

The Identity of Finland



**By
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&
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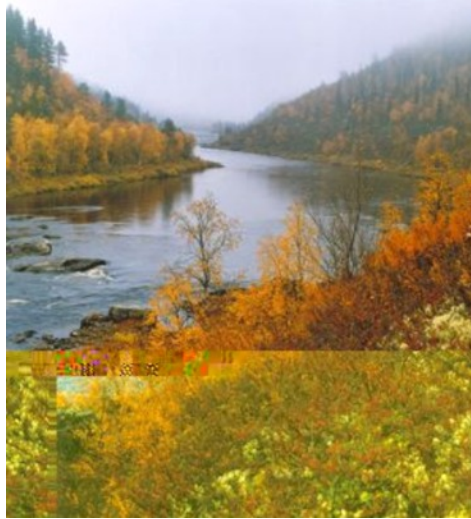
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By

Rainer Salomaa & Allan Reipas



WE HAVE SEEN A MONUMENTOUS AMOUNT OF PROOF THAT ENGLAND AND THE U.S.A. ARE DESCENDENTS OF THE TRIBE OF JOSEPH and bear the name of Israel, but what about the other Isralitish tribes, and more specifically, what about the modern identity of the tribe of Issachar? Seeing that I was born in Finland and that Allan is of direct Finnish descent, we have a particular interest in the identity of the Finnish people.

The material presented is a composite of both of our research. Allan has contributed a great deal more than I have so most of the credit for the material presented actually belongs to him. (He is a university graduate of chemistry who is living in Montreal right now.)

In **Gen. 49:14-15**, God says that “Issachar is a strong ass couching down between two burdens; 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.”

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“Issachar” comes from the Hebrew word “Yissaskar,” meaning “He will bring a reward.” It comes from the word “sakar” which means “payment of contract, concerning salary, fare, maintenance.” Now the country of Finland is internationally known for paying off her contracts. She is the **ONLY** nation paying off her World War I debts to the USA!

Also, at the end of World War II she lost some of her most valuable territory in the Karelia region to the Russians. This was about 11% of the country’s total area, including 10% of its arable land, 11% of its forests, and 10% of its industries. On top of this, she was burdened with paying off the staggering amount of \$300,000,000 in reparations to the Russian bear. The nation tightened its belt, paid off the entire amount by 1952, and hosted the summer Olympics that same year.

When God says, “Issachar is a strong ass ...” He means it. Their national stubbornness can be graphically illustrated in their annals of World War II. The nation fought the Russian bear almost single-handed even when they were vastly out-numbered. They had 9 divisions of 15,400 men per division compared with between 26 and 29 divisions of 18,700 men per Russian division. The Finns only had 56 tanks compared with 2000 Russian tanks. Yet in spite of being so vastly out-numbered, they held the Russian bear at bay for about three years!



The Finnish army used cross-country skis and wore white in the Winter

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In a little booklet entitled “Finland” published by the information section of the embassy of Finland, there is a sub-heading entitled “History: Buffer between East and

West.” God says that Issachar is “couching down between two burdens.” Finland never has been a colonizing nation — the Finns have been content to stay in their national boundary and have not bothered to extend their sphere of influence. The Finns have constantly been caught between the struggle between the east and the west. When they were dominated by Sweden, the nation was a battle ground between the Swedes and the Russians. World War II is an excellent example of the East-West struggle.

For the first three years of the war Finland fought with the Germans against the Russians, but during the last two years of the conflict they fought with the Russians against the Germans. It’s interesting to note that during this war General Mannerheim, commander-in-chief of the Finnish forces between 1939 and 1944, led a Finnish attack against the Russians under the banner of the tribe of Issachar!

After the war, in 1947, Finland applied for membership into the U.N. but the question became a bone of contention between the EAST and the WEST. Because of this contention, the application was not granted until Dec. 1955. Since then, Dr. Kekkonen, the Finnish president has paid numerous state visits to both EAST and WEST to show that Finland’s neutrality and the character of their neutrality is recognized everywhere.

Issachar saw that the land was pleasant. It’s interesting to read the national anthem —

“Our Land” which reads: Our land, our land, our fatherland,
sound loud,

O name of worth! No mount that meets the heaven’s band,
No hidden vale, no wave-washed strand,
Is loved as in our native North, Our own forefather’s earth.

Thy blossom, in the bud laid low, Yet ripened shall upspring.

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See! From our love once more shall grow Thy light, thy joy,
thy hope, thy glow!

And clearer yet one day shall ring The song our land shall
sing.

This anthem is in adoration of the land. Finns certainly are enamoured by their land. “When the Creator made Finland, he relaxed,” writes Hudson Strode. “He took water and earth and trees and spread them about casually ... in wooded hills and rocky fells, rivers, marshes, archipelagoes, and still blue lakes dotted with verdant islands ...” (Finland Forever).

Deut. 33:18-19 says that Issachar shall suck of the abundance of the seas and of the treasures hid in the sand. It was really interesting to note that the Finnish exhibit at the Pamonicia County Fair displayed glass piggy banks. Riihimäen Lasi (trademark: Finnocrisall) is one of the largest glass works in Scandinavia. It exports its manufactured glass to as many as eighteen countries.

I got a post-card from my sister who attended the Finnish exhibit at the Montreal’s World Fair and the post-card displayed ceramics and glass.

Finnish glass design is world famous. A booklet entitled “Finland” said, “It is, paradoxically, in the development of glass and ceramics that the influence of the ancient [Finnish] crafts of wood and weaving has been most felt.” And “. . . the best of hand-made ceramics and glass ranks with anything made anywhere else in the world.”

I Chron. 12:32 mentions the fact that the men of Issachar had understanding of the times — that is, of mathematical and astronomical information. According to Jamieson, Fausset, and Brown Commentary, Jewish writers say that the people of this tribe were eminent for their acquirements in astronomical and physical science. It’s very interesting to remember that my father told me that the most important subject to learn is MATHEMATICS! Before I came to Ambassador College, I was majoring in the physical sciences at the University of Alberta. From the booklet “Finland and its Students” (Helsinki — 1962), I learned that the

elementary school children (grades 1 to 8) who do not enter secondary school are given basic instruction in **MATHEMATICS** and **NATURAL SCIENCE** as well as Finnish, history and citizenship. In Junior secondary school (grades 5 to 9), they learn two foreign languages. They also learn elementary **ALGEBRA** and **GEOMETRY**. In the senior secondary school (grades 10 to 12), they have a choice between two courses — concentrating on either languages or **MATHEMATICS**. In the math division, pupils are taught physics, chemistry, and an extensive course in math and three languages.

In general, the girls choose the language courses and the boys choose the math courses. All of the higher institutes of learning have math and the physical sciences near the top or at the top of the list in subjects taught. For instance, The University of OULU has at present three faculties: Philosophy (which so far consists of the mathematical and natural science departments), Technology (which confers degrees in engineering and architecture) and Medicine. The University of Turku has five faculties, three of which are Mathematics and Natural Science, Chemistry, and Technology.

Helsinki University has six faculties among which are Agronomy and Forestry and Philosophy, which includes mathematics and natural Finnish architects are world-known. Look at Job's great pyramid. He was of the tribe of Issachar! The architectural Saarinen family — Eliel (1865-1967) and Eero (1910-1961) were pioneers of the skyscraper design. Eero is famous for his TWA terminal at Kennedy International Airport in New York as well as Dulles Airport Terminal in Washington, D. C. Alvar Aalto (1898-), a recipient of the American Association of Architects' Gold Medal Award, is internationally renowned in architectural and design circles. His Baker House Dormitory, Cambridge, Mass., the house for Louis Carré, France, and his Cultural Center, Wolfsburg, West Germany, are a few of his achievements outside of Scandinavia. Alvar Aalto ranks right up there with Frank Lloyd Wright and Corbusier to form the trio of pioneers of contemporary architecture.

“It is not only the excellence and relative abundance of modern architecture that impresses in Finland; it is the fact that so SMALL

and remote a country should have contributed so much to international development. The Finns have a NATURAL SENSE OF FORM which is easily expressed in BUILDING and in applied art.”
(from the booklet Finland).

**“Toronto’s New City Hall A Way-Out Political Palace”
Weekend Magazine, No. 9, 1965**

Look what’s happening in Toronto!

Staid old, stodgy old, grew old — but sometimes gay old — Toronto. At the northwest corner of money-minded Bay Street and dowdy Queen Street, the city is completing a breathtaking city hall. Its two curving towers — one 27 floors, the other 20 — soar suddenly into the sky from the midst of an 11½-acre civic square. Between the towers sits the council chamber, looking for all the world like an oval golf ball on a tee.

To some, the new building, designed in a world-wide competition by **Finnish architect Viljo Revell** (who died last year), ranks with the wonders of the 20th Century. Mayor Philip Givens sees it as the focus of Toronto’s renaissance. “It’s unusual, unique, daring and bold,” he says. “It typifies the spirit of Toronto.”

To others, such as former Mayor Allan Lamport, whom Mayor Givens defeated in last December’s mayoralty race, it’s a modernistic horror, a waste of money, a silo in the sky. It is certainly expensive. The basic building price is about \$26 million. Land and furnishing costs push this up to about \$29 million. The 2,400-car parking garage beneath the square costs another \$7 million.

But it is sparking redevelopment. An office tower will rise on the southeast corner of Bay and Queen Streets. There is talk of a mammoth development incorporating the old City Hall

just east of the new one. And by July, when occupancy of the new hall begins, the city hopes to be on the way to eradicating the tawdry jumble of shops along the south side of Queen Street across from the new hall. The civic square, named after Nathan Phillips, the venerable mayor who fostered the new building, is also turning into a focal point for city activities. Hootenannys, concerts and art shows are planned for the summer. And right now Torontonians are flocking to the artificial ice rink in the heart of the square.

The rink, which becomes a reflecting pool in summer, is a booming, even un-Toronto like success. "It's a smasheroo," says Mayor Givens.

Paul Rush, Weekend Magazine

When I was reading a book entitled *A History of Finland*, I came across an interesting passage. An obscure young scholar at the university of Turku published a study of Finland in 1700. His name was Daniel Juslenius. He drew upon earlier writers, folk tales, mythology, and chance similarities in words or names to construct and "imaginary tale" of the Finn's national greatness of the past. The Finns were set down as one of the Hebrew Tribes who had founded a mighty state under one of Noah's descendents.

It is also interesting to note that the "Christian" burial customs of having the graves in an east-west direction appeared in Finland at least a century before the first crusade of 1157 came from England!

Pages 50-51 of Volume II of the Compendium say, "Through intermarriage of the lien of Odin" — the founder of the kingdom of Denmark in the days of David — "has permeated throughout Western Europe. Small wonder that the lion of Judah is the symbol on the coat of arms and shields of the royalty of Northwestern Europe." The lion is even on the coat of arms of Finland and on their military flag as is shown on next page. If a closer look is taken at the coat of arms of Finland, it is noticed that there are nine blossoms or flowerets around the lion.



Coat of Arms

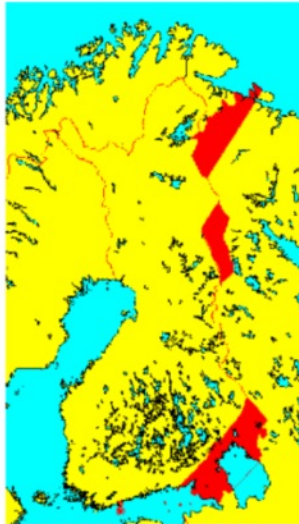
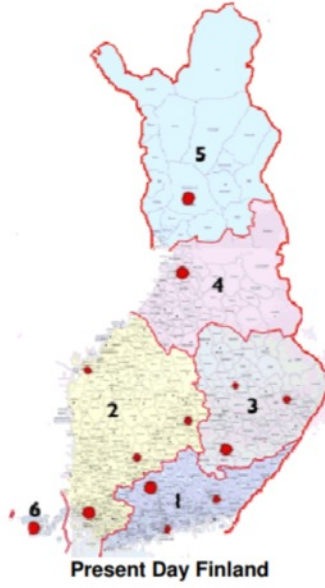


National Ensign



State & Military Flag

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Areas ceded to U.S.S.R. in World War II Illustrated in Red

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These represent the nine provinces of Finland, at the time she gained her independence from Russia in 1917. Although there are now twelve provinces in Finland, the nine flowerettes still remain on the coat of arms, just like there remain thirteen stripes on the flag of the United States of America, representing the thirteenth tribe of Israel (see the book *The United States and British Commonwealth in Prophecy*, p. 126). Can there be any justification in the Bible for saying that Issachar is the ninth tribe of Israel? There certainly can! From Gen. 29:31 to Gen. 30:24, the Bible relates the order of birth of Jacob's sons.

Beginning with the firstborn they are Reuben, Simeon, Levi, Judah, Dan, Naphthali, Gad, Asher, Issachar, Zebulon, and Joseph (Benjamin was born later). Thus Issachar was the ninth son of Israel. And the fact that Finland fought using nine divisions against the Russians in World War II seems to be just too much for mere coincidence.

In a book about Finland, Hugh Shearman describes another outstanding characteristic of the Finns. In giving his impressions of Finnish life as portrayed in the great Finnish told epic, the Kalevala, he remarks, "Women have a high importance, and mothers are deeply venerated, a not insignificant feature when one finds it in even the primitive life of a land which was to lead Europe in the emancipation of women and in coeducation."

Yes, in 1905 Finland was the first country in Europe to give women the right to vote. Now does the Bible indicate that special privileges were extended to women of the tribe of ISSACHAR?

As you should know by now, Job was one of the sons of Issachar (Gen. 46:13). And in the last chapter of the book of Job, it describes Job's second set of children, whose descendants survive to this day. Remember his first set had been destroyed because of their wickedness (Job 1:4, 18-19). In Job Chapter 42, beginning in verse 13, "He had also seven sons and three daughters. And he called the name of the first Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch. And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren" (Job 42:13-15). The

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Bible speaks for itself: the names of Job's seven sons are not even mentioned.

Up to this point you have seen the basic proofs, or clues as to the identity of the Finns. I say clues, because any one of these taken by itself would not constitute a totally satisfactory proof. But, when all these clues are added up and taken into account, it is clearly seen that they establish conclusively that the tribe of Issachar and the nation of Finland are one and the same. All the characteristics of Issachar can be attributed to no other nation or tribe on the face of the earth! Neither can Finland be described as perfectly by the description of any other peoples mentioned in the entirety of the Bible!

Yet there is one more astounding proof of Finland's identity in the Bible. First let's consider Finland in more detail, as to what kinds of differences we find among the Finns themselves. The following passage is a translation from a textbook of the Finnish language, entitled Finnish for Foreigners by Maija-Hellikki Aaltio:-

“When the Finns moved into Finland about two thousand years ago, they hadn't yet formed one nation, but lived on the peninsula of Finland as different tribes. A great deal is spoken about these tribes even today and we are of the opinion, that even yet it is possible to some extent anyway to notice the difference in the people's character in the different parts of Finland.

“In the east, closest to the border of the Soviet Union, live the Karelians, who are darker and more vivacious than the rest of the Finns. They are generally very musical and love singing and playing music. One recognizes a Karelian when they say ‘mie’ for ‘minä’ (meaning ‘I’ in English), and ‘sie’ for ‘sinä’ (meaning ‘you’ in English). They are encountered nowadays in all areas of Finland, because the Soviet Union received in the war of 1941-44 the larger part of Karelia and the inhabitants of the area then left their homes and moved to other parts of Finland.

Karelia's cultural centre was the internationally recognized old merry city of Viipuri (Vyborg), where there was also situated an old castle constructed several centuries ago.

“On the northern and western side of the Karelians dwell the talkative Savo people, who always have an answer ready and who are talked about more in stories than all the rest of the Finns put together. It is said that Savo people would rather be work bosses than work doers and hold themselves to be somewhat better than the rest of the people. For example Savo’s many inland-water-boat captains are great humorists. Savo is the most beautiful of the lake districts, where water is often more plentiful than land. Savo people are easily recognized by the way they speak. They say for example ‘mua’ for ‘maa’ (meaning ‘land’ in English), ‘piä’ for ‘pää’ (head), ‘männöö’ for ‘menee’ (goes) and ‘tulloo’ for ‘tulee’ (comes).

“The opposite of the Savo people are the Tavastians who live on the west side of Lake Päijänne. They speak little and are very serious. The Tavastian is very fair and blue-eyed. He is tranquil and perhaps a bit slow-moving, but very enduring on the job, once he has begun. Don’t ever provoke a Tavastian! He forgets slowly, if at all.

“The Ostrobothnians, who live on the east side of the Gulf of Bothnia, are a tall, proud people, who are known for their love of freedom. If the nation of Finland has risen for one reason or another in historic times, the leaders have generally come from Ostrobothnia. From this area there have emigrated to other countries, more than from anywhere else in Finland, so that nowadays one can encounter Ostrobothnians in America as well as in Australia, not to mention Sweden.”

In addition, here is a paragraph written by Matti Kurjensaari on the same topic:

“The people of Karelia are lively, talkative, impressionable: they adjust themselves with amazing ease to new surroundings and are always ready to accept new innovations. Add to the Karelians and the ‘static’ people of Häme (the Tavastlanders), the people of Savo with their ready wit and the obstinate and freedom-loving East Bothnians, and you have all the original tribes of Finland. The resettlement of the Karelian population and the rapid process of urbanization have, of course, destroyed certain historical tribal peculiarities; but fundamental traits are still clearly recognizable in the character of the inhabitants of the various parts of the country.”

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So we find that the Finns are made up of four sub-tribes which all played a part in the establishment of Finland. Can there be found anything about this in the Bible? Of course! In Gen. 46:13 it says, “And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.” There are four sons of Issachar, then. But did each son found a sub-tribe of his own? Read Numbers 26:23-24, “Of the sons of Issachar after their families: of Tola, the family of the Tolaites: of Pua (a later spelling of Phuvah), the family of the Punites: of Jashub (a later spelling of Job), the family of the Jashubites: of Shimron, the family of the Shimronites.”

At this time it is a fair question to ask how we can be sure that these Biblical sub-tribes correspond in reality to the sub-tribes of Finland. Would it not be more reasonable to suppose that as the Issacharites lost their identity, distinctions between the sub-tribes ceased to be noticed as the tribe became more homogeneous in composition through intermarriage? And then new sub-tribes developed purely because of the Finns settling into four different isolated areas?

Well I admit that this probably did happen with most of the other Israelite tribes because their sub-tribes mentioned in Numbers 26 seem to have disappeared long ago. But of the Finns, Shearman says, “The social life is patriarchal, families living together in all their branches and generations.” With this tendency strong in Finnish society, it then becomes less difficult to see how sub-tribal distinctions remain. But was this tendency always so strong?

Amazingly enough the Bible answers this question, but in an implicit manner. Examine carefully the prophecy about Issachar in Genesis 49:14, 15. Verse 14 gives a general description of the whole tribe: “Issachar is a strong ass couching down between two burdens.”

Then notice that verse 15, describing what Issachar was prophesied to do, can neatly be divided into four parts. Would each of these parts not give a specific identification of each sub-tribe? The first part says, “And he saw that rest was good.” Most obviously this refers to the “static” and tranquil Tavastians. Since this is mentioned first, it means that the descendants of Tola, Issachar’s first son, are the Tavastians. The first-born

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son usually inherits the leadership of the tribe, and it is significant that both Turky, Finland's ancient capital, and Helsinki, Finland's modern capital are located in the Tavastland area.

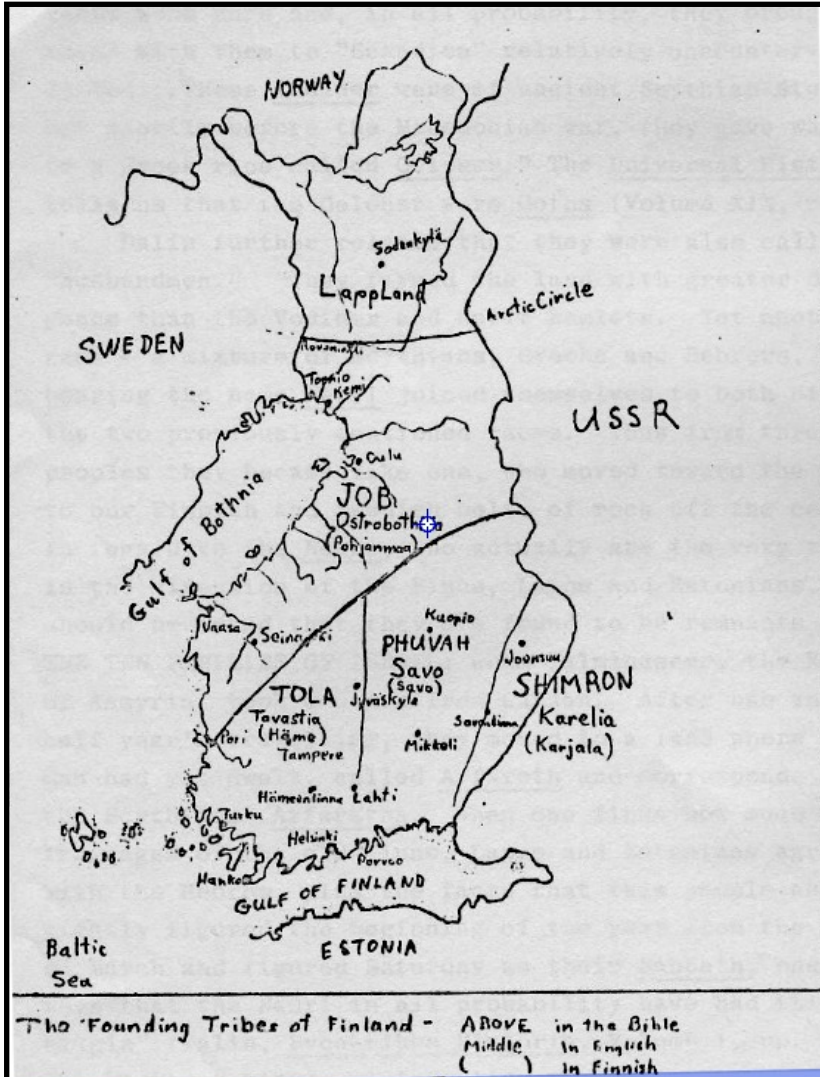
The second part of verse 15 says, "and the land that it was pleasant." Now it was mentioned that the people of Savo inhabit the most beautiful land in Finland — the lake district. For this shows that the people of Savo are descendants of Phuvah, Issachar's second son.

Let's jump now to the fourth part of this verse, "and became a servant unto tribute." It was the Karelians who were mostly affected by the war against Russia. While the other sub-tribes gave only of their time and effort to pay off the reparations which Russia demanded, it was the Karelians who truly became servants to tribute by giving up their land as well.

Finally this leaves us with the Ostrobothnians, who can only be the descendants of Job. Of all the sons of Issachar, we know most about his third son Job who certainly had to "bow his shoulder to bear" all the calamities that Satan inflicted upon him. Likewise his descendants are obstinate and freedom-loving, and live in the northern part of Finland where the climate and the topography are the harshest. And even as Job was accustomed to living in the land of Uz (Syria), far from the rest of this brothers in Egypt, his descendants today, the Ostrobothnians, are the most likely to emigrate from Finland than the others.

The amazing way in which Issachar's four sub-tribes are dealt with in the Bible now completes the proof that modern Finland is the ancient Israelite tribe of Issachar. The story of how the Finns travelled from Palestine, where their ancestors lived over 2500 years ago, to Scandinavia is no less a dramatic description, for it ties in closely with the history of another people whose origin has been shrouded in mystery, the Japanese.





Map: The Founding Tribes of Finland – Above in the Bible, Middle in English, below in Finnish

APPENDIX ONE

Extract from Northwest Europe in Prophecy, pages 57-58, 138-140

By

Stanley Olson.

[This may have been published as **Incredible Nordic Origins – ed**]

“... called by that name because their worship of God was so zealous. It is supposedly they who were called holy by ancient authors. In ancient times, their services were pure and, in all probability, they brought these with them to “Scandien” relatively uncounterfeited. . . .These Vodiner were of ancient Scythian stock, but shortly before the Macedonian war, they gave way to a Greek race called Geloner.” The Universal History tells us that the Geloner were Goths (Volume XIX, p. 257).

DALIN FURTHER RELATES THAT THEY WERE ALSO CALLED “HUSBANDMEN.” “They farmed the land with greater diligence than the Vodiner and build hamlets. Yet another race — a mixture of Scythians, Greeks and Hebrews, bearing the name Neuri joined themselves to both of the two previously mentioned races. Thus from three peoples they became like one, who moved toward the west to our Finnish and Swedish belts of rock off the coast. In regard to the Neuri, who actually are the very tribe in the direction of the Finns, Lapps and Estonians, it should be noted that they are found to be remnants of **THE TEN FAMILIES OF ISRAEL**, who Salmanasser, the King of Assyria, took captive from Canaan. After one and a half year’s travelling, they moved to a land where no man had yet dwelt, called Arfareth and corresponds to the Scythians’ Arfaratha.

When one finds how much the languages of the old Finns, Lapps and Estonians agree with the Hebrew, plus the fact that this people anciently

figured the beginning of the year from the first of March and figured Saturday as their Sabbath, one also sees that the Nueri in all probability have had this origin” (Dalin, *Sven-rikes Historia*, Volume I, pp. 49-55, emphasis mine). Interesting words! Authors to share this credence in the Finns’ Israelitish origin were O. Rudbeck (the younger), Bjørner, and Högström.

Another work under the same title, “*Svea Rikes Historia*,” was written by Lagerbring and published in 1769. He mentions the striking similarities of the Hebrew language compared with the language of the Finns and the Lapps. In Lagerbrings’ time, this led some to believe that both peoples must have been either remnants of the Canaanites or of the nine or ten Tribes of Israel, carried away by Salmanasser (Part I, Chapter 1, p. 45). He refers to another work which demonstrates how 200 words in the Lappish language resemble the Hebrew. “Many villages in Finland bear an exact resemblance to the names of various places in Persia, where peradventure the carried-away Israelites lived for a certain length of time” (p. 45).

“Besides this, there are many ancient customs among the Lapps and the Finns that appear in common with the Israelitish ones ... It seems particularly strange that Saturday among the Lapps is greatly venerated and kept much more holy than Sunday — which has also been noticed among the Finns” (p. 46).

Dr. Gustav Kraitchek and Dr. Wilhelm W. Krauss, authors of *Raskunskap*, discuss the uncertainty of when the original Finns came to Finland, but explain “that there is no doubt that they came from the south — from today’s Estonia. It appears most probable that this migration started half a millennium before our Era ...” (Raskunskap, pp. 143, 144). This agrees very well with the time for the migration discussed in Dalin’s work!

It can be of significance that several Germanic words were absorbed into the Finnish language not later than 500 B.C. (*Nordenstreng, Europas människoraser och folkslag*, p.244). Furthermore, in the light of references to the Estonians quoted above, it certainly is interesting to note that their rulers were probably of Swedish stock (ibid., p. 265).

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Describing the same time period (400-500 years before our Era), Wieselgren mentions the concept of scholars that the most remarkable Asiatics, who migrated to the peaceful Nordic settlements, were the Scythians and the “Göther.” They came through Russia, from a great distance, from a southeasterly direction. They did not stop until they reached Scythia and “Gothia.”

These “Asiatics worshipped ‘All-Father,’ Creator of heaven and earth, in purity and sincerity. They served him loyally, living in one or three monarchies, all deeply monarchial in their politics. This deistic, monarchial Utopia has, by some, been described as regrettably destroyed by monks and priests” (*Skandinavernas förstfödslorätt*, p. 72).

The Cimbri

In 111 and 106 B.C. we read of a people in Scandinavia called Cimbri. At this time they were so powerful that 300,000 men were gathered from Juteland along to march in a conquering trek towards Gaul and Rome! (See Story of the Nations and Northern Antiquities.)” (pages 57-58)

The national character of one of the other tribes of Israel, Zebulun, is usually clear. Although no animal is used to describe their temperament, their principal industry is so perfectly portrayed that anyone can be able to understand.

“Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon” (Gen. 49:13).

Today, the largest port in the world, in actual tonnage, is Rotterdam’s “Europort”!

When we deal with the repetition of history, we will learn of some striking ties between Zebulun and one of the other tribes of Israel.

In dealing with Issachar, we find that the national disposition becomes a significant factor in determining where the tribe lives today. “Issachar is a strong ass couching down between two burdens: 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” (**Gen. 49:14, 15**).

This identical way of thinking is now extant in one of the Scandinavian nations — Finland!

“Finns do not have the intense love of freedom which the Swedes possess. . . . Prosperity, not adversity, makes a Finn defiant and overbearing. Adversity, however, makes him give in. Juhani Aho, an authority on his people, does not flatter them when he very accurately likens them to juniper twigs, which give in under the horses’ hoofs and the rolling canons, only to rise again in the tracks, even though bruised. And the Finnish party leader, Finnish party leader, Yrjö-Koskinen, holds up humility as the foremost national virtue— He [the typical Finn] gives in far too easily under his lot, and seldom makes an attempt to change it” (*Nordenstreng, Europas människoraser och folkslag*, p. 260).

What could possibly bear a closer resemblance to the temperament of Issachar! It should be remembered that the characteristics just cited are the leading features of Finns in Central and Western Finland, and that Estonians, in addition, bear a certain resemblance to the Western Finns (pp. 261, 263- 264; *Rosberg, Nordiskt kynne*, p. 211).

“The Moses, who led us to this Land of Promise, understood the characteristic strength, which lies concealed in his people’s toughness, resembling a juniper-twig,” writes Aho in his book entitled “Katajainen kansani,” (i.e. “*My Juniper-twig People*”). See *Nordiskt kynne*, p. 179.

Another illustration of this frame of mind is cited by Rosberg as “—the narrow views during out prolonged subjection under foreign dominion” (*Nordiskt kynne*, p. 200, emphasis mine; See also p. 188 *ibid.*, and *Raskunskap*, p. 74).

Rosberg adds, however, that there is a certain aversion to lowering one’s dignity and reputation. Other traits, common Israel, are listed (*Nordiskt kynne*, p. 202). The potentialities of the Finns are striking. Abroad, they acquired great linguistic knowledge, soon rising to the highest positions,

such as ministers, governors, and even generals. Rosberg cites an entire list of diplomats on page 156 of *Nordiskt kynne*.

“Another thing, which appears to be a characteristic of the Finns, is the love of reading and theoretical speculations. . .” (ibid., p. 211).

“**There must be no other nation which uses anywhere near as much literature**” (ibid., emphasis mine). Issachar of old had “understanding of the times” (I Chronicles 12:32). According to Jewish commentators, this means astronomical and mathematical knowledge.

In many places in Finland, especially among Finland’s Swedes, one finds persons with Jewish blood as well. This is evidenced in several of the larger families of businessmen (*Nordiskt kynne*, p. 226).

If we were to study the traits of the people of Southern Ireland, we would discover resemblances to the Tribe of Dan. On the other hand, similar traits are found among the Danes, which, paradoxically, are more than counterbalanced by characteristics belonging to the Tribe of Judah! We shall therefore study the temperament of the Danish people in conjunction with both tribes.

“Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father’s children shall bow down before thee. Judah is a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? 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.

Binding his foal unto the vine, and his.” (pages 138-140)



APPENDIX TWO
From The “Lost” Ten Tribes of Israel—
Found! pp. 406-408
By
Steven Collins

The Tribe of Issachar

“Issachar was a son of Jacob and Leah, and the tribe’s inheritance was southwest of the Sea of Galilee. After their migration into Asia, they were one of the many Sacae tribes of South Russia. There is one possible identification of them among the Sacae tribes. During the second century B.C., a tribe known as the “Tochari” migrated with the Massagetae and other Sacae tribes out of central Asia and into new homelands on the western edge of the Parthian Empire. Numbers 26:23 identifies one of Issachar’s clans as being named after “Tola,” one of Issachar’s sons. It is possible that the Scythian tribal name “Tochar-I” is a composite word composed of the first syllable from the word “To-la” and the last syllable from the word “Issa-char.” Since Tola was a clan of Issachar, the two words would have been often linked together in their usage.

A more specific evidence of the Issacharites passing through Russia on their way to Europe with the rest of the Sacae is the name “Tula,” which has been (for many centuries) the name of a Russian city south of Moscow. Plotting a course on a map from the Caucasus region past Tula would lead one directly to Finland and Scandinavia. This indicates that the tribe of Issachar took a more northerly route into Europe. That Thule, Greenland was settled by Scandinavians indicates that the clan of Tola was involved with this settlement.

The Bible offers a significant clue in Genesis 49:14-15 regarding the location of the tribe of Issachar in the latter days. It states: “Issachar is a strong ass [donkey] couching down between two burdens: And he saw

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that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.” (Emphasis added.) To identify Issachar, we must look for a nation which has a tradition of being quasi-independent (“under tribute”), located “between” two stronger nations or spheres of influence (the “two burdens”), and dwelling in reasonably peace and prosperity (their “rest was good, and —the lad —was pleasant.”).

In the ancient world a nation that was “under tribute” had limited self-rule while under the dominance of a stronger nation. In ancient days this tribute was generally an annual payment of gold or the cessation of territory.

The nation of Finland has long been in the condition of being a buffer zone between stronger, competing nations. The 1700’s and 1800’s saw Finland caught between Russia and Sweden, who fought for sovereignty over Finland. This century has seen Finland’s sovereignty regularly compromised. From 1899 to 1905, Russia dominated Finland, and “Russian officials and the Russian language were foisted on Finland wherever possible, and in 1903 the Russian governor —was invested with dictatorial powers.”

The Finns were literally “under tribute” when “the Tsar peremptorily fixed an annual contribution” on Finland.

In World War I “Finland escaped invasion, but her liberties were restricted,” befitting a nation under tribute. World War I also saw Finns volunteering for service in the armies of both Germany and Russia (their “two burdens”). Representative government was restored in 1917, but in 1918, Finland “concluded a treaty which made her Germany’s ally and vassal.” Finland was now paying “tribute” to its other “burden.” Between the world wars, Finland became increasingly identified as a Scandinavian nation, but the ever-hungry Russian bear again launched an attack on Finland as World War II began.

The Finns made a heroic resistance against the Soviets but had to sign a treaty ceding territory and dominance to Russia. When Germany attacked Russia in 1941, Finland briefly allied itself with Germany before signing

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an armistice with both Great Britain and Russia in 1944. At the end of World War II Finland had to pay certain amounts of finished industrial goods (more “tribute”) to the Russians.

Finland has been a buffer state between stronger nations for most of its history and has literally been “under tribute” at times. Its current “tribute” is Finland’s neutralist foreign policy, for which it receives an accommodative relationship with its big neighbour, Russia.

Since Finland is located in a “buffer zone” between the western and eastern blocs, a neutralist position is a safe one for Finland. The Finnish capital, Helsinki, even gave its name to the “Helsinki Accords,” an East-West agreement signed in the neutralist nation of Finland.

Finland has found peace and prosperity by “couching down between two burdens.” This condition has even given birth to the term “Finlandization.” Finland accepts some limitations on its sovereignty, but it currently enjoys a milder form of “tribute” than it has born in recent history. Finland fulfils the prophesy about Issachar’s descendants in our modern world.”



APPENDIX THREE

Tribal Identifications: ISSACHAR

(Adapted from The Tribes by Yair Davidiy)

"Of the sons Issachar after their families; of Tola, the family of the Tolai: of Pua, the family of the Puni: "Of Jashub, the family of the Jashubi: of Shimron, the family of the Shimroni: "These are the families of the Issachar according to those that were numbered of them, threescore and four thousand and three hundred. Numbers 26; 15-18).

"And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron". Genesis 46; 13. The Tribe of Issachar along with other Israelites had been re-settled by the Assyrians in the north, partly in the present-day Iranian area which was then known as Persia. The Sagartii (Asakarta) were first reported of in the Zagros mountains of west Iran and were part of the Tribe of Issachar which tradition associated with that area. A similar group, the SAGARUCE, was recorded by Ptolemy on the east Caspian Sea shore and they have been equated with the Sakaraucae (or Saraucae) who became the ruling tribe amongst the Amyrgian Scythians. The Sakaraucae have been considered as an eastern branch of the Royal Scyths (McGovern p.476, Altheim,

"Alexander undo Asien" p.243.) that, in the west, were centred around the Lower Don estuary in southern Russia. The Sakaraucae together with the Amyrgian-Scythians and Goths were conquered by the Asii who relate to the Aorsi. Both Aorsi and Siraci (i.e. Saraucae-Sakaraucae) were to be found also west of the Caspian Sea to the north of the Caucasus.

The same groups of peoples tended to appear in close proximity to each other even though separate portions of these nations were spread over wide areas. The Asii have been identified with the WUSUN of Chinese records and these were to be the Issedones of Ptolemy. They first emerged from the area of SERICA in east Siberia. This area was once more habitable than it may seem now and supported quite advanced civilizations and metallurgical industry. The name SERICA itself is an inverted form of Issachar just as the terms Siraci and Saraucae were applied to the

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Sakaraucae who derived from Issachar. In Serica (modern Siberia, east of Scythia) Ptolemy reported the Asmiraea who have a name similar (in Semitic tongues) to that of Shimron, son of Issachar. Ptolemy also placed the Ithaguri and Thogara in Serica and since the "S" and "T" or "TH" were interchangeable the names ITHAGURI (Tagori) and Thogara were also forms for Issachar. Similar names (Thacori, Tochari) were to be found in the general Chorasmian area east of the Caspian Sea where the SAGARUCE-SAKARAUKAE (who also came from Issachar) were located.

Later, in Switzerland appear the similarly named Celtic Toygeni and Tigorini allies of the Cimbrians. Near Serica in the north were the ABII Scythae from YOB son of Issachar (Genesis 46; 13) whose name may be found in the Abus River of Celtic east Britain.

The West Saxons in England were called "ABIS Maurunganie" In Serica the ABII Scythae were neighbored by the Sizyges who were associated with the Nephtali and amongst the English Saxons, became known as SCYGS and settled in Essex. The ABIS MAURUNGANIE of England were probably a combination between Issachar (Yob) and Machir of Menasseh.

Another entity that may also have come from Yob of Issachar is the Tribe of UBII who settled in Holland. Groups from Issachar were present amongst the Anglo-Saxons and company and also with the Celtic-Galatian grouping. The GALATIANS of Gaul were descended from Cimmerians and ISRAELITES who from Phrygia (Turkish Anatolia) came westward. Later the Galatians undertook expeditions to the east and a small group of Galatians re-settled in Phrygia and their area was called "Galatia" after them. The Skirri (Skires) were a group amongst the GALATIANS in Galatia of Anatolia. The SKIRRI belonged to Issachar and (as Skires) had once threatened Greek Olbia on the Black Sea coast and, together with their allies (the Bastarnae i.e. the Etsboni of Gad) had been termed GALATAE by the Greeks (Lot p.22).

The Galatae belonged to Gilead of Machir in Menasseh of Israel and in the Land of Israel prior to the Assyrian Exile had neighbored Issachar who

also had shared a border of sorts with GAD. Later the SKIRES (i.e. Skirri) of Issachar along with the Bastarnae were reported on the North Sea shore as part of the Gothic (Gadite) forces.

The Bastarnae were descended from Etsbon, son of Gad. Thus elements of Gad and Issachar were marching together. It should be noted that Galatian forces for some time were centred in the Switzerland area which region was destined to become the domain of Issachar. There are some traditional European legendary accounts (Borchardt) that claim that people from Sweden or Goths settled in Sweden and the people in question may actually have been the Skires of Issachar who had attached themselves to the Gothic forces.

Another son of Issachar was PHUVAH (Genesis 46;13) whose children were known as Phuni or PUNI (Numbers 26;23,24). "PUNI" was a name given to the Phoenicians amongst whom Israelite Tribes such as Zebulon and Asher were at some stages an important component. The major Phoenician cities were Tyre and Sidon. Sidon was conquered for a while by the Sakkala or Sakkara (Slouschz p.61, Pallotino p.70) who were one of the Sea Peoples and elsewhere (in "Lost Israelite Identity" by Yair Davidy, 1996) are proven to have been Israelites.

The Sakkara come from Issachar and the Phoenecians received their name from PUNI -Issachar's son. In Europe, an ethnic entity of similar name was quite widely scattered: In Ireland, one has the Fenni, in Jutland the Phundusi, in Scandinavia the Phanones, and the Finni who neighboured Gotones on the Baltic coast and gave their name to Finland.

In Switzerland prior to the Alemannic occupation were the Vennontes people, the Peone Alps and Phaniana city (see Ptolemy). Job (Yob) son of Issachar was also called JASHUB (In Hebrew: as Yashub pronounceable Yashuv) in Numbers 26;24.

Now, the Alamans who conquered Switzerland were considered part of the Suebi or Suevi and so seem to have also called themselves. The SUEBI in the west were divided into two distinct groups (Zeuss, Chadwick): (1) The northern ones who were close culturally to the Frisians and Saxons

and participated in the invasion of England; and (2) the southern section who settled in Switzerland. The Suebians had emerged from the Sienbi in Serica and Scythia and they were an amalgamation of different (though basically related) peoples. Forms of the name SUEBI applied to the northern group such as SWAEF and Sviddag, along with several other factors, suggest a connection to JOSEPH, especially since prefixes such as "JO-" etc. were frequently dropped. The southern group of Suebi, for similar reasons, may descend from Yashub son of Issachar.

At all events, Issachar, as described in the Holy Books, was apposite to a good portion of the people of Switzerland as well as to some of the dwellers of Finland.

ISSACHAR AND FINLAND

In Finland were elements from Issachar and the southern Finnish province of Mikeli is reminiscent of MICHAEL (1-Chronicles 7:3) one of the heads of the Clans of Issachar. Two other minor sub-clans of Issachar, Yahmay (Jachmai) and Yivsam (Jibsom), brothers of Michael, may be recalled in the Finnish Provinces of Kym and UUsima, both south of Mikeli in Finland. [Uusimma in Finnish connotes New Settlement but even so the form of the name may have been adapted from an existing appellation as occurs very frequently in the etymology of place-names.] The Finns had a tradition that they were descended from the Lost Ten Tribes of Israel and their national hero, Marshall Mannerheim in a speech once expressly referred to them as Sons of Issachar.

ISSACHAR IN PROPHECY

A famous Rabbinical Commentator Don Isaac Abarbanel (1437-1508), in his commentary on Genesis, examined all the references in Scripture and Talmudic Literature regarding the various Tribes and assembled a character description of each one.

Don Abarbanel said that Issachar loves rest. He is unwarlike and prefers to pay others to fight for him. He is a merchant by nature and lacks the "Monarchic" touch (i.e. he is a Republican) and many of his people are

of a peasant's disposition and inclined to work the land. In addition, says the Don, from out of the sons of Issachar were also to emerge wise men with an aptitude for intellectual pursuits and of philosophical bent. A Talmudic source (Sifrei) says that only from the Tribes of Judah, Levi, and Issachar were destined to emerge Sages capable of determining what the Practical Application of the Law should be which implies Legalistic inclinations in both the theoretical and applicable spheres.

The above description fits Switzerland to an extent. Switzerland has traditionally been a republic and neutral, using its financial influence to ward off enemies and somehow making it worthwhile for others to respect its neutrality. On the other hand, the ancient Swiss (Helvetii) and their medieval descendants did, on occasion, exhibit militant prowess and Swiss mercenaries at one time were the most sought after in all Europe.

So too, in Biblical times, contrary to the over stressed generalization of Don Isaac Abarbanel, Issachar did prove his prowess. "The Princes of Issachar were with Deborah" in the war against the northern Canaanites (Judges 5;15). In the time of David, people from Issachar were "valiant men of might", "chief men", and "soldiers for war" (1-Chronicles 7;2-5).

Similarly, little **FINLAND** who also received settlers from Issachar, though **LIKEWISE** traditionally neutral, did defeat the Russians single-handedly on the battlefield. Both the Swiss and the Finns are conceived internationally as peasant types with the habit of producing individuals of considerable intellect and of a contemplative-inclination. These attributes conform with those of **ISSACHAR**, as indicated in Biblical works. Issachar is conceived (in the Talmud) as being the intermediary between Israel and foreigners and the Swiss are famous for their international connections and so in their own way, are the Finns. The legalistic bent ascribed to **ISSACHAR** is another Swiss national characteristic.

The Confederation of Switzerland in the modern sense was formed in 1291 when the Cantons of URI, Schwyz, and Unterwalden banded together to protect themselves against the Austrians. Later, neighbouring Cantons joined them. URI is a Biblical name. A master craftsman from the tribe of Judah was a son of URI:

"I have specially chosen Besalel son of URI, son of Hur, of the tribe of Judah. I have filled him with divine spirit, making him skillful and ingenious, expert in every craft, and a master of design.... for workmanship of every kind" (Exodus 31; 1-6).

The Swiss are also masterly artisans though pertaining to Issachar more than to Judah. Even so, both Issachar and Judah are full-brothers sons of Jacob from his wife, Leah. The mother of Issachar was Leah, one of the four wives of Jacob. Leah conceived Issachar after hiring her husband away from Rachel, her sister and Jacob's more favoured wife (Genesis 30;16-18). The name ISSACHAR in Hebrew connotes "reward" or "hire". Today, the Swiss are world famous for their banks which take a commission ("reward") for hiring

out other people's money. Much of their fame as fighters, the Swiss also earned by fighting for money.

In the Book of Chronicles (1-Chr. 12; 32) is found the expression, "And of the children of Issachar were men that had understanding of the times, to know what Israel ought to do".

This was understood by the Sages (Talmud, Baba Kama 2b; Rash on Deuteronomy 33; 18) to refer to expertise in astronomical subjects and in computing the calendar which requires great skill and precision. Monthly divisions had to co-ordinate the lunar and solar cycles, agricultural and religious needs, and be compatible with chronological purposes.

The characteristics and skills of Issachar were reflected in its symbols. **ISSACHAR** is represented by a donkey (Genesis 49; 10) and also by the sun and stars, symbolizing the celestial movements the Sons of **ISSACHAR** were said to observe and be experts in.

On an Israeli Stamp the arrangement of sun and stars used to represent Issachar bears the same form as the face of a clock might seem to. An article in National Geographic (vol. 169, no. 1 January 1986) is entitled, Switzerland: The Clockwork Country. In a sense, the study of astronomy can be considered the study of "times". Switzerland is famous for its watches. "It works like a Swiss watch," means that it works well with reliability and precision.

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In one sense Swiss watches could be said to give "understanding of the times" to all the world.

Finland is also known for exactitude and the production of precision equipment. The characteristics for Issachar in Prophecy: mercantile, both plodding and intellectual, neutral but brave, legalistic, precise by nature and settled in a land-locked area, internationally connected were all applicable to the inhabitants of Switzerland where many groups identified with Issachar indeed had settled. Finland too exhibits qualities pertinent to Issachar and Finland was also settled by part of the Tribe of Issachar as well as by other Israelites.

Two points of interest are:

(1) It used to be believed that the Finns of Finland were related to groups in eastern Russia. New research however indicates that they are genetically linked to people in northern Switzerland as we have claimed.



(2) In Switzerland German, French, and Italian are spoken as well as a dialect named Romansch. Professor Luis Brunner (1981) says that Romansch evolved from an ancient language (Rhaetic) that was similar to Akkadian. Akkadian was the language spoken by the Assyrians and the Assyrians exiled the northern Tribes of Israel. A strong Israelite presence in Switzerland appears certain but other elements were also

present. The Finns are believed to have originated from a small group of people that increased and multiplied.

Additional information and talks with people from Finland has confirmed our overall conclusions.

THE FAMILY TREE OF ISSACHAR

ISSACHAR = Assakar (Sagartoi - in Iran and Scythia), Sagaruce (Scythia), Sacaraucae (Scythia), Scirri (Galatians), Skirri (Gothic group), Serica (East of Scythia).

Tola = Tollund (Denmark), Thule (Norway).

Puvah (i.e. Puni) = Fenni (Ireland), Vannonnes
(Switzerland), Peones (Swiss), Finni (Finland).

Job = Abii -Scythae (east Scythia), Abiis

Maurunganie (Saxon group), Ubi (Holland)



Appendix Four

One of Jacob's Sons

By N Stuart

FROM ITS INCEPTION, THE ISRAEL MOVEMENT has been almost exclusively preoccupied with the identification of the leading birthright tribes, the House of Joseph and the Sceptre of Judah in the House of David. This can be readily understood. Following the expiration of the "seven times" of Israel's chastisement and exile, the preponderance of history, both Biblical and secular, projects the leading tribes in Israel onto the world scene. However, it should never be overlooked that the Lord's Covenants, both old and new, are with the whole House of Israel and, notwithstanding the fact that during this present interim, responsibility for establishing the nucleus of the Kingdom of God rests upon the House of Joseph, and ultimately the whole house of Jacob-Israel will become the Kingdom of our Lord at His coming. Thus in fulfilling the commission to preach this Gospel of the Kingdom to all the nations, we must not fail our kinsmen who comprise whole nations and many segments of Israel who remain on the Continent of Europe.

The Lord God of hosts had declared through the prophet Amos:

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

A study of the migrations will show that Israel's westward trek moved slowly across the continent with the main body of the captivity, those who travelled overland, taking more than a thousand years to reach central Europe. In the wake of this "Great Migration," there were left behind pockets of people, racial influences and rear guards of liberty.

These people, the children of Israel, were not only to become "a company of nations" and "a great people," but were also to become "many nations" and, when "the seven times" were fulfilled, the Celto-Anglo-Saxon and

kindred peoples established a number of sovereign states. In fact, wherever the inherent spirit of freedom and independence resists tyranny, there we find individuals and nations who make up the whole House of Israel.

History, both sacred and profane, records that all of the northern ten-tribed Kingdom of Israel and all, except "the inhabitants of Jerusalem," of the southern two-tribed Kingdom of Judah, were taken into the land of the Medes southwest of the Caspian Sea by the Assyrians who called them "Beth-Kumbri and Beth-Sak." Here they were called Gaels, "the people of the Lord" and "the sons of God." The Persians referred to them as Guta-Thiuda which meant "Great God's Troops."

The flight of Israel brought the tribes across the upper reaches of the Euphrates, through the Caucasus into the vast and barren plains of the Scythian Steppes:

"Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the most High then spewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth. Then dwelt they there until the latter time." (II Esdras 13: 40-46.)

To this day, traces of the name "Ar-Sareth" are still found north of the Crimea and one of the streams flowing from the Carpathians into the Danube is the river Sareth. "Ar," in Hebrew, means City. From this region the tribes migrated into the northern wilds of Scythia to become known as the Norsemen (Northmen) and, while Rome was yet in ascendancy under the early Caesars, far beyond her northern frontiers, the Goths

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

Professor Rawlinson called these European Scythians a distinct people apart from the Scythians of Asia. Herodotus describes them as the former colonists of the Medes. And Diodorus Siculus traces them to "two remarkable colonies that were drawn out of Assyria and Media." In this territory where Esdras in the Apocrypha and Josephus the historian placed the children of Israel, the Gimir or Cimmerians, Sacai, Sacae, Getae, Massagetae and Scythians became the Goths, the Danes, Normans, Saxons and Angles, while in his great work, *The Viking Age*, M. Paul de Chaillu traces these modern Anglo-Saxon-Celtic peoples back to the ancient Sacae, Cimmeri and Getae.

Jordanis states that Julius Caesar, "who conquered all kingdoms," was unable to prevail against the Getae. The best defence of their country lay in the valour of the Getae themselves, and the swamps, mountains and steppes with which they were surrounded. At no period of their history do they seem to have undertaken aggressive campaigns. They were, however, distinctly a fighting race if driven to it and in their wars were deemed invincible.

The invincibility of these ancient people of God has, time and again, seen its counterpart in history: From the plain of Jericho to the beaches of Normandy, from the defeat of the Armada to the miracle of Dunkirk, the overriding Providence of God has interceded on behalf of His People. Throughout the vast panorama of world events Israel's survival is the recurring theme of history with one chapter perhaps less notable than some because of its brief duration and diminutive scale among the epic conflicts of the great powers but, nonetheless, it deserves not to be forgotten.

Finlandia

"Sons of Issachar, stand and die, but let only scorched earth fall into the hands of the antichrists." Field Marshall Mannerheim

For three and one half months from November 30, 1939, Finland fought the might of the Russian Army and amazed the world. How can the secular historian account for the failure of the Russian "blitz" war and the survival of this tiny nation of four million, isolated and outnumbered fifty to one?

To appreciate fully the incredible nature of her salvation and the continuity of Finland as a sovereign state, certain circumstances wholly beyond the nation's control must be taken into account. That the conflict, mundanely called "the Winter War," was inevitable becomes all too plain. A power vacuum had developed in Europe.

The Betrayal

In the diminuendo of Great Britain's long and glorious history, there is no more painful chapter than that which covers the fifteen years beginning with Stanley Baldwin's rise to power in 1925. During that time a minority Labour Cabinet came briefly to office and what has been called a fictitious "national government" of which Ramsay MacDonald was ostensibly Prime Minister, prevailed in Downing Street for some years. But Baldwin was the power behind the scenes.

Before his advent for more than a century, British policy held three major objectives: to control the seas so that British trade would be safe throughout the world and the Isles immune to blockade or invasion; to ensure freedom of intercourse between the island empire and her dominions and colonies, and to maintain a balance of power in Europe so that Britain's influence would prove determining. Until Baldwin, Britain had consistently pursued those objectives. However, under Baldwin's baleful influence, the British character seemed to succumb to a malaise, a kind of amnesia that left the nation unmindful of those historical objectives.

Britain's headlong demobilization under Lloyd George following the first World War left the Allies impotent to enforce the provisions of the Versailles Treaty. But when the Nazis had taken control in Germany in 1933, it was Baldwin and his clique who were largely responsible for allowing Germany's rearmament.

During its inception when cooperation with a willing France could have checked the illegitimate German military, Baldwin denied that any re-arming was going on. This, in the face of facts Winston Churchill laid before the British public.

Parenthetically, it must be acknowledged that the United States can hardly be called blameless in this collective default. The government turned a deaf ear to the warning of Colonel Charles A. Lindberg. America's most celebrated aeronaut, as the guest of Adolph Hitler, was personally escorted by *der Fuhrer* behind the scenes and permitted to preview the formidable German Luftwaffe. Immediately upon his return home, he made earnest attempts to expose these unpalatable revelations to the people and the government. For this largely vain effort, America's once-revered air hero was castigated and vilified by the leftist, often pro-Communist media and branded a tool of the Nazi propagandists.

When the enormity of the Luftwaffe could no daily in boasting that German rearmament was an accomplished fact. And still Baldwin rejected all demands for security measures. His consensus was that the British voter would support only a party that promised minimum military, naval and air budgets.

Across the Channel, French public opinion and the French Navy were understandably incensed by the Anglo-German Naval Treaty of 1935. Notwithstanding the prohibitions of the treaty, it was no secret that new and powerful German submarines were being built. The superiority of Hitler's air power diminished the relative value of the British Navy, since, in narrow waters, naval vessels could readily be sunk by air attack. With Italy a German vassal, Britain could no longer count herself secure in the Mediterranean or in the Suez Canal, while Japan's growing ambitions in Asia rendered the British dominions and colonies in the far East vulnerable to attack at any time. Britannia's far-flung Empire, once dynamic and resourceful, was in eclipse.

A similar disorientation prevailed in France. The defensive psychology created by the Maginot Line had softened the national will to resist. The equilibrium between the Axis and Western Powers, tenuously pro-longed

by a series of military alliances designed by Foreign Minister Louis Barthou, was allowed to rapidly crumble by his successor, Pierre Laval. The balance of power that Britain had maintained since the Napoleonic Wars was gone. And there was no collective security to replace it.

These fifteen years of Britain's erosion witnessed a gloomy parallel in the history of France's Third Republic. The national interest became subordinated to individual and party interests in a maze of gross corruption, political scandal and petty partisan chicanery. Foreign Minister Pierre Etienne Flandin was no match for Hitler in France's first major confrontation with the expanding Third Reich. When Germany occupied the Rhineland in flagrant violation of the Versailles Treaty, Flandin excused his failure to act on the grounds that he could expect no help from Britain. But can one conceive of a Clemenceau, a Poincare, or even a Millerand fearing to take unilateral action when the safety of France was at stake?

The fatal malaise from which Britain and France were suffering was contagious and the ignominious role of the major powers in the face of Axis aggression left the small countries increasingly fearful. When it became all too evident they could expect no help from the West, Nazi pressure upon Rumania, Hungary, Yugoslavia and Bulgaria made them unwilling to resist the economic and political expansion of the Third Reich. Czechoslovakia still clung to her faith in France, but Poland was in the last stages of the deplorable Pilsudski dictatorship. Finland stood alone, a virile and sovereign republic.

The Last Knight

The survival of the infant republic and the person of Marshal Mannerheim are inseparable. No Joshua of Israel's ancient past can surpass the role of this soldier-statesman in the history of God's people. Cast in the heroic mold, he was in the forefront of Finland's struggles, military and political, for the thirty most momentous years of her history.

Baron von Carl Gustaf Emil Mannerheim has been called by historians: "The last Knight of Europe." The single common virtue he shared with his countrymen was a highly developed individualism. He was born in

1876 on the family's estate at Louhisaari of Swedish descent. The product of his heritage, he was a little of the tycoon, a little of the scientist and a great deal of the rebel. His mother wrote to a friend: "I can feel secure about all of the rest of my children, but what in heaven's name is going to become of Gustaf?" The verdict of destiny was soon apparent.

At 14, he was sent to cadet school and soon after to the Nickolaev Cavalry School in St. Petersburg. In two years he transferred as a second lieutenant to the Czar's Chevalier Guard. With no money or family connections in Russia and, at the outset, unable to speak the language, his advancement was amazing. His superb horsemanship and brilliant grasp of battle tactics could not, alone, have set him apart from the hard-riding Cossacks and the highly-trained Russian Officer Corps. It was the inherent Saacson quality of command that must account for his meteoric rise in the Court of the Czar.

His combat experience began in Russia's most disastrous rout of the Russo-Japanese War where his prize mount was shot from under him at Mukden but, despite the fact that his entire campaign covered retreats, his fame as a horseman and his military reputation were only enhanced and he returned to Russia, a Colonel with three decorations.

The concept of defence and strategic withdrawal that would one day become the world-famous "Mannerheim Line" came out of his experience during the Russian retreat, and the "scorched earth" tactic of Finland's heroic defenders was acquired, firsthand, during his subsequent assignment. In recognition of his unique quality of leadership and spectacular record in the field, he was appointed to head a most extraordinary reconnaissance expedition across Asia to Peking. His purpose was twofold: to assess the results of the Czar's Uhlan bodyguard.

In 1913, at the outbreak of war, he was a Major General. Never one to bow to authority, his reputation as an individualist was frequently put to the test. When the division of which his brigade was a part was attacked by strong Austro-German forces, Field Marshal Delsal ordered him to cover the right flank. Major General Mannerheim retired to the left,

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guarded the only road of retreat and saved the division. For this, he received the Order of St. George and a special citation for insubordination!

The March 1917 revolution in Russia and the declaration of Finland's independence was a signal to shift allegiance. Mannerheim's long service to the Czar ended and, when the Bolshevik Revolution broke out in November, he had already started home. How he reached there is part of the legend. According to some reports "suffering from a broken ankle," and according to others, "conveniently developing a sprained foot," he left the front. One version states that he wore his full-dress uniform and commandeered a train. Another reports that the Russian troops were so awed by his commanding presence, they allowed him to pass unmolested.

But there is no explaining how he survived the revolutionists. This, we must concede, was in the hands of Providence.

Mannerheim reached Helsinki to find the riot-torn city and nation in a state of war. By a coup d'etat in January 1918, the Red Guard seized control by armed force to impose a "Peoples" government upon the country. White Guard members of the Diet made Mannerheim Commander-in-Chief of the ill-equipped, undermanned and largely untrained Defence Corps. He outfitted this rag-tag army in discarded Russian uniforms, rushed a garrison to get arms and galvanized the resistance, until after months of bitter fighting, the Reds fled into Russia and on May 16, 1918, Mannerheim rode into Helsinki in triumph. The Finnish "Workers Republic" was ended.

But the war's end found Finland on the brink of starvation and economic chaos. Mannerheim appealed for relief and diplomatic recognition in London and Paris and food relief ships were en route even before his return home. Funds to float the new government's economy were obtained from the United States.

From that day forward, Mannerheim was the man to whom Finland would turn in her hours of peril. In 1918, as Regent, he helped to forge his country's new constitution and set the nation on the road to stable government. His task completed, he resigned to run for president, but was

defeated. The people were tired of war and soldiers, and they were tired of Mannerheim's implacable hatred of everything Red, an attribute to which the nation, ironically, would one day owe its survival. Meanwhile, his first act as private citizen was to found the Mannerheim Institute for the Care of Children which, within a year, became one of the strongest stabilizing factors in the war-wrecked nation.

The Mannerheim Line

Mannerheim's most constructive and consistent effort as a private citizen was to bring his country to a state of war-preparedness. He wrote four textbooks on defensive tactics, organized the Civic Guard of 100,000 as a permanent reserve and each year persuaded the government to increase its military appropriations. He selected promising young officers in the army and had them sent to study military science in French and German war academies and was himself made president of the Council of Defence. Two years later, he became Finland's first Field Marshal. It is said he threatened to have nothing further to do with defence unless the government established conscription, which it did, and finally, under his direction, the famous "Mannerheim Line" was built against the day he alone saw coming.

Before that fortification was to give way, Marshal Mannerheim declared, "We shall fight to the last old man and the last child. We shall burn our forests and houses, destroy our cities and industries, and what we yield will be cursed by the scourge of God."

The Prey of the Terrible

In the dark winter of 1939-40, the West, stunned by the Berlin-Moscow Non-Aggression Pact and the blitzkrieg conquest of Poland, witnessed an awesome example of heroism and endurance as the people of Finland defended their homeland against titanic forces arrayed against her.

On October 5, 1939, Helsinki received the first fateful note from Foreign Commissar Molotov inviting a delegate to come to Moscow to discuss "concrete political questions." Seven weeks of protracted negotiations

followed. The Finnish commissioners made concession after concession to avoid the war which was virtually inevitable from the beginning. But on two issues the Finns refused to yield. They would not relinquish the port and peninsula of Hanko to the Russians or "grant to any foreign power military bases on Finland's own territory."

For a brief respite, Moscow was ominously silent. Then, taking its cue from Pravda, the Soviet press and radio unleashed a propaganda barrage against Finland's "warmongers" and pleaded for the "liberation" of Finland's proletariat. On the final Sunday afternoon in November, Moscow employed the ultimate hypocrisy: The Kremlin broadcast that Russian troops had been wantonly fired upon by Finnish artillery. Continuing the fabrication, Premier Molotov accused the Finns of "provocational shelling" and summoned the Finnish Minister, Baron Yrjo-Koskinen to the Kremlin and demanded that Finland withdraw its forces twenty five kilometres from the Karelian Isthmus. The Finns flatly denied the monstrous allegation that Finnish guns had fired on Russians, but offered to withdraw from the frontier as many miles as the Russians would, but Soviet reaction was immediate and dire. The government-controlled press and radio stepped up the tempo of threats against the "Finnish militarists." Moscow-orchestrated demonstrations by students and workers clamoured for vengeance and the Russian "people" appealed to the masses in Finland to overthrow their government.

On November 27, a crescendo of invective by the Soviet media presaged by one day the cancellation of the Soviet Non-Aggression Pact with Finland. The following night, the Finnish Parliament met in secret session and Premier Cajander resigned. A new coalition government was formed, but the Soviet Union would not be placated. Inexorable forces were moving. The Red Army had orders to launch the invasion at dawn.

The world at large was in no condition to comprehend the news reports that were about to follow. Secular historians will never be able to explain what, to the student of Holy Writ, is patently plain: In all wars between the people of God and the enemies of God, His people, when they were true to the Lord God of Israel, were miraculously sustained and protected.

Behind the conflicts of earthly kingdoms, there are unseen Heavenly powers by whom the issues of these conflicts are determined.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels" (Rev. 12: 7). In the defeat of Sisera: "They fought from heaven; the stars in their courses fought against Sisera" (Judges 5: 20). Daniel 10 lifts the veil which conceals the heavenly combatants in earthly conflicts. The description of the man clothed in white who appeared to Daniel is revealed as The Christ who appeared to John on the Isle of Patmos (Rev. 1: 13-18). When the King of Syria warred against Israel, invisible hosts of heaven defended the city where **Elisha prayed to the Lord, "And, behold, the mountain was full of horses and chariots of fire about Elisha"** (II Kings 6: 13-17). For **"the angel of the Lord encampeth round about them that fear him, and delivered them"** (Ps. 34: 7).

When the Lord reduced Gideon's army to three companies, each with one hundred men, and sent them against the Midianites, the Amalekites and the children of the East, He set every man's sword against his fellow throughout all the enemy hosts and the men of Israel pursued them and slew their princes at the rock of Oreb (Judges 7).

When all the Kings of the Amorites were gathered before Joshua at Gibeon, the Lord delivered them into his hand and slew them in a great slaughter. And as they fled from before Israel, the Lord cast down great stones from heaven and more died from the hailstones than the children of Israel slew with the sword.

Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel:

"Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies...so the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened

unto the voice of a man: for the Lord fought for Israel." (Joshua 10: 12-14.)

When Phillip II of Spain sent an "Invincible Armada" of ships to destroy Britain in the Isles, "***God blew His winds and they were scattered***" Again, when the armies of France under Napoleon prepared to invade the Isles, a terrific wind which blew incessantly for weeks, stayed the ships of Napoleon until the British fleet could arrive.

By Angelic interventions at Mons and Ypres in The Great War, He saved the British Expeditionary Forces from annihilation by overwhelming German armies. Again, at Dunkirk in the Second World War, He stilled the waters of the English Channel and lowered a curtain of clouds to shield the flotilla of small craft from the German Luftwaffe and shore batteries. During this phenomenon, unknown in previous history, the Channel remained in unprecedented calmness for a week while the 365,000 men of the British Expeditionary Forces were safely evacuated to England.

Now it was Finland's fateful hour. She faced imminent invasion by forty-five Soviet infantry divisions reinforced with air power, artillery, separate mechanized detachments and 3,000 tanks. Behind this initial force was the whole Red Army which, apart from the troops in the Far East, numbered 110 divisions, plus 5,000 to 6,000 tanks.

How could this small republic of four million people, isolated and outnumbered fifty-to-one, defend herself against the Russian colossus? The answer is found in the words of the prophet Isaiah: "***Behold, the Lord's hand is not shortened, that it cannot save***" (Isa. 59: 1).

Rockets, like green shooting stars, illuminated the pre-dawn darkness all along the frontier heralding the invasion. Masses of Russian troops advanced under cover of artillery. Soviet planes dropped death from the sky. Once again, the Lord God of Israel honoured His Word: "When the enemy shall come in like a flood, he shall not overwhelm thee."

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During the long night of December 2, snow began to fall softly like a blessing. A white blanket covered the cities and countryside like a protective camouflage. And reports from the battlefield told of a blinding blizzard raging through the forests. The hearts of the Finns lifted with gratitude.

Flames from Finn-lit fires greeted the invading Russians. Every village building and farmhouse that might give the enemy shelter from the icy blasts of winter was set on fire. Ill-shod, ill-clothed Red infantrymen froze in their tracks. Finns on skis swooped down the steep slopes to recapture towns, took hordes of prisoners and isolated 10,000 Russians on the Salla sector of the central front.

Russian warships disgorged reinforcements in landing craft in the harbours. The defenders dynamited the cliffs of the fjords sending great rocks hurtling down to capsize and drown the Reds in the freezing water. When reinforcements, better equipped and in greater numbers, threatened to overwhelm the defenders, they fell back leaving the enemy only the bitter fruits of a scorched earth in an icy hell. They conserved their limited manpower and gave ground, slowly exacting a terrible toll in Russian casualties as they moved back to the Mannerheim Line.

At Petsamo in the far north there were only some eight hundred Finnish soldiers. Women and children on reindeer sleds and skis crossed the ice-coated border into Norway. Armed with "machine pistols" in squads of six, the Finns deployed themselves behind granite boulders and tree trunks and shot down whole companies of Russians in the forests. Sharpshooters "wing-shot" Red paratroops in such numbers, the strategy was soon abandoned. Over fifty "invincible" Russian tanks were destroyed in five days. Russian forces in the Arctic were immobilized.

In the south, the Finns threw back Russian troops on the Karelian Peninsula and 700 Reds were left dead on the ice of Suvanto. A savage battle raged at Aglaejaervi where the large Russian force was virtually destroyed before it could surrender.

The Finns carried the war onto Soviet soil when they drove the enemy across the border toward Russia's vital railway to Murmansk and pressed deeper toward the Soviet base at Repola. An entire Russian division was shattered on the ice of Lake Kianta and a second division rushing to its rescue was cut off from its supply base and surrounded.

Stalin was developing a pathological hatred for the Finns. He recalled more than 100 officers of his top echelon command in disgrace. General K. A. Meretskoff was replaced by General Gregory M. Stem, hero of the Russo-Japanese War to command the Red Army in Finland. However, despite a terrific battering along the Mannerheim Line, the Finns stood firm. Trainloads of Russian wounded were filling the hospitals in Lenin-grad. December was a disaster for the Red Army.

"Brothers in Arms, Follow Me This Last Time"

To Field Marshal Mannerheim's call to arms, a small but valiant nation had responded as one man. But on the threshold of the new year, the secular observer, blind to any higher will and purpose, could not escape certain harsh realities; the prestige, as well as the man-power and weapons of the Red Army, was badly mauled by the month-long heroic stand of Finland's diminutive forces. A quick and decisive end to Finnish resistance was mandatory. The Mannerheim Line could expect overwhelming pressure from vast reservoirs of Russian troops, artillery, armour and air power. Finland's 5th Division commanded by Colonel Isakson and the 7th Division led by Colonel Vihma were decimated by heavy casualties during December. Now there were no reserves to relieve the exhausted defenders at Viipuri and Taipala.

But winter, the coldest on record in Europe in decades, remained Finland's ally. ***"Out of whose womb came the ice? And the hoary frost of heaven, who hath gendered it?"*** (Job 38: 29). Reports from the battlefields of frozen Russian armies sent shudders around the world.

Two entire Red Army divisions were trapped and destroyed in 45 degrees below zero weather in early January. By the month's end, the Finns had

crushed a Russian attempt to flank the Mannerheim Line. Toward the end of February, they wiped out still another Soviet division.

The Red High Command failed to realize that its troops, coming from the open steppes of Russia, even if they were accustomed to severe winters, could not cope with the wilderness of mountain lakes and forests, the like of which they had never seen. But in its final essence there was still another factor contributing to the Russian debacle. It was in the individual Finnish soldier that the Red Army met its nemesis.

When the lines were far-flung and the defenders few, single soldiers often dashed to break-through points. At a place called "killer hill," 4,000 Russians attacked a single Finnish platoon of 32 men. The once elite army of the Czarist's Army, now led by a poorly-educated Officer Corps drawn from the ranks of the proletariat, performed badly. And the fatalistic submission which characterized the masses of the Russian infantry cost the Red Army severe losses.

In stark contrast, from Field Marshal Mannerheim to the private infantryman, the individual Finn possessed that inherent capacity to determine his own course of action which, from the inception of the Race, has distinguished Isaac's Sons from the generations of mankind.

The Finns have a word for this quality which has sustained them in all of the hardships of history and climate. They call it "sisu." Loosely translated, it means "guts." But it transcends dogged courage and patient endurance. It is something within that causes a man to do what he, himself, must --- not because he has been told. "Sisu" combined with violence, which is the antithesis of the loving-kindness of the Finn, made him a dangerous adversary in war. When the invading Russians threatened to take over his country; he identified with the land so strongly he would rather die than lose it.

On January 5, 1940, the German press threatened Norway and Sweden that they risked becoming battlefields if allied aid reached Finland through their territory. The following day, the Soviet Army organ, The Red Star, accused Britain and France of trying to drag the Scandinavian

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countries into the war and warned Sweden and Norway to cease aiding the Finns. On January 17, Marshal Mannerheim countered with an appeal to the Allies that Finland could not hold out indefinitely.

Marshal Timoshenko concentrated twenty five divisions, some 600,000 Soviet troops including crack Ukrainian forces. Massed for the attack were enormous concentrations of artillery lined up, hub to hub, to rain fire and steel on the Mannerheim Line. During a single twenty-four hours, 300,000 shells fell on the Summa positions. The guns were so concentrated that the Russians simply increased and decreased their range in a "rolling barrage" in history's most massive cannonade since the German shelling of Verdun in World War I. The volume of Red fire power was devastating. In a 1.3 mile wide sector alone, 104 Russian batteries with their 440 cannon pounded the Finns who had only 16 batteries of small caliber, short-range field pieces which were fast running out of ammunition.

The threat of being surrounded increased daily. But the division commander Antero Svenson never lost his nerve even in the face of murderous artillery fire. His troops shared his unfailing optimism that the line would hold and that somehow help would come.

At Hatjalahti Lake and Muolaa Lake on a 16 mile front, the Russians attacked with six divisions and 500 aircraft. Enemy infantry under cover of smoke screens and supported by 28 and 45 ton tanks advanced in massive waves probing and sometimes penetrating the Finnish line. But the Finns continued to push them back in nightly counterattacks. Day after day Russian replacements passed through the carnage of entire divisions which had preceded them. Still, the main defense of the Mannerheim Line held. The Red Army, through sheer weight of numbers, sustained the offensive. The fact that the Red Command did not count its dead delayed the inevitable, but in Moscow the toll exacted by the Finns was becoming intolerable. Peace proposals were submitted by Russia through Sweden.

Finland's urgent appeals for assistance had been refused by Sweden who feared to endanger her neutrality. A last-minute offer of help from Britain

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and France came too late and Finland's acceptance would only have drawn her into the larger European War. Marshal Mannerheim advocated a truce while his army was still intact and the nation not yet destitute of bargaining power.

On March 6, a Finnish delegation left Helsinki for Moscow to discuss the Russian proposal. At 11:00 a.m. on March 13, the guns were silenced. The Peace was no obituary for Finland nor the terms immoderate. "The Soviet Union does not intend to interfere in either domestic or foreign policy. That would, indeed, have been a demand we could not have accepted." The indomitable soul of the Finnish people remained unconquerable.

Baron Mannerheim saluted his soldiers in a classic farewell address thanking his army and declaring that Finland's 15,000 dead had made Russia pay dearly. He declared, "You did not want war. You love peace, work and progress; but you were forced into a struggle in which you have done great deeds, deeds that will shine for centuries in the pages of history but you have dealt hard blows and, if 200,000 of our enemies now lie on the snowdrifts, gazing with broken eyes at our sky, the fault is not yours, you did not hate them or wish them evil; you merely followed the stem rule of war: kill or be killed. Soldiers, I have fought on many battlefields, but never have I seen your like as warriors."

In the larger context of tiny Finland's role among the great nations of Israel, Baron Mannerheim's following words have a particularly poignant relevancy, "Soldiers of the glorious Finnish Army: We are proudly conscious of the historic duty, which we shall continue to fulfill: The defense of Western Civilization which has been our heritage for centuries, but we also know we have paid to the very last penny any debt we may have owed to the West."

It was not given to Marshal Mannerheim to command victory, in a time of the breaking of nations, when titanic forces were unleashed in the world, yet the fact remains that Finland still lives, precariously, it is true, but with a greater independence than any other nation on the borders of the Soviet Union can boast.

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Compared to the fate of the other buffer states, Finland has uncommon cause for rejoicing. Estonia, Latvia and Lithuania were "Sovietized," and thousands of their best citizens liquidated. Bulgaria, Romania, Hungary and Czechoslovakia are ruled by Communist governments completely subservient to Russia. Finland, alone, remains free and politically independent.

Today, Finland lies precariously balanced between the East and the West. Issachar is still "a strong ass couching down between two burdens." But there is no kowtowing or subservience in her relations with Russia or Germany.

Speaking of the quality of freedom, the London Times on April 27, 1951 stated "In no Western European countries are the rights of citizens more extensive or more zealously preserved. If political liberty were the only measure of a country's future, the Finns might well be the envy of the world."

In retrospect, contemplating the sad fate of Russia's satellites, Finland's defiance of Soviet aggression was the better part of discretion as well as valor in maintaining her sovereignty. In the crucible of war, the Finns



became more resilient and even more passionately devoted to independence. This is the hallmark of Jacob's sons. Wherever that inner fire the Finns call "sisu" burns in the souls of freemen, there you will find Israel.

**Carl Gustaf Emil Mannerheim,
the Commander-in-Chief
of the Finnish army**

APPENDIX FIVE

Note From Finland (from Brit-Am Now Newsletter - 609)

Shalom,

I read the article Tribal Identifications Issachar. I found there two words Sakkala and Sakkara, which are like Finnish language words! Finnish language has some same words and same meaning with Turkish and Persian language and also some words with Hebrew language! Some Finnish researchers says that a part of our "blood hereditary" is non-european, obviously from Asia. The Finns have at least two same hereditary diseases with Jews (Edomites)

There is story, saga, written in Iceland of a king Faravid of Kvenland, Kainuu, in eastern/northern Finland, about year 1230-1240, Saga of Egil. A Finnish man Kyosti Julku tells in his book Kvenland, Kainuunmaa, that this king Faravid seems to have really lived once. He also says that the name FARAVID is not a Scandinavian name. There are stories, saga, in Iceland and Norway about ancient Finnish kings who ruled in Finland area before Finland became under Swedish rule in 1200 century. Usually people don't believe in those stories.

Town Mikkeli's name was before Savilahti and during catholic time Savilahti church's guardian angels name was Mikael. Name St Michell (Mikkeli) was mentioned first time in documents at the beginning of 1600 century.

**Sincerely,
(name removed)
Finland**



APPENDIX SIX

Marshall Mannerheim (from Brit-Am Now Newsletter - 767)

Marshall Mannerheim Never Referred to Issachar? From:

Mikael Wahrn Subject:

Re: Issachar

As a Finn and as a an admirer of Marshall Mannerheim, who truly is an national hero, I would appreciate if you could stop alleging that Mannerheim ever talked or referred to Issachar in any public speeches. If you would bother doing a bit of research you could easily find that out. All (at least the most important ones) Mannerheim's speeches are recorded or documented and kept either by the curators of the Mannerheim Museum or archived in the YLE (the BBC of Finland) radio archives.

A short [email](#) to the museum could confirm that fact. The actual recordings can be ordered from YLE. This is just one of the things that somebody came up with and then it seems to be quoted around the web without anybody checking the accuracy as long as it confirms preconceived delusions.

- Mikael Wahrn

Brit-Am Reply (Yair Davidy):

Our source for the statement by Marshall Mannerheim that the Fins descend from Issachar is an old South African publication and other sources that we assumed were reliable. That something was not recorded officially, or at least is not now present in the archives does not mean it was never said. We do have reasonably **RELIABLE** sources that the earliest histories of Finland stated that their ancestors came from Israel and the Marshall would have been familiar with such traditions. See the

very first few pages of both: S. Nickels, H. Kallas, P. Friedman, "Finland. An Introduction," U.K. 1968. John H. WUORINEN, "A History of Finland," New York & London 1965. Nevertheless from now on until we receive more evidence we will refrain from repeating this assertion concerning Marshall Mannerheim.

Thank you for bringing this matter to our attention.

For more on Marshall Mannerheim see: Baron Carl Gustav (Emil)
Mannerheim (1867-1951)

[Link](#)

APPENDIX SEVEN

Miscellaneous Information

Shalom Yair,

I would like to make a short comment on the Israelite ancestry of the Finnish people. I agree with Yair's linkage of the Finns with the tribe of Issachar. One additional point further strengthens the link between Issachar and Finland.

Genesis 49:14-15 prophesies that Issachar, in the latter days, would be a nation which was "couched down between two burdens," and in a position of being under "tribute" to more powerful nations. The Finns fulfil this prophecy very well. They have been between "two burdens" (two stronger nations) for centuries. They have been in a buffer zone first between Sweden and Russia, then between Germany and Russia and, during the Cold War, between the Eastern Bloc and NATO. The situation of being caught between two more powerful nations or alliances is so closely linked to Finland in the modern world that being caught in a buffer zone between two greater powers is often called "Finlandization."

Genesis 49 is a key prophecy as it gives specific traits or characteristics of each tribe's situation or condition in the latter days of this age. God has surely guided historical migrations and developments so each tribe now fulfils the prophesied situation for each tribe.

These aspects of Finnish history are examined in considerable detail in my most recent book, *Israel's Tribes Today*.

Steve Collins

From Yair Davidy's Newsletter,

1. Early Finnish Belief in Israelite Descent We are often asked for sources concerning our statement that Finnish Historians in the past believed the Finns descend from the Lost Tribes of Israel.

Here are two references:

(a) S. Nickels, H. Kallas, P. Friedman. "Finland. An Introduction," UK. 1968. p. 19: "Leaving aside the attempts of Finnish scholars of the early eighteenth century to prove that the Finns were descended from the Lost Tribes of Israel—"

(b) John H. WUORINEN, "A History of Finland," New York & London 1965. P. 12 "In common with the trend elsewhere in Europe, eighteenth century Finnish writers for instance, were inclined to establish among others, relationships with the Jews. The Lost Tribes of Israel furnished a tempting and convenient point of departure for imaginative interpretations and claims along this line."





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