

From Israelite To Saxon



By
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WHEN SPEAKING OF THE UNITED STATES AS MODERN ISRAEL, IT IS NECESSARY TO REMEMBER CERTAIN THINGS IN ORDER TO AVOID CONFUSION.

First of all, the people of Israel were **No More Divided into Tribes**, but had, centuries before, passed into the more advanced stage of national organization. It is the natural progress of any progressive people.

It is the family, then the tribes, then the nation embracing the tribes. **We Must Think of Israel as a Nation and a Company of Nations**, no more called Israel, for the best of reasons, but called by the name, above all others, of sons or House of Isaac, or Saxons, with many other branch names.

Secondly, we must remember that **They Were Not the Original Founders of Israel in the Isles**; that is to say, in Britain, but they came in very late in British history, even a thousand years after the House of David had arrived and been established there.

Thirdly, when the detractors, sceptics and those who discard the Israel Truth one must remember that they are members of races that have absolutely nothing that they can look back upon proudly. They may have a few things which their kind invented; but they are far a few between. The Jews for instance have nothing, no heroes, no great men, no great women, all they have is lies and false history.

They have only one attribute that they excel in and that is thievery and murder. They have nothing else. The Christian Identity Truth has been around for thousands of years, but was only kept up with by a few writers. This is because Israel was to lose her identity as Israel, and became known by other names.

“And ye (you Jews) shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants (Israel) **by Another Name.**” (Isaiah 65:15)

However, we will present you with the most recent and most recognized scholars on the Christian Identity Truth, at one time called British-Israel. Which came about before there was a regathering of the Israel people in the United States of America.

The Early History of Israel Identity
John Wilson and Edward Hine
By Marie King

John Wilson was born at Kilmarnock, Scotland, in 1779 and commenced his inquiry into the Israelitish origin of the Anglo-Saxons in the year 1837. Studying at great length in the library of Trinity College, Dublin, he succeeded in tracing the Anglo-Saxons as far back as Media.

In the following year he gave a series of lectures which proved to be most successful. Owing to their popularity, he published his lectures in book form in 1840 under the title “Our Israelitish Origin,” in which he traced the migrations of the peoples of Israel as they made their way across the continent of Europe to these Isles. He brings evidence to bear from Diodorus and from Ptolemy, supporting the earlier history of the Israelites. He studied the works of Rawlinson, Herodotus and Josephus and quotes extensively from Sharon Turner.

The Lectures given by John Wilson attracted the attention of very distinguished men, amongst them being none other than the eminent Sharon Turner himself, also Plazi Smyth (Astronomer Royal for Scotland and one of the first interpreters of Great Pyramid prophecy), the Rev. F.R.A. Glover (compiler of the genealogical chart of Her Majesty Queen Victoria), and Dr. George Moore, author of “The Lost Tribes, or Saxons of the East and West.”

It was at one of these lectures that Edward Hine had his heart and his eyes opened to the glorious heritage which is ours. Upon the realization of the

tremendous responsibilities of this, God's (Yahweh's) servant nation (Israel), from that time forward devoted a large part of his life to the study of this wonderful truth, lecturing for several years in England, Ireland and Scotland, later touring America for about three years.

His first book to be published was "Seven Identifications," followed by "Twenty-seven Identifications." These were soon increased to "Forty-seven Identifications." We have in our files over "One Hundred Identifications." Not long afterward he started a monthly publication, "Life from the Dead (1873);" this was followed by "Leading the Nation to Glory," which was afterward renamed "The Glory Leader."

In Mr. Wilson's house near St. Pancras the "Anglo-Israel Association" was founded (1874). This was followed by "The British-Israel Identity Corporation" about 1880, of which Edward Hine was the founder. A weekly publication named "The British-Israel and Judah Prophetic Messenger and Universal News" was started, which later was renamed "The Messenger," and later still changed its name once more to "The Covenant People."

After the death of Edward Hine, "The Banner of Israel" became the weekly journal of Anglo-Israelites throughout the world. This journal, together with "The Covenant People," was incorporated in "The National Message," which came into circulation two years after the inauguration of the British-Israel World Federation (1921).

Let us conclude with a few words of these two worthy gentlemen, quoting first the Rev. John Wilson:

"Upon this nation, and the 'multitude of nations' to whom they have given and are giving birth in all 'the ends of the earth,' has fallen the lot of ministering the Word of the Lord (Yahweh) to all the nations of the earth. God (yahweh) has done for them, and enabled them to do, great things for themselves and others. But in nothing have they been more signally favoured than in this, that to them has been committed that which was taken from the Jews; the keeping of the oracles of God (Yahweh); the ministration of the bread of Life to all (Israel) people, causing to be

proclaimed in all languages ‘the wonderful works of God (Yahweh).’ Soon may the spirit be poured upon us from on High, giving a clearer understanding so the words which have been uttered; so that all our lives and voices shall be attuned to welcome our returning King, who is about to come forth in glorious majesty to reign...”

Quoting from “Twenty-seven Identifications” by Edward Hine:

“It is not my province to write a book—I am without ambition that way; my great desire is to serve my country, giving forth such flashes of light to the people as shall convince them that they are the Heirs to the greatest temporal, political and social blessings our God (Mighty One) has ever vouchsafed to anyone particular and distinct Nation.”

A chapter in his “Flashes of Light” headed “The English Nation, the only Nation upon Earth preserved by an Oath from God (Yahweh),” concludes with these words:

“Hence it becomes a very material thing to England to be identical with Israel, for while all Gentile (heathen) Nations may, and most of them must, in a few years collapse, we English, on the contrary, never will, because, if so, God (Yahweh) would be unfaithful, and blessed be His great Name, that He never can be.”

We may proudly salute these two pioneers for their monumental efforts toward establishing the modern Identity of the Israel people. (From “The Youth Message,” London, England. Reproduced from Destiny Magazine, January, 1948).

Father of The Rediscovery of Israel

By: A. B. Grimaldi, M.A.

John Wilson was born at Kilmarnock, in Ayrshire, in the Lowlands of Scotland, the same country made famous by its greatest son, Robert Burns. Some unpublished poetical pieces by Wilson, which I obtained from his daughter, may be the result of his reading the poems of the great poet of the Lowlands. John Wilson was born June 8, 1788, (notice discrepancy

of date of birth in article by Marie King) his parents being educated, intelligent and religious members of the Established Church.

His father, also John Wilson, had two sons. After a home education he went to the Glasgow University where he laboured diligently in the prescribed course, as is proved by his college note books which came into my possession. There he studied Latin, Greek, Hebrew, Logic, Philology and the Scriptures.

He also attended Greville Ewing's Theological Academy, and a book of "Skeleton Sermons" is among his extant manuscripts. He showed a decided talent for languages, and in two weeks obtained a sufficient knowledge of Hebrew to pass the preliminary examination. It had been the intention that he should enter the Scotch ministry, but being of a very independent mind, he thought he could be more useful as a layman.

Enters Public Work

On finishing his collegiate studies, he spent some years in private study, teaching, lecturing and preaching. At this time phrenology (study of the character of an individual thought to be revealed in conformation of the skull) was attracting attention. Wilson took it up and made a deep study of it as founded on the Scriptures. When proficient, he gave lectures and developed characteristics. His application of phrenological principles to Gospel teachings was a remarkable and unique feature of his system.

From the first he was a very close, deep student of the Bible, and among his manuscripts are several volumes of notes upon most books of the Bible; and voluminous manuscript on the "Animals of the Bible," considered nationally, historically, symbolically, analogically, etc.

Wishing for a larger sphere of labour, he entered England and after lecturing on phrenology and other subjects for some time, he passed over to Ireland. In 1828 he took part in the Dublin City Mission work, also in that of the Irish Evangelical Society, and assisting Daniel Hasmath. In 1830 he wrote on the "Law and the Lord's Prayer," in the "Dublin Miscellany."

While staying at Mr. Lyng's, at Dysart Ennis, some Romanists, instigated by their priest, drew up a Memorial against him and Mr. Wyng, another devoted evangelist, and attacked the latter's house.

In 1838 he lectured on Scriptural phrenology with great success at Cork, and also at Clonmel. He was not adding greatly to his collection of books and reading very extensively.

Rediscovery of Israel

John Wilson's mother had early called his attention to the extraordinary blessings pronounced on Joseph for the later days (Genesis 49). After conducting an evening service at Cork one Sunday, Miss Cummins of Glenmire asked him the meaning of Jacob's prediction of Joseph, "His bowe abode in strength." (Genesis 49:24) He confessed his ignorance, but proposed they should both study the matter and compare notes the next Sunday.

With his usual thoroughness and energy, Wilson, during the week, read, searched and pondered concerning this subject. One day he accidentally, as it seemed, discovered in the "Saturday Magazine" where it mentioned that Sir John Fortescue, an English medieval judge declared that "the might of the realm of Englande standyth upon her archers," and observed that all the great battles of England, i.e., Cressy, Pocctiers, Agincourt, etc., were gained by the English long bow.

Wilson was greatly struck with this, and while pondering it deeply, a light (he said) seemed to flash into his mind, with the thought, "Can there be any connection between the bow of Joseph and the bow of England?"

He dedicated the rest of the week to this line of investigation, and when he met Miss Cummins on Sunday, told her he was not yet fully prepared with an answer but had gained such an insight that he would soon give a lecture on it. He purchased Henry's voluminous "History of England," read at Trinity College Library, Dublin, obtained fresh books from old book shops and friends, and at length obtained sufficient evidence to lay the matter before others in a lecture.

Begins His Public Witnessing

After Further study and obtaining further confirmations, he gave his first course of lectures upon “ancient Israel,” in one of the Dublin theatres in 1837. He repeated them in Cork and Rev. G. Roe of Kilkenny assisted him in them there. In all these places they excited great interest.

In 1838 he gave his course at Booterstown and in that year he met Robert Mimpriss, whom he convinced, and they remained firm friends, and often co-workers, for life. Some of the other leading Christians who became friends of Wilson were Glover, Bickersteth, Campbell, Macneil, Grant and Yates. N 1839 he delivered his lectures in the north of Ireland, while residing in Dublin, using a very large map of Israel’s progress from Media to the West. In Ireland he was very much encouraged by the interest excited and the sympathy he met.

Work In England

This success determined Wilson to enter upon the larger field of England. He commenced in 1840 with courses at Liverpool, Leamington, Kenelworth, Warwick and Cheltenham, receiving great appreciation from large and mot attentive audiences, who generally requested a repetition of the lectures. Many questions, objections, etc., were brought forward after each lecture, and these gave additional evidence, as his answers always either convinced or silenced his objectors by their masterly character.

Many now requested him to print his lectures and at length friends in Liverpool enabled him to bring out his first work entitled “Our Israelitish Origin” in 1840. (This and subsequent publications mentioned in this article are not now available, ed) It had a large scale, and five editions have appeared, that in 1876 were edited, revised and enlarged by his daughter. His influence in preparing the way for other workers has been enormous, making him truly the father of the rediscovery of Israel.



Cheltenham And London

In 1841 he resided at Cheltenham, where Mimpriss was settled as a publisher and map engraver. There he gave lectures and issued some small but valuable tracts on Israel.

He still gave information and advice on Scriptural phrenology and among his papers we found a copy of his "Bookplate" which we conclude was engraved at that time by Mimpriss. It has on it a collection of accurately engraved skulls, lying in different positions, marked with sectional names, while beneath is:

"J. Wilson, Professor of Phrenology."

There is a copy of it in the great Franks Collection of Bookplates in the British Museum, No. 32087. Castle has engraved it also (English Bookplates, 1894, p. 140)

Wilson's first meeting in London was held that same year, but he continued to hold Bible classes at Cheltenham as well. His first London meetings were presided over by the excellent Bishop Alexander of Jerusalem; whose remarkable tomb, with inscriptions in English, German, Greek and Hebrew, I saw in the Protestant cemetery on Mount Zion when at Jerusalem in 1908.

In 1842 Wilson issued a series of valuable millennial tracts, which he afterward published as a book entitled "The Millennium." He now planned a Christian Association for the systematic and deep study of Israel, etc., but I am not aware that he met much encouragement in this. He gave lectures at Birmingham, and on June 21, and 22, he held a public discussion at Cheltenham with Campbell, a follower of Robert Owen, the Welsh Socialist.

In 1843 Wilson lectured for the last time at Bristol, also at Carlisle, Kilmarnock, Glasgow and London. He engaged a chapel in Aldersgate, city of London calling it the Witness Hall, and gave services on Sunday, and Israel lectures on week days. It was here that Edward Hine, when 15,

heard for the first time about Israel. Wilson also lectured at Bath and published his “Phrenology Consistent with Reason and Revelation.”

Palestine And The “Harmony”

In 1843 Wilson issued a monthly paper called “The Time of the end” while residing at Islington (Memoir of Edward Hine, 1909, p. 12). He lectured at Reading, held open-air services at Blackburn and had discussions with Secularists.

In 1845 Wilson lectured at Carlisle, Newcastle and other northern towns, continuing his services at the Witness Hall. He thought he should visit Palestine, but Mimpriest at that time asked his help in his great work, “The Gospel Harmony Treasury.” He had prepared elaborate maps to explain Christ’s life, but desired notes to accompany them. Wilson considered this a providential call to prepare a work that would supply the rising generations with Scriptural knowledge, or which he found great ignorance, and so prepare them to receive the Israel Truth. He therefore gave up Palestine and gave himself to this work with great ardour and labour.

In 1846 he published his “Book of Inheritance,” a less popular (work) because a deeper book than his first. He lectured at Carlisle and Keswick, while Cockermonth, Penrith, Alston and Hexham are also mentioned. Among his Carlisle hearers was Mr. Louthian, a retired farmer, and he was so much impressed with the Israel Truth that he sold his property and settled in Beyrout, where he introduced various improvements, helped to establish schools and wrote, advertising others to settle in Palestine and help to prepare the people for Israel’s return.

In 1847 Wilson published various excellent Tracts on Israel, and induced others to do the same; also “Questions On Our Israelitish Origin.” He lectured, by request, at the Egyptian Hall, Piccadilly, London, on a large Model of Jerusalem, receiving remuneration, and also visited Lancaster and discussed Scripture subjects with some infidels. In 1848 Wilson lectured to good audiences at Plymouth and opposed the removal of Jewish political disabilities in a pamphlet entitled “Forty Reasons for Resisting the Removal of the Jewish Disabilities.”

In 1849 he worked on the “Treasury Harmony,” at Hastings, where he had removed for greater seclusion; also lecturing at the Egyptian Hall and visiting Bodnien.

In 1851 he wrote an essay called “A Vindication of Christ’s Character as a Prophet,” not printed until 1879. This is a masterly and un-answerable work, perhaps his finest intellectual effort. In 1853 he lectured at Hurstmonceaux, Worthing, Brighton, to which latter place he permanently removed. In 1855 he prepared a most elaborate index to the “Treasury Harmony” and an abstract of the “Apocalypse.”

“The Treasury Harmony” was received with the greatest satisfaction and approval. It became the foundation and pattern for all subsequent Scripture teaches and manuals and passed through various editions. Its influence has been incalculable. These three great undertakings of John Wilson, viz? His Israel lectures, his Israel writings and the “Gospel harmony,” prepared the ground for the rapid reception of the Israel Truth by other workers later on. (It is not clear whether “Treasury Harmony” is the same as “Gospel Harmony” or two different works by Wilson).

In 1856 Wilson gave a course of lectures upon the mission of Elijah to prepare all Israel for the Second Advent. In 1857 he held discussions with working men at King’s Cross, London upon atheism and created very favourable impressions. His arguments are of remarkable lucidity, logical cleverness and depth and were printed in a little book entitled “The Being of God,” which had a large circulation. He also conducted open-air services on the Level and at the Battery at Brighton. In the years 1858 and 1859, Wilson continued his open-air religious services at Brighton, where, at the same time, he was engaged in important Sunday School work, connected with a Presbyterian Church.

His Last Labours

In 1860 he lost his devoted wife, who had aided him in all his educational, Israelite and Christian labours. She died October 13, and was interred in Brighton cemetery. In 1861 Wilson published his “Mission of Elijah,” a remarkable work, of which Mrs. Melville issued a second edition, to which

I contributed an Introduction in 1881. He also gave courses of lectures at Brighton.

In 1863 and 1864, he continued his studies in Scriptural phrenology, giving lessons and characters (genetic origins) and writing on the subject in the Brighton Gazette, which letters were afterward issued as a booklet. In 1866 Wilson commenced his monthly magazine, "The Watchmen of Ephraim," an unequalled periodical of Israelite literature, and it was continued until 1868. His health then visibly declined.

In 1870 he issued his last work, "The Migrations of the English People," which, like his first, was upon the subject of Israel. He then gradually sank until, full of faith, peace and love, he quietly passed from his labours, cares and trials here below. His revered remains were accompanied by a large number of persons to the cemetery, where they were laid beside his wife's. A well executed granite headstone was erected bearing these words: "Here Rest The Mortal Remains of John Wilson, Author of 'Our Israelitish Origin' And of His Faithful Helpmeet, Agnes Wallace Wilson. 'In sure an certain hope of the Resurrection to Eternal Life Through our Lord Jesus Christ.'"

His coat of arms is on the cover of "Lights and shadows" by Elizabeth Wilson, 1881. It contains a wolf rampant, under three stars, with a demi-wolf for crest, and "Facta non Verba," (deeds not words) for the motto. The name Wilson is said to be derived from wolf, the zodiacal emblem of Benjamin; the stars are taken as referring to Ephraim, Manasseh and Benjamin.

His son Rev. E. S. Wilson, became Vicar of Winterton, married and died, but had no family. Another son John, went to Beyrout but died in syria, young and unmarried. His daughter, Elizabeth, married Mr. Alexander Melville and died without issue.

John Wilson's life and works and labours were all of a remarkable degree. His perseverance, strength of will, kindness of heart, love of his fellowmen, strength and purity of character, were all of a very high order; and he was marked out to become under Providence, a great leader and

teacher; to be, in fact, the father of the rediscovery of Israel. (Reproduced from Destiny Magazine, November, 1950)

Who Was Sharon turner
by Marie King

Sharon Turner was a widely read and profoundly learned historian. He was also an eminent London attorney and was in practice for himself in the Temple until failing health forced him to retire. For the remainder of his life he used talents in studying, for historical purposes, the origin of the Anglo-Saxons from the Cottonian Library of the British Museum. He was born in London in 1768 and died there in 1847.

In his day, and for a number of years afterwards, he was constantly quoted by historians as an authority upon Anglo-Saxon origins, life and literature. The English Cyclopaedia, published in 1857, says of him:

“He was the first English author who had taken the pains, or had had sufficient knowledge, to investigate the valuable remains left to us in Anglo-Saxon records. He consulted the original manuscripts with great industry and intelligence, and the result has been that, though his views have been more than once assailed, they have been generally sustained, and that the study of Saxon literature has been more appreciated and the authenticity of his materials more generally understood. The work “History of the Anglo-Saxons” soon took a permanent place in the historical literature of the country.”

To which the “Dictionary of National Biography” adds that writings are “almost as complete a revelation as the discoveries of Lanyard.”

P. W. Thompson, in his book “Britain in Prophecy and History,” writes: “From the fact of his having enjoyed a pension of £300 during the last years of his life it would appear that his contemporaries thought highly of him.” Lord Macaulay refers to Turner’s History as a authority consulted by him in his researches concerning Sedgemoor. The elder Disraeli wrote of Turner in terms of warm appreciation: “Hume dispatches, comparatively in a few pages, a subject which has afforded to the fervid

diligence of my friend, Sharon Turner, volumes precious to the antiquary, the lawyer, and the philosopher” (page 68). Again, on pages 166-167:

“Now, remembering in what estimate Southey held his ‘Life of Wesley,’ when regarded in its relative order of importance as contrasted with others of his own works, it is illuminating to be faced with the fact that Robert Southey, D.C.L., Poet Laureat, one of the most deservedly appreciated authors of his own day, could find no worthier recipient for the dedication of this favourite book than his esteemed friend Sharon Turner. This, remember, is the deliberate judgment of a contemporary; Southey could afford to be independent in his choice in conferring the honour, and he chose Turner for the highest honour which he, as a foremost writer, had it in his power to bestow.”

These extracts help us to see the esteem with which Sharon Turner was held in his day.

In his “History of the Anglo-Saxons” he tells us three successive waves of people populated Europe; first the Kimmerian, then the Scythian, Gothic and “German,” and lastly the Slavonian. The inhabitants of Britain are descended from the Kimmerians and Scythians (Book 1). The second stock is peculiarly interesting to us, because from its branches the Anglo-Saxons, Lowland Scotch, Normans, Danes, Norwegians, Swedes, among others, have unquestionably descended (Book II). At some period after the Kimmerians reached the shores of the North Sea a portino of them passed over and settled themselves in Britain.

It is agreed by the British antiquaries that the most ancient inhabitants of our island were called Cymry. The Welsh, who are their descendants, have always called themselves Cymry—The Cyhmry of Britain have sprung from the continental Kimmerians, who were once sovereigns of the Kimmerian Bosphorus (Crimea).”

After the Kimmerians, came the Scythians, and the Saxons who came to Britain in the fifth century A.D., were a Scythian tribe. Sharon Turner says the name “Saxon” was derived from “Sacaë” (Sakai), and traces the Saxons back to the region of the Crimea. The Behistun inscription of

Darius the Great shows that “Sacae” was the Persian name for a people vaguely called “Gi-mi-ri” (“the triges”) by the Babylonians. The Black Obelisk of Shalmaneser, now in the British Museum, calls the Israelites of the ten-tribed House of Israel, Khumri.

The Assyrians called the House of Israel Beth-khumri, or “The House of Omri” (Omri was pronounced Khumri, the initial vowel being guttural), after Omri one of the most notorious of their kings (1 Kings 16:16). It is well known that our Anglo-Saxon ancestors at one time inhabited the region now known as the Crimea. We see, therefore that in the region where Bible history leaves the ten-tribed House of Israel, secular history finds our own ancestors.

In quoting Sharon Turner we must remember that the Anglo-Saxons, etc., are not of German origin. The fact that they passed through the region now known as Germany does not constitute them Germans. The following testimonies of the noted ethnologists are of great importance and value. Professor W. J. Ripley:

“This ethnological comparison profess that the Anglo-Saxon peoples must be of an entirely different stock from the present German race, and that they therefore do not belong to the Teuton stock.”

Dr. Latham:

“Throughout the whole length and breadth of Germany there is not a village, hamlet, or family which can show definite signs of descent from the continental ancestors of the Angles of England. There is ample evidence of the whole Anglo-Saxon peoples leaving Germanyh.”

“The Anglo-Saxon Chronicles” state that when the Angles and Saxons came across to Britain they came in a body, leaving few of their kindred behind. The modern Saxons, living in Southern Germany, in the main are not the descendants of the ancient Saxons, but of other tribes who adopted this name. So with regard to the Germans we cannot agree with the eminent Sharon Turner, but as far as we know he knew nothing of British-Israel identity. He was a great historian and in his work has

rendered us an invaluable service. (Marie King's opinions concerning the Germans should be scrutinized, as this was a common stance of "British Israel Identity" to justify British hostility against the Germans, and at the same time, embrace the Cain Satanic Jews. C.A.E.) (From Youth Message, London, England Reproduced from Destiny Magazine, July, 1947, taken in part from Clifton A. Emahiser's Teachign Ministries, 1012 N. Vine Street, Fostoria, Ohio 44830, Phone (419) 435-2835)

We must also take note that Moses said the Israelites would not stay long in their land:

"I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; **Ye Shall Not Prolong Your Days upon It, but Shall Utterly Be Destroyed.** And **the Lord Shall Scatter You among the Nations**, and ye shall be left few in number among the heathen, whither the LORD shall lead you." (Deuteronomy 4:26-27) Then for a second witness we find in 2 Samuel 7:4, 10:

"And it came to pass that night, that the word of the LORD came unto Nathan, saying, Go and tell my servant David--Now therefore so shalt thou say unto my servant David--**Moreover I Will Appoint a Place for My People Israel, and Will Plant Them, That They May Dwell in a Place of Their Own, and Move No More**; neither shall the children of wickedness afflict them any more, as beforetime." (KJV) Again this is repeated in:

"**Also I Will Ordain a Place for My People Israel, and Will Plant Them, and They Shall Dwell in Their Place, and Shall Be Moved No More**; neither shall the children of wickedness waste them any more, as at the beginning." (1 Chronicles 17:9) (KJV)

We shall, therefore, approach the subject of is known as the ten-tribed House of Israel as being the **Consideration of a Branch of the Israel People** (Actually this is a misnomer because there were actually thirteen tribes that went into the Assyrian captivity: The tribes of Judah, Benjamin and ½ tribe of Levi went into the Assyrian captivity later, except for a

small remnant which went into the Babylonian captivity) which, late in history, arrived in Britain, and added their strength to those who had preceded them.

We will begin with the separation of the House of Israel from the House of Judah. Thereafter there were two nations in Palestine of the Israel stock, and their histories are separately recorded, with their separate lines of kings, in the books of Kings and Chronicles. Read them there, and be sure to read them separately.

We find Israel (the so-called ten tribes) carried captive to Halah, Habor, and the River Gozan. Professor Odlum says of this deportation:

“The distance to which Israel was carried from their own country in about 721 B.C., was not less than seven hundred miles in a north and east direction. The Syrian desert, the Rive Euphrates, the Mesopotamian region, the Tigris and three ranges of the Kurdistan mountains intervened between Samaria and the new home of Israel in captivity. In this district were the cities and regions of Halah, Habor, and the River Gozan, which flowed into the Caspian Sea, as it does today. This new home was the high tablelands of Media and Armenia...”

While settled in this district, they aided the Medes and Persians to break the power of their captors, the Assyrians. Afterward Babylon went down before their arms.

From this time they were on their way to their new European home. They found unoccupied territory in the neighbourhood of Ar-Sareth in southeast Europe. Here they occupied the Crimea, and spread up the waterways, passing the watershed and down the water ways to the Baltic and the North Seas. Sharon Turner says:

“The migrating Scythians crossed the Araxes, passed out of Asia, and suddenly appeared in Europe in the sixth century B.C.”

Esdras in the Apocrypha tells us that the Ten Tribes left their exile and moved away across the Euphrates to a place called Arsareth (City or Hill

of Sareth). To the northwest of the Black Sea is a river called Sareth to this day.

“And whereas thou sawest that he gathered another peaceable multitude unto him; 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 there keep their statutes, which they never kept in their own land.

And They Entered into Euphrates by the Narrow Places of the River. For the Most High Then Shewed 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; and now when they shall begin to come,

The Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace. But those that be left behind of thy people are they that are found within my borders. Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain. (2 Esdras 13:39-45)
Herodotus, speaking of the same date as Esdras, says:

“The Scythians emerged from beyond the Euphrates across the Armenian river Araxes” Rev. W. M. H. Milner says:

“The fugitive host, starting from upper Media, passed the north end of Lake Umri into the mountain valleys of the Kurds; here some dropped off, and their children became in after ages the Nestorian Church. These were for thirteen centuries the missionaries of Asia.”

Herodotus says the Persians called the Scythians “Sakai,” and Sharon Turner identifies these very people as the ancestors of the Anglo-Saxons. The old Greek writers spoke often of the valour and the undaunted spirit

of these Scythians. They say “No nation on earth can match them. They are unconquerable.” Professor Odlum continues:

“From Josephus, the Jewish historian of the first century, we learn that in 70 AD the Ten Tribes were outside the Roman Empire. By other means we learn that they were in the south of Russia in immense multitudes, and known as the Scythians of Herodotus.”

The burial places of the Israel people have furnished ample inscriptions to show clearly that the Crimea was a centre of residence for this people for ages, and that from it they spread up through Europe and eastward as far as China. Diodorus says:

“The ‘Sace’ sprang from people in Media who obtained a vast and glorious empire.” Ptolemy finds the Saxons in “A race of Scythians called ‘Saki,’ who came from Media.” Pliny says:

“The ‘Sadai’ were among the most distinguished people of Scythia who settled in Armenia, and were called Sacae-Sani.”

Albinus says:

“The Saxons were descended from the ancient ‘Sacae’ in Asia.”

Prideaux finds that

“The Cimbrians (Kumrii) came from the Black and Caspian Seas, and that with them came the ‘Angli.’”

Sharon Turner, the most painstaking Saxon historian says:

“The Saxons were a Scythian nation, and were called Saca, Sacki, Sach-sen.”

Col. Gawler, in *Our Scythian Ancestors*, says: “The word ‘Sacae’ is fairly and without straining or imagination translated Israelites.”

The Bible (Amos, Chapter 7) Solemnly takes cognizance of the change of the name of the nation and people from Israel to “the House of Isaac” (Saxons).

“Thus hath the Lord GOD shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings. And it came to pass, that when they had made an end of eating the grass of the land, then I said,

O Lord GOD, forgive, I beseech thee: by whom shall Jacob arise? for he is small. The LORD repented for this: It shall not be, saith the LORD. Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part. Then said I,

O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he is small. The LORD repented for this: This also shall not be, saith the Lord GOD. Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumb line, with a plumb line in his hand. And the LORD said unto me, Amos, what seest thou? And I said, A plumb line. Then said the Lord,

Behold, I will set a plumb line in the midst of my people Israel: I will not again pass by them any more: And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

But prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court. Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit:

And the **LORD** took me as I followed the flock, and the **LORD** said unto me, Go, prophesy unto my people Israel. Now therefore hear thou the word of the **LORD**: Thou sayest, Prophecy not against Israel, and **Drop Not Thy Word against the House of Isaac.**

Therefore thus saith the **LORD**; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.” (Amos 7:1-17) (KJV)

Thus we see these people settled about the Crimea and along the rivers of Europe from the sixth century BC.

Their migrations to the Baltic and North Seas are well told by Du Chaillu, a scholar of England with a French name. The militant progress of the “Goths, Gotti,” “Men of god,” is well known in the history of Europe. The divisional names of “Angles, Jutes,” and so on, are duplicated today by the names our race now bears as English, Welsh, Scotch, Canadians, Australians, New Zealanders, Anzacs, Americans, and so on.

Always Remember That Those Who Claim That the Travels of the Israelites Cannot Be Traced Lie; Either through Their Ignorance or Deliberately Because They Do Not and Cannot Belong to the White Race, the Israelite People.

From the sixth century B.C., to the time of the landing of Hengist and Horsa, these people had been steadily progressing up through Europe, God’s Battle Axe Brigade (see Jeremiah 51:20). Finally, they came in and occupied the place, which had been made for them in the British Isles by the Roman occupation. Since that time they have been not the least important part of the Israel peoples dwelling in the “appointed place” (the British Isles), and extending to the overseas dominions the strength and energy of their race.

It has been possible only to touch authorities and evidences of the identity of the Anglo-Saxons. But even so, the array of standard authors who make declarations regarding this matter is startling, and it is clear that the scholar

who denies an historic basis to the claim of Saxon identity with Israel speaks rather out of his lack of knowledge of standard literature, than out of his knowledge of the subject.

The identity of the Saxon and Israel is proven, and we are now put in the responsible position of asking what it means in the way of responsibility under God's plan for His nation, and through them for the world. With Paul we ask, "What shall we say then? Hath God cast away His people whom He foreknew? God forbid—God hath not cast away His people."

The Thirteen Tribes of Israel are known to the world today as:

Ephraim	England
Asher	Belgium
Manasseh	USA
Gad	Italy
Judah	Germany
Reuben	France
Simeon	Spain
Issachar	Finland
Naphtali	Norway
Dan	Denmark
Zebulun	Holland
Benjamin	Iceland

Now we full well realize that many people believe that Ephraim is the English Commonwealth. But we believe that the United States fulfils the prophecy of "Many Nations," because that is what America is, 50 separate nations combined into a commonwealth of one nation, the United States of America.



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