the Hebrews, the Elamites (or Persians), the Assyrians, and the Syrians. Lud was the father of the Luden of Egypt. Arphaxad alone is unknown to us; from our present information we cannot designate any historic people as being descended from him.

We have tried to show that although many peoples today could be called Shemites, God's chosen people were, and are, the Abrahamic Shemites. They are by no means to be identified exclusively as the Jews, as has become the custom in so many quarters, through the loose usage of language and through downright ignorance. The real Jews are of Israel, under the old covenant made by God Almighty with the patriarch Abraham, together with the rest of the tribes of Israel; but they were no more Shemites—and, for that matter, no less Shemites—than the rest of their brethren. Indeed, the Israel people are not the only Shemites, for, as just pointed out, there are six divisions of the progeny of Shem who are not Israelitish but are, nevertheless, Shemitic.

With a subject of such breadth as this, we must first present the sources of the main streams and

then go back to discover, if we can, whither the tributaries of the three chief racial streams flowed throughout the world.

Heber descended from Shem and became the father of the Heberews, or Hebrews. From Heber came Peleg, from whose line Abraham was descended. Thus we have Shem, Heber, Peleg, and Abraham as four of the most outstanding of the Shemite line to Abraham.

Noah's son Ham had four sons: Cush, Mizraim, Phut, and Canaan. It was Cush's son Nimrod who started war, the murder of men and animals, and who founded the Babylonian Empire. Another of Cush's descendants, Asshur, founded Nineveh. The Egyptians and Philistines came from Mizraim. From Phut came all the Negroid races, spreading across to Libya and down into "dark Africa." Canaan was the progenitor of the Canaanites and the Phœnicians, who lived in the region from Sidon in the north of Palestine to Sodom and Gomorrah in the south.

Let us not forget that Canaan represented the re-emergence of the aggressiveness of the Cainite evil strain, which resulted in such wickedness that it cannot even be named. The record is found in the British Museum, but the crimes committed were so atrocious that we do not have words in our language to describe them. God destroyed those people by earthquake and fire, and today they are at the bottom of the Dead Sea. The earthquake made everything into a plain of brimstone, sulphur, and salt. Earlier, before the Deluge, there had been a similar condition of degradation on the part of the descendants of Cain. After the Flood, Noah was shocked to find that

the evil strain of Cain was rampant in Ham and, consequently, in Ham's children.

The Japhetic peoples are found in the Tartar tribes who settled in Russia, and their descendants predominate in that country today. Also through Japheth came Gomer and Magog, whose descendants we identify as the Germanic peoples, the Prussians, and the Russians. The Medes also descended from Japheth. The original stock of the Grecian Archipelago came from the same source. Tubal, one of the tribes of Japheth, settled in Southern Russia, Tobolsk perpetuating the name. Meshech, another tribe of Japheth, occupied the portion of Russia near Moscow. Tiras, another tribe of Japheth, is identified as the Thracian tribes in Greece.

It has been pointed out by ethnologists that a mixture of races is invariably bad for the progeny; that the bad characteristics of both races are likely to appear in the offspring. They are "scrub stock," as the farmers would say, and scrub stock, in the opinion of any breeder of animals, is not considered good. Similarly, "hybrid" races have proved a very bad thing in the history of humanity. Ham by himself was bad enough; Japheth by himself was large and hard to handle; and a conjoining of their progeny produced the Assyrian Empire, with the wickedness of its capital, Nineveh; also Babylon, of the false god Baal, governed by secret societies with its City of Confusion, Babel, and the worship initiated by Nimrod.

The root cause of the recent Greek situation may be an intermixture of the descendants of Shem with those of Japheth. The Greeks are a sort of racial

"kingdom divided against itself." However, speaking generally, the Shemitic race has been the head race, the leading race, the divinely chosen race. God elevated the Shemitic race to a paramount position in the human family. If you want Scripture for this, the prophet Esdras in the Apocrypha, which many accept as being as much inspired as the sixty-six books of our Bible in speaking the Word of the Lord, wrote (II Esdras 6: 54-56):

"And after these, Adam also, whom thou madest lord of all thy creatures: of him come we all, and the people also whom thou hast chosen.

"All this have I spoken before thee, O Lord, because thou madest the world for our sakes.

"As for the other people, which also come of Adam, thou hast said that they are nothing, but be like unto spittle: and hast likened the abundance of them unto a drop that falleth from a vessel."

We must realize that our idea of giving liberty to everybody in equal quantities, the positively dangerous idea that everybody is of the same value, regardless of race, blood, training, tradition, education, ancestry, or the family stream they came from, disregarding the plans and purposes of God for the destiny of the various people—these are man-made ideas. We say glibly, "God has no favorites, no chosen people. Everybody is the same to Him."

But God *does* have a "chosen people." If any proof of that fact is needed, let me remind you that no fewer than two hundred and seven times we are told in the Bible that certain men and certain peoples

were "chosen" by the Almighty to the exclusion of all others. We know that the Lord in the days of His flesh "chose" those twelve disciples to be with Him during His earthly ministry. He did not say that anybody could come in. These men were selected for a purpose; even Judas Iscariot had a purpose to serve.

We must always keep it in mind that God knows what we do not know; He knows what is in man, what is in the people of India, of China, of South America, of Russia, of Germany, of America, of Britain. God knows whether people will stand up under strain or whether they will go down. He has "determined the times before appointed, and the bounds of their habitation." In other words, every race has a destiny determined in advance by the Almighty. In this connection, you may recall the well-known comment of Moses (Deuteronomy 32: 7-9):

"Remember the days of old, consider the years of many generations

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

"For the Lord's portion is his people; Jacob is the lot of his inheritance."

This "separation of the sons of Adam" occurred in the time of Peleg, for we read (Genesis 10: 25):

"And unto Eber were born two sons: the name of one was Peleg [which means *division*]; for in his days was the earth divided."

"The earth was divided" when Shem and Ham and Japheth were "divided" and started off on their "division." Then the Deuteronomy passage says that when God "separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." Why "according to the number of the children of Israel?" Moses tells us in the very next verse (Deuteronomy 32: 9):

"For the Lord's portion is his people; Jacob is the lot of his inheritance."

God did not say that Japheth was "the lot of His inheritance." He had said that Japheth would have large territory in which to "extend"; that Ham would be "a servant of servants"; and that Japheth would have to fit into his place in history, his destiny, for the convenience of Shem. That is the literal rendering from the Hebrew of Genesis 9: 25-27. Thus we cannot say that God has not "chosen" people. He "chose" Shem; He "chose" Abel instead of Cain; Jacob instead of Esau; Isaac instead of Ishmael, and so on, all down the ages. He "chose" Joseph and all the tribes of Israel to be guardians of the Stone of Israel, or the Stone of Destiny, as we call it today. And He had a very special interest in their destiny in the latter days. God "chose" little Samuel, who later became the anointing prophet on the inception of the Israel kingship. God certainly has not hesitated to "choose" men.

There is much loose talk about the nations today. For example, people say, "Maybe Russia is now going to have a chance. Maybe the time has come for Britain to go down." If people keep on talking like that, after a while somebody will say, "The time has come

for America to go down." You may say, "These are fighting words," but I ask you, "Why should they be?" Why should it be thought remarkable that America should ever go down? Why did America sing, with all the fervor of which it was capable, during the dark days of the "blitzes" in Britain: "There'll always be an England?" Instinctively Britain and America know that they are "Ephraim and Manasseh," and that thus linked together, nothing can separate them, certainly not a Greek crisis.

It is no accident that the Anglo-Saxon peoples start their Parliamentary and Congressional proceedings with prayer for God's guidance, and that Manasseh puts on his coinage *In God We Trust*, or that Ephraim puts on his great seal *Dieu et Mon Droit* (God and My Right), or that Manasseh puts on his great seal *God Hath Prospered Our Beginnings* (or undertakings). They were Masons (with all that the word implies), every one of those who laid the foundation of our Capitol Building; every man present at the dedicatory service at the stone laying was a Mason. George Washington was a Mason; the royal family and the heads of England are Masons. The fact that they are Masons means that they are Shemites, for the word *Mason* comes from *Shem*, and means *son of God*. You may recall that there was a Temple of On, that Joseph married a daughter of the priest of On, and that in the Temple of On the teachings of Shem were explained. *Shem* and *On* and *son* mean exactly the same thing. In the Bible the chosen people are called "sons of the Living God." "Know ye not that ye are the temple of God?" asked Paul in his First Epistle to the Corinthians.

In other words, things which have just been set forth do not apply to any other nation on the face of the earth than the Shemite nations, who have the divine "birthright" and who carry the torch of Divine Light in order that the purposes of God may be fulfilled in the earth, not as inferior to or equal to the rest of the nations, but elevated above them. To our Israel forefathers God said (Jeremiah 51:20):

"Thou art my battleaxe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms."

How are you going to explain that statement? You cannot make it apply to the Church. Someone may say, "It has already been fulfilled." How could that be true when there are still "nations" and "kingdoms?" Just recall which peoples caused the fall of so many of the "kingdoms" during the past three decades or so. They were the Anglo-Saxon nations, Britain and America. If there had been no first World War, those thrones would not have toppled as they did; not that the Anglo-Saxon nations started the first World War, but they finished it.

When enemies lifted their heel against the Anglo-Saxon nations, the thrones of those enemies started to topple one by one: the Romanoffs, the Hohenzollerns, the Hapsburgs, and the Bourbons. Four great monarchies which had existed for many many years fell—the Spanish, the German, the Austro-Hungarian, the Russian.

Two supreme figures that came out of the first World War were David Lloyd George and Woodrow Wilson, both men of Israel. The family of

Lloyd George, who was Welsh, came right from David's "house"; David is their patron saint, the Harp of David is their national emblem, and Lloyd George's very name was David. If you wrote Woodrow Wilson's name in the language of the ancient patriarchs, it would be *Wilshem*, for *Shem* and *son* are exactly the same. And the Shemite "will" was done, under God, in that war. The trouble was that when those Anglo-Saxons started to form a League of Nations, taking in the Hamites and Japhethites, they soon found that they could not mention Israel's God or Israel's Christ or God's Word (the Bible) in the League of Nations. They forgot the warning which God had given them (Isaiah 8: 9-14). Let me quote it from Ferrar Fenton's rendering of the prophecy of Isaiah:

"Collect together you Nations,
But you shall be broken!
Listen Lands at a distance;—
Arm yourselves,—but you shall be broken!—
Arm yourselves,—but you shall be broken!—
Decide a united scheme,—discuss a plan—
It shall not succeed for God is with us!
For thus has said my LIVING GOD,—
Who holds me with His hand,
Who kept from walking in the path
This people take, and said:—
Confirm no treaty with all whom
The People wish to treat;
Nor fear their dread and terror,—
The LORD OF HOSTS revere and fear,—
He was your trust and hope,
He was the one revered."

We have sketched for you the prophesied supremacy and destiny of the descendants of Shem, after having shown that the Abrahamic Shemites are God's chosen people, chosen by God to carry out His purposes in this world.

Thus far, most people will agree with me. The point at issue now is, Where are these Israel people today? Where are those Shemites today, through whom God is working out His climactic purposes at the end of the age?

The Line of Japheth

♦ ♦ ♦ ♦ FOR A WHILE Japheth tarried around the lands bordering on the Caspian and Black Seas and the Grecian Archipelago. Roughly, Japheth's territory extended to Italy, Turkey, Greece, Hungary, Rumania, Russia, Armenia, Persia, Arabia, Abyssinia, Egypt, and Palestine. In the five last-mentioned nations, Japheth's races were superimposed upon Ham's and Shem's descendants. Japheth was the ancestor of the chief population, ancient and modern, of Europe and higher Asia. The principal European nations are Japhetic, although subsequently many of Shem's descendants were superimposed over Japheth's.

Japheth's sons were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. His grandsons were Ashkenaz, Riphath, Togarmah, Elishah, Tarshish, Kittim (Chittim), and Dodanim.

Meshech and Tubal occupied the region around the Black and Caspian Seas, Meshech finally reaching Moscow, and Tubal going to the Far East and reaching the place now called Tobolsk. Tarshish occupied Tarsus, the city of St. Paul. This Tarsus of Cilicia (or Silicia) takes its name from Tarshish, grandson of Japheth.

Another grandson, Kittim (Chittim), occupied Cyprus and Crete. Another, Riphath, occupied the

southwest part of Asia Minor and the Carpathian Mountain district of Central Europe. The word *Riphath* is embodied in the word *Carpathian*, or *Car(i)pathian*.

Another of Japheth's grandsons, Ashkenaz, occupied Phrygia, Bithynia, and the Isle of Ascania, named for Ashkenaz.

Dodanim, another grandson of Japheth, settled around the Strait of the Dardanelles; indeed the first part of his name is found in the word Dardanelles. He occupied Bulgaria and Servia. His descendants were called *Dardani*. It was this grandson of Japheth who built ancient Troy.

Another grandson, Elishah, occupied the Hellespont, one of the islands of Greece, and the island of Rhodes. Hellespont, the old name of Greece, is a derivative or corruption of Elishah. One of Japheth's sons, Javan, whose name in Greek is *Ion*, occupied the Asiatic district of Ionia. In Daniel 8: 21 Alexander the Great is, in the original Hebrew, called *Melek Ion*, or King Javan.

Madai, a son of Japheth, occupied not only Asia but Thrace. Tiras, the youngest son of Japheth, occupied Tiras, which today is Thrace. Greece is a derivative of Thrace, which is a derivative of Thrysa, or Thieras, named for Tiras, this youngest son of Japheth. Thus Tiras would be the progenitor of the major portion of the Grecians.

We have thus tried to trace for you the European and Eurasian migrations of the Japhetic family. Incidentally, this family relationship explains why Russia (Japheth) took the part of Servia in the first World War. At that time it seemed strange

that far-off Russia should be much interested in the fate of Servia. But Russia said, in effect, "Servia is part of our family, and what happens to her is of great importance to us." You cannot disregard family instincts. Russia was of the line of Japheth. Servia represented descendants of a grandson of Japheth, and therefore Russia took Servia's part. Not otherwise will it be in the lineup at the battle of Armageddon.

Consider the group taking part in the invasion of Palestine, as outlined in the thirty-eighth chapter of the prophecy of Ezekiel. Japheth organizes the invading host called "Meshech and Tubal." Persia is invaded by Russia. Then Japheth takes Gomer along with him. The next in the list that Russia (Japheth) takes along with her to invade Palestine is Togarmah, or Turkoman, or Turkey, as he is called today. Togarmah was a grandson of Japheth. We must realize that the group is led by Japheth and his son and grandson in the journey to the field of Armageddon.

On the other hand, as the defenders of Palestine in the battle of Armageddon we have "Sheba and Dedan," or, as they are known today, India and Arabia. The fighting supporters of Britain from India descended from Abraham through his third wife Keturah. Britain is descended from Abraham's first wife Sarah, or Sarai. The "merchants of Tarshish" (Britain and America) have descended from Jacob, and the Arabs from Ishmael. Thus the descendants of Abraham are related and will be together in Armageddon, held by the ties of family. The races started out as the families of Shem, Ham, and Ja-

pheth. The races will come to their end as families at Armageddon.

Russia is the father of the Bosnians, Herzegovinians, Bulgarians, Servians, Macedonians, Thracians, and Albanians. Soon all these peoples will be strongly pro-Russian, true to their family ties. In the realignment following the second World War, all of these races will be with Russia, according to Bible prophecy.

Let us now come back to the original home of Japheth, north of "the roof of the world." As has already been shown, a large section of the Japhetic tribes entered into Europe and Eurasia; but another section went the other way, that is, to the east and southeast toward the Bay of Bengal, the Irrawadi of Burma, Siam, and along the Yangtze and the Yellow River of North China. Strangely all the North Chinese are Communists today, with a great sympathy for Russia.

Traces of Japhethites are also found in India, Sumatra, Borneo, the Sunda Isles, Java, the Carolines, and some islands off the Philippines.

You will recall that Japheth was to possess large territory, that he was to expand across large sections of the earth, as we find he has done. Consider how the Japhetic nations first appeared in Biblical history and prophecy. Speaking generally, the Japhetic family is represented mainly by Meshech and Tubal, as Israel today is represented in Ephraim and Manasseh. Although Ephraim and Manasseh are only two tribes, nevertheless they represent the fulfillment of much prophecy, and the activities of Israel circle around their names.

Not otherwise is it with the hordes of Japheth, who are represented in Meshech and Tubal. In the Scriptures they appear in the tables of race given in the tenth chapter of Genesis, in the first chapter of I Chronicles, and in the twenty-seventh, thirty-second, thirty-eighth, and thirty-ninth chapters of the prophecy of Ezekiel, wherein they are assigned to a common overthrow in the now not-far-distant future. Meshech is mentioned singly in Psalm 120, and Tubal in Isaiah 66: 19. In Greek their names are Mosoch and Thobel.

Let me now sketch for you briefly the history of Meshech and Tubal as contained in the Assyrian inscriptions which have been preserved in the British Museum:

B.C.

- 1500 Migration of Meshech and Tubal from the Pamir to the plains of the Caspian Sea.
- 1170 Invasion of Khorassan by the five kings of Meshech.
- 1120 Invasion by Meshech of Central Persia.
Conflict with Assyrians under Tiglath Pileser I, who claims also to have subdued Tubal.
- 885 Tribute paid by Meshech to Assur Nasir Pal, who also claims to have subdued Tubal.
- 838 The twenty-four kings of the land of Tubal pay tribute to Shalmaneser II.
- 738 A king of Tubal pays tribute to Tiglath Pileser II.
- 722 Sargon extends the Assyrian rule to the frontiers of Meshech in Central Asia, including Tubal in his empire.

- 714 Inroad of Meshech and Tubal upon Assyria. Sargon's lieutenant invades Meshech from Kohistan.
General unsettlement of the Assyrian Empire.
- 701 Sennacherib invades Turkestan, but Meshech is no longer named, the inference being that they had moved northward.
- 666 Sardanapalus records the submission of a king of Tubal.
- 606 Overthrow of Nineveh.

From here on, both conquerors disappear from the pages of ancient history. Israel reappears in the Saxon nations. Assyria reappears in Russia and Germany. The modern representatives of the Japhetic peoples are the Russians, the Germans, and their European and Asiatic neighbors. The modern representatives of Israel and the Shemitic peoples are Britain, the United States, Scandinavia, the Low Countries, Switzerland, Western France, Benai-Israel in the Far East, the nations of the British Commonwealth, Iceland, Arabia, and the Brahmins of India.

Tubal is Asiatic Russia; Meshech is European Russia. The name of Moscow is Meshech, or Messek; and Meshech is concealed in the word for the Russian peasant, namely, *muzhik*, or *moujik*. Since there are no vowels in the Hebrew, they have to be supplied by the various tongues in pronouncing the words. In the Hebrew these names are written Mshck and Thbl. We English-speaking people pronounce the syllables *Me-shech*, whereas they should be *Mesh-ech*.

The letters *SH* become *S*, and it is easier to say *Musk* than *Mushk*. Thus the word developed through the centuries from *Meshech* to *Meshek*, *Mesech*, *Mesek*, *Mosoch*, *Mosokh*, and finally *Moscow*, so far as the two syllables are concerned. We called the Russians *Moscovites*, or *Muskovites*.

The word *Tubal*, which means to waste, profane, or destroy, became *Thobel*, *Tobl*, and *Tobol*, from which we get *Tobolsk*. Of the two syllables there is a second set of variants: *Tabal*, *Tibil*, *Tivol*, *Tifl*, *Taber*, *Tibar*, *Tiber*, *Tever*, *Tibur*, and *Siber*, from which comes *Siberia*. Thus we have the names of Tiflis, Tivoli, the River Tiber, and of course the huge country of Siberia.

The second syllable of *Tubal* has likewise had variants: *Bal*, *Bel*, *Bol*, *Bul*, *Bar*, *Val*, and *Vol*. Thus we have Bulgaria, the Volga River, Belgrade, Beluchistan (or Baluchistan), Balaclava, Baltic, Balkan, Balkh (a district of Afghanistan), Balkhash (in Russian Central Asia), Balearic, Baltistan (in West Kashmir), Balto (the mother tongue of the Slavs), and Balak, the king of Moab who sent Balaam to curse Israel.

Let us turn to the Scriptures to discover the national character of the Meshechites. I recall to your minds the words of Psalm 120: 2, 3, 5-7:

"Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.

"What shall be given unto thee? or what shall be done unto thee, thou false tongue?

"Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!

"My soul hath long dwelt with him that hated peace.

"I am for peace: but when I speak, they are for war."

In this lament of the Psalmist concerning Mesekh (or Meshech) we envision brute force and deceitful cunning. Incidentally, "Kedar" mentioned in that Psalm is the region in and around Teheran. God says (Ezekiel 38: 3):

"Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal."

At the time of the overthrow of Assyria, both Meshech and Tubal had removed into regions beyond the reach of the armies of the great world powers. Hence not much of their history has been preserved for us by modern historians. However, the northward movement of Meshech has already been mentioned.

After the brothers left Turkestan together, Tubal followed along the region of Kurdistan (formerly Kirgizistan) and thence to Balkash. Tubal left the latter portion of his name all through that territory on the way to Tobolsk, as we have already traced. The Ural Mountains divided the lands of the two brothers north and south for a thousand miles.

The brothers were usually associated together in the Scriptures, as their descendants have been from their early beginnings four thousand years ago up to the present day.

As a further example of the meanings found in the roots of names, compare Magog, one of the sons of Japheth, and Mongol, which are identical in

meaning. Originally *Mongol* was *Mongou* at the time of the fall of the Roman Empire, but the word later became in Greek *Mng*, which represented *Mgg*. Hence *Mongol* is *Magog*. Mongolia, a part of Russia, is the country of Mongol, or Magog. Magog's name is found in China, Malay, Sumatra, Malacca, northwest Borneo, the Friendly Islands, Mindanao, and the Carolines. Also the word Ming of the Ming dynasty had its origin in *Magog*.

The Manchunese or Monchus came from the Magog people. Mukden was the chief city of Mongol. Indeed we might say either Magog or Mongol and be correct. The Huns issued from Mongolia. The white Huns settled in a portion of what is now Russian Turkestan. They later crossed into Europe and settled on the Volga and the Don in the fourth century. After the fall of Rome, they became a terror to the whole Roman world. "God shall extend Japheth," was the Biblical prophecy. If you will find on a map the territory of Japheth as we have outlined it for you, you will readily see that the prophecy has been fulfilled to the letter.

The Name of Isaac

♦ ♦ ♦ ♦ OF THE THREE FAMILIES of Abraham we have traced that of his first son Ishmael, to whom was given the covenant that his descendants would occupy the country in and around Palestine and that he would dwell in the presence of all his brethren. These descendants of Ishmael we identify as the Arabs today.

The descendants of Abraham by his third wife Keturah occupied the region south of Palestine, the Sinai Peninsula south of what is now called Saudi Arabia, the territory along the Persian Gulf, and on the way to India. The India section of them became the Brahmins, or Brahmans, with *Abraham* in their name. We know how proudly the Brahmins point to Abraham as their ancestor.

Isaac, of the second family of Abraham, by his wife Sarai, carried the birthright and the covenant banner of the "chosen people." God said that in the ages to come the descendants of this chosen race would have the identifying mark of Isaac in their name (Genesis 21: 12):

"God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called."

In other words, the name of Isaac will be found somewhere in the names of the descendants of Abraham through Isaac, wherever they may be found and at whatever time in history they are sought. Suffice it to say that the consonantal sound of the name can be traced in the letters *SC*, *SK*, *SQ*, or *X*, or in reverse, *KS*, *CS*, and *QS*.

Although the statement may seem fantastic to some people, the Bible says definitely that the name of Isaac would be found in the names of his descendants. Since there are no vowels in the Hebrew, they must be supplied by the tongue of the various peoples who use the consonants. These sounds might be supplied not only when read from left to right, but also when read from right to left, as Hebrew was written and read. Thus *Isaac* might be *Cassi*.

Let us give you some examples of the various nationalities and races called by the name of Isaac, as the Bible said they would be. We find that this is one of the simplest modes of identification today, a "key" to fit into the racial "lock" when we go back into history to trace the Israel people.

Among the oldest of these, apart from the Jews, are the Scots. They are called by the name of Isaac. Trace back the Scottish nomenclature and you will find that the former name of the Scots was Scuits and their land, Scuitland. Today it is Scotland, or the land of the Scots, or Scuits, or Sacs. In other words, the consonants of the name *Isaac* appear in each of these varied forms. Before that, the Scots were known as the Scyth people; and when they started out on their long journey from the East to Scotland,

they tarried for a while in Southern Russia, which was called Scythia, a word which has the name of Isaac in it. The place in Scotland where the Stone of Destiny was kept was Scone, which also has the *SC*, or *Isaac*, in its structure.

Many of the Israel people went still farther north, especially the Danites, or Danavians; and since their name had to be "called in Isaac," they called their land Scandinavia. They were the *Scan-Dans* and they were "named in Isaac." The Swedish people call their language *Svenska*, or *Sven-Ska*, with the very name of Isaac embodied in their language.

The word *Saxon* itself comes from *sons of Isaac* by dropping the prefix *I* and adding the affix *on*. Thus we have such forms as *Saac*, *Saak*, *Saach*, *Saax*, *Saach-Sen*, and *Sak-Sen*. In most of the Eastern languages *sons of* is written *sunnia*. As *Mac* in Scotland means *son of* (MacDonald, son of Donald) and *Fitz* in England (Fitz-William, son of William), so in the East *Saac-sunnia* means *sons of Saac* or *sons of Isaac*. Thus the *sons of Isaac*, or *sons of Saac*, may be *Saac-sunnia*, *Saac-suna*, *Saac-sena*, *Saxonia*, *Saxones*, *Saxae*, *Saxony*, and at least fifty other names indicating that descendants of Isaac are to be found in various parts of the world.

The Stone of Destiny, on which the monarchs of Britain are crowned, was long kept at Scone, another place "named in Isaac." Sir Walter Scott gives the following translation of an ancient inscription concerning it:

"Unless the fates are faithless grown,
And prophets' voice be vain,

Where'er is found this sacred stone,
The wanderer's race shall reign."

The "wanderer's race" is the Scuits' race, for the Scuits were wanderers, as the Israel people were also to become.

In ancient times the Israel people were called *Cassi*, which is *Isaac* spelled backward. And *Cassi* was a title borne by the ruling kings of Britain in pre-Roman days. Their first coin was a *cas*, from which came our word *cash*.

Even the very cross of Christianity is an Isaac symbol; for a cross is an *X*, or *KS*.

The Bible speaks of "the circle of Dan," and that is the name of Denmark today. The "circle of Dan" was a circle with a cross, or *X*, in the center of it. In fact, Denmark is the name given by the Danes to their country.

The cross or *X* is the name of Isaac with its characteristic letters, *KS*, *CS*, *X*. The English "Tommy" is not sworn in; he "accepts the King's or Queen's shilling," a round coin which exemplifies the "circle of Dan." If he cannot sign his name, he makes his mark which is an *X* or *CS* or *KS*, the symbol of an Isaacian, or Saxon.

God said that the descendants of Abraham through Isaac would have Isaac's name. They went to India, all over Europe, all over the world, in fact, but they can be identified by their place or race names or by the rivers or mountains or other geographical signs with the name of *Isaac* appearing in them in some form or other: *KS*, *CS*, *SC*, *SQ*, or *X*.

Thus in Spain we find the Basques and the Castilians; in Italy the Tuscans; in France the Gascons;

in Germany the Saxons; in Russia the Cossacks and the Don Cossacks, meaning the people of Isaac in the tribe of Dan. Also named after Dan are the Don River, the D(a)nieper, the D(a)niester, and the Danube. In the Balkans we find the Scutari. The Caucasus, or Caucassi, Mountains are the Mountains of Israel. Cassiopeia, the country of the Cassi located at the mouth of the River Phoenice in Phoenicia, also uses the name of Isaac.

The Romans had difficulty with the letter *S*, and the Khatti and Cassi were ethnically identical. The Mediterranean used to be called *the Sea of Cas*, and the Romans called it *Chats*. Israel people lived in Casina on the island now known as Sicily. The people of Greece, instead of being called *Chatti*, or *Cassi*, were known as the Attic people, and their country was Attica.

If you examine an old map of England, you will find Cornwall marked *Kassiterides*, the land of the *Kassi*. The southeast portion of England was *Cassi*, which the Romans called *Catti*, or *Khatti*.

The Caspian Sea took its name from the Cassi people, or descendants of Isaac, as they passed through that territory. The name of Isaac appears in Cashmere, in the Kashgar River north of Tibet, and in Balkash.

Plutarch says that as the descendants of Isaac traveled through Armenia, they were called the "Sakii, the most distinguished people who settled in Armenia." They were also called *Saccasani*. The Greek historian Siculus wrote, in the time of Cæsar, "The Scythians no longer possess the narrow strip on the Araxes, but have become powerful in numbers

and in courage." Herodotus was the first to refer to them as the *Sakai*, who were the *Skuths*, and he says, "The Skuths are called Sakai." Herodotus called them "the royal Skuths," and they were also referred to as Getæ because they had the God of Moses; and they lived in Moesia because they were the people of Moses.

History shows that after the Babylonian captivity the Israel people went into Europe, across the Araxes, over the Caucasus Mountains into Southern Russia, where they were known as *Saks*, or *Saki*. When they crossed northward over the Araxes River and through the Caucasus Mountains into Southern Russia, they became known as the *Scythians*, which is the Latin name for the Greek *Skuthai*. Some writers speak of them as the *Skoloti*.

There are those who say that there was no such person as Buddha, whose name is associated with that of *Sakya*. The word *Buddha* is derived from the Sanskrit root *budh*, meaning *to know* or *to awake*. It expresses a philosophy, not a name. In Northern India lived the Sakyas, a branch of the Saki who had crossed into that section.

The Russian Jews, early Israelites, were called the *Sakasuni*, *Saki*, *Sak-Geloths*, *Skuthai*, *Scoloti*, and *Scyhi*. Æschylus, the Greek poet, says that the Saki were noted for good laws and were pre-eminently righteous. They descended from the Sachæ of Asia, and in course of time they came to be called *Saxons*, even before they reached Germany. Contrary to the general but erroneous idea that the Anglo-Saxon people took their name from Saxony in Ger-

many, they left their name behind them. That piece of territory in Germany was named for them. Literally thousands of names could be identified as indicative of the places to which the Israel people wandered and in which they settled through the centuries. If there is one passage of Scripture which has been more exactly fulfilled than any other, it is God's promise to Abraham: "In Isaac shall thy seed be called."

Please keep in mind that these Isaac people are not limited to Jews. We have seen that, as well as Jews, they are Saxons, Angles, Jutes, Danes, Scandinavians, Scots, Scythians, Basques, Tuscans, Bretons, Gascons, and Cossacks.

One reason why you will not see the name *Isaac* over Jewish memorials and institutions, although they have used the name for their children, is that the Jews were never to be "lost" as to their identity; they were always to be known. Thus they did not need to have the identifying name of Isaac to indicate who they were. It is a well-nigh universal error that the only Isaacians, or Israel people, are the Jews, whereas there is a vast number of truly Israel people who are *not* Jews, but who are "named in Isaac," or "called by Isaac's name," as the Bible said they would be. These also are Israelites.

So much emphasis has been put on this Israel question because many people do not understand the Israel message. Where is Israel, or Isaac's seed, today? Where are the people who are "called by Isaac's name?" Most of them are identifiable as the Anglo-Saxon and Scandinavian peoples and their kin throughout the world, *not* merely the Jews.

Until you grasp the importance of those four words — not merely the Jews — you will never understand Bible prophecy, because the prophecies concerning Israel were frequently twofold in their application and cannot be limited to the comparatively small number of Jews. Assuredly the Jews do not answer the requirements of Bible prophecy to the effect that the Israel people were to be "a nation and company of nations, a great people, strong on land and sea, pushing the people to the ends of the earth, great navigators, great teachers of Christian truth, great translators of the Word of God and proclaimers of the Good Tidings of the Gospel, undefeated in war, on sea and on land." There were other prophecies as well, but neither these nor the others fit the Jewish people. Much of the Bible, especially the prophetic portion of it, becomes a hopeless tangle unless this fact is clear.

Hence it is to the great group of nations having the name of Isaac that we must look for the fulfillment of the prophecies of the Bible at "the time of the end." We must understand the great and striking utterances concerning Israel and not restrict the word to one small part of the tribe of Judah that has survived persecution throughout the centuries, certainly not numerous enough to fulfill the prophecies concerning Israel. To understand these utterances we must comprehend the far-reaching implications of this Anglo-Israel Message.

If you will have patience, you will eventually see this wonderful truth, as many have already seen it. It will give a new understanding of the brethren

of Judah, who are part of "the family," and will make for intolerance of persecution of any fellow member of the family of Israel. It will create a spiritual understanding of the responsibilities of America and Britain, because these nations are of the seed of Israel and as such are being used by the Almighty to work out His purposes on the earth. I find it much easier to understand my Bible when I realize that God's purposes for the world are being wrought out through the instrumentality and the destiny of the Anglo-Isaac-Israel people and their kindred throughout the world.

The Lost Ten Tribes

♦ ♦ ♦ ♦ MANY STUDENTS of the Bible insist that all the Israel people returned to Palestine and were known as Jews, and that therefore the Jews represent the whole twelve tribes. Such students aver that, consequently, there were no "lost" ten tribes. They describe as fiction the belief that the ten tribes have come to light in the Anglo-Saxon and Scandinavian peoples and their kin.

They hold to such beliefs despite the plain statement in the Bible that the house of Israel would be lost, would be "divorced" from the Mosaic law, would lose their name and language, would possess the isles of the sea, the coasts of the earth, the waste and desolate places, and would possess the portion of the Gentiles, their seed, land, and cities. They would be great and successful colonizers. Before them other races were to die out. They were to be "a nation and company of nations," great in war on land and sea; were to be lenders of money; were to have a monarchy; were to be keepers of the Sabbath; were to have David's throne and seed ruling over one section of them; were to possess Palestine in the latter days and invite their brethren of Judah to return. In fact there are no fewer than sixty positive marks of identification or distinction setting the ten tribes of Israel apart from the Jews, the house of Judah. Yet men

wilfully persist in confounding the ten tribes of Israel with the Jews.

The prophecies concerning the Jews, on the other hand, were that they were to be scattered, to be persecuted, to be without a nationality or government or landed property. But they were to have money until toward the latter days, were to be a "proverb," as the Bible puts it, or a "byword," were to be few in number, were to have a certain type of facial features, were to be repeatedly robbed, were to reject Christ as their Messiah, were to retain the Mosaic service, and were to keep their name and identity. There were to be many other distinguishing marks. but none of them would apply to the house of Israel. How can those two sets of prophecy be made to agree if they are applied to only one section of Israel, the Jews? How can any group of people be "great on land and sea, a numerous people, a nation and company of nations," and at the same time be "without a nation, scattered, few in number?"

Let us read the Lord's promise to Abraham (Genesis 22: 15-18):

"And the angel of the Lord called unto Abraham out of heaven the second time,

"And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall

possess the gate of his enemies;

"And in thy seed shall all the nations of the earth be blessed."

Such an oath ought to be sacred and end all doubt and strife in the matter, for we are told that the Lord "sware by Himself." In other words, it was the strongest oath that could possibly be made. God said, "By myself have I sworn." He could not "swear" by any greater than Himself, could He? And the ten tribes and their modern representatives are the heirs of this divine promise. They were to be spiritually responsible for the evangelization of mankind, were to be numerous and powerful, were to occupy "the ends of the earth," were to be the chief nations, "a company of nations." What is the chief nation today? The United States of America. What is the chief "company of nations?" The British Commonwealth of Nations, for such it became in 1926 in accordance with the Statute of Westminster, agreed to by all the British nations which then became independent of Britain. What more is needed in the way of fulfilled prophecy? "By myself have I sworn," said the Lord, regarding this covenant with the patriarch Abraham, and it has all come true. We have found the "people" fulfilling that prophecy; they are no longer hidden. As the Psalmist says (Psalm 33: 12):

"Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance."

"Statement is not argument," and the statement that the ten tribes were never lost cannot be sus-

tained. The Bible prophecy was that they would be lost, and history proves that they *were* lost. The inspired record both in Kings and in Chronicles tells us that the northern tribes of Israel were carried away captive by Tilgath (or Tiglath) Pileser and Shalmanezer and taken to the cities of the Medes. Josephus, the Jewish historian, writing in 70 A.D., said, "They [the ten tribes] did not return to Palestine. Only two tribes served the Romans after Palestine became a Roman province." He also says, "The ten tribes were beyond the Euphrates — an immense multitude." Kitto, the noted historian of antiquity, writes, "The ten tribes never returned to Palestine," and the prophet Esdras, writing in the Apocrypha, also says that they never returned.

Major Weldon, author of *The Origin of the English*, tells us that the captors of the ten tribes were engaged in a great battle and that the ten tribes took advantage of the difficulties of their captors and escaped by means of a narrow gap across the Caucasus. Today this gap is called the Pass, or Gate, of Israel. In the day of Armageddon this will be the Georgian military highway over the Caucasus, over which the hosts of the aggregation called *Gog* in the Bible will go to invade the land of Palestine. Matthew Henry, one of the greatest commentators on the Bible, writing long before the Anglo-Israel teaching had been interpreted, said, "The greatest part — indeed ten of the twelve tribes — were lost in captivity." In the year 1131 the famous Rabbi Moses Maimonides, referred to by the Jews as their Second Moses, wrote, "I believe the ten tribes to be in various parts of Europe."

You will recall that the Isaac people, on leaving Assyria where they had been in captivity, became known as the Sakai, Saxons, Sacythian, or Scythian peoples. They went to Iceland, Britain, Norway, Denmark, Germany, etc., and then to Ireland, where they became known as Scoti, the name being derived from *Scythian*. Sharon Turner says, "The Anglo-Saxons, Lowland Scots, Normans, and Danes have all sprung from the Scythian tribes in Europe."

In referring to the Scythians I have chosen to pronounce the word *Skithians*, although the dictionary pronunciation is *Sithian*. In the interpretation of ethnology ninety per cent is the word itself, its evolution and development from early pronunciation and meaning, and the subsequent etymological changes. Ethnology is the science of the *races* and etymology, the science of *words*; these sciences are intimately connected with each other. In tracing the Scythians, therefore, I have chosen the pronunciation which indicates its derivation from the name of Isaac.

The fact that common usage today employs the soft sound in pronouncing the word *Scythian* does not alter the fact that in olden times the hard sound was used in such names. When we refer to the natives of Scotland, we call them *Scots*, not *Sots*. Pronunciation and etymology are very different things. We insist on retaining the hard sound in *Scot*, and in like manner for the purpose of bringing out the *Isaac* in the word *Scythian* I have chosen to call it *Skithian*. Perhaps the mispronunciation of their name because of the omission of vital consonants is one of the appalling ways in which the Israel people have been

"hidden" or concealed. It is as if we called Isaac *Isas* or *Sas*, instead of *Isaac* or *Sak*. It is just as inconsistent as to say *Sassons* instead of *Saxons*. Indeed the name of a very prominent family in England today, *Sassoons*, may have resulted from such a mispronunciation of *Saxons*.

Let me give you an illustration of what a miracle it is that we ever found the ten tribes at all by name until we learned the secret by following them back through the course of history and noticing how their names had changed. In the Welsh language, *Welsh* is *Cymru*, or *Kumru*. But first let us go back to one of the kings of Israel called *Omri*. At first glance there seems to be no possible relationship between *Omri* and *Cymru*. Apparently only the *M* and *R* are common to both. But in Hebrew that king's name was *MR*, the *O* at the beginning and the *I* at the end being supplied because there are no vowels in Hebrew. However, there are vowel sounds, dependent upon the relationship of the consonants to each other.

The original Hebrew was very much like Chinese today inasmuch as it was a "picture" language, the glyphs, as they were called, having in them pictures which indicated, in the way that one letter preceded another, a whole story in a particular word. The vowel sound would naturally be fitted to the picture which the letters were trying to give.

This king of Israel named *Omri* was noted for displacing the Law of the Lord and instituting man-made laws, for which, among other things, the ten tribes were banished from their own land and taken into captivity. A section of the Israel people then

took the name *Omrians*, which later was changed to *Kimmarians*. That was about the time when this section of the Israel people occupied the portion of Southern Russia known to us as the Crimea. Originally the place where this section of the Israel people lived was called *Kimmaria*, later becoming *Crimea*.

As they traveled farther across Europe to the Islands of Britain, those *Kimmarians* were referred to as the *Khumri*, and when they arrived at the place which came to be their home in Wales, they were called the *Cymru*. The Welsh are one of the oldest of the Israel tribes, and they were referred to as *Cymru*, which is their name today. Their national shout is "*Cymru am Byth*," meaning "*Wales for ever*." The Welsh societies are called *Cymrodorian*. Here we have an example par excellence of how that Israel name started as *Omri* and ended as *Cymru*.

We pointed out when talking of the *Cassi*, which is really the word *Isaac* read backward, that the Romans had difficulty in pronouncing the word and called it *Catti*, or *Khatti*. Not otherwise is it with this word *Scythian*, which I choose to pronounce in a manner to reveal the name *Isaac* in it, for the *Scythians* were *Isaac* people. And God had promised the patriarch *Abraham* (Genesis 21: 12):

"In *Isaac* shall thy seed be called."

Esau

♦ ♦ ♦ **A**S YOU KNOW, Isaac had two sons, Esau and Jacob. We have already shown that Esau became the progenitor of the Turks, and that his descendants live in the region of Turkey and in Edom, south of Palestine, Edom being a symbolical Biblical name for Esau (Genesis 36: 18, 19):

“And these are the sons of Aholibamah Esau’s wife; duke Jeush, duke Jaalam, duke Korah; these were the dukes that came of Aholibamah, the daughter of Anah, Esau’s wife.

“These are the sons of Esau, who is Edom, and these are their dukes.”

Some of Esau’s descendants stayed south of Palestine, in Idumea, or Edom, and the prophecies concerning the people of Edom are found in the book of Obadiah. The children of Lot were given the land of Moab in which to live, and the children of Esau were given Edom for a place of residence. Mount Seir was also given to Esau’s children to dwell in. Therefore the Esauites are found in Turkey, Edom, the country of Mount Seir, and part of Transjordan, as it is called today.

The Mohammedans in the region all around the Holy Land are sons of Ishmael (son of Abraham by

his second wife Hagar) and of Esau, the two families constituting the Turks and the Arabs. They own a very rich country, as found in Iran, Iraq, Transjordan, and Saudi Arabia. We must keep it in mind that from very early times they were always fighting the Israel people. Edom and Mount Seir were always coming up against the twelve tribes of the children of Israel. Recall also that Ishmael was not included in the spiritual birthright family of Abraham, and that Esau threw away his birthright. Naturally both the Ishmaelites and the Esauites (the Turks and the Arabs) have been very jealous of the Israel people ever since. This jealousy has largely been focused against Jewry, since to the Esauites and Ishmaelites Jewry represents Israel, through the common error by which even the Israelites themselves have been deceived.

The Jews have not changed their name; they have not been “lost” or hidden; whereas the ten tribes *have* been “lost,” and their names have been changed. Consequently the only group which the world could see as representing Israel was the Jews. Thus upon the Jews have been vented all the hatred and jealousy (instinctive and conscious) that otherwise all Israel would have had to bear, had they been known.

Naturally Ephraim (Britain), who comes from the same family as Judah (the family of the twelve Israel tribes), would like his brethren of Judah (the Jews) to go back to Palestine and there make their home. But at this point Ephraim encounters the instinctive (or unconscious) historical jealousy and hatred of all the children of Abraham who are *outside*

of the divine covenant made with Abraham (and his seed). Today those children of Abraham are known as the Turks and the Arabs, descendants of Esau and Ishmael. For centuries prior to the first World War the Esauites bitterly persecuted the only portion of Israel they could see, namely the Jews, until the world called them the *bloody Turks*. They taxed the Jews heavily for even planting a tree and made their land desolate. Thus did these children of Esau show their instinctive centuries-old hatred, jealousy, and animosity against the children of Isaac.

Between the first and second World Wars Ephraim (Britain) tried to give the Holy Land to his brethren of Judah for a homeland, but found himself confronted with the hatred and jealousy of Ishmael's children, the Arabs, who inhabit all the countries around Palestine. If Britain should attempt to establish Judah in Palestine, there would be trouble immediately. The whole Mohammedan world would be up in arms; and Britain has so much trouble with India, Greece, Belgium, and Italy that she will take no chances of inciting a Mohammedan "holy war."

Thus it may be clearly seen that today's situation has its roots in the past. To some it may not seem a matter of much moment that Esau "sold his birth-right for a mess of pottage," or that Ishmael's mother was thrust from the household of Abraham because of jealousy on the part of Abraham's first wife, but some of these things are at the very root of national and international conflict today.

For instance, the Bible tells that Ishmael, the progenitor of the Arabs, was "a wild man" or, ac-

ording to the Hebrew version, a "bedouin," that he loved hunting and killing animals, that he had an aversion to any permanent home. We know that his descendants have been roamers; they have had "no continuing city," their entire life being nomadic. They have never developed a civilization of their own; they have no cities or nations. God gave them plenty of room to roam in—all the way around Arabia and the countries east and south of Palestine, Northern Egypt, the regions around the Red Sea and the Gulf of Aden. They had Palestine for years and years, both the Turks and the Arabs (sons of Esau and sons of Ishmael) and the land lay desolate; it was without agriculture, trees, flowers, or shrubs. The land was like a wilderness.

But consider the difference as soon as Ephraim (Britain) took it over and allowed some of his brethren of Judah to return. The city of Tel Aviv, an all-Jewish city, is among the best-run and most modern cities of similar size in the world today, with practically no crime. Note the vast improvement in Jerusalem since the Turks were ousted from it. In places where the Jews have started their agricultural settlements, the desert is "blossoming as the rose."

You can't get away from "stock," or race. You can't ignore the course on which the respective races were set at the beginning any more than you can ignore the set of the rudder of a vessel in midocean. A certain bias or bent was given to specified heads of the races, and those characteristics have remained unchanged down the centuries. The facts of history are stubborn and cannot be denied. In the Bible you

find not only spiritual things *per se*, but also historical, racial, national, mundane matters. Indeed the only way whereby you can understand history is to understand this Israel question.

Perhaps someone may ask contemptuously, "What has a physical Israel to do with Christianity?" If a vessel is at sea, it is subject to the idiosyncrasies of the sea — the storms, shoals, rocks, latitude and longitude, the points of the compass. It cannot ignore all these things. Christianity is part and parcel of the "sea" of history. God's plans, purposes, and projects are not disembodied wraiths without association with this world, but are very much a part of it. God's purposes have to do with empires, kingdoms, dictators, rulers, governors, the periods of time in which nations and empires hold sway before finally falling into decay.

God has a "clock" whereby all these things are timed, and He has put signs not only in the sun, moon, and stars, but also in the earth. We must look at the picture in its entirety in order to understand the particular spots or scenes in which we are interested. Christianity itself was born on this earth, and it had much to do with the Roman Empire. Our Lord Himself was subject to a certain extent (though under God's will) to the times and seasons and personalities of His day. People speak of Christianity and spiritual things as if such conceptions were entirely detached from earthly things; instead, they are very much a part of this world. If you know the things that are in the mind of God, and that they must first take place in order that God's will may be done, you

will be able to fit into God's plan, God's purposes. When the struggle becomes almost unbearable, you will be able to view the great plan of God for the nations, for the world, the thousand years of the Millennium, and take courage, knowing that you are going through a "light affliction" as compared with a "far more exceeding weight of glory." The purpose is a cosmic as well as a spiritual one; in fact the two are inseparable.

The "things prepared for those who love God" are not only in heaven, but right here on earth for the thousand years of the Millennium. God has given us the story of mankind and His dealings with man to show us that man cannot save himself. He may organize his nations, his empires, but without God he is still lost, in spite of his new-found gadgets and gifts of science.

The Bible has little meaning for me if God merely came to Moses to say that He was disturbed by the sufferings of the people of Israel in bondage in Egypt. I want to know the meaning for *my* generation. To me those Bible stories of families, birthrights, and races indicate a purpose, for God would not start a system of selection of certain peoples, the progenitors of certain races, unless there was a purpose behind it all. Even the very laws of Moses, which seem to us to have so many ramifications, were all to enunciate divine principles and purposes. Those laws were rules for national and individual life.

These stories of Bible characters, some of whom were elevated and others set aside and not permitted to carry the divine birthright in their loins, are enig-

matical until you realize that they foreshadow subsequent history, right down to the days in which you and I are living. They point with unerring finger to what will happen. What occurred, in a small way, in the lives of Jacob and Esau in their day is to occur, in a vast way, in the lives of their descendants in our day. What happened between Jacob and his father-in-law Laban, in their early association together, is happening today, in a much larger way, between the British and French people, who are their descendants. What the progenitors have done, the descendants will do. That is the clue or "key" as to how prophecy will be fulfilled.

If I know the progenitor of a certain nation, I can look in the Bible and find the record of the progenitor and his deeds; then I can tell the way in which his descendants will act. Laban was the progenitor of the French people, and from the way in which Laban treated Jacob his son-in-law, I know what the French will do in their relationship with Britain and America. Knowing what Assyria did in the early days, knowing their warfare, their invasions, their cruelty, their bitterness, I have an indication of what Germany will do today. I do not have to be a prophet to tell that. Similarly what the progenitors of the Japanese did in the early years of history is the "key" which leads me to believe that that nation will ultimately be obliterated from the face of the earth.

People who seem mystified at this Israel message must be reminded that what happened to Israel in Bible times was an adumbration of what will happen to Israel today. Remember that you do not find Israel

merely in the Jews; you find Israel, the descendants of Israel of old and heirs of the divine promises made to Israel, in the Anglo-Saxon peoples, the Scandinavians, the Bretons, the Icelandic people, the Belgæ, the Normandy people in France, the Benai-Israel people in the Far East, and so on.

We know that as in former times before the great empires or kingdoms of Daniel's prophecy (see the second chapter of the Book of Daniel) started on their career, seven times (or 2520 years) was the period allotted to them by God Almighty, and the Israel nations will likewise go through an antitypical period of tribulation, struggle, and war which will end at Armageddon. Then will occur the destruction of the four empires which wound up in the Axis, and the attempt of the personality called in the Bible Gog to set himself up in a world kingdom above the Israel people will become of no avail, by the setting up of the kingdom of God on earth, when the "stone kingdom" of Daniel's prophecy — the Lord Jesus Christ — strikes the Gogian hosts in the Valley of Megiddo, at "the battle of the great day of God Almighty."

Jacob

♦ ♦ ♦ ♦ IN THE PROGENITORS of the various races, in their characteristics and idiosyncrasies, we have presented a foreshadowing of the traits to be found in their descendants. Their lives were a microcosm of what would again be. You will find, for instance, the characteristics of Jacob outcropping in the Anglo-Saxon peoples today, the evil tendencies as well as the good.

I consider Jacob, with all his faults, to be one of the outstanding characters of all time. When God gives us in His Word a picture of a man, He does not "retouch" it. The divine "photograph" leaves in all the "lines," and the case of Jacob is no exception. We sometimes wonder how this deceitful youth, full of trickery, a schemer against his brother Esau, could have been given the birthright, the heirship of the chosen race. Jacob was greedy, not so much for fleshly gain as his brother Esau, who sold his birthright for a mess of pottage, but for material advancement, for commercial supremacy, achieved by sharp dealing — characteristics which have not been eradicated from the descendants of Jacob to this day.

Just as Jacob deceived his aged father and cheated his brother in the matter of the birthright, later on he was deceived and cheated by his father-

in-law. Jacob loved Laban's daughter Rachel and worked seven years so that he might marry her, but Laban disguised his older daughter Leah to look like her sister Rachel and gave Jacob a wife he did not want. Because of Laban's trickery Jacob had to work another seven years for Rachel. Also Laban cheated Jacob by "changing his wages ten times." Just as Jacob used guile in order to get the birthright blessing from his nearly blind father, so was he in turn tricked and deceived by the veil which covered the face of his bride Leah.

Accepting the situation, Jacob settled down and continued to serve Laban, although without pay. At last Jacob asked for his wages, but Laban, after agreeing to a certain sum, "changed his wages ten times."

Then followed the bargaining about their flocks which is described in detail in the thirtieth chapter of Genesis. Again Laban failed to keep his word, and finally Jacob knew that he must take his family and flocks and move away.

Laban followed, but realizing that at last his deceit had been made plain to his family, he proposed a covenant by which neither he nor Jacob would trespass on the rights of the other.

Then came the night when Jacob wrestled with the angel, fighting on in the darkness, even though injured, until the angel blessed him. His name Jacob, which means *supplanter*, was changed to Israel, "for as a prince thou hast power with God and with men." This man of tricky ways thus became "a prince with God," but much tribulation was to come into his life.

He paid many times over for the crookedness he had earlier displayed.

These events in the lives of Jacob and Laban have been reviewed in order to show how their traits have persisted in their descendants. Generally speaking, the progeny of Jacob are the Anglo-Saxon, Celtic, and Scandinavian peoples, together with Judah, mainly the head branches of the English-speaking peoples, Great Britain and the United States.

Laban was the father of the Syrians, a people who must not be confused with the Assyrians. In the Bible he is called "Laban the Syrian," and the record is that he followed Jacob as far as to the Lebanon Mountains, on the borders of Syria and Palestine. *Lebanon* in Hebrew means *white*, and *Laban* also means *white*. At first sight it might seem that the Lebanon Mountains were so called because they were snow covered, but there is every reason to believe that since Laban was the head of that section of Syria, the Lebanon, or Labanese, Mountains would be named after him.

At times we wonder at the seemingly accidental connections between events. For instance, when the League of Nations was giving mandates over certain countries to the various powers, it seemed a matter of little consequence that France should receive a mandate over Syria, and Britain over Palestine, but this distribution was no accident. Unconsciously the League of Nations did the natural thing, giving Syria, which was actually the mother country of the French in early times, to the Republic of France.

Palestine, whence came the British through the loins of Jacob, was given in mandate to Britain. Laban's sons, the French, got Laban's country, Syria, and Jacob's sons, the Anglo-Saxon peoples, got Palestine.

Have you ever wondered why such a small country as Britain with less than forty-seven millions could control India with its four hundred millions by means of a peace-time army of only seventy-five thousand men? It is because the head stock of the Indian people is related to the British stock, each having come from Abraham. Hence the Indian rulers are more amenable to the rule of Britain than they would be to that of any other nation.

This is one of the causes back of world affairs—the secret of race, the ties of blood. Even though these races may be unconscious of kinship, they have an affinity. Consider the case of Ireland, or Eire, as it is now called. Why is it that the North of Ireland gets on all right with the British, whereas the people in the South of Ireland have great repugnance for the British? It is because of the respective racial origins of the North and the South. We sometimes lump them together and call them the Irish, but that is incorrect. There was an early people called the Canaanites who were also known as Philistines because they lived in Philistia, or Pilistia, or, as we call it today, Palestine. When they were pushed out of the land of Canaan by the Israelites, they went to Southern Ireland. The Southern Irish are of Philistinian, or Palestinian, stock. Incidentally, many of these same people descended from Haran who was

not in the covenant line, of which line Haran's brother Abraham was the progenitor. They were known as Haranians and later on as Iranians; and Persia is Iran today. When that early stock arrived in Southern Ireland, they were known as the Ayra people. The name developed later into Irish, and the country became known as Ayrland, then Ireland, or Eire.

The Northern Irish had a very different origin. From the thirty-eighth chapter of Genesis we learn that Jacob's son Judah had twin sons Zarah (also spelled Zara, Zerah, and Sera) and Pharez. The midwife said that Zarah was born first (Genesis 38: 28) and that she "bound upon his hand a scarlet thread." However, Pharez was considered by the family to be the firstborn, and because of family jealousy, Zarah had to flee from the house of his father Judah. He went to the Bosphorus, and to this day some of the inhabitants of that region are called Zarah's sons, or Saracens. According to I Chronicles 2: 5, 6:

"The sons of Pharez; Hezron, and Hamul.

"And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara; five of them in all."

Zarah continued his flight to Greece, and his descendants became the Troyans, or Trojans. In Italy his descendants were the Tuscans. In Spain they were the Basques. From Spain they went to London, then known as New Troy. Thence some went to Ireland, which they named Scotia Major, after their father's progenitor Isaac. Later they went to Scotland, which they called Scotia Minor. In later days, the prophet Jeremiah took Tea Tephi, heiress of the

throne of Judah, to Northern Ireland, where they found on the throne Eochaid, who called himself the Heremon, or Chief Man. It was quite a natural thing for a Judah princess to be married to a descendant of one of Judah's sons.

This digression regarding Ireland serves as an example of the difference between people living in close proximity to each other, as in the case of the Northern and Southern Irish, but as far apart as the poles in ideologies and national behavior. Ireland illustrates the fact that you cannot get away from race, from the original bent or bias of the progenitors of the various nations.

But we were considering the descendants of Laban and identifying them with the French today. Laban's failure to carry out his agreements, his repudiation of pacts which he had made, and his unreliability would naturally be found in his progeny. It may not be very complimentary to the French to charge them with these traits, but we are not charging them with criminality so much as with changeableness, with having mercurial dispositions, with not being dependable in a crisis.

Recall that early France was settled by the Gauli people, or people of Gaul. Let us try to trace the wanderings of these early Israel people. In the peregrinations of Zarah, Judah's twin son, when his descendants sojourned in Greece, they were called the Galli. Later the apostle Paul wrote his famous Epistle to the Galatians, or Gallitians; Galatia, or Galicia, being a country of Asia Minor. Consider also the modern name of Gallipoli, a seaport of Turkey.

Its name indicates that it is a port of the Galli people. The peninsula of Gallipoli was the tongue of land separating the Hellespont from the Aegean Sea, once more associated with the Galli people. The Latin people called that same territory Gallia, as every student who ever struggled with *Caesar* knows. The Galilee so frequently mentioned in the Bible is likewise named from these Galli people. Galicia, or Gallicia, was a province of Austria but is now part of Poland; there was also Galicia in Spain, having a similar derivation. The former language of the Scottish people was the Gælic, or Gallic, derived from these Galli people. Scotland was called Caledonia, which originally was Galedonia, and Caled-On was the name of those people when they arrived in Scotland.

Originally this word *Galli*, or *Gall*, came from *Chaldean*, which was abbreviated to Chal and later to Cal. You may recall that one of the sons of Zarah was Calcol. The Chaldees, who were the original Shemites, became the Khaldis and later the Caled-Ons, or Caledonians. The Caledonians were originally the race ruling over the Britons and the Scots. The Khaldi, or Khaltis as they were later called, the Galliti, and the Kelts (or Celts) were all one and the same. For this reason we say that there is also an Israel people in France—the Galli people. Charles de Gaulle is one of the original Galli people. In France it is from the Israel people that the springs of liberty come. The motto, "Liberty, Equality, Fraternity," came from them; but the Franks, with their natural unspirituality, materialized that ideology of

freedom, and in this struggle of ideologies France never has been able to keep liberty, not even among her own people. France is one of the most divided and sectionalized nations in the world today. Instead of being a great power and maintaining herself with dignity down the centuries, she has let her internal sectionalism lead her to her downfall.

The Franks descended from Laban, but the Galli people came from Isaac. We identify them as the Bretons and the Normandy people, the Normans being of the tribe of Benjamin, and thus descendants of Isaac.

One section of France is called Brittany, the name coming from a Hebrew word which has not changed all down the centuries. Everyone has heard of the Benai-Brith, or Benai-Brit, and of the Brith-ish, or British. The affix *ish* means *people*; thus they would be the Bryth, or Brith, people. In France the Brith people are the people of Brittany and in England of course the British, since Brith, or Brit, means *covenant*. Therefore the British are the covenant people. Similarly Brittany means *land of the covenant people*. They were later ruled over by the people of Normandy, the tribe of Benjamin ruling over the Galli people in France.

The Franks knew from whence they came. That is why for many years this section of France was ruled over by English kings to whom they were amenable, because the English came from exactly the same source. They were British, or covenant, people. The early people of this part of France were called the Brits and their king was called Brut, or Brutus.

The name of one king who sat on the throne of England prior to the Roman invasion of England was King Brutus. The *Brut* in Brutus is simply the Hebrew for Brit, or Brith, meaning *man of the covenant*. The people on the left bank of the middle Seine River in France called their provinces Casse, or Cassi, in which appears the name of Isaac, the father of Jacob.

Thus in France we find two peoples together—Laban's descendants and Jacob's descendants. Finally Laban's descendants overmastered the few Jacob people that remained in France, and the main body of Jacob's people went to the isles of Britain nearly fifteen centuries before the Norman conquest. There has been, however, an association, more or less close, between Laban's people and Jacob's ever since; in other words, between the French and the British. For a long time the kings of England ruled over France, and since the relinquishment of such rulership on the part of the English kings, there has been a sort of family relationship or association, loosely held together, between the two nations, the tie being, of course, the Jacob people in England and the Jacob people in France.

The Franks, on the other hand, have been inclined to change things, to revolutionize, to be politically unstable. As has already been pointed out, France has been subject to internal sectionalism. Before the second World War there were scores of competing unions; not only was Labor fighting Capital, but Labor was fighting Labor just as bitterly as it was fighting Capital. Into this disunity came the well-organized, thoroughly united Nazi forces, and

down went France like a row of ninepins; and Jacob's people were left to fight alone, the retreat at Dunkirk becoming an epic in history. The French government has since been re-established under de Gaulle; but the first thing de Gaulle did was to make a treaty with Russia. Incidentally, the United States and Britain saved France.

In future dealing with France we must remember that it is constituted largely of Laban's descendants; we must not expect too much. Just as Laban and Jacob were related as individuals, so are their respective descendants today. If we believe in the potency and the continuance of the characteristics of the progenitors of racial streams, we must not be overconfident in the matter of Anglo-Saxon relationships with France.

Reuben

♦ ♦ ♦ ♦ THE STUDY of racial streams shows that from the beginning there has been very little change in the characteristics of the seed of the various racial progenitors. Jacob, his father-in-law Laban, Isaac, Ishmael, and the others showed marked tendencies of character, certain biases in their make-up. These traits were so pronounced that they were strong enough to influence the descendants and to be repeated in generation after generation.

Consider the case of Judah. He had certain characteristics, and all the tribe of Judah have reflected, in their centuries of history, the same characteristics practically without change. Now let us look upon the other sons of Jacob and follow their descendants through the pages of history.

Jacob had twelve sons and two grandsons whose influence we shall trace down the centuries. From Leah he had six sons, Reuben, Simeon, Levi, Judah, Issachar, and Zebulun. From Bilhah, Rachel's handmaid, he had two sons, Dan and Naphtali. From Zilpah, Leah's handmaid, he had two sons, Gad and Asher. From Rachel he had two sons, Joseph and Benjamin.

At the close of a long life, Jacob was living with his sons in the land of Goshen in Egypt. It was a time of terrific famine, but his son Joseph had been given charge by Pharaoh of the food stores of Egypt,

and Jacob lived out his years in comfort. When the aged patriarch was on his deathbed, God vouchsafed to him an extraordinarily penetrating vision of the future, especially as it concerned his twelve sons and their descendants in the latter days.

Although Jacob spoke of each son as an individual, the descendants of each were included in this remarkable delineation of the future. The aged patriarch, surrounded by his twelve sons, said to them (Genesis 49: 1):

"Gather yourselves together, that I may tell you that which shall befall you in the last days."

If we had no other instance of the fulfillment of Bible prophecy, Jacob's prophecy to his sons would alone exemplify the authenticity of such utterances. In this outstandingly accurate fulfillment of prophecy in the case of those twelve sons and two grandsons of Jacob, you are given a graph of the histories of their tribes, extending for centuries upon centuries, before those tribes are in existence.

Jacob began by addressing his firstborn son Reuben (Genesis 49: 3, 4). In effect he said: "I expected you, as my eldest son, to fulfill all my parental dreams. You had the physical appearance and were comely and strong. But you were too full of passion and fleshly lusts. You not only hurt yourself but you brought disgrace upon the family."

It was the Cainite strain cropping out again. History was repeating itself: Adam and his son Cain; Noah and his son Ham; and now Jacob and his son Reuben, each son being guilty of the sin which characterized the strain of Cain. This strain of Cain

before the Flood caused such excesses that the whole earth was full of wickedness, and God said that because of their wickedness He had to destroy them all, with the exception of the eight persons preserved in the Ark which He instructed Noah to make. The evil strain had come down from Cain, and unfortunately before those people were destroyed, they infected Ham, one of the sons of Noah, who carried on that evil strain.

Now that strain was appearing again, this time in Jacob's oldest son Reuben. Jacob said to him, "You are just boiling water." This is a better translation of the original Hebrew than that which is found in the Authorized Version of the Bible. Reuben's pre-eminence was taken from him by this deathbed prophecy of his father, for it was not his voice which decided any political action by the house of Israel. He merely followed others or his voice was cast half for one side and half for the other. Later on, Moses, taking up the tale, said (Deuteronomy 33: 6):

"Reuben, never may he die out, but may his men be few."

This is a literal translation of the original Hebrew and suggests that a census of the tribe of Reuben would be easily taken. Sparseness of population has been one of the characteristics of Reuben's descendants, who are to be found in Anglo-Saxondom today but only to the extent of one thirty-sixth of the Anglo-Saxon population.

Doubtless poor Jacob, as he forecast the future of his sons, regarded many of his own shortcomings as he beheld these outcropping in his offspring. It should be recalled, however, that Jacob, whose name

had meant a *supplanter* or *deceiver*, had been renamed Israel, which meant a *prince with God*. Thus Jacob represents the two sides of man's nature, the evil and the good.

But we must not overlook the brilliant and magnificent and spiritual side which was Jacob's after he met the Lord. The man who has a great potentiality for sin may have an equally great potentiality for sainthood, and Jacob is a prime illustration of this fact. Although it is true that "the sins of the fathers are visited upon the children," and that the sins of Jacob appeared in some of his descendants, conversely the nobility and righteousness of Jacob's character also appeared in many of his offspring.

Because Jacob recognized the evil strain in Reuben, he denied this eldest son the position of primacy which would otherwise have been his. As if to take the place of Reuben, he favored Ephraim and Manasseh, the sons of Joseph, as told in Genesis 48: 3-5:

"Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me.

"And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.

"And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine."

Simeon and Levi

♦ ♦ ♦ ♦ THE AGED PATRIARCH JACOB, after calling his sons together, began to tell them of their destinies "in the last days." Before taking up the words which he addressed to Simeon and Levi, let us consider the Hebrew expression, *b' ahrih-ha-imim*, which in the Authorized Version of the Bible was translated "in the last days." A more exact interpretation would be "the after part of the days," for it refers to a specific time.

The Scriptures relating to times and seasons are just as specific as are the other portions of Holy Writ. "The last days" did not mean "the time of the end" or "the end." Literally "the after part of the days" meant the latter half of the seven times of Israel's exile-punishment. A "time" in Bible prophecy is 360 years, and seven times would be a period of 2520 years. There were to be 1260 years of unsettlement for the Israel people and 1260 years of settlement, and the literal rendering of the Hebrew would be "the former half and the after half of the seven times," or a period of 2520 years. In Bible prophecy Israel is represented as a "woman," regarding whom the twelfth chapter of Revelation gives the following significant prophecy:

"And she brought forth a man child, who was to rule all nations with a rod of iron:

and her child was caught up unto God, and to his throne.

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."

It was in this "after part of the days" that the sons of Jacob and their descendants were to experience the things of which their father told them. Concerning Simeon and Levi, Jacob said, in the words of the original Hebrew (Genesis 49: 5-7):

"Simeon and Levi, brethren, in their sessions come not thou, my soul. In their assembly be not one, mine influence, and I would distribute them in Jacob and scatter them in Israel."

Let me give you another rendering of this passage as it is translated in the *Emphasized Bible*:

"Simeon and Levi are brethren,—
Instruments of violence are their agreements:
Into their circle do not enter, my soul!
In their convocation do not thou join, mine honour!

For in their anger they slew brave men,
And in their wantonness they hamstrung oxen.

Accursed be their anger because fierce,
And their wrath because cruel,—
I divide them in Jacob,
And I disperse them in Israel."

The two men were evidently "brothers" in their self-will, for in Shechem they brought their father into disrepute. They are likewise "brothers" in their

troubled destinies, for they were to be "without lot or portion" as tribes, both when they dwelt in the land of Palestine and when they arrived in the isles. As their father gazed into the future, he could see both tribes gathering in assemblies and sessions the spirit of which was repugnant to them.

Levi was to be the head of the official ministers of the faith. Perhaps Jacob, looking down the vista of the centuries, envisioned the so-called higher criticism. He probably felt as did the apostle Paul later, when uttering the warning "to avoid doubtful disputations."

When Moses, in a dying vision similar to Jacob's, prophesied concerning the descendants of Jacob, he said of Levi, according to the Hebrew wording (Deuteronomy 33: 8, 10, 11):

"Levi, thy Thummim and thy Urim be for the men of thy mercy, for they observe thy word and keep thy covenant.

"Let them teach thy judgments to Jacob, and thy law to Israel. Let them put incense before thee, and whole burnt sacrifices upon thine altar.

"Bless, O Jehovah, his substance, and with the doing of his hands be pleased. O smite them that hate him, from rising again."

In other words, the perpetual duty of the house of Levi was to minister to Israel. Unfortunately, not all of Levi are now faithful. The people have been led astray, inasmuch as some have handled the Word of God deceitfully and organized a body of tradition in place of the Word of God and its simple exposition.

Linked with Levi in this remarkable prophecy is Simeon, whose descendants are scattered everywhere throughout Israel. The progeny of Simeon is usually identified as being discontented, always vague in their tenets, always in peril of lapsing from the faith, attracted by every newfangled doctrine. They are plotters, overthrowers, revolutionaries. Whereas Levi was reactionary in faith, his brother Simeon was at the other extreme, loose in his faith, always dissenting and "scattered" in his ideas, always planning to overthrow the established order in church and state.

This was the situation envisioned by Jacob when he warned his other sons never to attend the assemblies of Simeon, whether religious or political in nature. Simeon always tried to overthrow things, and his descendants can be looked for in little groups scattered everywhere throughout Israel's multitude. In the conspiracy to sell Joseph to the Midianites, Simeon took a prominent part. Wherever you find Simeonites in Anglo-Saxondom, there you will find trouble for the established order in church and state.

It should be noted that to Levi were assigned "Thummim and Urim," the lights in the Ark of the Covenant. In this respect Levi was elevated above his brothers, as he could handle those divine lights without harm to himself, whereas others outside the tribe of Levi touched those lights at their peril. Levi's handling of the divine lights in the Ark of the Covenant was a symbol of his being able to handle the Law of God in a teaching ministry, for body, mind, soul, and spirit. Unfortunately, however, he did not always teach with fidelity to that symbol.

Judah

♦ ♦ ♦ ♦ THE FOURTH SON of Jacob and Leah was Judah, or Jehu-dah. His name means *Jehovah will I glorify*. Let me give you a literal translation from the Hebrew concerning him (Genesis 49: 8-10):

"Judah, thou must be praised of thy brethren; thy hand in the neck of thine enemies. Must bow down to thee sons of thy father.

"Lion's whelp, O Judah, from the prey, my son, thou goest up. He stoopeth, he coucheth as a lion, even as an old lion, who may arouse him!

"Turneth not the scepter from Judah, nor a lawgiver from between his feet, until He come to Shiloh, and obedience of peoples be to Him."

Despite all the attempts down through history to make Israel and the Jews one and the same, this prophecy of Jacob makes any such attempt an utter failure. When have the Jews "had their hands in the neck of their enemies?" When did all their brethren of Israel bow down to the Jews?

We have stated before that not all the Israel people are Jews by any means, and that the people of Judah are not all Jews. This fact is abundantly proved by history. The burden of this prophecy of Jacob, and it is by no means an isolated one, is that

the tribe of Judah was to have the rulership, the throne, the scepter, the royal governance in Israel. Do the Jews have that? They never have had it and never will. We must clearly differentiate between Judah and the Jews in order to make any sense of this prophecy. The main body of the tribe of Judah had already left Israel long before the Jews, or whatever remnant of Judah remained in Palestine after the captivities, became known or were prominent in history, either Old Testament, New Testament, or secular history. How? In the first place by the migration of Judah's son Zarah to the isles of Britain about 1700 B.C.

Half of the tribe of Judah is thus accounted for. Where is the other half, so far as relates to the royal succession which was to be complete in Judah? The prophet Jeremiah took to Ireland the Princess Tea Tephi, daughter of Zedekiah, the last king of Judah, and there she married a Judah prince, descended from Zarah, who had gone to Ireland about a thousand years before. They were crowned on the Stone of Destiny. Later on, the Scottish kings of the Judah line were united with the Irish kings of the Judah line and still later with the English kings of the Judah line. All were crowned on this same Stone of Destiny. The throne of Scotland was united with that of England just as the prophet Ezekiel said it would be (Ezekiel 21: 27):

"I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."

The "remnant" of Judah which went back to Palestine had no part in these things. They built the

second Temple at Jerusalem and were there at the time of Christ but were expelled by the Romans in the year 70 A.D. After the dispersion of the Jews following the fall of Jerusalem when the Jews had rejected Christ as their Messiah and the Romans had invested the city, the Jews became even more mixed. People from many Asiatic races were accepted into Jewry upon professing the Jewish religion. The peculiar cast of countenance, which the Bible speaks of as seen in some Jews, is non-Hebraic, having been acquired through intermarriage with people of the Levant, that is, the countries around the eastern end of the Mediterranean. A great Jewish professor, Professor Nordheim, says: "The Jewish nose is so styled by people erroneously. The Jews do not have a crooked nose. The crooked nose is Armenian. The Jews who *do* have this characteristic in a marked degree have it because they became intermingled with the ancestors of the Armenians of today."

In regard to Jacob's prophecy that his son Judah was "a lion's whelp, a lion, and an old lion," it is significant that thrice over a lion figures on the armorial bearings of the royal house of Britain. Let me give you the exact heraldic phraseology: "Old lion, as crest, upon the crown. Lion, as supporter, in yet unsettled rivalry with the unicorn of Ephraim. Lion's whelp, quartered in sinister chief." This triple repetition is significant comment on Jacob's words.

However, it is hard for us to disabuse our minds of the idea that Judah, as the ruling house, is not synonymous with the Jews. When the statement is made that the ruling house of Judah today is the house of Windsor, someone is likely to ask, "Are

the British sovereigns Jews then?" Certainly not; but they *are* of this tribe of Judah concerning which the patriarch Jacob prophesied that it was to "have the scepter." Their line has been in the British Isles since Zarah, son of Judah and twin brother of Pharez, arrived there about 1700 B.C.

The people whom we know as the Jews are the "remnant" of those who did not take part in these excursions, but stayed in the Levant, in the Holy Land, and eventually were scattered abroad by the Romans. Although they have been persecuted ever since, Judah has not been persecuted. True to the prophecy of Jacob concerning Judah, "his hand has been in the neck of his enemies." That prophecy does not apply to the Jews, but does apply to the Judah people, the Anglo-Saxon royal family. King George of England is a Judahite, but he is not a Jew. The people he rules over are not necessarily Judahites; they may be from Ephraim or Manasseh or Benjamin or Simeon or Reuben; the royal house will be "of Judah," though not Jewish.

According to the prophecy of Jacob, the brethren of Judah are to bow down to him. Why? Because he has the scepter, the throne. The brethren of Israel are not "bowing down" to the Jews, since the Jews do not have a scepter or throne. From that day to this, however, someone of the seed of Judah has been on David's throne (which the Bible calls "the throne of the Lord on earth"), wielding the scepter over the tribes of Israel. Thus the prophecy of Jacob concerning his fourth son, Judah, has been fulfilled to the letter. That throne has remained intact.

Zebulun and Asher

♦ ♦ ♦ ♦ **F**OR ZEBULUN, the sixth son of Leah, Jacob prophesied, in a literal rendering of the Hebrew (Genesis 49: 13):

“Zebulun shall dwell at the harbor of seas, and he it is who must serve for the harbor of ships.”

According to the Authorized Version of the Bible, Jacob said, “the haven of the sea” and “a haven of ships,” but in actuality his vision foresaw maritime expansion for this son; a harbor of seas instead of one sea, and a harbor of ships, not a few. Zebulun’s importance was to rest upon his possession and operation of port facilities.

This prophecy has been fulfilled to the letter. The descendants of Zebulun in the British Isles are found in the Lancashire people. They have the important seaports of Liverpool and Birkenhead, “harbors for ships.” Associated with Zebulun is Naphtali, his brother, whose descendants are found in the southern counties of England where is situated the greatest “haven of ships” in the world, London. The Naphtali people are found in the region south of the Thames and in Cornwall.

Nothing of sinister import was prophesied in connection with Zebulun. The main means by which we can identify his descendants is their association

with “harbors of seas” and “harbors of ships.” In Australia, which is mentioned in the Latin Vulgate of the Scriptures as “the land of Sinim,” we find Lancashire (or Zebulun) people at another great port of the world, namely, Sydney. At Liverpool, London, and Sydney will be found the descendants of Zebulun and of Naphtali, who is associated with Zebulun in Bible prophecy, engaged in the business of operating ports.

In view of this prophecy the descendants of Zebulun will be found on the seaboard, either in Palestine whence they started or in Britain where they eventually arrived.

In the vision which came to Moses shortly before his death, he foresaw the future of Zebulun (Deuteronomy 33: 18, 19):

“Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

“They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.”

Jacob said that Zebulun’s flank or border would be upon Zidon, and Moses said, “Rejoice, Zebulun, in thy going out,” or “thine outlet.” Both recognized that Zebulun would be master of maritime commerce and sea harbors, would be engaged in shipping activities. Palestine had no outlet on the sea until the “after part of the seven times” which has been explained. Indeed, not until the seven times were completed after 1917, when Palestine came into the

hands of Britain by mandate, did Palestine have an outlet. This outlet is in the land of Zebulun, or the region where the tribe of Zebulun lived in Palestine before the dispersion. The outlet is at Haifa, where the British have made a haven for ships, a man-made harbor with a breakwater.

Moses made a twofold prophecy concerning Zebulun. The first was that he would "suck of the abundance of the seas" or, in other words, that he would draw to himself the ships containing "the abundance" brought to Palestine at the port of Haifa. But an outlet is also an inlet, for a port takes in as well as sends out; it sucks in as well as sends out abundance. This is precisely what Haifa does as the port of Palestine today. Indeed, it is one of the world's busiest ports. The second part of the prophecy made by Moses was that Zebulun should "suck of the treasures hid in the sand."

It is strange that when Moses made this prophecy, there was no "abundance in the seas," no "treasures in the sand." Indeed the sand was a source of peril rather than prosperity. The heat and sand of the desert could be endured by the weary traveler only if he could find an oasis here and there to furnish him a little refreshment.

The fulfillment of the prophecies relating to Zebulun was to be in "the after part of the seven times," prophecies proved accurate since oil has been discovered in the sands of Mosul. Although it is true that Mosul is not in the land of Zebulun, nevertheless the oil is actually "in the sands," and Zebulun's descendants, though far from the sands of Mosul,

"suck the treasures hid in the sand," for a pipe line brings treasures of oil to his "haven" or "harbor of ships." There it is loaded onto ships and conveyed to all parts of the world. Zebulun literally "sucks of the abundance of the seas, and of treasures hid in the sand."

Of Asher, the son of Leah's handmaid, Jacob prophesied (Genesis 49: 20):

"Out of Asher his bread shall be fat, and he shall yield royal dainties."

The prophecy of Moses concerning Asher, however, relates his activities to those of Zebulun, his brother (Deuteronomy 33: 24):

"And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil."

This was an exceedingly strange thing to be written fourteen centuries before the earthly ministry of our Lord, but not so strange in view of the geographical situation of Zebulun and Asher, for the oil pipe line runs directly through the lands of Zebulun and Asher to the port of Haifa. In Zebulun's land machines are pumping oil from the sand. If you will look at a map, you will see that the oil pipe line is at the extreme south of Asher's territory, and he therefore "dips his his feet in oil," as Moses said he would do, the oil being loaded "at the feet of Asher," namely, the port of Haifa.

Haifa, which is Zebulun's "outlet," is the terminal used by the Iraq Petroleum Company. The pipe line runs from Kirkuk in Mesopotamia to Haifa. It crosses the Rivers Tigris, Euphrates, and Jordan,

and skirts the Mountains of Lebanon. Through this line oil is brought from Iraq to the Mediterranean.

Thus the prophecies of Jacob and Moses concerning Zebulun and Asher have been fulfilled, not just in substance but in detail. Maybe someone will say that perhaps Moses meant olive oil. In that case, however, the Bible would have said "oil olive," as it does when oil is associated with other edibles. It is true that when juice was pressed from grapes, the fruit was trodden under foot. But men could not reduce olives to oil by treading on them. Instead they used a mechanical press. Asher could not have dipped his foot in the oil of the olive in any case.

We have been speaking of Asher as a tribe in the form of a man sitting in Palestine, with his feet resting exactly where Moses said they would — in the northwest. His feet would be so placed, as Moses prophesied, that he could dip them in oil. And that is precisely the situation today, for oil is flowing there, millions upon millions of barrels annually.

Issachar

♦ ♦ ♦ ♦ THE VALUE of our interpretations of the prophecies made by Jacob concerning the future of his descendants depends upon correct translation from the Hebrew. It should be kept in mind that when the Authorized Version of the Bible was published in 1611, the translators did not have full knowledge of the Hebrew text and the shades of meaning which the words could convey. Words which are similar in form were frequently confused.

For instance, the prophecy made by Jacob regarding his son Issachar is as follows in the Authorized Version (Genesis 49: 14):

"Issachar is a strong ass couching down between two burdens."

This rendering shows that the translators did not understand the words of the original Hebrew and, instead, depended on words resembling them. The word they misread was *h'm'r*, and the vowels to be supplied were largely governed by the other Hebrew words in the context. The translators assumed that the word was *hemur*, which means *an ass*, whereas the word should have been read as "*hemer*," which means *loam*. Also the words "between two burdens," which were incorrectly translated, actually meant *cattle pen* or *sheepfold*.

When this passage is correctly read, we know that Issachar's descendants were to till soil of rich

loam and own grassy pastures for cattle and sheep. In the light of this interpretation the rest of the prophecy has meaning for Issachar's progeny (Genesis 49: 15):

"And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute."

The suggestion in the Hebrew is that Issachar is destined to raise stock on loamy soil, with green pasture lands, the whole atmosphere being pervaded by calm peacefulness, and that he will appreciate whatever rest he can get.

Issachar traveled to "the isles" (Britain) with other tribes and located in the section from the River Thames to the Trent. This area includes the Severn Valley up into the Welsh hills, Derby, Nottingham, Stafford, Leicester, Rutland, Worcester, Warwick, Northampton, South Huntingdon, Bedford, Oxford, Gloucester, and Buckingham — thirteen counties for the descendants of Issachar. In these peaceful pastoral regions the sons of Issachar were to live and care for their herds, as Jacob foresaw.

Another prophecy concerning Issachar was given by Moses (I Chronicles 12: 32):

"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."

The Issachar sons were men who knew what to do, men of stout heart and purpose and intention. In this tribe there were two hundred men who had the

confidence of the people at large; and all the thousands of the children of Israel were willing to trust and follow and even obey those men. It makes for peace and prosperity to have such men in the state, in the nation, in the church. If we study the politics of England and its public life, we shall learn that the "sheet anchor," the steadying influence, has always been found in those thirteen English counties where the descendants of Issachar live. For instance, in 1885 when the very constitution of Britain was at stake, practically one hundred per cent of these Issachar descendants voted for the constitution. They were men who knew what to do, men blessed with courage and discrimination, men commanding the confidence and respect of the people.

We should note that Issachar is the only one of the progenitors of the Israel peoples with the name of Isaac actually in his name. The descendants of all the other sons of Jacob have Isaac in one form or another in their names, in fulfillment of God's Word to Abraham, but Issachar alone retained the identifying name.

Frequent reference has been made to Britain as the place where the descendants of Jacob are to be found, for we are trying to discover the place of abode of these sons of Jacob "in the latter days." It happens that they arrived in Britain, as the prophet Nathan told King David that Israel would have a special abode (II Samuel 7: 10):

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move

no more; neither shall the children of wickedness afflict them any more, as beforetime."

We learn that among the places from which Israel is finally gathered are "the islands of the sea." Note, in passing, that the reunion of the two houses of Israel and Judah did not take place at the time when the Jews were restored to Palestine under the Edict of Cyrus. Therefore the Jews today do not represent the twelve tribes of Israel, but only the house of Judah. The two houses are still separate peoples.

Attention should be paid to this expression, "the islands of the sea." Why "of the sea?" There are no other considerable "islands" than in the sea. This same expression "isles of the sea" is found in Isaiah 24: 15:

"Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea."

Why does Isaiah speak of "the isles of the sea?" Is this the correct rendering of the Hebrew? The words *sea* and *west* are generally translations of the same word in the Hebrew text; hence a correct translation would be *isles of the west*. This wording is important, because it eliminates all the islands of the Mediterranean. The *isles of the west* could be only the Isles of Tarshish, or the British Isles of today.

Beyond all question, therefore, the British Isles were the "place appointed" for Israel by Jehovah, the place where the tribes finally settled for the entire "after part of the days," or the second half of the seven times (or 2520-year period) of exile-punishment.

Dan

♦ ♦ ♦ ♦ FOR DAN, the son of Bilhah, Jacob prophesied a place of great significance. Let us consider the literal rendering of Jacob's words (Genesis 49: 16-18):

"Dan let him be judge of his people as first of the tribes of Israel.

"Be Dan a serpent on the track, an adder on the way, that stingeth the horse's heels, so that his rider falleth backward.

"For thy deliverance do I wait, Jehovah."

The name Dan is from the same root whence comes the Hebrew verb meaning *to judge*, and Jacob said Dan was to "judge as first of the tribes of Israel." From the translation of this passage in the Authorized Version it might seem that Dan was to be a tribe like any of the others, but in the meaning of the Hebrew text Dan was to be first of the tribes of Israel. He was to be unique in his characteristics. He was to be a trail blazer, a remover of all opposition, a spearhead in meeting the enemies of the tribes as they journeyed. He was first to arrive at the appointed place "in the isles."

As has been shown, this "place appointed" could be no other than "the isles of the west," the British Isles, and in thousands of names of rivers and mountains and regions in Europe is the name of Dan in-

corporated. This fact testifies to the presence there of the Danite people, the descendants of this seventh son of Jacob as they trekked through Europe to the British Isles. Indeed, none of the other tribes has left its name so plainly on the terrain through which it journeyed or where it dwelt as did the descendants of Dan. We have already given many examples to prove this point.

The Hebrew word for *one* is never indefinite as it is translated in the Authorized Version, "one of the tribes of Israel." It really means *number one*, or *the first*. In what sense was Dan first? Certainly not in kingship, for Judah has precedence there. Certainly not in bountiful blessing, power, and populousness, for such was the birthright of Joseph, whose sons Ephraim and Manasseh take precedence. Certainly not in priesthood, for Levi was to be pre-eminent in that regard. Dan was to be first in trail blazing, in pioneering, in faring forth to meet the enemies of Israel.

The seventh chapter of the Book of Revelation contains an account of the sealing of the tribes of Israel, but Dan is not in the list of those sealed. He could not be held long enough in one place to be sealed. Dan was the first to reach the "appointed place" in the isles, and thus he did not need sealing either for protection or for obscurity from the enemies of Israel. He had already gone ahead to prepare the way, to blaze the trail. In the division of the land referred to in the forty-eighth chapter of the prophecy of Ezekiel, Dan is mentioned first, "a portion for Dan." In other words, Dan bore the brunt of the Israel settlement on the way to the island home.

Dan was "first" in church and state; for the first five centuries he maintained the faith in Britain, where the church was in existence even before the Roman emissaries claimed to have introduced Christianity into Britain. He was premier in the matter of the subjugation of the land, at least a thousand years ahead of the other tribes. Thus we see that Dan was essentially a pioneer, or, as the Bible puts it, the "first."

In the prophecy made by Moses the original Hebrew version says of Dan (Deuteronomy 33:22):

"Dan, lion's whelp, let him spring from the disgrace."

Israel had followed the practices of idolatrous nations and as a consequence had been taken into captivity. In the sight of God, Israel was in disgrace, and Dan was the first to "spring" or leap forth from that disgrace. He was the first to arrive in "the isles of the west." The other tribes remained together, Judah in one group and the ten tribes of the house of Israel in another group, both in captivity. Dan escaped from the captivity by "leaping forth from the disgrace," and the other tribes did not reach the isles until about 1200 years after Dan arrived there. Thus you see the fulfillment of the prophecies that Dan would be the "first" of all the tribes, and that he would "leap from the disgrace." The sons of Dan were the most adventurous of all the tribes of Israel in that they were the first to be at any particular spot in the journeyings of Israel after the dispersion.

In Jacob's words Dan was a serpent that "stingeth the horse's heels, so that his rider falleth backward." In this connection *horses* meant the foes of

the Israel people, mounted on horses, for in those days the horse represented the might and power of militarism. Dan was to be a "serpent," in the sense that he would not expose himself too much, but when he struck, he would strike hard, on behalf of all the Israel tribes that were to follow later on. Thus we find that the descendants of Dan, wherever they went on their journeyings from Palestine through Europe until they arrived at the God-appointed place of abode, were fighters par excellence.

Some may be surprised to learn that the early Greek civilization arose as a result of immigration from the East of people called in Greek "the Kadmus," the corresponding Hebrew being *K'dm*, or *East*. The Danaus people "leaped from disgrace" to Egypt and from Egypt to Peloponnesia. It was these Danaus immigrants from the East who introduced into Greece the noble art of music. It is probable that Homer, who lived about the time of the prophet Elijah, was a Danite. Greek and Trojan customs were introduced by the Danites.

In the fifth chapter of Judges, the question is asked, "Why did Dan remain in ships?" This is a distinct allusion to a navy belonging to the tribe of Dan. The prophet Ezekiel tells us that Dan "went to and fro in the fairs of Tyre."

Dan was the founder of the Hellenic race. It is known that the Kadmus, a group of navy men in Europe, came from Palestine. The legend is that these armed men "sprang from Dan's serpent's teeth," the serpent being the emblem of the tribe of Dan. If you think it sinister that Dan's emblem should be a serpent, recall that one of our American

states adopted at the Revolution a state flag on which was emblazoned a coiled serpent, with the warning printed underneath, "Don't Tread on Me." Again, you may recall that because of the people's grumbling the Lord on one occasion sent "fiery serpents" which "bit the people." The record tells us (Numbers 21: 7, 8):

"Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. "And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live."

This "brazen serpent" was "lifted up" by Moses as a symbol or agency of divine healing, and its significance may be gathered from the words of our Lord Himself (John 3: 14, 15):

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

"That whosoever believeth in him should not perish, but have eternal life."

The symbol of the medical profession is a serpent coiled on the staff of *Æsculapius*. This symbol came from the Danæ in Greece, establishing the fact that *Æsculapius* was a Danite.

The Danite emigration took place 3357 years ago while the Judges were still judging the people of Israel, for as yet the people had no kings and the tribes had not been taken into captivity. We are told

that "in those days there was no king in Israel, and every man did that which was right in his own eyes." Dan's allotted portion was on the coast of Palestine, and whenever the geography of Palestine was referred to, it was always "from Dan to Beersheba." Since Dan's people were on the coast, they naturally took to ships. Such action is not just accidental, but is replete with meaning.

A group of warriors, six hundred strong, sallied forth to the head of the Jordan Valley, taking with them a Levite who became bishop of an independent church which lasted until the captivity. After the death of the bishop, his descendants succeeded him. The people called their settlement Dan after their progenitor. In Ireland, Scotland, Wales, Cornwall, Denmark, in fact, wherever the Danites pushed their settlements, they had this same fidelity to their illustrious progenitor, and his name has endured to the present time.

In Hebrew *Dan* means *judge*. *Dun* means *to rule* or *judgment* or *lord*. The modern pronunciation of *Dan* would be *Doon*, which immediately reminds us of Scotland. Certainly Scotland was one of the lands to which the Danite people journeyed. *Doon*, which is pronounced as it is spelled, is undoubtedly from the word *Dan*. In the universities of Oxford and Cambridge each member of the ruling collegiate body is a *don* (*Dan*) or judge of his fellow students. Also in Hebrew *din* means *judge* or *judgment seat* or *to judge*. In Hebrew it would be pronounced as *deen* or *dean* in English. In Greek it is *demos*, but these words all come from *Dan*. *Demos* means *a sovereign people*

assembled for judgment. *Doom* in English means *judgment*; and *doomsday*, or *domesday*, as it was once spelled, means *judgment day*. The *dean* decides between the men and the authorities of a college.

It may seem that some of these words are far removed from the original word *Dan*. But these changes from the Hebrew into other languages are no more extraordinary than are the changes from Greek or Latin into English. It is not always possible to preserve the original Hebrew untainted from its associations in other countries.

One very noticeable and outstanding characteristic of the Danite people is the great loyalty of this tribe to their father Dan. In fact, the name Isaac was in danger of being lost, but Dan's progeny did not forget Isaac altogether. The city of Exeter in England was known as Isca of the Dunmoni, or Isaac people of Dan, and Exeter was a chief city of civil and ecclesiastical government. The word *Devon* comes from *Divan*, each having the same root; and *Devon* is a variant of *Dun*, or *judging*. In other words the Devonshire people are of the tribe of Dan, the judge.

Following the journeyings of the Danite people on their way to Northern Ireland along the southwest and the west coast of England, we find his name in such as Castle an Dinas between Penzance and St. Ives; also St. Michael's Mount, formerly called Dinsol; near Falmouth, Dennis Head and Dennis Creek; and Pendennis Point. Near Truro there is a very famous old house named Dennis, and the old name of St. Ives was Pen Dinas. Along the coast of Cornwall are such places as Caer Dane, Dane Island,

Denzell, Dunmeer, Dumbar, Cove of Din, Din Hill, Higher Dinham, Lower Dinham, Denham's Bridge, Dannon Chapel, Dennys Point, etc. The celebrated stronghold of Tintagel was called, in olden times, Dindagel. Since *Dagel* in Hebrew means *standard*, *Dindagel* meant *the standard of Dan*.

The existence and exploits of Arthur and his Knights of the Round Table have for ages been the theme of minstrels and poets, and the hero of King Arthur's Castle was a Danite hero, or hero of Dan. The historical Arthur seems to have been the last great independent prince of Dan, who lived and fought in the days when Saxon Israel, after a separation of over a thousand years, were coming back to their brethren. Around Arthur's name have clustered many stories of the Christ, for Dan was, after Benjamin, the first of all the tribes to receive the Lord Jesus, by the preaching of Joseph of Arimathea, Aristobulus, and Paul in England. The legendary Arthur epitomized Hercules in Greece and Samson at the time when the Danites were there. In other words, the Danites perpetuated or memorialized the actual strength and might of one of their tribe in the lion-like strength of Hercules, and later on his strength of mind and will and spirit in Arthur, who was essentially a Danite hero.

Poets also have written of "the glory that was Greece." Whence came that glory? It certainly did not come from the original founders of Thrace or from the Japhetic horde that preceded all immigration into the Grecian Archipelago. Instead, it came from the second layer, the Hellenic layer, which was

founded by the Danites, from Israel stock, the tribe of Dan, from the loins of their illustrious progenitor Jacob, who was renamed Israel.

Regarding the three expressions of legendary strength as shown in stories of Samson, Hercules, and Arthur, there was undoubtedly a real Samson, the record of whose life and exploits is found in the Book of Judges. Also, without doubt, there was a last great independent prince of Dan in Cornwall whose name was Arthur. In between the two there was either an actual Hercules, or someone on whom the myths concerning Hercules were founded. The myths of Hercules remind us forcibly of Samson, the hero of Dan, especially in his exploit with the lion. Also, we may notice that the name Herakles has been ascribed to the Hebrew word *Herakleem*, meaning *traders*. In other words, the return of the Heraklidæ was neither more nor less than the settlement of the Peloponnesus by merchant adventurers of the tribe of Dan.

There is abundant evidence to prove that the true Hellenic element, the strength of Greek civilization, came originally, like other and greater blessings to mankind, from the favored nation of Israel. The Hellenes themselves, the Dorians, traced their ancestry and religion to Egypt; and we know that the Danites came with the other Israelites out of Egypt, and that most of their earlier idolatry was the result of Egyptian influence. Herodotus traces the Greek religion to Egypt, for the most part, which would accord with the known history of Israel.

When the prophet Ezekiel told of the partition of the land to the tribes during the Millennium, Dan

was mentioned first, doubtless because he had to bear the brunt of the settlement of the Israel people in their island home, and because he was to be primate in the faith. The premiership of Dan was exemplified up to 1832 A.D. in the large number of Cornish boroughs sending representatives to the House of Commons. Dan's primacy is even now witnessed in parish after parish in England, where the church stands well-nigh solitary, with its town perhaps two miles away, the church being older than the town. In West Britain from the Channel northward to the Firth of Clyde there are still the descendants of Dan, the pioneer. Much of this area is without doubt peopled by other folk than Hebrew, but Dan is the tribe to which those areas pertain, although not all in Wales or in Cornwall are of the tribe of Dan.

In Wales and in Cornwall, as in Ireland, there is clear evidence of the concurrent existence of two quite different peoples, both known as Celtic. They spoke a kindred but dissimilar dialect, and were distinct in physiognomy and manners. This was precisely the phenomenon presented in Palestine by the existence side by side of Canaanites and Israelites, two distinct peoples whose point of affinity was their speech. Demonstrably that speech was the parent of both Welsh and Erse. In Ireland, scattered up and down among the Phœnician Erse, Dan still persists in the descendants of many settlements, from the far-off Tuatha de Danann to the Danes of a thousand years ago.

In other words, the prophecies that Dan and his descendants were destined to be the trail blazers, the pioneers of the Israel people, have been fulfilled.

Zarah

♦ ♦ ♦ ♦ WHEN JUDAH, sixth son of Jacob, became the father of twin sons, Zarah and Pharez, there was great confusion regarding which child was born first. According to the thirty-eighth chapter of Genesis the midwife bound a scarlet thread upon Zarah's hand, saying, "This came first." The hand was withdrawn, and the other twin first saw the light of day. Nevertheless, the midwife insisted that Zarah was the firstborn. This occurred about the year 1708 B.C., before Jacob and his sons journeyed to Egypt to procure bread in a time of famine.

Because of family conflict over the question of priority of birth, Zarah later fled for his life, traveling northward from his father's home in Canaan. He journeyed into the region of the Dardanelles, which was named for Darda, one of his sons. Thence he and his descendants traveled by way of Greece, Italy, and Spain and finally reached the place they called New Troy, now known as London.

Later they went to Northern Ireland, which took its name from Er, another of the sons of Judah. Er's progeny were noted, even in the land of Palestine, as growers of flax and makers of linen. Their descendants have continued these activities even until today. Er's land was also called Erain, for *ain* at the end of a name meant *country of*.

Southern Ireland, as has been explained, was inhabited by Canaanites who had been pushed out of the land of Canaan by the Israel people. Calling themselves Phœnicians, they had migrated to Southern Ireland. There they called themselves Aranians, after their ancient progenitor Haran, and named their new home Ayra, or Eire, as it is known today. There has always been much bitterness between these two sections, the Phœnicians and the Erish, or the Southern Irish and the Northern.

Since Ireland was free from Roman occupation, it was able to preserve many of its historical records. All of the early Irish historians agree that the people originally came from the Mediterranean and the Middle East. They say variously that the people came to Ireland from Greece, Scythia, and Egypt, all of which could be true of the three streams of race which we say went to Ireland; first, the Phœnicians, or Canaanites, the descendants of Haran, brother of Abraham, or the people of Ayra, or Eire, as they call themselves; second, the descendants of Zarah, who also came from the land of Canaan; and third, the Danites, the last to arrive, who also came from the land of Palestine through Egypt and Greece and around the coast of Europe to Denmark and Northern Ireland. There was also a fourth entrance into Ireland of people from the land of Canaan, in the person of Tea Tephi, daughter of Zedekiah, king of Judah. As has already been told, her coming to Ireland constituted an event of considerable historical importance.

Those four groups all converged in Ireland, where the descendants of Zarah and Pharez, the twin

brothers who had been separated somewhere around 1700 B.C., were conjoined about the sixth century B.C. by the marriage of Tea Tephi of the Pharez line to Eochaid, the Heremon of Ireland, of the Zarah line. Thus the two branches of the Judaic family were united, and from the issue of this union there descended the Irish, the Scottish, and the English royal families.

In the heraldry of Ulster there is the original Zarah, a sign meaning a *red hand*. It became the proud emblem of these people, as if to say, "Our father Zarah had a scarlet or red thread bound upon his hand to show that he was the firstborn of twin sons." The royal flag today has a red lion emblazoned upon it. A red hand appears in all Northern Irish royal symbols and emblems, and it may be no accident that flamboyant red coats were worn by British soldiers of former days and are still worn on dress occasions. This custom was not followed in non-Israel nationalities.

It is significant that in the British government cables and wire communications there is a thin red cord indicative of genuineness. Just as there is a concealed red thread in genuine American currency, so in a genuine British pound note there is imbedded a tiny scarlet thread to prove its genuineness.

Most of the heraldry of Great Britain is formulated by an official known as the Ulster king-at-arms, showing the influence upon the original Ulster of Zarah's people in Ireland who originated and still conduct the heraldry of Britain and Ireland, as it were, from Ulster.

When Jacob was predicting the future of his sons and their descendants, he said concerning his son Judah (Genesis 49:10):

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

The descendants of the twin sons of Judah held the rulership in Northern Ireland for nearly seventeen centuries before the birth of Christ. Later David became the first king of Judah after the twelve tribes had settled in Palestine as a nation, and still later he became sovereign of Judah and of Israel.

Such things have not happened just by accident. The facts have been there all the time, but remained hidden, unrevealed. The prophet Daniel foretold many centuries ago that "knowledge would be increased," not only secular but also spiritual, "at the time of the end." Certainly many hidden meanings are coming to light.

Surely it is no accident that Ireland is the only country in the world which calls a big oak stick a shillelah. To the Israel people the oak was the royal tree. Since Judah carried a royal scepter, the oak became a symbol of rulership. Both as a tree and as building material has the oak been a prized symbol of the Israel and Anglo-Saxon peoples all down the ages. The old song says, "Hearts of oak are our ships; hearts of oak are our men," and the ship builders of the old country, especially of Scotland, use only the wood of the oak in the inside of a ship.

An oak tree is strangely related to an important episode in history. When Cromwell, who was really of the tribe of Manasseh and hated kings and monarchies, was trying to leave Britain for the English colonies in America, which is Manasseh's country, King Charles I was at the dock. The king, seeing Cromwell on the point of leaving, said to his men, "Bring that man back again." Little did the king dream that one day Cromwell would prove to be his executioner. Cromwell organized the remnant of Manasseh still in England into a group called Roundheads. They fought against the Cavaliers, who were Ephraimites and believed in kings and monarchies. Eventually Cromwell caused King Charles I to be beheaded as a traitor. When the scion of the royal house was ambushed and about to be caught by Cromwell, young Charles espied a huge oak tree in which he hid. Thus the succession to the throne was saved. Since then the British people call that day, which was May 29, Oak Day, or Oak Apple Day, because their king had been saved by an oak tree. If Cromwell had carried out his plan to put Charles II to death, the succession to the Davidic throne would have ended then and there. David would "have lacked a man to sit on his throne."

It was under the sacred oak that the early Christians worshiped Jehovah, and the Israelites and the Druids did likewise. Surely it is not without significance that the growth of the oak ever follows the migrations of God's people, the Anglo-Saxon-Israel people.

Gad

♦ ♦ ♦ ♦ OF GAD, the son of Zilpah, Jacob prophesied just before his death (Genesis 49: 19):

"Gad, a troop shall overcome him: but he shall overcome at the last."

A literal rendering of the Hebrew would be as follows:

"Gad, a troop must goad him, and he is to be set last."

As Dan was to be first in the tribal movements and migrations, Gad was to be last.

There are four words which in Hebrew have the letters *G D*, whence comes this name of Gad. One of these means *fortune* and is the word which gives us the name of the tribe of Gad. Another is *g'dud*, meaning *a marauding band or troop or soldiers of fortune*. A third word, *gud*, is related to *Gad* inasmuch as it carries the idea of fortune, or *the cutting out of destiny*. It is as if Jacob said, "Soldiers of fortune shall be his misfortune, and his fortune is to find himself set last." The suggestion is that Gad belonged to a group whose territory was not the most notable in the commonwealth of Israel, having been the scene of border-marauding warfare.

In the prophecy of Moses concerning the sons of Jacob, Gad was mentioned in the following terms (Deuteronomy 33: 20, 21):

"And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head."

"And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel."

A more exact translation of the first part of this passage would be "blessed with enlargement." There are two sources of "enlargement" mentioned in connection with the two brothers Gad and Asher, Jacob's sons by the handmaid Zilpah. Asher is blessed in his sons, and Gad is "blessed from enlargement," or breathing space. The Authorized Version gives a misrendering of Moses' prophecy about Gad. Instead of "dwelling as a lion and tearing the arm with the crown of the head," Gad would be, in a literal rendering, "an old lion lying down to rest, even though another assail him. He even fears the beginning of the fray, and he prefers rest, for his portion is one of free, wide-open ground and valleys, in which he is sheltered or covered."

Today the sons of Gad are to be found in Scotland and England, in the region of the Rivers Tweed, Tyne, Weir, and Tees. They have the "free breathing space," the "enlargement" promised by Moses. In Scotland Gad's district or "border" stretches from Lammermuir across the Cheviot Hills. In the olden days, they were constantly overrun by marauding bands from the south and the north. The River Tweed and the Cheviot Hills formed only a conventional

boundary, and the Gadeni occupied the upper valley of the Tweed, which was formerly called Gowæde, a natural Hebrew formative from *Gad*. On old Saxon maps Gateshead in Northumberland is printed Gæd's Hfed, meaning *post of the tribe of Gad*. The little town of Jedburgh in Roxburghshire is really Gad's Town, *Jed* meaning *Gad*, and *burgh* meaning *town*. Frequently the *G* was softened into the sound of *J*. For instance, the word Engedi, referred to in the Bible, is really Enjedi, or Ain Jidy, as it is known today.

The following counties are Gad's: Peebles, Selkirk, Berwick, Roxburgh, Northumberland, the upper half of Westmoreland, and two western divisions of Durham. Near neighbors of Gad's descendants are the sons of Asher, the full brother of Gad. The Asherites who live in the isles are found today in Yorkshire, especially the East Riding, Lincolnshire, the Fens, Middlesbrough, Stockton, Darlington, Sunderland, Lancashire, Cumberland, and the flat country of Durham — the true Northumbrian part of Durham.

From the many examples which have been given it is evident that tribal identification can be made according to the place names which attach to the areas in which a tribe has lived and according to the political beliefs which the tribe has expressed. By these devices we can recognize the persistence of tribal characteristics and ideas.

Naphtali

♦ ♦ ♦ ♦ THE TENTH SON of Jacob was Naphtali, of whom Jacob prophesied (Genesis 49: 21):

"Naphtali is a hind let loose: he giveth goodly words."

Moses included Naphtali in his blessing of the children of Israel before his death. The rendering into our speech from the original would be as follows (Deuteronomy 33: 23):

"Naphtali, abounding in beauty, and full of blessings, possess west and south."

Comeliness and beautiful speech have been associated with the tribe of Naphtali, for both Jacob and Moses have named the characteristics of "goodly words" and "abounding beauty." One of the most beautiful of all the creatures in the forest is "a hind let loose." Nothing of a reprehensible character has been mentioned concerning Naphtali or his descendants, either when they lived in Palestine or after they went to "the isles" of which Moses said they were to "possess west and south."

The tribe of Naphtali lived in the north of Palestine and was the first to be carried away in the deportation of the Israel people by the Assyrians in the year 760 B.C. The story is told in the fifteenth

chapter of II Kings. When Joshua apportioned to the tribes their lots in Palestine, Naphtali was assigned one of the four northern portions; and according to the prophecy in the forty-eighth chapter of Ezekiel, when Naphtali returns to Palestine in the Millennium, he will possess the third division, reckoning from the north (Ezekiel 48: 3):

“And by the border of Asher, from the east side even unto the west side, a portion for Naphtali.”

It should be noted that there are distinct periods of tribal distribution of Israel in a given area; first, from the exodus from Egypt to the captivity, as was just mentioned; second, the days of feeding of Israel in the wilderness; and third, their residence in “the isles,” as the Bible calls the abode of Israel after the captivity. Much of the Bible cannot be understood unless we cease isolating the tribes of Israel in Palestine in the East and leaving them there, as though they had no history after that. It was characteristic of Israel that although the tribes had their start in the small land of Palestine, they were to become “a nation and company of nations.” That was God’s promise to Abraham concerning his seed. Abraham’s “children” were to be “heirs of the world.” When the Lord comes, He is going to “gather them out of the countries whithersoever they have gone.” The place for their gathering has been appointed, as God told Nathan the prophet to say to King David (II Samuel 7: 10):

“Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move

no more: neither shall the children of wickedness afflict [invade] them any more, as beforetime.”

This “appointed place” was in “the isles to the north and the west,” which refers to the isles of Britain.

In one of the Psalms the men of the tribe of Naphtali were called “princes,” and they were princes in every sense of the word. Although they did not have the royal throne of Judah, or the adventurous pioneering trail-blazing spirit of Dan, or the solid, administrative responsibility of Ephraim, they represented the virtues of grace and beauty in speech, in activity, and in their places of abode in the isles, “the south and the west.”

The apparent contradiction in their place of abode is thus explained. Moses said, “Possess thou the south and the west.” Yet we find that in the land of Canaan they were in the north. The explanation is that they had other places of residence, as in Palestine and therefore “the wilderness,” or Europe, which was a “wilderness” for them, in very deed and truth, as they traveled across it, because there the persecuting arm of “the dragon,” Satan, tried to destroy “the woman,” or Israel (Revelation 12:6):

“And the woman [Israel] fled into the wilderness, where she hath a place prepared of God, that they should feed her a thousand, two hundred and three score days.”

That “prepared place” can be no other than the isles of Britain, for in no other land have the innumerable prophecies concerning Israel been fulfilled.

According to both Jacob and Moses, then, we are to look for Naphtali as a princely, comely people, graceful in form and speech, people of "goodly words," who live their lives very much like "a hind let loose," free and untrammelled. Where are those people to be found today? In the west and south of "the isles" of Britain, in fulfillment of Moses' words to "possess the west and the south."

In the descendants of Naphtali we must look for learning, for great schools, for athletic zeal on the part of the young people. We must expect beautiful dialect in the matter of speech, so far as the Naphtali people are concerned, in a land of "abounding beauty," with soft loveliness of the landscape.

The people of Naphtali possess the south and west country of "the isles," the territory south of the Thames and along the Strait of Dover in "the south," to the Bristol Channel in "the west," including Cornwall. In this area live the "princes" of Naphtali, in the counties of Surrey, Sussex, Berkshire, Hampshire, Wiltshire, Dorsetshire, Devonshire, and Somersetshire. Travelers through this southern land recall the soft loveliness of Surrey landscapes, the rich glow of the heather in Hampshire, the majestic New Forest of Savernake, the undulating scenery of Somerset, merging into the exquisite beauty of the lawns and slopes of Devon, all of which proclaim that country to be the home of Naphtali. In the places just mentioned you will find people who amply represent the princely qualities laid down by both Jacob and Moses. They are people who believe in constitutional government, hating radicalism in all its forms.

Benjamin

♦ ♦ ♦ ♦ THE PROPHETIC WORDS of Jacob concerning Benjamin, his youngest son, were as follows (Genesis 49: 27):

"Benjamin shall raven as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil."

When Moses was blessing the children of Israel, he said of this twelfth son of Jacob (Deuteronomy 33: 12):

"And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders."

Benjamin, being the lastborn, had no part in the sale of his brother Joseph to the Midianites. Although Benjamin was described as "little," it was probably in stature rather than in age, for he and his tribe had warlike propensities. Benjamin is spoken of as "the beloved of the Lord," and his history is filled with such activities as would make the Lord love him.

When the tribes of Israel were taken away into captivity, although Benjamin belonged to the ten tribes of the house of Israel, God so arranged it that Benjamin should go with Judah and Levi for a time, to perform a special service (I Kings 11: 36):

"And unto his son will I give one tribe [the tribe of Benjamin], that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there."

Thus the mission of Benjamin was to be a light bearer, and he was separated for that purpose, although he belonged to the house of Israel instead of the house of Judah.

Dan's tribe went into captivity with Judah and Levi for seventy years. On the return from Babylon to Jerusalem, Benjamin was still with Judah and Levi. Incidentally it should be noted that there were three tribes in Jerusalem after the first captivity, and that they were all referred to as "Jews," although they were *not* all Jews. The apostle Paul was a Benjamite, as we are told (Romans 11: 1):

"I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin."

Although a Benjamite, Paul allowed himself to be called a "Jew," to conform to the common practice at that time.

When our Lord went in quest of disciples, it was to Galilee, the country of Benjamin, that He journeyed. Eleven of the twelve disciples were Benjamites, because Jesus wanted men of the tribe of Benjamin, to be "a light," or lightbearers for Him. He had "come unto His own," as He was from the tribe of Judah, according to the flesh, for the purpose of the incarnation only, but the Jews utterly rejected

Him. The record is found in the first chapter of the Gospel of John.

In quest of disciples our Lord went to the country of Benjamin, the only tribe that had been especially chosen by God to be "a light before David in Jerusalem." There by the Sea of Galilee He found Peter and Andrew, and it was in that region that the twelve were selected. With the exception of Judas Iscariot, who represented Judah, the apostles were all of this tribe of Benjamin. It is a great mistake to speak of the disciples of our Lord who were associated with Him in His earthly ministry as being Jews. They did not even speak the Jewish language, as is indicated by the words of the people assembled in the Judgment Hall of the High Priest, who recognized the disciples from their speech as being Galileans.

Paul, the greatest of all the apostles, was of the tribe of Benjamin, but allowed himself to be recognized and hailed by the title "Jew" as was then the custom in referring to the three tribes, Judah, Levi, and Benjamin. In writing his great Epistle to the Romans, however, he was careful to make a distinction, and said he was "an Israelite, of the tribe of Benjamin." He was *not* of the tribe of Judah; he was *not* a Jew. Paul referred to the Benjamites as "Israelites, to whom pertaineth the adoption, and the glory, and the covenants."

The tribe of Benjamin escaped the destruction of Palestine at the hands of the Romans in the year 70 A.D., leaving their brethren of Judah behind. They escaped because they believed the prophecy made by Jeremiah concerning Benjamin (Jeremiah 6: 1):

"O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerem: for evil appeared out of the north, and great destruction."

Because they had thus been warned, they fled, escaping by the Great Sea through Italy by way of Rome, through France, Gaul, and Normandy, crossing the English Channel to Britain, where they joined the other nine tribes of Israel in the Norman Conquest directed by William the Conqueror. As they came up from their boats to the shores of England, it was significant that emblazoned upon their banners was a wolf, in view of the prophecy of Jacob that "Benjamin shall raven as a wolf."

Benjamin's motto for his tribal crest was "God and My Right." Originally this son of Jacob was called Benoni, meaning *son of my trouble*, but Jacob renamed him Benjamin, which means *son of my right hand*. It is significant that on the British royal coat of arms, the crest of Benjamin united the red lion of the tribe of Judah from Scotland with the unicorn of Israel and Benjamin's motto, "God and My Right." Thus, in fulfillment of the prophecy Benjamin "dwelt safely by the Lord's anointed," even between Ephraim the unicorn and Judah the lion.

Joseph

♦ ♦ ♦ ♦ JACOB'S PROPHECY concerning Joseph, the son of Rachel, was extensive (Genesis 49: 22-26):

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

"The archers have sorely grieved him, and shot at him, and hated him:

"But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel;) "Even the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

"The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

We must remember that Joseph relinquished his tribal place in favor of his two sons, Ephraim and Manasseh. He lost one to gain two. Jacob, or

Israel, as he was called, said to Joseph, "Thy two sons, even as Reuben and Simeon, are mine." Let us read the story of this relinquishment as it is told in the original Hebrew (Genesis 48: 13, 14, 17-20):

"Joseph taketh Ephraim in his right hand toward Israel's left hand, and Manasseh in his left toward Israel's right.

"And Israel stretcheth out his right hand and layeth it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly, for Manasseh was the firstborn . . .

"When Joseph seeth that his father layeth his right hand upon the head of Ephraim, it displeased him, and he lifteth his father's hand to remove it from Ephraim's head to Manasseh's.

"Joseph saith unto his father, Not so, my father, for this is the firstborn; put thy right hand upon his head [that the purpose of God according to election might stand].

"His father refused, and said, I know it, my son, I know it: he also becometh a people, and he also is great; howbeit his younger son is greater than he, and his seed becometh the filling up of the nations . . .

"And he setteth Ephraim before Manasseh."

The birthright was Joseph's, and Ephraim was his heir. Hence the divine promises made to Joseph are promises to Ephraim and his descendants. The tribe of Joseph broke up into two tribes, Ephraim and Manasseh. The Scriptures regarding Ephraim are very clear. It seems that Ephraim, as well as

being a tribe, is to be the connecting link between the rest of the house of Israel and the house of Judah. He is to act as a go-between on behalf of those two sections of Israelitish people, the house of Judah and the ten tribes of the house of Israel. In the thirty-seventh chapter of the prophecy of Ezekiel, Joseph is referred to as "Ephraim and all the house of Israel his companions," for "Judah and the sons of Israel his companions" were to be a house apart until the two "sticks" shall be joined together into "one stick," or "one nation in the land."

To Jacob's prophecy there is a "companion" prophecy by Moses when blessing the children of Israel before his death (Deuteronomy 33: 17):

"His [Joseph's] glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

We have already explained that the head of Ephraim is in Scotland and that the Scotch are therefore the leading tribe. When did they arrive in "the isles of the west" which the Bible said was to be their island home? The record of their first migration to that home indicates that they went to Ireland, which was called Scotia Major. Then they moved in a body across to the Western Highlands and islands of North Britain, which they called Scotland. Their leader was, of course, their ruler. As was the custom in those days, he set up a pillar, a stone placed on end. The Stone of Israel, or Stone of Destiny, or Coronation Stone, had a long time previously been taken by the

prophet Jeremiah to a place called Tara in Ireland, and the Scots procured its transfer to their new dominion. Having once secured it, they kept it and took care of it until its removal in the "after part of the days," when events were ripening for the union of the tribes, or the sons of Jacob, or the United Kingdom under the representative of the united scions of the house of David. It does not matter how they knew that they were to take care of this Stone of Israel; the historic fact is that they did take care of it and thereby fulfilled the prophecy of the aged patriarch Jacob regarding the future destinies of his sons and their progeny (Genesis 49:24):

"But his [Joseph's] bow abode in strength,
and the arms of his hands were made strong
by the hands of the mighty God of Jacob;
(from thence is the shepherd, the stone of
Israel)."

Since Ephraim was Joseph's eldest son, the Stone of Israel was to bide under his protection.

This expression, the Stone of Israel, is significant to those who are familiar with the Bible story of how Jacob in a dark hour of his life, exhausted by the stress and strains of events, laid his head upon this particular stone for his pillow; and when he arose in the morning he changed it from a pillow to a pillar by anointing it with oil and calling it Beth-el, meaning the *house of God*. The whole story is told in the twenty-eighth chapter of Genesis.

Ever afterward this stone was considered sacred and remained with the tribes. It was at Jerusalem with King David, Solomon, and the rest; the kings of Israel were crowned upon it. The prophet Jere-

miah took it, along with other precious relics, when accompanying Princess Tea Tephi to Ireland. Tea Tephi and Eochaid were crowned on this Stone of Israel. From that time on, every Irish king, every Scottish king, every English king has been crowned on this stone. The stone, removed from Scone in Scotland, was placed in Westminster Abbey, where it remained until the severe bombing of World War II.

In the predictions made by Moses when blessing the children of Israel before his death, he said that Joseph's glory was "like the firstling of his bullock, and his horns are like the horns of unicorns." In the original Hebrew Joseph is, instead, "like a wild bull." The unicorn on the royal coat of arms of Britain represents that wild bull.

It is not without significance that the people of England are represented by a personage called John Bull. True, the name was applied to the English only a few generations ago, but it aptly describes that people. A nickname may have a deeper significance than is usually realized, and sometimes a very real foundation for its meaning. There is nothing strange in speaking of the English as John Bull, since they have descended from Ephraim, and Jacob called the Ephraimites the Bull people.

Since Ephraim had the birthright of Joseph, naturally he had the same sign, as also did Manasseh, namely, the sign of the bull. Moses referred to Joseph as "a wild bull." The Hebrew for *bull* is *engl*; and *England* means the *Land of the Bull*, or the *Bull people*, or *John Bull*. Since the ten tribes of Israel carried the covenant of Abraham in their generations, it is not strange that they bear the word *cove-*

nant in their name. In Hebrew the word for *covenant* is *Brith*, and the word for *people* is *ish*. Hence the Brithish, or British, are the *covenant people*. On their coat of arms are the four French words *Dieu et Mon Droit*, which mean *God and My Right*. The *right* refers to the birthright given to Ephraim when he was "set before" his elder brother Manasseh by Jacob when he predicted the destinies of his descendants.

It should be remembered that the antecedents of a nation should not be judged by the place whence it may be governed, or whence its influence may emanate at the present time. For instance, London is the governing place of the British Isles, and from that fact we are likely to make the mistake of supposing that London is Ephraim, that the English are Ephraim. We have indicated the counties occupied by the rest of the tribes of Israel, "the companions of Ephraim," but Ephraim is essentially Scottish. Ephraim is the chief, or representative, tribe of all the "companion" tribes in Britain, but it is only in the Scotch that the characteristics are manifested which were prophetically indicated by both Jacob and Moses as inherent in the descendants of Joseph, Ephraim, and Manasseh.

Judah is manifest to all men. Simeon and Levi it is impossible to identify separately, as these were to be "scattered and divided in Jacob," in "the after part of the days." Manasseh, as will be shown, is the ethnic base of the United States of America. Dan is in Ireland and certain western portions of Britain. Benjamin is represented by the patrician families that have always been paramount in state and county life in England, and by the strictly Cockney nucleus

of the London metropolitan population, which is substantially aristocratic on the one hand and Cockney on the other. We have traced the whereabouts of the descendants of Zebulun, Naphtali, Reuben, and Issachar in England, and also of Gad and Asher.

The English are Ephraim's "companions," as the Bible puts it, as are all the rest of the tribes in England and Wales. Ephraim is a tribe that is "distinct," having been actually separated, as was also Manasseh, from the rest of the tribes. In England and Wales there are strongly marked divisions of people, as shown by their language and their characteristics, but in Scotland there is homogeneity or similarity of composition. The peculiar temperament and qualities which make up the Scottish character are characteristic of all the Scots.

The Scotch possess all the characteristics of Ephraim; they have administrative ability, understand law and government, are steady in character, logical in religion, absolutely trustworthy in business. Wherever you go in the world, you find Scotsmen occupying places of direction and control, whether it be in religion, finance, business, or politics. For many centuries England was ruled exclusively by Scottish premiers. It was not until David Lloyd George became premier that the Welsh or English were thus represented. But it was not long until Ramsay MacDonald, another Scotchman, became prime minister of Britain. From the characteristics shown by the people of Ephraim, it can readily be seen why this particular group should have been selected to carry the birthright.

Ephraim

♦ ♦ ♦ **W**E HAVE ALREADY IDENTIFIED the Scottish people as the descendants of Ephraim, although we have frequently included his companions, or the English, with Ephraim himself. Ephraim is the Israel "chief," as it were. He was to take care of the Stone of Israel, or the throne, though not to furnish a monarch to sit upon that throne. The monarch was to come from Judah, as Jacob prophesied, and God said, "Neither wanteth [lacketh] David ever a man to sit on the throne of the house of Israel." We must keep in mind that the house of Israel is not the house of Judah, for Judah represented only one-twelfth of Israel. God said that the seed of David would be "as the host of heaven or the sand of the sea." The princes who ruled at Tara or Iona or Scone, whether they were numbered with Dan or with Ephraim, came from the house and lineage of David.

You may have wondered why the Scotch use the name and the cross of St. Andrew, why he is the patron saint of Scotland. We know that St. Andrew was the apostle of the Scythians. He disappeared for a time from Asia, and according to tradition he went to the eastern coast of Scotland to preach the gospel. We are told that he suffered there like his

Master and that in his memory the city of St. Andrews received its name. His cross is now united with the crosses of St. Patrick, or St. Patriarch (Jeremiah), and St. George, to form the Union Jack, the flag of the United Kingdom, the flag in which the name of Jesus Christ, in its Greek form *XT*, is embodied.

It has already been explained that we must not gauge the importance of Scottish Ephraim by the fact that there is a comparatively small number of Scottish people in Scotland, for the Scottish people have spread all over the habitable globe. For the past 250 years great multitudes of them have been going forth from their native land. They have spread over the continents of the world, and are doing exactly what Jacob said they would do and what Moses said they would do, "pushing people together to the ends of the earth," directing people, administering, judging, financing, controlling, leading. We are told that they were to be "the sons of breaking forth," that they were to "break forth over a fountain," the "fountain" being the land walled in by rugged hills. "Daughters" were to "climb over a wall," and running waters would cause the "branches" to spread to "the filling up of the nations" and the occupying of the "waste and desolate places."

To Ephraim were committed the oracles of Israel in the secrets of Freemasonry. Although Masonry is supposed to represent the guilds and the work of artificers in stone, and stress is laid upon the trowel and mortar and stone, nevertheless these are but symbols, signifying something much deeper in racial and

spiritual truth. In fact, the very birthright which was transmitted to Ephraim and implemented in later days in the Scottish descendants of Ephraim was probably a knowledge of facts which we call Masonry today.

Masonic secrets can be traced back to the Knights Templar during the time of the Roman Empire, Hiram of Tyre, the Temple of Solomon, and even the Great Pyramid and the Ark of Noah. Anything that the Masons worked out in actual masonic architecture was not merely a building but an architectural design, indicating that they were not mere human "machines," but men who were carrying out an idea imparted to them. In that architectural design were embodied divine secrets, or arcana. For these reasons the builders of the cathedrals in early days as well as in the Middle Ages were Masons. The heads were in such places as the Abbey of Holyrood in Edinburgh, Kilwinning, Melrose in Scotland, and York and Devon in England, and those secrets were known only to the Masters. The Lodge of Edinburgh, Montrose Chapel, and Kilwinning Lodge were for a time supreme. Later, however, the Edinburgh Lodge relinquished entire supremacy to the Mother Kilwinning Lodge. The Freemasonry of the world is subject to the Grand Lodge of Scotland and the Grand Lodge of Ireland. Few people realize that when a distinguished personage is granted a knighthood by King George, he is not receiving a foreign title at the hands of a British monarch, but actually a Masonic degree.

You will recall that Joseph was separated from his brothers, sold into Egypt, and eventually became

practically a foreign prince. He was given a new name in Egypt. When Jacob blessed Ephraim and Manasseh, and put them in the place of their father Joseph, he said, "Blessings abundant for the crown of the head of him separated from his brethren." Singularly the Scots seem to be "separated from their brethren." A Scotsman is not "soluble" with other races, for his identity is not readily disguised. Physically the Scots were shut off by the Cheviot Hills, the Tweed River, and Solway Firth. Even their thoughts and ways and speech are different from those of their brethren. The Scots are notoriously exclusive, distant toward strangers, especially toward the English, whose arrogant provincialism they despise. The Scots are the most aristocratic and at the same time the most thoroughgoing democratic people on the face of the earth. They are loyal to George VI as the king of Britain, not of England. A Scotsman resents the references in American newspapers to everything in Britain as being "English," as though Wales and Scotland did not exist.

A Scotsman will not endure ecclesiastical domination. For this reason neither Rome nor London has ever been able to dominate Scotland ecclesiastically. When the English king is in Scotland, he is a Presbyterian, though in England he may be an Anglican. Indeed he is the appointed head of the Presbyterian Church, which is the national church of Scotland and, incidentally, in its church government probably reflects the early Christian church more closely than does any other ecclesiastical body now in existence. While the English have wallowed

around in catechisms and creeds, and have let foreign religions influence their own Church of England, the Scotch have remained true to the Bible, for the Bible and the Bible only is the religion of the Scottish people. The Anglo-Saxon race will never know how great a debt they owe to the staunch old Scottish Covenanters who, in the years from 1638 to 1643, entered into a "solemn league and covenant for the reformation and defense of religion" against ecclesiastical hierarchies.

It should be recalled that Ephraim was to be shepherd of the Stone of Israel, the custodian of the throne, but not the occupant of the throne, which duty devolved upon Judah's seed. From the divine standpoint, Ephraim is the defense of the head, as indicated in the sixtieth Psalm, for David said, "Ephraim also is the strength of mine head." The sense of this passage of Scripture is that a Scotsman is not a Scotsman because he is a Scot, but because he is Ephraim. He stands alone and distinctive among the tribes. He is not changeable or emotional in the sense of being impetuous and elusive, as are some of the rest of the ten tribes. He is always there, the solid, stable head of the tribes, defending that headship all the time, in religion, in government, in character, possessing those sterling qualities which Jacob and Moses and David foresaw in this great Ephraimite tribe, which was to be "the head."

It was no accident that the Covenanters were Scottish. They realized that they were God's covenant race, perhaps not with the clarity that we do today, but they had an instinctive consciousness that they must hold to that covenant of the grace of God.

We must keep in mind constantly that Ephraim was not to be king but rather to be steward for the king. Contrary to popular opinion England does not have the throne today. The present king married a commoner, Lady Elizabeth Bowes-Lyon. She was not a princess, not an English woman, not a member of the tribe of Ephraim. However, her name holds the symbol of the royal house of Israel, the word *Lyon*. She is therefore of the tribe of Judah, though not a Jew. The main branch of Judah carries on, a very small section, but it is known as the house of David, whose throne has been occupied in unbroken succession down to its present occupant, King George VI.

Thus in our own time we are seeing the fulfillment of the prophecy in regard to that throne, which is to go back to Shiloh in Palestine, where it will rule over the twelve tribes of Israel. The Jews are trying to take all of Palestine for themselves, but God's purposes are being wrought out. Despite all the efforts of the Jews in their Zionist Movement to secure all of Palestine for the "remnant" of one tribe of Judah, God's purposes are beginning to defeat that plan. The highly organized plan on the part of this Jewish "remnant" has won the support of political "platforms," but advisers have stepped in and said, "Not yet." Ephraim has made a promise to a small section of the tribe of Judah that it can have all of Palestine, whereas God ordained that all the tribes of Israel should inherit that land and that the throne of David, which left Palestine for Ireland, Scotland, and Westminster, should be brought back to Palestine when He comes Whose right it is to sit upon that throne.

The supposition that Ephraim's descendants are mixed together in England, Scotland, Ireland, and Wales and that their tribal limitations cannot now be defined, is untrue, for Ephraim *can* be defined. When all the tribes are "sifted" out of the nations, Israel is to re-enter the Holy Land, albeit some of the tribes by token, but by tribes, nevertheless. Certainly they could not re-enter the Holy Land by tribes unless the tribes had been kept apart in their community and civil life. In Britain and even in the United States those tribes are "partitioned" just as truly into ten tribes as they were in olden times.

Manasseh

♦ ♦ ♦ WE HAVE ALREADY TOLD the story of Jacob's giving the birthright to Joseph's younger son Ephraim, rather than to the elder son Manasseh. Regarding the descendants of Manasseh Jacob said in his prophecy (Genesis 48: 19):

"He shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."

Naturally Manasseh felt slighted that the blessing had been given to his younger brother. Even though the tribe of Manasseh was to be great, there developed a feeling of disappointment that Ephraim was to be greater, "a multitude of nations." The history of Manasseh down the centuries shows the effects of this disappointment, though the cause may not have been recognized as such by his descendants.

There was nothing sinister in the fact that the birthright was denied Manasseh. He was not destined to be a royal ruler. God has laid down the laws for the occupants of the throne of Israel. We have already shown that the tribe of Judah was to retain the throne and that Ephraim was to be responsible for maintaining the rulership. Although Ephraim did not inherit the throne of Israel, it was in Ephraim's land

(Britain) that the throne ultimately came to rest. Later the presence of that throne in Britain led to the separation of the brothers from each other.

Ephraim and Manasseh had wandered across Europe on their way to "the isles of the west," and together they dwelt there for a time. The descendants of Manasseh had been severed from the rest of the tribes while still in Palestine, and had even split up into two sections among themselves. Later on they were frequently in conflict with Ephraim, perhaps because of unconscious jealousy over the birthright. In any case their conflicts were forecast by Isaiah in the ninth chapter of his prophecy, for he said that "no man shall spare his brother," that Manasseh and Ephraim should be against each other, and that "they together shall be against Judah."

Then came the separation of the brothers from each other during the reign of King James to whom the Authorized Version of the Bible is dedicated. Even before King James' day, however, during the reign of Queen Elizabeth the beginnings of the separation between Manasseh and the rest of the tribes in the isles had begun to be manifested. Elizabeth attempted to bring about the reform of religion and the dissociation of the Church of England from foreign domination and ritual. The Manasseh group, believing that the Queen had not gone far enough in that direction, formed their own religious communities, calling themselves Dissenters or Nonconformists. Much persecution followed, and this group fled first to Antwerp, then to Leyden in Holland, and finally to America. In their new home they be-

came the Israel foundation-element of the United States, fulfilling the prophecy (Isaiah 49:20):

"The children which thou shalt have, after thou hast lost the other, shall again say in thine ears, The place is too strait for me; give place to me that I may dwell."

Strangely there had been an earlier attempt at settlement on the American coast by the English in 1585, but God would not allow the Ephraimites to make a permanent settlement there. As long as Manasseh's descendants remained in Britain, their antipathy to the rule of kings was manifested in the battles fought between them and the descendants of Ephraim. Oliver Cromwell, of the tribe of Manasseh, became leader of the Roundheads, a party in England which was strongly opposed to royalty. The story has already been told that after Charles I was executed, Cromwell's troops almost captured Charles II, who eluded pursuit by hiding in an oak tree.

Soon afterward more of Manasseh's people gave up the attempt to rid Britain of its king, crossed the sea, and settled in America. It was not long until Manasseh separated himself from the Israel kingdom. A bitter war was fought between the descendants of the two brothers, but ultimately a new nation was founded which was to be the "great people" to come from Manasseh, in fulfillment of Bible prophecy. For many years there was great animosity between Manasseh's people in America and the throne of Britain. Gradually this feeling decreased for a time but later increased because of European immigration, with the basic hostility of Babylonian peoples

toward Israel people, unconscious though that hostility may be. For a long time it has been extremely difficult for Americans to avoid contemptuous references to the throne of Britain and even to Britain itself. Manasseh does not realize that this attitude results from the giving of his birthright to Ephraim in the far-distant past.

The attitude of Manasseh toward royalty and thrones is one of temporary tolerance, if not actual contempt. He is inclined to thrust aside the various aspects of Israel royalty, to spiritualize all Biblical references to a throne, and to treat such references as of little consequence. But God told King David that the throne on which he sat was the "throne of the Lord," that it would last throughout succeeding generations, and that David would never lack a successor upon that throne. Therefore it must be concluded that the throne is in existence somewhere. Manasseh's contempt for thrones and monarchies, his desire to end them if he can, although protesting that nations ruled by kings should have their way about it, and his struggle with himself to be fair in discussing or dealing with royalty — these things are explained by the fact that Manasseh was denied the birthright which should have been his.

The "separation" of Ephraim and Manasseh took place immediately before the great expansion of the British Commonwealth in the nineteenth century. The Declaration of Independence was not only fulfillment of Isaiah's prophecy that Israel should "lose" some of her "children," but it also consummated the conditions of that prophecy concerning

the house of Joseph as the head of all Israel in the latter days. When the aged Jacob called his sons around him and told them what should befall them in the latter days, he pronounced great and abundant blessings upon Joseph, blessings "on the crown of the head of him that was separate from his brethren."

This separation does not refer, as might be concluded, to the time when Joseph was sold by his brothers into Egypt. The Hebrew expression used refers to the future; that is, the blessings were to come at the same time as the separation, a concurrence which has happened according to prophecy.

The national independence of the United States is fulfillment of this prediction of the prophet Isaiah that one of Israel's "children" would, so far as national unity was concerned, become "lost" to the rest of Israel in "the isles." The descendants of Manasseh are the only "children" that have been "lost" to the British Commonwealth, and from the thirty-seventh chapter of Ezekiel it is clear that Manasseh will ultimately be reunited with his brethren, the whole house of Israel. These two nations, Britain and the United States, must stay together in the "after part of the days," as the Bible says, for the special purpose of fulfilling the prophecy that in "Abraham's seed," particularly through the head of that "seed" in Ephraim and Manasseh, "all the families of the earth shall be blessed."

To Manasseh, as well as to Ephraim, had the Shemite mysteries of Freemasonry been imparted. The mother of Manasseh was an Egyptian princess whose name was Asenath. She was a daughter of

Potipherah, a priest of On. Although she was Egyptian, her ancestry was Shemitic. Her father was well versed in the Shemitic mysteries which were concerned not only with religious matters but with metallurgy, astrology, astronomy, etc. He was called a priest of On, which was the Biblical name for the ancient city of Heliopolis, near the apex of the Nile delta. It was notable that Joseph, Manasseh's father, got along particularly well with the ruling Pharaoh, as is told in the forty-first chapter of Genesis.

Since both of Manasseh's parents were descendants of Shem, it is natural that the son should have been taught the Shemite mysteries. Also it is natural that Manasseh's descendants should have preserved the signs of those mysteries in the official heraldry of the new country which they founded in America. The great seal of the United States shows an eagle with wings outstretched, emblem of God's protection over Israel as told in the twelfth chapter of Revelation. In the eagle's beak is a scroll with the words *E Pluribus Unum*, meaning *One out of Many*, for Manasseh was "separated" from his brethren, one out of many brothers. Over the eagle is a representation of the Shekinah glory spoken of in the Bible. The reverse side of the seal was designed to represent the Pyramid of Gizeh, which Manasseh could see from his Egyptian home at Memphis. There are two Latin expressions on this side of the seal, one meaning *God Hath Prospered Our Beginnings* and the other the *New Order of the Ages*. Manasseh, the forefather of the Israel-Anglo-Saxon nation in America, retains in his heraldry today the symbols used by Shem.

Unfortunately the great masses of the American people today do not know these things. Why don't they understand the significance of these facts? One of the outstanding characteristics of Manasseh and his progeny is revealed in his very name which, among other things, means to *cause forgetfulness*. Let us read the Scripture regarding Joseph's naming of his two sons (Genesis 41: 51, 52):

"And Joseph called the name of his firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house.

"And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction."

There are many instances in the history of our country which illustrate how easily Manasseh forgets.

The descendants of Manasseh could not have become a "great people," as Jacob's prophecy indicated, unless there had been enough room to expand. The island home had become too "strait" for them not only in regard to space but also in regard to mental and spiritual capacity. Manasseh's greatness was to be that of expansion, extent of territory, and productiveness, as well as of character, genius, goodness, power, and love of truth. Of the numerous words in Hebrew meaning *great*, the one used in describing Manasseh implies *magnitude*, the greatness of an organized people. The greatness of Ephraim was to consist of a stability, solidity, steadiness of character which caused God to repose in the descendants of Ephraim certain treasures of the soul and spirit, whatever it was that constituted the birthright.

In Jacob's prophecy regarding Joseph and his sons, the patriarch mentioned the "fruitful bough by a well, whose branches run over the wall." These "branches" represent Joseph's progeny who have "gone over the wall" and established nations of their own. Manasseh has, in a sense, been "lost" to Ephraim, so far as living in the mother country is concerned. Although Ephraim and Manasseh do not now have organic unity, there is a closeness of spirit which binds them together. If they realize that they constitute the head of the house of Israel, they will know that Jacob's word (Genesis 49: 24) applies to them, that "the arms of his hands" will be "made strong by the hands of the mighty God of Jacob." Ephraim and Manasseh will then know that they are included in the "lost" ten tribes and that the Anglo-Saxon races and kindred peoples are now found to be the lost ten tribes and Benjamin. God said to the Israel people, "I will bring the blind by a way that they know not." This prophecy has been fulfilled in the coming to light of the truth that the Israel of old is to be found today in the Anglo-Saxon peoples and their kin throughout the world.

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