

Frisians Sons of Issachar!

Bert Otten



Test everything
Hold onto the good!

Frisians Sons of Issachar!

This article on the origin of the Frisians first appeared in the Dutch magazine titled Truth and Error on 21st February and 19th April 1996. Contact details are given below for those who may wish to subscribe to this magazine:

Truth & Error (Circulation: 200)

P. O. Box 612 2800

AP Gouda

The Netherlands

Publication of the, Truth & Error Magazine

Truth & Error is a bi-monthly magazine edited by Bert Otten and published with the aim of testing everything and holding on to the good. The title **Truth & Error** has been chosen for this magazine as only the word of God is worthy of the predicate truth. Anything written by people is bound to contain error. Any truth in this magazine should be seen as God's, and all error as man's. One of the aims of this magazine is to grow in truth and to repent of error. *Truth & Error* is obviously a play on the words **trial and error**. Knowledge is often discovered via a zigzag course of trial and error.

The magazine is sent freely to those who request a subscription. As we have 'to admonish each other daily' magazines are also sent (un-requested) to Church of God leaders.



Leewarden - Friesland

Frisians Sons of Issachar!

Introduction

This study is to show that the Frisians are descendants of the tribe of Issachar, one of the Lost Ten Tribes. Many books have been written about the nations of north-western Europe to be of Israelite descent in general, and Great Britain (Ephraim) and the United States of America (Manasseh) to be Joseph in particular.

The Celts

There are many parallels between the Celts, who surfaced in Europe from about 600 BC onwards, and the ten tribed northern House of Israel (also called Ephraim and Samaria), which was taken into Assyrian captivity from 721 to 718 BC, and which broke loose from their captors, after the fall of the Assyrian Empire to the Babylonians (609 BC).

The Celts are the descendants of the House of Israel, Samaria, Bit Khumri (Assyrian for Beth Omri, the House of Omri), hence 'KhyMRI' or 'Cimmerians'. There is quite an astonishing, analogy between the Northern House of Israel with their levites/priests on the one hand and the Celts and Druids on the other.

Among the Celts, the Druids were the only teachers of religion, like the priests/Levites were in Israel. The Druids offered sacrifices, like the priests did in Israel. Among pagan nations it is normally the civil government which judges criminals, especially so in murder cases. This was not so among the Celts. The Druids, and not the kings or heads of tribes, decided about life and death, as did the priests in Israel.

Like the priests, the Druids had their high priest. Like the priests and Levites, the Druids were in charge of religion. Another strong link is the fact that both Levites in Israel and Druids among the Celts were exempt from military service and paying taxes.

The Celts seemed to have raised commemorative stone monuments like the Israelites and the oak tree played a significant role in the lives of both the Celts and the idolatrous Israelites of the Northern Kingdom.

The Celts had special feasts in May and October, a corruption of the feasts of the Eternal (Lev 23).

The Celtic day started at sunset - as it did in Israel - and the Celtic year started, according to certain historians, in autumn - as the year still does with the Jews.

The most gruesome analogy is the one of *human sacrifices*. For this reason Julius Ceasar considered the Celts barbaric and it was one of the reasons for God to drive the Ten Tribes out of the promised land. Could it be that Baal and Moloch, the gods the Israelites worshipped, were in essence the same as the Celtic gods **Belenos** (Baal) and **Lug** (Mo-loch)? Human sacrifices were made to both (Mo)loch and Lug.

The Celts also used a solar-lunar calendar, with alternating months of 29 and 30 days. The Jewish Calendar still is a solar-lunar calendar today.

Zebulun & Issachar

Those who write about the Lost Tribes are quite unanimous about the identity of the Dutch as Zebulunites. Zebulun's prophecies (Gen 49 & Deut 33) have such a strong focus on a tribe living off the sea. The Bible is supported in this by the *apocryphal Testament of Zebulun* (from *The Testament of the Twelve Patriarchs*) in which the very first sailing-boat is ascribed to Zebulun and in which Zebulun encourages his tribe to be compassionate.

Both love for water, for the sea, and compassion for fellowmen, are strong national characteristics in Holland. In Deuteronomy 33, Issachar shares Zebulun's prophecy concerning maritime and naval blessings. In the Testament of Issachar, the patriarch Issachar calls his tribe to simplicity and goodness (eenvoud, recht-door zee!) and encourages his descendants to breed cattle! With Zebulun around, Issachar cannot be far away.

Frisians Sons of Issachar!

Chapter 1 - Strong and Brave Fighters

Just before his death the patriarch Jacob prophesied about his sons' descendants in the last days. Jacob's blessing for Issachar is mentioned in Genesis 49:14-15, 'Issachar is a strong ass' (KJV), 'a rawboned donkey' (NIV), '*un robuste*' (Louis Segond), '*un âne osseux*. (TOB), '*een bonkige ezel*' (NBG), '*een sterk gebeende ezel*' (SVV = Staten Vertaling). *The Jewish Encyclopedia* states about Issachar, "... Jacob in blessing his children before his death compared Issachar to a strong and bony ass (Ge 49:14). This expression is a prophecy referring to the tribe of Issachar."

Physical Apparel

The descendants of Issachar are described as robust, vigorous people. A likewise description can be found about the Frisians by the Romans M.D. Teenstra about the Frisians in *De Kroniek van Groningen, Friesland en Drenthe*. "... *De Romeinen beschreven de Friezen als ruw en woest, groot van lichaamsbouw en sterk gespierd ...* (The Romans described the Frisians as rough and fierce, of big physique and very muscular)". [All translations from Dutch works are by the author].

Brave Fighters!

Issachar being a raw-boned donkey, not only referred to the physique of his descendants but also to their military ability. Although not an aggressive people by nature, they were reliable fighters whenever called upon.

In Judges 1, it is described how the tribes of Israel took possession of the promised land. Of **each** tribe it is mentioned how it failed to drive out certain Canaanites living in its area. The only tribe not mentioned in this account is Issachar! Either because Issachar was included in Zebulun - more about that later - or because it was the only tribe to drive out the Canaanites. It is not known whether the Issacharites did or did not drive out the Canaanites, however, they are not accused of not having done so.

In the days of David the tribe is described as very populous, able to supply more able men to fight for Israel than any other tribe (except for Judah!). I Chronicles 7:2, And the sons of Tola; [son of Issachar] ... they were valiant men of might in their generations; whose number was in the days of David 22,600." And in verse 4, "... *were bands of soldiers for war, 36,000 men: for they had many wives and sons*" and verse 5, "*And their brethren among all the families of Issachar were valiant men of might, reckoned in all by their genealogies 87,000.*" (KJV).

According to the *Jewish Encyclopaedia* this gives a total of 145,600 men! Zebulun was probably included though, in the last figure of 87,000 as it is not mentioned at all in I Chronicles 2-8. To realise the magnitude of this figure of 145,600, or even the one of 87,000, look at the number of men the Transjordan tribes, Reuben, Gad and half of Manasseh, could just muster together. I Chronicles 5:18, "*The sons of Reuben and the Gadites and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were 44,760, that went out to the war.*"

Frisians - brave people

The Encyclopaedia Britannica, Ninth Edition, about the Frisians, "In the 13th book of his Annals, Tacitus tells how the chiefs, Verritus and Malorix, as he calls them, excited the amusement and admiration of the people by taking, unasked, their seat among the senators in Pompey's theatre, when they heard that strangers from nations distinguished by their bravery and friendship to the Romans were advanced to that honourable position."

And, Encyclopaedia Britannica, Eleventh Edition, Vol.19, p.413, "The Frisians struggled against Roman over- lordship somewhat longer, and it was not until AD 47 that they finally submitted to the victorious arms of Dominus Corbulo. The Frisian auxiliaries were likewise regarded as excellent troupes." (Emphasis added).

Stubbornness

Why are they compared to a strong and bony ass? Probably because it also refers to their stubbornness. In English the expression is 'as stubborn as an ass', in Dutch 'zo koppig als een ezel'.

However, in Holland, in Dutch the Frisians are also known for their stubbornness, 'Friese stijfkop' ('stubborn Frisian').

Frisians Sons of Issachar!

Chapter 2 - Couching Down Between Two Burdens

Genesis 49:14-15; "*Issachar is a strong ass couching down between two burdens: And he saw that the rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.*"

Tillage & Tribute

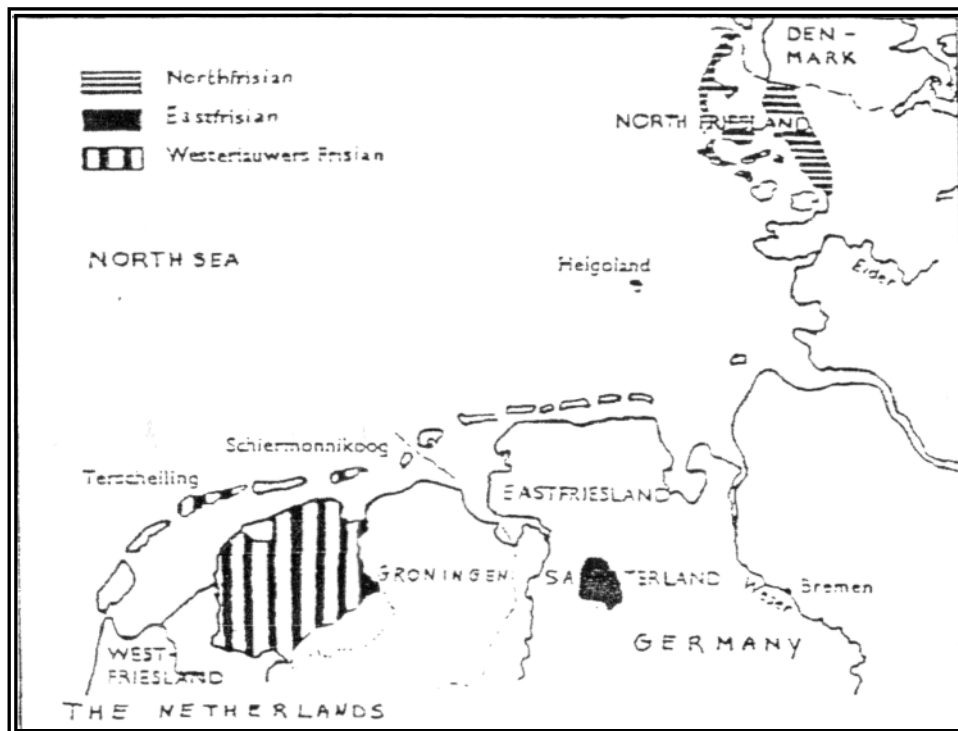
Concerning these two verses *Matthew Henry's Commentary* states the following, "*Concerning Issachar, v. 14-15, That the men of that tribe should be strong and industrious, fit for labour and inclined to labour, particularly the toil of husbandry, like the ass, that patiently carried his burden, and, by using himself to it, makes it the easier. Issachar submitted to two burdens, tillage and tribute. It was a tribe that took pains and thriving thereby, was called upon for rents and taxes.*" (Emphasis added).

Scott's Commentary, Vol.1, concerning the same two verses, "14-15, *Issachar is described under the emblem of a strong ass, as Judah had been under that of a fierce lion. This implied that the tribe of Issachar would be industrious and unambitious; bearing labour or tribute peaceably, of which burdens others grievously complained. ... He was sensible that rest, not from labour, but from war and contention, was profitable; and, being satisfied with the pleasantness of a remote part of the country, he little intermeddled with the affairs of the state, OR OF WAR; ...*"

Another excellent comment is found in the Dutch *Staten Bijbel met kanttekeningen*, "*Brij gelijkenis van een sterken doch luien en gemakkelijken ezel, voorzegt hij dat de nakomelingen van Issaschar wel sterk zouden zijn en sterk van vermogen, door de goedheid van hun land, mar zoo tot gemak en vrede genegen, dat zij niets bijzonders zouden uitrichten, ja zich door anderen laten overlsten: ...* (In comparison with a strong but lazy and easy-going ass, he predicts Issachar's descendants to become strong and of great capacity though, by the fatness of their land, however so much inclined to ease and peace, that they would not accomplish much, yeah even become tribute to others ...)".

Frisians - not aggressive

Compare this with what the *Encyclopaedia Britannica*, Ninth Edition, says about the Frisians, "FRISIANS, *a people of Teutonic stock, who at their first appearance in history, are found in possession of the same district of Europe which they still, at least partially, occupy [the land it was pleasant!]* So far as can be judged *they have NEVER been of an AGGRESSIVE disposition [he saw that the rest was good], and it is not improbable that at one time they may have possessed a much wider territory than history usually assigns them.*"



Further on in the same article, "... For this neglect the principal reason is undoubtedly the fact that the people have, at least in modern times, **displayed no strong political individuality** [bowed his shoulder to bear], but have allowed themselves **peacefully to be merged in more powerful nationalities** [and became a servant unto tribute)."

Those more powerful nationalities are the Dutch (Zebulun) and the Germans (Assyria). Most of Issachar's descendants live either in the Netherlands or in northern Germany.

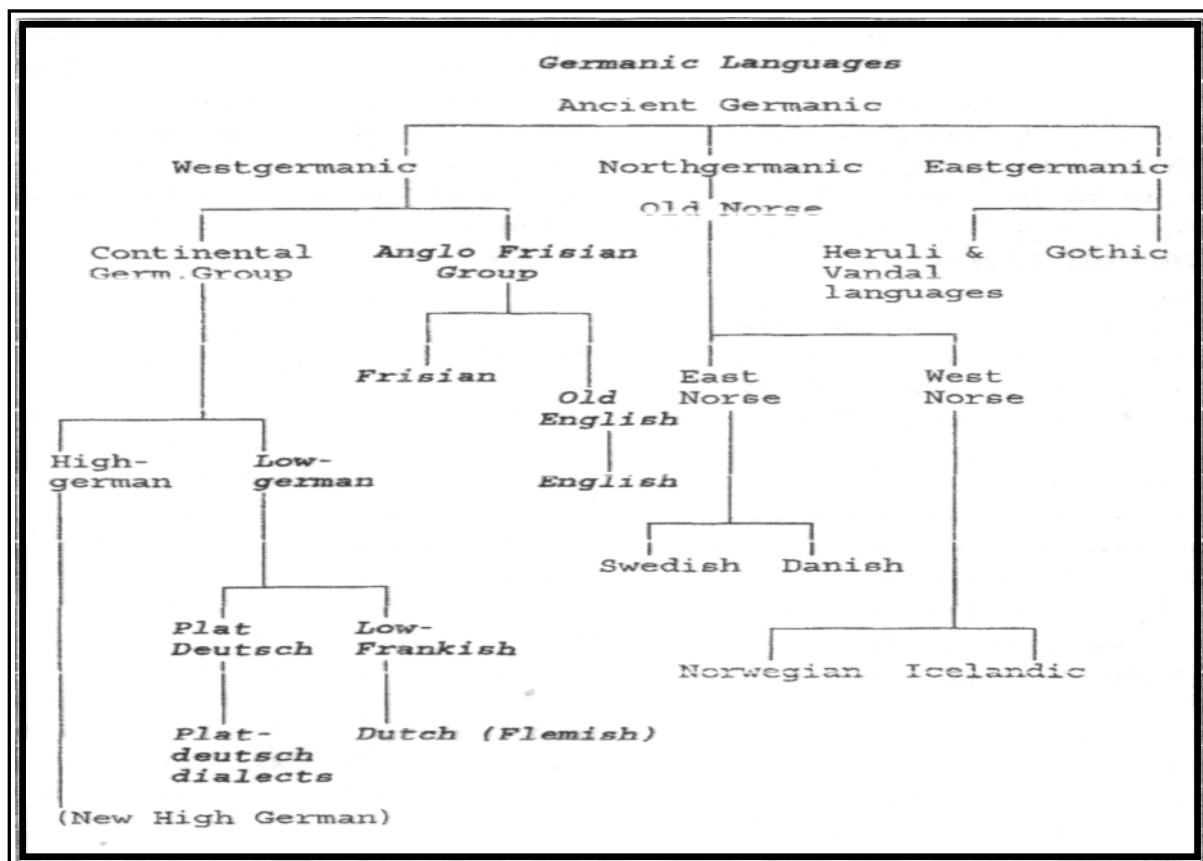
Encyclopaedia Britannica, 15th edition, *Micropaedia* Vol.5, p. 14-15, "*Frisian, member of a Germanic people speaking a language closely related to English and living in the Frisian islands, in Friesland, a northern province of the Netherlands, and in Ostfriesland and Nordfriesland in Germany ... From the 1st to the 5th century AD, they were more or less tributary to the Romans; their land was then infiltrated by Angles and Saxons on the way to England and subsequently conquered by the Franks under Charlemagne, who converted them to Christianity.*

In subsequent centuries [‘in the last days’] they were territorially divided [between two campfires (NIV, margin)]; in the 16th century the western Frisians joined the union that was to become The Netherlands ...”

The Frisians are territorially divided. According to the *Standaard Encyclopedie*, their descendants live in West-Friesland (northern part of Noord-Holland), Friesland (also called Mid-Friesland, this is the present-day province of Friesland), the Frisian Ommelanden between the Ems and the Lauwers Zee (the present-day province of Groningen, except for the capital and the peat-colony in the southeast), Ost-Friesland and Sagelterland in Germany, the West, East and North- Frisian isles including Helgoland, all along the coasts of the Netherlands and Germany, together with Nord-Friesland between Husum and -Milder, just south of the Danish border in Northern Germany.

Frisian, a proper language

Three dialects of modern Frisian are still spoken today, *Encyclopaedia Britannica*, 15th edition, *Micropaedia* Vol.5, p.15, "... Although Frisian was formerly spoken from what is now the province of Noord-Holland (North Holland) in the Netherlands along the North Sea coastal area to modern German Schleswig, including the offshore islands in this area, modern Frisian is spoken in only three small remaining areas, each with its own dialect. These dialects are West-Frisian [c. 375,000 people], spoken in the province of Friesland in the Netherlands, including the islands of Schiermonnikoog and Terschelling; East Frisian [c. 2,000 people], spoken in Saterland west of Oldenburg, W. Ger.; and North Frisian c. 8,000 people], spoken along the west coast of Schleswig in West Germany and on the offshore islands of Sylt, FOhr, Amrum, the Halligan islands and Helgoland.



... Although Frisian was hardly used at all as a written language for about 300 years after the end of the old Frisian period, there has been a revival in modern times in the West Frisian area. The language is now used in the schools and courts in the province of Friesland and is acknowledged as an official language by the government of The Netherlands. Also a Frisian Academy states that East and North Frisian language is being supplanted by German.

Plat Deutsch

Another interesting feature is that the language spoken in all of Northern Germany is not High German, but Low German (Plat Deutsch). Low German falls into the same sub-group of the Germanic (Teutonic) languages as Dutch. The following is an overview of the Germanic languages. Note that Frisian and English fall into the same category. The meaning of this will be discussed later.

It can be concluded that the Frisians are still living in the lands they inhabited 2000 years ago and that they have not come to the forming of their own political state. They preferred to be absorbed by the Dutch and Germans into their states, because the land they were and are residing in was and still is pleasant.

Frisians -- Sons of Issachar!

Chapter 3 - Cattle!

Husbandry is one of the decisive signs that Frisians are from the tribe of Issachar. Husbandry is the main characteristic of the tribe of Issachar. To go back to the remarks of *Matthew Henry's Commentary* on Genesis 49:14-15, "*That the men of that tribe should be strong and industrious, fit for labour and inclined to labour, particularly the toil of husbandry, ...*" (Emphasis added).

Because the land was pleasant, it was good for agriculture and cattle- breeding! And because the Issacharite is most often a farmer at heart, he is able and willing to give up a certain amount of political freedom for the quiet and peaceful life of a farmer.

Mishpâth – Stallingen

For the word two burdens in Genesis 49:14 (KJ V), the Hebrew Lexicon of Strong's Exhaustive Concordance, gives the following:

"4942. (...) mishpâth; from 8192; a stall for cattle (only dual): burden and sheephold."

The literal translation is **stalls** (two of them, note that Frisian cowsheds are traditionally built in such a fashion that two rows of cows have their backs towards the path in the middle), that is why the Dutch NBG translation translates this with *stallingen* and *La Bible Segond*, "(Il) se couche dans 'les étables'."

Segond's translation of these verses is striking, "*Issacar est un tîne robuste Qui se couche dans les étables. Il voit que le lieu où it repose est agréable, Et que la contrée est magnifique: Et it courbe son épaule sous le fardeau, s'assujettit à un tribut.*"

The word '*mishpâth*' is a direct reference to the Issacharites becoming husbandmen. This aspect is stressed again in Moses' blessing for the different tribes in Deuteronomy 33. As stated before, Issachar does not have a blessing for himself amongst Moses' blessings. His blessing is included in Zebulun's blessing. All of verse 19 states what they will do together! In verse 18, however, a subtle difference is made between Zebulunites of proper Zebulunite stock and Zebulunites of Issacharite stock (Deut 33:18),

About *Zebulun* he said:

'Rejoice. Zebulun, in your going out, and you. Issachar in your tents.'

Zebulun would be most dominant in trade, navigation and colonizing; Issachar would rather be blessed in his tents.

Matthew Henry's Commentary applies your tents to husbandry. p,207, "... And Issachar must rejoice in his tents, that is, in his business at home, his husbandry, to which the men of that tribe generally confined themselves ..." and further on, "... It was for the common good of Israel that the men of Zebulun were merchants and that the men of Issachar were husbandmen..."

Scott's Commentary, Vol.1, "Of Issachar it is foretold, that he should prosper, and 'rejoice in his tents', as a shepherd tending his flock. ..."

The New Bible Commentary, ed. by F. Davidson, "Issachar (v.18) is promised prosperity in agriculture at home ('tents')."

The *Staten Bijbel*, met kanttekeningen, is very clear about this, "*en Issaschar over uwe hutten.*" In the margin, "*Dat is, over ow veehandel, waartoe de hutten dienden. Zie Gen 4:20, en verg. Gen 49:14,15*" (*And Issachar rejoice about your tents, that is about your cattle-trade, the tents were being used for. Cf. Gen 4:20 and Gen 49:14,15*).

A good point is made here. Often the first use in the Bible of a Hebrew word is very important to its meaning. Genesis 4:20 gives us the true understanding about these tents, "*And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle* (KJV). ... *the father of those who live in tents and raise livestock.* (NIV)".

We should not think of nomads. The inventor of cattle-farming is mentioned here together with some other **inventors**. **Tents** is therefore linked here with **cattle-farming**.

In both texts the same Hebrew word *óhel* is used. The Hebrew Lexicon in *Strong's Exhaustive Concordance* states concerning this word, "168. (...) 'Ohel, (...); from 166; a tent (as clearly conspicuous from a distance): - covering; (dwelling) (place), home, tabernacle, tent."

Home-um; Dokkum, Marum, Pogum

Issachar is to be blessed at home, in his tents, maybe that is why so many Frisian names of towns and villages end in HOME! Endives like -ham, -hem, -heim, -heem, -haam, -hiem, all mean more or less the same, HOME! The Frisian equivalent for this is -um, the 'h' having been dropped. A great number of toponyms in Friesland, Groningen and Ost-Friesland end in '-um'.

Issachar in Solomon's time

The area of Issachar was blessed and was very rich in livestock and in agricultural products at the time of David and Solomon too.

Israel under Solomon attained its greatest size ever. It included Edom, Moab, Ammon and stretched all the way to Damascus. Within Israel, Issachar occupied a very small territory. Still it formed, by itself, one of Solomon's twelve tax districts (I Kings 4:17). Of each district the same amount of supplies were expected, I Kings 4:7, "*Solomon also had twelve district governors over all Israel, who supplied provisions for the king and the royal household. Each one had to provide supplies for one month in the year.*" Can you imagine how much they had to provide! King Solomon's wives and concubines alone numbered a thousand! In Issachar there were sixteen towns and villages. Three of them had been given away to the Levites, which left thirteen towns and villages (Jos 19 and 20). The twelve districts of Solomon's tax districts, however, were not a district for a tribe. Compare Issachar's small area, for example, with the sixth district of Ben-Geber mentioned in verse 13, "*Ben Geber - in Ramoth Gilead (the settlements of fair son of Manasseh in Gilead were his, as well as the district of Argob in Bashan and its sixty large walled cities with bronze gate bars);*" (NIV).

Another mention of Issachar's agricultural and livestock riches in the Bible is to be found in I Chronicles 12:39-40, "*The men spent three days there with David, eating and drinking, for their families had supplied provisions for them. Also, their neighbours from as far away as **Issachar, Zebulun** and Naphtali came bringing food on **donkeys, camels, mules and oxen**. There were plentiful supplies of flour, fig cakes, raisin cakes, wine, oil, **cattle, and sheep**, for there was joy in Israel (NIV)*".

Testament of Issachar

Of all twelve patriarchs, in *The Testament of the Twelve Patriarchs* the Patriarch Issachar is the only one who stressed the importance of husbandry for his sons, Testament of Issachar, "III, 1. When therefore, I grew up my children, I walked in uprightness of heart, and I became a husbandman for my father and my brethren, and I brought in fruits from the field according to their season."

Further on Issachar gave his sons the following advice, *Testament of Issachar*,

"1. Keep, therefore, my children, the law of God, And get singleness complete devotion to one purpose only] And walk in guilelessness [integrity; uprightness of heart], Not playing the busybody with the business of your neighbour.

2. But love the Lord and your neighbour, Have compassion on the poor and weak.

3. Bow down your back unto husbandry, and toil in labours in all manner of husbandry. Offering gifts to the Lord with thanksgiving.

4. For with the first fruits of the earth will the Lord bless you, even as He blessed all the saints from Abel even unto flow.

5. For no other portion is given to you than of the fatness of the earth, whose fruits are raised by toil."

Job - Son of Issachar

Most people are unaware that Job is the most famous Issacharite. He was one of Issachar's sons. Genesis 46:13, (KJV), "And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron."

The Hebrew for Job is here 'yōwb' according to Strong's; in the book of Job the Hebrew 'īyōwb' is used. In James 5:11 the name is rendered in Greek as lob' and in the Koran he features as 'Ayyub'. 'īyōwb' comes from 'āyab', meaning 'hated' or 'persecuted'. (Could it be that the very Frisian names like Ubbo, Ubbe, Obbe, Abe and Ubo stem from this?)

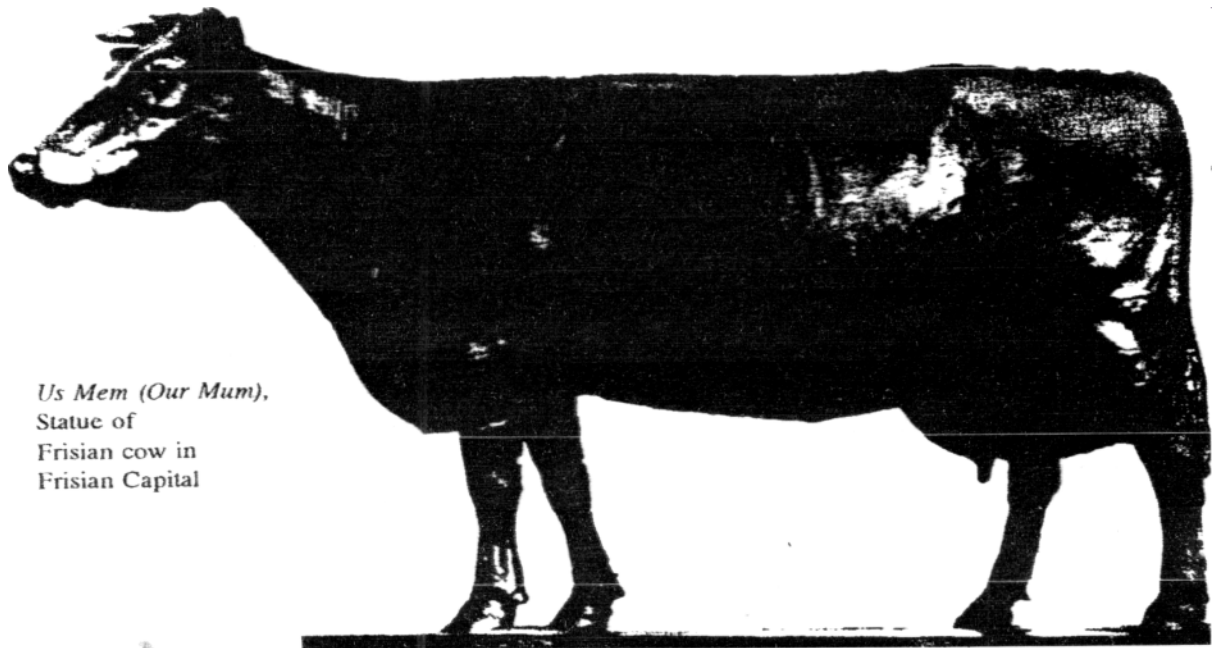
It is very likely that 'yōwb' of Genesis 46 and 'īyōwb' of the book of Job are one and the same person. In this respect it is interesting to see that the legendary Testament of Job places the story in the time of the Twelve Patriarchs. The book claims that Job's second wife was Dinah, Jacob and Leah's daughter. This may seem unlikely, however, it places the story exactly at the right time. Job may well have married his aunt Dinah; just consider the fact that Abram, his great-grandfather married his half sister, before him, and that much later, Moses' father Amran was to marry his aunt Jochebed.

Job was a very rich man, but - as a true Issacharite - not so much in gold, silver and land. He must have had that as well, but notice the following, Job 1:3, "*and he owned 7,000 sheep, 3,000 camels, 500 yoke of oxen and 500 donkeys, and had a large number of servants. He was the greatest [or richest] man among all the people of the East*" (NIV).

After his trial God doubled Job's wealth, Job 42:10, "*After Job had prayed for his friends, the Lord made him prosperous again and gave him twice as much as he had before.*"

God probably blessed Job through his own work. Verse 11 states that all his brothers and sisters gave him a piece of silver and a gold ring. Quite likely Job used this as starting capital for his husbandry and God blessed his work, Job 42:12, "*The Lord blessed the latter part of Job's life more than the first. He had 14,000 sheep, 6,000 camels, a 1,000 yoke of oxen and a 1,000 donkeys.*" If God blessed Job through his own work, he surely fulfilled his father's prophetic blessing.

Frisians - Cows or People?



Us Mem (Our Mum),
Statue of
Frisian cow in
Frisian Capital

Most English speaking people of the Anglo-Saxon world have never heard of a Frisian language, Friesland, West- Friesland, Ost-Friesland, Frisian isles, a Frisian culture, history or identity.

However, the expression Frisian cow is nearly proverbial in English. Mention **Frisians** and the average farmer in the Anglo-Saxon world will think of cows, not of people.

The Frisian cow is one of the best dairy cows in the world. It is a distinct breed found all over the northern parts of the Netherlands and Germany. From the province of Friesland to Holstein (North Friesland) the Frisian cow can be found, therefore also called the Frisian-Hoisteiner cow. Agriculture, and especially cattle-farming is and always has been a dominant factor in the life of Frisians.

This was the reason why the land was so pleasant to them; the low countries of the plains of the northern Netherlands and northern Germany are among the best for cattle farming. This is why the Frisians were able to stay in that area for over 2,000 years - and willing to pay the price, no Greater Frisia as an independent Frisian state.

Encyclopaedia Britannica, 15th Edition, Vol.5, p.15, "In modern times the Frisians have become most famous for their cattle (records from as early as the 1st century BC suggest considerable cattle raising); they also engage in other agriculture." and page 11, about the province of Friesland, "... These lands support potatoes, wheat, sugar beets, and pasture for the Frisian cattle. Agriculture is the basis of the provincial economy; beef and dairy products are sold in large quantities."

Encyclopaedia Britannica, Ninth Edition, about the Frisians in Roman times, "**The Frisians were so far rendered tributary by Drusus that they continued to pay to the Romans a tax of hides [!] until the foolish exactions of Olennius, who demanded that all the hides should be of a certain superlative quality - drove them to revolt in 28 A.D. ...**"

Note the following the Eleventh Edition of 1910 states about **Friesland**, Vol.11, p.230, bearing Issachar's blessing in Genesis 49, in mind, "The clay and low-fer furnish a luxuriant meadowland for the principal industries of the province - **cattle-rearing and cheese and butter-making**. Horse breeding has also been practised for centuries, and the **breed of black Frisian horse** is well known. On the clay lands agriculture is also extensively practised Despite the general productiveness of the soil, however, the social condition of Friesland has remained in a backward state and poverty is rife in many districts. **The ownership of property being largely in the hands of absentee landlords**, the peasantry have little interest in the land, **the profits from which go to enrich other provinces**. Moreover, the nature of the fertility of **the meadow-lands** is such as to require little manual labour, and other industrial means of subsistence have hardly yet come into existence."

This was the situation in the years before 1910. It is a lot better now of course, although the three most northern provinces of the Netherlands, Groningen, Drenthe and Friesland, together with southern Limburg, still have the highest unemployment rate in the Netherlands nowadays (1988).

De Ommelanden

Note the following about the province of Groningen, in history known as the **Frisian Ommelanden**, squeezed in between the Dutch province of Friesland and German OstFriesland. *Encyclopaedia Britannica*, 15th edition, "The northern part of the province is flat and consists of marine and sandy clay, particularly in the estuaries reclaimed in the Middle Ages and the polders reclaimed later along the northern coast. **This rich agricultural region produces wheat, barley, oats, potatoes, sugar beets, oilseeds, and pastures for livestock** (especially in the Ommelanden around the capital)."

It is more or less the same picture for all of the North German Plain.

Frisians – Sons of Issachar!

Chapter 4 - Zebulun and Issachar - One People Now

Concerning the several lists of the Israelite tribes in the Bible, the *Companion Bible notes in Appendix 45*, "These [lists of the Twelve Tribes] vary according to the different objects with which they are given, and the different connections in which they stand, according to birth: mothers, encampment, numeration, blessing, geographical relation etc. All are worthy of attention and study."

How true! A lot can be learnt from the order in which the tribes are given. Issachar and Zebulun are always mentioned together, except on two occasions.

In sending out the twelve spies, the Issacharite Igal is mentioned as **fourth** and the Zebulunite Gaddiel as **seventh** spy (Num 13:7-10). The second occasion in which case the two tribes **seem** to be split up is when the twelve tribes blessed and cursed the people from Mount Gerizim and from Mount Ebal (Deut 27).

The six tribes to bless Israel were Simeon, Levi, Judah, Issachar, Joseph and Benjamin. They were Leah's second, third, fourth and fifth sons, followed by Rachel's two sons, all mentioned in order of birth.

The six tribes to curse the people from Mount Ebal were Reuben, Gad, Asher, Zebulun, Dan and Naphtali. First Leah's firstborn son Reuben, then the two sons of Zilpah, Gad and Asher - then in the middle of the four handmaiden tribes, Zebulun, sixth son of Leah - and finally Bilhah's sons, Dan and Naphtali.

Why this order? Why is Zebulun not mentioned after Reuben? Zebulun's place in the second six seems to be illogical at first sight, but if the two lists are numbered, it can be seen that both Zebulun and Issachar are fourth in their respective lists (four is the number of judgement). As the first list is mainly in order of importance and birth, Zebulun had to get fourth position in the second list to be opposite to Issachar. This becomes quite clear by lining up the two lists.

Combining the two lists by zigzagging from one to the other the order becomes, Reuben, Simeon, Levi, Gad, Asher. Judah, Issachar, Zebulun, Dan, Joseph, Benjamin and Naphtali. This is quite a normal order, except for Gad and Asher squeezed in among Leah's sons. It is as if they were put in there to keep both Issachar and Zebulun at fourth position in the two lists. Thus Issachar and Zebulun are always put together, with the only exception of the list of the twelve spies. No other two tribes are mentioned together as often as these two. Even Ephraim and Manasseh are separated in at least three lists (Num 13, Judges 5 and Rev 7). The reason why is quite obvious, Issachar and Zebulun were eventually to become one nation.

Issachar before Zebulun

Conclusions can also be drawn from the order in which Zebulun and Issachar are mentioned. Issachar is mentioned before Zebulun whenever the lists are according to birth, rank or spiritual dominance.

On Mount Gerizim:	On Mount Ebal:
1. Simeon (Leah's 2nd)	1. Reuben (Leah's 1st)
2. Levi (Leah's 3rd)	2. Gad (Zilpah's 1st)
3. Judah (Leah's 4th)	3. Asher (Zilpah's 2nd)
4. Issachar (Leah's 5th)	4. Zebulun (Leah's 6th)
5. Joseph (Rachel's 1st)	5. Dan (Bilhah's 1st)
6. Benjamin (Rachel's 2nd)	6. Naphtali (Bilhah's 2nd)

Two examples of the latter, Issachar preceded Zebulun in bringing the offering for the dedication of the altar (Num 7) and Issachar was placed on Mount Gerizim, **blessing** the people rather than **cursing** them.

Zebulun before Issachar

Whenever Zebulun is mentioned before Issachar (five times) in the enumerations, it always concerns national and physical dominance.

Jacob in blessing his children (Gen.. 49), first blessed Leah's six sons in the order of their birth. Issachar and Zebulun, however, were the only ones to be turned around. Like Ishmael and Isaac, Esau and Jacob and Manasseh and Ephraim had been turned around before them. Within God's system the younger is often served by the elder. The ten elder brothers were to bow down before Joseph; Judah, the tribe with the sceptre promise was the youngest of the first group of Leah's four sons (Issachar and Zebulun were born quite a bit later); King Saul, Israel's first king, came from Benjamin, the youngest son of Jacob; David was the youngest of eight brothers and his elder brothers served him. God's principle, "*and the elder shall serve the younger*" (Gen 25:23) can be found throughout the Bible.

Jesus Christ summed it up in Matthew 20:27-28, "... *but whosoever will be great among you, let him be your minister. And whosoever will be chit among you, let him be your servant.*"

In Jacob's prophetic blessing (Gen 49), Issachar is prophesied to become a servant and is therefore mentioned after Zebulun. In Moses' blessing there is no separate blessing for Issachar at all. Issachar is included in Zebulun's blessing (Deut 33).

In Numbers 34, ten leaders for the remaining ten tribes are appointed by Moses to help Joshua and Eleazar to assign the land. Zebulun is mentioned before Issachar, another example of national dominance.

When Joshua was old, seven tribes had not yet received their inheritance, including Issachar and Zebulun. Joshua 18:10 reads, "*Joshua then cast lots for them: in Shiloh in the presence of the Lord, and there he distributed the land to the Israelites according to their tribal divisions.*"

Providence, not luck

Casting lots in Israel meant asking for divine intervention. It is important to realize that the order of events are not dictated here by the order of birth, importance or tradition, but by sheer divine intervention.

Three divine interventions can be noticed with respect to Zebulun and Issachar in the casting of the lots:

1. Zebulun's lot came up before Issachar's;
2. the two tribes were not separated by the casting, Zebulun's lot came up third and Issachar's fourth;
3. their territories **happened** to border. All this was achieved by the casting of lots. It could easily have turned out differently, Joshua 18:19, "*... they left and went through the land. They wrote its description on a scroll, town by town, in seven parts, and returned to Joshua in the camp of Shiloh.*"

If either Zebulun or Issachar would have drawn the first, Benjamin's lot, or the second, Simeon's lot, then the two tribes would have been separated (see map in part 2). The seven areas had been described with all their towns and villages, hence the aforementioned divine intervention.

Zebulun & Issachar – landlocked

Noteworthy is also that for the sake of prophecy and for the sake of identifying the tribes in the end time it would be better and more convincing, if neither tribe bordered the sea in Canaan. The important sea, lakes, rivers and waters these two tribes were to live off in the final two millennia.

Time of the Judges

Judges tells the account of Deborah and Barak. Judges 5:15 (RV) reads, "*And the princes of Issachar were with Deborah; as was Issachar, so was Barak.*" Deborah may have been of the tribe of Issachar (or of Zebulun). Fact is that Issachar is mentioned **after** Zebulun in verse 14. Zebulun precedes Issachar again in national dominance. In Deborah's song (Judges 5), Zebulun is mentioned **twice** in the prose account of the events (Judges 4), Issachar is not mentioned **at all**. Quite likely because it is included in Zebulun!

Daberath & Tabor

Further proof of such an inclusion is found when forty-eight towns were assigned to the Levites. Four towns were ceded by Zebulun and four by Issachar. One of the latter four was Daberath (Jos 21:28). Daberath, however, lay in Zebulun's territory (Jos 19:12)! So the Issacharites ceded a Zebulunite town. In David's time a similar event happened (I Chron 6:77). At that time, Zebulun ceded the Issacharite town Tabor.

As mentioned before, all the tribes were accused of not having driven out the Canaanites (Judges 1), with the omission of Issachar. A reason for this omission could be that they were included in Zebulun in Judges 1:30, "*Neither did Zebulun drive out the Canaanites ...*". The Issacharites with a kind of servant relationship to the Zebulunites, would not be held responsible in this line of reasoning.

Zebulun omitted

Long genealogies are given in the first book of Chronicles from Adam to the time of David and Solomon. I Chronicles 2:1-2 mentions the twelve sons of Israel. From I Chronicles 2:2 to I Chronicles 8:40 the genealogies and descendants are given of the twelve tribes. This is the only list in which Zebulun is not mentioned. This is sometimes accounted for as follows: Zebulun had three sons, Sered, Elon and Jahleel, but no grandsons. Zebulun's granddaughters were given an inheritance in Israel **like the daughters of the tribe of Manasseh received an inheritance among the sons** (Jos 17:3-6).

Chronicles

Although Zebulun is not mentioned in I Chronicles 2-8, it is most likely included in Issachar in I Chronicles 7:5, "*The relatives who were fighting men belonging to all the clans of Issachar, as listed in their genealogy, were 87,000 in all.*"

To be able to appreciate this high figure of Issacharites (they were not even mentioned in Judges 1!), it should be noted that the highest number for a tribe had been 76,500 for Judah in Numbers 26. In I Chronicles 7:1-5 is the enormous total of 145,600 Issacharites, if all of the Issacharites mentioned in verse 2 (22,600), verse 3 (36,000) and verse 5 (87,000) are added up. These were all the able bodied men from twenty years and older, able and ready to defend Israel. Compare this with Reuben, Gad and half Manasseh (I Chron 5:18), who together put 44,760 men in the field, and also with the tribe of Benjamin, mentioned in I Chronicles 7:6-12, who could muster 59,434 men. It is very likely that the figure of 145,600 Issacharites contained all the Zebulunites as well. Traditionally they were both very populous tribes (Num 1 and 26).

Judah, Issachar & Zebulun

Judah, Issachar and Zebulun marched together under Judah's standard during the forty years in the desert. In Numbers 26 the three tribes numbered 201,300 men, about a third of the total of 601,730 men for all of Israel.

Although Zebulun is not mentioned in I Chronicles 2-8, it certainly is in I Chronicles 12:33. In I Chronicles 12, "*the numbers of the men armed for battle who came to David at Hebron to hand over Saul's kingdom to him*" are mentioned here. Ephraim 20,800, Dan 28,600, Naphtali 38,000, Asher 40,000, Reuben, Gad and half Manasseh 120,000, and then the highest figure of all, Zebulun 50,000. I Chronicles 12:32 and 33, "*men of Issachar, who understood the times and knew what Israel should do - 200 chiefs, with all their relatives under their command; men of*

Zebulun, experienced soldiers prepared for battle with every type of weapon, to help David with undivided loyalty - ['not of double heart' (KJV), not with Dutch courage] 50,000;"(NIV)

Zebulun had the highest turnout of all the tribes. It is interesting to see what Josephus has to add to this, *Antiquities of the Jews*, VII, II, 2, "... *Out of the tribe of Issachar came 200 who foreknew what was to come hereafter, but of armed men 20,000. of the tribe of Zebulun 50,000 chosen men. This was the only tribe that came universally in to David; ...*"

House of Grange

This choice of Zebulun for the House of David is reflected in the loyalty and love of the Dutch to the House of Orange, which may also be of Davidic descent, like the British royalty. In sports the Dutch do not defend their national colours (red, white and blue) but they, play. for Orange (voor Oranje spelen).

Josephus records the amount of Issacharite soldiers, 20,000, which is not mentioned in 1 Chronicles 12 and he also accounts for the high Zebulunite number. Combining Chronicles 12:32-33 and the comments Josephus with I Chronicles 7:1-5, it all seems to fit nicely. The remaining "*brethren among oil the families of Issachar*" numbered 87,000, of which 50,000 Zebulunites and 37,000 Issacharites; the latter would also show that not all of the tribe of Issachar went over to join David at Hebron as the Zebulunites did.

One Nation

Zebulun and Issachar, continuously mentioned together, became very closely affiliated in the past and even more so now at present: the Hollanders and Frisians have amalgamated into one nation. The Frisians have been spread out so much over the Low Countries and migration out of Friesland has been so great and constant, that it is no wonder that the whole nation of the Netheilands shows both strong Zebulunite as well as significant Issacharitic characteristics. This does not mean that all Frisians live in the Netherlands today.

Frisians - Sons of Issachar!

Chapter 5 - A Seafaring and Commercial People

The last remark in the *Encyclopaedia Britannica*, 15th edition, about the Frisians is, "*Traditionally, they were also a SEAFARING and COMMERCIAL people and had one of the largest textile industries of medieval north-western Europe.*"

Both Tribes Seafarers

This aspect is most often overlooked by students of both Issachar and Zebulun. Mr. Olson, who gave a brief description of every tribe in *The Incredible Nordic Origins* does not mention Deuteronomy 33:18-19 at all with regard to the Finns (as Issacharites), which is quite understandable as it is impossible to fit the Finns in with Holland here, and Helene W. van Woelderren, in *A Strange Parallel*, p.31, about the Dutch, quotes Deuteronomy 33:18-19 as follows, "2) Moses' blessing: *Rejoice Zebulun, in thy going out ... they shall call the people unto the mountain, there they shall offer sacrifices of righteousness, for they shall suck of the abundance of the seas and of the treasures hid in the sand.*" Deuteronomy 33:18-19.

The lines about Issachar are omitted and consequently the pronoun **they** in the quote seems to refer to Zebulun only, and is as such explained by the authoress of *A Strange Parallel* - whereas they properly refers to *both* tribes, both Zebulun and Issachar.

Holland 44 The Netherlands

A Strange Parallel is one of the better books about the lost tribes. On the one hand because it deals with one tribe extensively, on the other hand because it focuses upon identifying Biblical characteristics, rather than on historical records. However, the fact that the authoress had no good understanding about the Frisians, she did have some idea apparently, (in the Dutch version there is a footnote about Issachar-Frisians), caused her to apply all of these verses to Zebulun only. Putting Holland central in the history of the Netherlands is a very common thing to do. Many people always talk about Holland this, Holland that. The world knows the country as Holland and not as the Netherlands. At the time of 'The Republic of the Seven United Provinces' (1585-1795), Holland was just one of the Seven Provinces as was Friesland.

Now only two of the twelve provinces are named Holland. The country is officially called the Netherlands, but everyone knows it as Holland (Deut 33!). In likewise manner Mrs. Helene van Woelderren applied all of Deuteronomy 33 to Zebulun **only**.

Shared Blessing

If the personal pronoun 'they' (only in Zebulun's blessing of Deuteronomy 33 is this pronoun used!) is replaced by 'Zebulun and Issachar' the following results:

**"And of Zebulun he said,
Rejoice, Zebulun [Holland],
in thy going out;
and, Issachar [Friesland),
in thy tents.**

**Zebulun and Issachar shall call the
people [nations) unto the mountain;
there they shall offer sacrifices
of righteousness:**

**for Zebulun and Issachar shall
suck of the abundance of the seas,
and [Zebulun and Issachar shall suck"
of treasures hid in the sands."**

Neither Zebulun nor Issachar ever lived at the sea-shore in Palestine (see map part 2). Jacob's blessing (Gen 49) and Moses' blessing (Deut 33) were to be fulfilled 'in the latter days'; in the years and centuries before the return of Jesus Christ.

The blessings concerning:

- 1. trade,**
- 2. fishing,**
- 3. maritime dominance and**
- 4. natural resources,**

which are duely extracted from these verses, not only regard Zebulun, but Issachar as well.

As they live together as one people, all of Zebulun's blessings are more or less applicable to Issachar. Indeed most of the Issacharites no longer live apart from Zebulunites. The amount of people in the Randstad (Amsterdam, Rotterdam, The Hague and Utrecht) who can trace their ancestry to some Frisian origin is beyond proportion.

Bible Commentaries

About Deuteronomy 33:18-19 Jamieson, Fausset and Brown Commentary p.165 states the following, "18.19. *Rejoice, Zebulun, in thy going out - on commercial enterprises and voyages by sea, and, ISSACHAR in thy tents - preferring to reside in their MARITIME TOWNS - shall suck of the abundance of the seas, and treasures hid in the sand - BOTH tribes should traffic with ...*"

Frisian Trade & Navigation

The Grote Spectrum Encyclopedie, Vol.7, states about Frisian trade and navigation, "Frisian trade. Despite the destruction of the Frisian kingdom, the Frisians continued to play an important economic role. Since the 7th century intensive trade existed between Friesland, England and Scandinavia. In an Anglo-Saxon source of c. 700 AD the North Sea is even called Mare Frenessicum (Frisian Sea) ... Wool as an export product, and an increasing population growth were important causes for an orientation on TRADE and NAVIGATION."

The *Encyclopaedia Britannica*, Eleventh Edition, stated about the Frisians, "They [the Frisians] were a **SEAFARING PEOPLE AND ENGAGED LARGELY IN TRADE** ... Since Radbod's dominions extended from Duerstede to Heligoland his power must have been by no means inconsiderable."

Terpstra

Pieter Terpstra's *Tweeduizend jaar Geschiedenis van Friesland* (Two-Thousand Years' History of Friesland) recounts the naval and commercial endeavours of the Frisian people, an aspect most, non-Frisian, Dutch people do not know about.

Two chapters of Terpstra's book are dedicated to the Frisian island Ameland alone (p.48-59 and p.228-246), p.55, "*Whaling: IN Might Kreui provenly to Ameland. Many commanders on Dutch ships sailing to Greenland were Amelanders. When in 1705 a fleet of 96 Greenlandfarers... fled to the port of Delfzijl, it appeared that nearly all the ships' commanders were from either Ameland or the other [Frisian] isles.*"

And on the same page, "There were also many Amelander captains or skippers on the ships of the merchants of Amsterdam." Here were captains and skippers of Issacharite descent, sailing along with other Zebulunites, for Zebulunite merchants in Amsterdam, the elder serving the younger.

Terpstra also dedicated a whole chapter to 'navigation and trade' (p.126-134), one chapter to 'the Frisian admiralty and the Anglo-Dutch wars' (p.134-148) and another complete chapter to the Frisian admiral Tsjerk Hiddes de Vries (p.148-167).

The Republic of the Seven United Provinces had five admiralties. One of them was Frisian. That was quite exceptional as most provinces did not have their own admiralty. The five were:

1. Zeeland (Flushing),
2. Holland (Rotterdam),
3. Holland (Amsterdam),
4. Holland (Hoorn and Enkhuizen in West- Friesland) and
5. Friesland (first in Dokkum and later in Harlingen).

Only the provinces of Zeeland, Holland and Friesland were to have their own admiralties.

Tsjerk Hiddes de Vries

Terpstra states in the first paragraph about the Frisian admiral Tsjerk Hiddes de Vries, Tweeduizend jaar Geschiedenis van Friesland, p.148, "The name of Tsjerk Hiddes de Vries, lieutenant-admiral of Friesland and the Frisian squadron [Dutch fleet was composed of 3 or 4 squadrons] in the years 1665 and 1666 [Second Anglo-Dutch War, has kept a famous ring to it. Both his capability and courage, as well as his simplicity and piety are mentioned as character traits of this Frisian. who made it from village boy to V.I.P. He was known as one of the best admirals and again and again historians have stressed the fact that Michiel Adriaansz. de Ruyter regarded him as his worthy successor to become admiral of the whole fleet] ..."

In the great four Days' Hattle' of 1666, de Vries led his squadron of Frisians and Zeelanders to victory. Later in the year he was killed in action in the 'Two Days' Battle'.

Auke Wybes

Peter the Great, Czar of the Russian Empire stayed in Zaandam (north of Amsterdam - border area of Zebulun and Issachar), to learn everything about shipbuilding. As soon as he was back in Russia he started the building of Piterburg (St.Petersburg – Petrograd - Leningrad) on the Newa.

The Frisian skipper Auke Wybes from Hindeloopen heard about this and loaded his merchant ship full of goods and sailed all the way to Russia. Czar Peter was so happy with the arrival of this first ship that he decided that the whole cargo was to be sold free of import revenues. Furthermore Auke Wybes was given all sorts of privileges, continuous exemption from taxation and the right to be helped first, before all the other ships, upon the moment of arrival. He became a very rich man in Hindeloopen. The privileges were valid as long as the ship - which had been the first ship to sail the Newa - remained seaworthy. His son and grandson sailed to St. Petersburg for many years.

All these facts are often not known by non-Frisians. For a better insight into the 'maritime' and 'commercial' aspects of the Frisians, some works about Friesland and the Frisians should be studied. The great 'naval' and 'commercial' traditions of Holland are taken for granted here. They are considered to be proverbial.

New Amsterdam

New York used to be called New Amsterdam and was a colony of the Dutch in America (New Netherlands). One of the famous governors of New Amsterdam was Peter Stuyvesant. Not many know that he was a Frisian.

Fishing

"*They will suck the abundance of the sea*" is also of course applicable to fishing. The Frisians, along with the Hollanders and Leelanders have a long-standing fishing tradition.

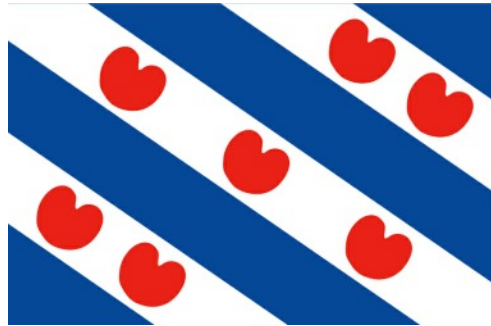
"*For they shall suck ... of treasures hid in the sand*", is rightfully applied in *A Strange Parallel*, to gold in South Africa (*The Boers' are of Zebulunite stock*), and especially to North sea gas, p.60, "*North sea gas, which is becoming very popular in western Europe, has been discovered by Dutch engineers. In 1962 they discovered a huge gas reserves under the northern Netherlands and the North Sea, while drilling for oil! Sucking gas in abundances from the seas! What a treasure for the Celtic-fringe this new gas-belt is becoming!*"

Not knowing about Issachar's identity, however, it is not mentioned in the book that the great find was, and that the biggest natural gas reserve of the world, still is, in Slochteren, Groningen. The province of Groningen is of Frisian stock. Groningen used to be one of the 'Seven Frisian Zeelands'. In the Middle Ages, Greater Frisia, existed as a loosely connected confederation of seven maritime states. The seven red water-lily leaves in the Frisian flag are a reminder of this.

Nowadays oil and gas are also retrieved from the North Sea, north of Friesland and Groningen. Most of the gas is used though by the provinces Noord-Holland, Zuid-Holland and Utrecht, which are mainly of Zebulun stock.

Conclusion

Can any people fulfil the prophecies, concerning Issachar in Genesis 49 and in Deuteronomy 33, better than the Frisians do? So, therefore, who colonized, sailed the seas, fought the English in four maritime wars, fished the seas, made dykes and canals, drilled for oil and gas, together with the Hollanders (Zebulun)? There is only one answer, the Frisians (Issachar) did, the older serving the younger.



Frisians - Sons of Issachar!

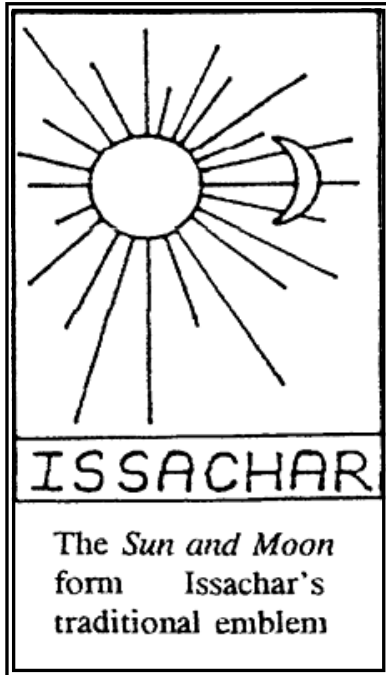
Chapter 6 - Educated Servants

The Issacharites eventually became intellectual educated servants to Zebulun and to all of Israel. The most important text concerning Issachar's identity, after Genesis 49:14-15 and Deuteronomy 33:18-19, is I Chronicles 12:32, where the Israelites are mentioned who joined David at Hebron to make him king of all Israel, "*And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment.*"

Josephus renders this as, "*Out of the tribe of Issachar came two hundred, who foreknew what was to come hereafter, but of armed men twenty thousand.*" (*Antiquities of the Jews*, Book VII, II, 2)

Translator William Winston, A.M., remarks in a footnote, "*These words of Josephus, 'Who foreknew what was to come hereafter,' are best paraphrased by the parallel text, (I Chron 12:32) - 'Who had understanding of the times to know what Israel ought to do;' that is, **WHO HAD SO MUCH KNOWLEDGE IN ASTRONOMY AS TO MAKE CALENDERS FOR THE ISRAELITES.***" (Emphasis added). Many commentators apply this verse (I Chron 12:32) to Issachar's **mathematical and astronomical** knowledge.

Mathematics & Astronomy



Terpstra in *Tweeduizend jaar Geschiedenis van Friesland* dedicates nearly a whole chapter to this identical characteristic of the Frisians, p.261, "*During the centuries a remarkable amount of people have lived in Friesland who were interested in MATHEMATICS and ASTRONOMY/Emphasis added*]. Amongst them often were very simple folk, who had a great hunger for knowledge of the astronomical world. During long winter evenings on several farms men were engrossed in books they could hardly understand initially, but out of which they acquired knowledge with endless patience. They were not the people of the calibre of Eise Eisinga, but the isolation of villages and farms, being one with nature, the observation of the awesome starry sky during still, clear nights has started many a man to spend biding his time, in whichever modest way, in a quest for answers about planets, time and eternity" (Translation mine).

Terpstra continues to describe the **mathematical and astronomical** exploits of the three Roelofs brothers (late 18th century); the large telescope made by Arjen Roelofs and Sied Rienks (early 19th century), which was later placed at the Leiden Observatory; Obe Sikkes Bangma (1768-1829) a famous **mathematician** and the tragic story about the genius Jan Elzinga.

The Sun and Moon form Issachar's traditional emblem

Eise Eisinga

The most famous of all is the wool-carder Eise Eisinga, who built a planetarium **in his livingroom** in Franeker (1774-1781). Eisinga had never seen a planetarium. All was accomplished by his own endless calculations. Every axle, cog and wheel was **both** constructed **and** installed by himself. The whole was set in motion by a clock beating eighty times per minute. When in 1781 the planetarium was ready and working, three professors from the Franeker University came and had a look. They were utterly amazed. Eisinga's Planetarium can still be visited and admired today.

Sun and Moon

Because of I Chronicles 12:32 the Sun and Moon have become the emblem on **Issachar's banner**, rather than the donkey (Gen 49:14-15). It is therefore noteworthy that Frisian clocks more often than not have an extra dial showing the phases of the moon. The clock therefore shows the positions of both the sun (the hour) and the moon (phases of the moon).

Interest in Law

There is also a somewhat different approach possible to I Chronicles 12:32, "*the children of Issachar had understanding of the times, to know what Israel ought to do;*" which is not in contrast with the astronomical view, but rather complements it. New Bible Dictionary, Second Edition, p.542, "*At the time of David, however, the tribe had gained a reputation for wisdom (I Chron 12.32), a fact which re-emerges in the Talmudic statement that the wisest members of the Sanhedrin came from Issachar.*"

Rabbinical Literature

The *Jewish Encyclopedia* under Issachar, tribe of,' states: "- In Rabbinical Literature: The tribe of Issachar is particularly represented as one which consisted mostly of scholars, to which there is said to be an allusion in I Chronicles 12:32. According to Raba, there was not to be found a Jewish student that was not a descendant either of Levi or of Issachar (Yoma 26a). The passage of Jacob's blessing referring to Issachar (Gen 49:14-15) is interpreted as an allusion to the study of the Law, with which the people of that tribe occupied themselves (Gen.R. 98:17; comp. also pseudo-Jonathan and Rashi ad loc.). The tribe of Issachar is also said to have been most influential in making proselytes (Gen.R. 98:12; comp. Sifre, Deut. 364). Although Issachar was the ninth son of Jacob, yet the prince of his tribe was the second to bring the offering for the dedication of the altar (Nu 7:18-23), because the tribe was well versed in the law (Gen.R. 72:4). The Midrash finds in the details of the offering various allusions to the Torah (Num.R. 13:15). The tribe of Issachar advised the others to bring six covered wagons and twelve oxen (Nu 7:3) on which to load the parts of the Tabernacle (Num.R. 12:19). The 200 chiefs of Issachar (I Chr 12:32) were leaders of the Sanhedrin, whose decisions were implicitly accepted by their brethren (Gen.R. 72:5; 98:17). The wise men consulted by Ahasuerus (Est 1:13) were people of Issachar (Esth.R.iv)." (Emphasis added).

The tribe has gained a reputation for wisdom (remember Job was a son of Issachar!) and they were known as students of the Law. *Law, knowledge and study about laws, has been a characteristic of the Frisians since ancient times, Grote Spectrum Encyclopedic, Vol.7, (1975), p.36, "De Upstalboom. Law was regarded highly in Friesland in the Middle Ages. It is very significant that old Frisian Literature dominantly consists of laws and legal documents. The oldest known Frisian law book is by the way written in Latin: Lex Frisionum, dating from the time of Charlemagne."*

The Encyclopaedia Britannica, Vol.11, p.234, states about Frisian laws: "Charles the Great granted the Frisians important privileges under a code known as the Lex Frisionum, based upon the ancient laws of the country."

A Skilful Man

Proverbs 22:29, "Do you see a man skilful in his work? He will stand before kings; he will not stand before obscure men." This verse is highly applicable to the descendants of the (Greater) Frisians, who can often be found in highly qualified jobs. The name 'de Vries' and northern name endings like '-a', '-inga', '-ma', and 'stra' can be found all over the Netherlands, a high proportion of them being lawyers, politicians, theologians, church-ministers and teachers, thus serving the Zebulunite nation of the Netherlands as highly educated Issacharites.

In a certain brochure of a religious Publishing House [in 1988], advocating all sorts of Bibles, Bible aids and theological books, about 50% of the authors had Frisian names.

The *Jewish Encyclopaedia* says about the name Issachar, "The meaning of the name is either 'there is a reward' ('yesh sakar') or, according to Wellhausen (*Text der Bücher Samuels*, p.95), 'a man of hire' ('ish sakar')."

The Standaard Encyclopedie, Vol.5, p.4-04, mentions about Frisians, "The Frisians have always played an important role in the political and cultural life of the Netherlands, bigger probably than their number proportionally would account for." And further on p.406, "Throughout the ages quite an emigration of the local population has taken place, to both the west of the Netherlands (Amsterdam, Haarlem, The Hague) [Zebulun] and abroad. Remarkable is the urge to move among the more educated (civil servants, doctors, teachers, church ministers), because of which a quite homogeneous agrarian population was left behind ..." In the intellectual and

spiritual realm, Issachar has had a dominance over Zebulun, again as an 'elder brother serving the younger'

Frisians - Sons of Issachar!

Chapter 7 - They Shall Call the Nations unto the Mountain

Why this study about Issachar? Is there anything more to it than just knowing about the identity of some European people? The answer to that question lies in an unfulfilled prophecy concerning Zebulun and Issachar recorded in Deuteronomy 33:19, "*And of Zebulun he said: Rejoice Zebulun, in thy going out; and, Issachar, in thy tents. **They [Zebulun and Issachar] shall call the people (the nations) unto the mountain; there they shall offer sacrifices of righteousness: ...***"

Commentators who were unaware of the identity of the Celto-Germanic peoples of north-western Europe have tried to apply these verses to the two tribes, Zebulun and Issachar, in the course of events of Israel's history in Canaan.

Scott's Commentary, "*They ... would use their influence in persuading others to accompany them to the mountain at Jerusalem, on which Moses foresaw that the temple would be built, but which lay very distant from the lot of these tribes, which was in Galilee.*" In this view it was to be Zebulun and Issachar's example that '...would call the other tribes' unto the mountain.

The Dutch *Staten Bijbel met kanttekeningen* about this subject, "*Some understand that by means of navigation they would invite the nations unto true religion.*"

Other commentators apply the mountain of this verse to Mount Tabor, which was the border between Zebulun and Issachar. According to this view, Zebulun and Issachar were to have 'periodical sacrificial feasts' on this mountain.

The inevitability of an end time fulfilment presents itself. Helene van Woelderen says about Deuteronomy 33:19a in *A Strange Parallel*, "This being a difficult text in itself, I have not yet received the inspiration for the determination of a satisfying parallel with Holland [maybe because of ignorance concerning Friesland's identity?], unless one might see this as prospective a task for the purpose of calling the nations to Jerusalem, centre of the world, by being able to speak many languages ..."

Two Witnesses

Most likely the above-mentioned verses reveal the Zebulunite-Issacharite identity of the coming Two Witnesses of Revelation 11, the final Two Prophets before Christ's Return.

The disclosure of Frisians as Issacharites strongly favours this last view (... men that had understanding of the times, to know what Israel ought to do; ...). Deuteronomy 33:19 indicates the Two Witnesses to be both a Zebulunite and an Issacharite. Or perhaps both of them will be of mixed Zebulunite-Issacharite stock.

The mountain of Deuteronomy 33:19 is of course the same as '*the mountain of the Lord's house*' in Isaiah 2:2-3, "*And it shall come to pass **IN THE LAST DAYS**, that the **MOUNTAIN** of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and **ALL NATIONS** shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; ...". The mountain both here and in Deuteronomy 33 stands for the Messianic Kingdom, for Jerusalem in the Millennium.*

The word 'people' in Deuteronomy 33:19 is rendered in Hebrew by 'amim. 'Arnim' is most often translated by 'people', however in about fifteen verses (KJV) it is rendered as 'nations' (Deut

Issachar's Emblem:
Sun & Moon

Issachar's
Colour: Black

Issachar Will
Have Knowledge
of the Times

Zebulun &
Issachar
Will Call
the Nations
unto the
Mountain
(Dt 33:19)

the Two
Candlesticks
(Rev 11)

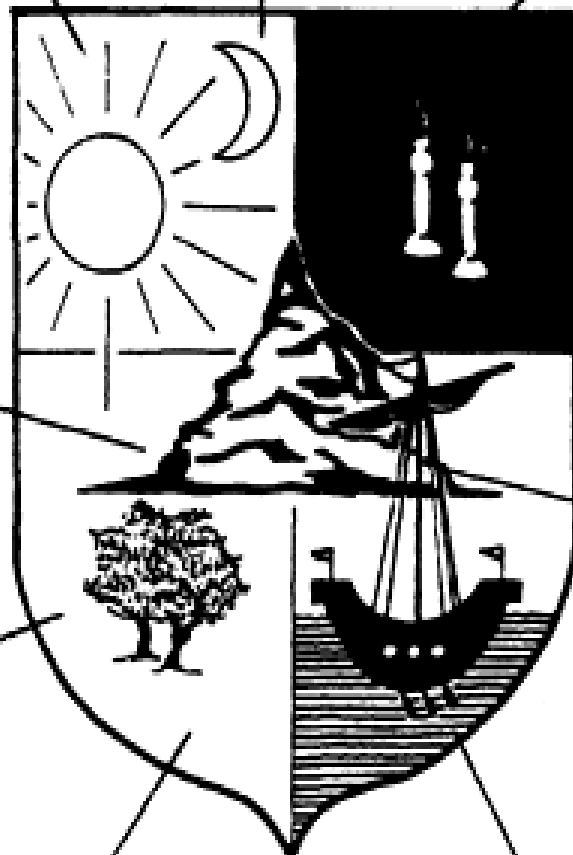
the Two
Olive Trees
(Zech 4 &
& Rev 11)

the Mountain
the Messianic
Kingdom
(Isaiah 2 &
Micah 4)

God Will Reveal His
Plan to His Prophets
(Amos 3:7 & Rev 11:10)

Zebulun's
Colour: White

Zebulun's Emblem:
Sailing Boat



1:25; 4:6,19,27; 14:2; 28:37; 30:3; I Chron 16:24; II Chron 7:20; 13:9; Neh 1:8; 9:22; Ps 96:5; 106:34; Ez 38:8). The following two verses will show two cases of the word 'amie correctly having been translated as 'nations'.

Deuteronomy 4:97 (KW), "*And the Lord shall scatter you 'Israeli among the nations and ye shall be left few in number among the heathen, whither the Lord shall lead you.*" And Deuteronomy 14:2 (KW), "For thou art an holy people [Israel] unto the Lord thy God, and the Lord bath chosen thee to be a peculiar people unto himself, above all the nations ['amin'] that are upon the earth."

So, they, the tribesmen of Zebulun and Issachar, or most likely, a Zebulunite and an Issacharite, shall call the nations unto the mountain [Messianic Kingdom].

Call!

Have a closer look now at the word 'call'. According to the Hebrew and *Chaldee Dictionary* of *The New Strong's Exhaustive Concordance* of the Bible, there are many possible meanings for the word 'qârâ', of which the following are the most frequent and/or interesting,

to call	(425 times)
to call upon	(16 times)
to cry	(90 times)
to cry unto	(4 times)
to preach	(2 times)
to proclaim	(36 times)
to read	(36 times)

This word 'OW is translated 'qârâ' 'preach' in Nehemiah 6:7, "And thou [Nehemiah.] bast also appointed prophets to preach of thee at Jerusalem," and also in Jonah 3:2, "Arise, go unto Nineveh, that great city, and preach [qârâ] unto it the preaching that I bid thee."

Jonah – Zebulunite

The prophet Jonah, a Zebulunite, is commanded to go and preach unto the Assyrians. The same word 'qârâ' is also rendered as 'cry' in Jonah 1:2, "*Arise, go to Nineveh, that great city, and cry against it ['qârâ'] for their wickedness is come up before me.*"

In Zechariah 1:14,17 the prophet Zechariah is told by an angel to cry ['qârâ'] God's message to his people. So this verb 'OW is used for prophets preaching and crying out to both Gentiles (Jonah) and Israelites (Zechariah).

The same verb is translated as 'crying' ('aloud', 'unto' or 'against') in Isaiah 40:2,6; 58:1 and in Jeremiah 49:29. A very well-known verse where this 'qârâ' has been translated as 'to cry' is Isaiah 58:1, "*Cry ['qârâ'] aloud, spare not, lift up thy voice like a trumpet, and skew my people their transgression, and the house of Jacob their sins.*"

God's 'Two Witnesses' will be His final 'Two Prophets' before the return of Jesus Christ as Lord of lords and King of kings. Revelation 11:3, "And I will give power unto **MY TWO WITNESSES; AND THEY SHALL PROPHECY** 1,260 days, clothed in sackcloth."

Two Olive Trees

Seven different names can be found for these 'Two Witnesses', four in Zechariah and four in Revelation:-

1. the two olive trees (Zec 4 & Rev 11)
2. the two olive branches (Zech 4:12)
3. the two golden pipes (Zech 4:12)
4. the two anointed ones (Zech 4:14)
5. MY two witnesses (Rev 11: 3)
6. the two candle sticks (Rev 11: 4)
7. the two PROPHETS (Rev 11:10)

The meaning of these seven names is a worthwhile study in itself; the names reveal a lot about the 'Two Witnesses'. Especially as 'two prophets' they would fit the picture of Deuteronomy 33:19, calling, inviting, preaching to, crying out to the nations to come unto the mountain. God's Kingdom.

Why would it be logical for a Zebulunite and an Issacharite to be these two prophets? Most often God uses physical Israelites as prophets. Enoch and Noah were not Israelites of course, but direct ancestors of Abraham, the grandfather of Israel. Since Israel, the main bulk of prophets have been physical Israelites,

In this end time the preaching of this gospel of the coming Kingdom of God to all the world has been done, and still is done, by Manassites and Ephraimites mainly, both in the form of manpower and finances. The coming Great Tribulation is synonymous with Jacob's Trouble.

Jacob's name would 'be named on Ephraim and Manasseh' and therefore it is in the first place Ephraim and Manasseh's Trouble. At the beginning of the Great Tribulation all Ephraimites and Manassites will most likely either be dead or enslaved. It is the moment of punishment for Ephraim and Manasseh. An Ephraimite and a Manassite at such a moment is therefore a less likely choice for the office of the 'two witnesses' (Ter 30:7).

God chooses the weak

God also has a habit of choosing the 'weak' and 'low'. For Israel's Exodus He chose a shepherd who had been tending flocks for 40 years. When God chose Gideon to fight the Midianites Gideon responded, "*My clan is the weakest in Manasseh, and I am the least in my family.*"

This policy is continued in the New Testament, I Corinthians 1:26-29, "*For ye see your calling brethren, how that NOT MANY WISE MEN after the flesh, not many mighty, not many noble, are called, BUT GOD HATH CHOSEN THE FOOLISH THINGS OF THE WORLD TO CONFOUND THE WISE; AND GOD HATH CHOSEN THE WEAK THINGS of the world to confound the things which are mighty; And base things of the world, and things which are despised, bath God chosen, yea, and things which are not to bring to nought things that are: That no flesh should glory in his presence.*" This is probably why a Zebulunite and an Issacharite will be chosen for this office, they belong to the least known tribes of Israel. They live in one of the smallest nations of the Israelite nations.

Assyria – Germany

Many Bible stories are ante-typical of end-time events. This may also be the case of the story of Jonah, the Zebulunite, going to Assyria, calling it to repentance. The Germans in general and the Prussians in particular are descendants of the Assyrians. They were and will be the rod in God's Hand to punish the Israelite nations.

Germany (Assyria) will be the head of the last resurrection of the Roman Empire (the 10 toes). That beast power will dominate the world and therefore Assyria, as head of the beast, will be held responsible in the first place for what is going on in the world.

The preaching of the two witnesses, the call for repentance, will be directed at both Israelite nations and Assyria. If Assyria would repent, the world could follow and consequently escape the Day of the Lord! The 'Miracle of Nineveh' might happen again! Prophecy is always conditional, unless the people repent, ...catastrophe will follow. The Assyrians caused the only recorded non-fulfilled prophecy against a nation in the Bible. The Assyrians (Germans) repented at Jonah's (a Zebulunite!) preaching. That is exactly why Jonah did not want to go! A Zebulunite as one of the two witnesses would be like a second Jonah. This would perfectly fit duality of prophecy and an ante-typical fulfilment.

3, ... 3½ days

There would be an additional analogy. Jonah was in a great fish for three days and three nights, dead in a sense. The two witnesses will be seen by all the world, lying dead in the streets of Jerusalem (Rev 11) for 3½ days and then be resurrected. Anyone who ever scorned Jonah's story about the fish, any sceptic about Christ's resurrection from the dead, will thus be shown to be a fool.

But why a descendant of Issachar as second man? Amos 3:7, "*Surely the Sovereign Lord does NOTHING without revealing his plan to his servants the PROPHETS.*" But why reveal His plan to an Issacharite? I Chronicles 12:32, "And of the children of Issachar, which were MEN THAT HAD UNDERSTANDING OF THE TIMES. To KNOW WHAT ISRAEL OUGHT TO DO:

Another logical explanation for sending a Zebulunite and an Issacharite would be because some Zebulunites may well live in Germany close to the border of the Netherlands, and as discussed earlier, a substantial part of the Issacharites (Frisians) dwell in northern Germany (Assyria). The Issacharite witness could even come from that area. With this in mind it is interesting to see that the other Germans rather joke about the Ost-Frisians than esteem them highly.

German - Dutch relationship

In this respect it is also interesting to notice what a German poet is claimed to have said about Holland, "*When the end of the world comes I will go to Holland ... they are always fifty years behind there!*"

Germans have a benevolent approach towards Frisians and Hollanders, but as far as they are concerned they would quite likely regard them as the 'lowest' God could call for such an office. In general the Germans quite like the Dutch, they have tolerated some of them for a generation on their television screens and people from the Netherlands (Dutch and Frisians) are quite often praised for their good command of the German language in spite of their continual slaughter of the tongue.

Job – Issacharite

Job is one of the most famous Issacharites, although many do not realise he is a descendant of Issachar. His name means 'persecuted' and he is mentioned by James for his patience (Jas 5:11). Job suffered probably more than anyone else in the Old Testament. Maybe it has to be one of Issachar's, or even Job's, descendants who will be this second witness, as a second Job, suffering with the world and exercising great patience and self-control which will have to go along with the great powers with which these two witnesses will be endowed (Rev 11).

Judah - Issachar – Zebulun

There is one order of the twelve tribes which is mentioned more often than any other. The first tribes in that enumeration are 1. Judah, 2. Issachar and 3. Zebulun. They camped east of the Tabernacle. They also were the first to pitch and break up their tents.

Until World war II the Netherlands (Zebulun and Issachar) housed a great number of Jews (Judah). *A Strange Parallel* states about the Jewish-Dutch relationship on p. 49 and 50, "*Spinoza was a Jew. Holland always has been a 'haven' for Jews. In the 15th and 16th centuries thousands of Sephardic Jews fled from Spain towards the Netherlands, mainly settling in Amsterdam, which until the second world war was still called 'Mokum' (which means good place) or the 'Jerusalem of the North' ... When the Bible was translated in 1620, Dutch theologians were greatly assisted by Sephardic Jews During all these ages Jews never lived in ghettos in Holland, the only country in Europe where they were not discriminated against. A mark of Zebulun marching with Judah?*" The authoress of *A Strange Parallel* is so close to Issachar's identity in this passage. Jews, Frisians and Hollanders have lived in peace and prosperity for years in the Republic of the Seven Provinces, which later was to become the Kingdom of the Netherlands. Just like the times they used to pitch their tents together east of the Tabernacle.

Since World War II the relationship between the State of Israel and the Netherlands has been a very close one. Starting from the Six Day War in 1967, the State of Israel did not have an ambassador in the U.S.S.R. for years. For decades Israel's interests were put forward and represented in Moscow by the Dutch Embassy.

In the offering for the dedication of the altar Judah was first, Issachar second and Zebulun third to offer their sacrifices. The first leader of the *Worldwide Church of God*, the late Herbert Armstrong, claimed to be a descendant of the House of David and therefore of Judah. The Scottish Armstrong clan intermarried with the Scottish kings in the late middle-ages, and as such any descendant of the kings of Scotland (who also became the monarchs of England from 1603 onwards) is a descendant of king David - taken for granted here that Jeremiah and Baruch planted the Davidic throne in Ireland by taking Judah's last king's daughter there (6th C. BCE). The house of Irish kings was later on moved to Scotland by Kenneth McAlpin (843 CE).

Armstrong started meeting high government officials, prime ministers, and kings, telling them in his way, that God would intervene in world history. For some time he apparently thought he would be one of the two witnesses. This appeared to be a wrong supposition and he died after having led the *Radio/Worldwide Church of God* for 52 years. If Armstrong as a descendant of David, of Judah, was the first to stand before ministers, prime ministers, kings and presidents, then it would be quite logical that the second and third persons to stand before the rulers of the earth would be an Issacharite (second) and a Zebulunite (third) just prior to Christ's return.

Tabernacle

For students of the Israelite identity of our nations, the order of the tribes and their positions around the tabernacle are most important. There is prophetic meaning in the fact that Judah, Issachar and Zebulun are placed together, on the east of the tabernacle. Many of their descendants would live in relative peace and harmony in the Low Countries (Jews, Frisians & Hollanders). To this very day there is a special relationship between the Dutch nation and the State of Israel (Jews).

In breaking up, Judah, Issachar and Zebulun were to break up first (Numbers 10), to be followed by the Gersonites and Merarites carrying the tabernacle. Likewise, if the Two Witnesses will prove to be from Issacharite, Zebulunite stock, then the first to have been standing before kings and high officials would have been Armstrong, through one family line of the house of Judah,

to be followed by Issachar and Zebulun, as second and third. The tabernacle following the tribes of Judah. Issachar and Zebulun, would be symbolical for the coming Kingdom of God, the mountain of the Lord. *After* the coming of that Kingdom all tribes would proclaim the good news to the world, like all the other tribes followed the tabernacle.

Apostle – Prophets

Armstrong of the Worldwide Church of God introduced a hierarchy in that Church and was the only apostle in that organisation. An 'apostle' is someone who is 'sent'. As nothing happens contrary to God's will, it is noteworthy that he was and still is the only one so far, of the Sabbath keeping Churches of God, 'to be sent' to stand before kings, presidents and prime-ministers. He was not a prophet, like the two witnesses will be two prophets. Anything and everything they utter as 'So says the Lord' will actually happen. Armstrong had certain prophetic insight (he predicted the fall of the Berlin wall; the reunification of Germany and the reunification of East and West Europe), but the anticipated fulfilment of those predictions during his life, utterly failed (so did Paul's; the Messianic Kingdom was not set up in his days either), so, he was not a prophet.

His American lifestyle was not that of a prophet either. After having suffered great poverty for the first half of his ministry, he ended up flying around the world in the Church's Gulf Stream III Jet, staying at luxurious hotels, meeting the heads of state in a three piece suit, offering them Steuben crystal gifts.

Prophets in Sackcloth

Christ's Two Witnesses will be two prophets (Rev 11:10), who will appear before kings and presidents, unwanted, uninvited, in sackcloth. Armstrong was invited, came in a suit and tie and brought presents along. These two prophets will come uninvited, wear sackcloth and bring plagues, droughts and pestilences.

Does one exclude the other? Not necessarily! Matthew 11:16-19, "*To what can I compare THIS GENERATION? They are like children sitting in the market-places and calling out to others: 'We played the flute for you, and YOU DID NOT DANCE; we sang a dirge, and YOU DID NOT MOURN.' For John came neither eating nor drinking, and they say, 'He has a demon.' The Son of Man came eating and drinking, and they say, 'Here is a glutton and a drunkard, a friend of tax collectors and sinners BUT WISDOM IS PROVED RIGHT BY HER ACTIONS.*" The double rejection of the same message by very different messengers would serve God's purpose.

The tribal order around the tabernacle fits the explanation of the verses concerning Issachar's '**knowledge of the times**' and Zebulun and Issachar's task of 'calling the nations unto the mountain'. Whatever the exact meaning of Deuteronomy 33:19, both Zebulun and Issachar will call the nations unto the mountain.

Frisians - Sons of Issachar!

Chapter 8 - Some Further Proof

There are seven important characteristics about Issachar. Issachar, is a strong ass (a strong, brave and stubborn people), is couching down between two burdens (is spread out over two countries), is blessed in his tents (husbandry), is one with Zebulun, and therefore also sucks the abundance of the sea (trade and fishing) and the treasures hid in the sand (North Sea oil and gas) has mathematical and astronomical talents and takes a deep interest in law, and finally, Issachar will be instrumental with Zebulun in calling the nations unto the mountain.

These seven points should prove Issachar's identity (as the Frisians) for once and for all. This last chapter will contain interesting additional proof underlining the Issacharite descent of the Frisians.

Issachar and Manasseh

The tribe of Issachar has had a special relationship with the tribes of Joseph: Ephraim and especially Manasseh (Josh 17 and 19). On the East and the South Issachar bordered Manasseh. Around 400 AD the Frisians used to border the Angles, Saxons and Jutes who were to leave for England later. As a matter of fact, the Anglo-Saxons settled, according to certain historians, among the Frisians for some time before crossing the North Sea.

Certain important towns within Issachar's territory were appointed to Manasseh, Joshua 17: 11, "*Within Issachar and Asher, Manasseh also had Beth Shan, Ibleam and the people of Dor, Endor, Taanach and Megiddo...*" Only Dor belonged to Asher, the other five cities were in Issacharite territory. Even then Issachar was living between **two saddle-bags, two campfires** - between Zebulun and Manasseh!

The famous Manassite Gideon, who expelled the Midianites with God's help, lived in Ophrah. Ophrah was one of the towns (villages) of Issachar. Gideon said, "*My clan is the weakest in Manasseh, and I am the least in my family*", and he could have added, "I am living in the territory of one of the least tribes of Israel, Issachar"!

The minor Issacharite judge, Thola, settled down in Ephraim (Jdg 4:5; 10:1) to judge Israel. For the close affiliation between Zebulun (Holland) and Joseph (GB & USA), see *A Strange Parallel*. Issachar (19) and Zebulun (18) were the closest in age to Joseph (17, when sold).

In the light of the close ties between Issacharites on the one hand and Ephraimites-Manassites on the other, it is therefore interesting to see the closeness of the English and Frisian tongues. Together they form the Anglo-Frisian sub-group within the Germanic language group.

Ameland

Ameland, a Frisian island, was independent for quite a while. The Ameianders managed to get Cromwell to recognise their independence as they feared an attack in the on-coming Anglo-Dutch war. Cromwell did recognise their neutrality! With regard to this special Issachar-Manasseh relationship, it is no wonder that Friesland was the very first to recognise the United States as an independent state, just before the whole Republic of Seven United Provinces did. In his book Terpstra spends a whole chapter on the special relationship between Friesland and the United States.

Son of Issachar

In Aramaean 'son of Issachar' is 'bara issachar'. The 'b' is often pronounced as a soft 'v'. Think for instance of the name Reuven, which co-exists with the more frequent Reuben. Taking 'vara issachar' and leaving out all the vowels, gives 'v.r.s.ch.r'. Whether the 'cis' is pronounced as /chi, /x/, or /k/, in all cases the resemblance with Vriesche, Friese, Friesche or Fryske is striking.

(Self-?) Righteousness

'Righteousness' is a very good character trait. Very close to it is 'self-righteousness' or 'self-complacency'. Noah, Daniel and Job are mentioned in Ezekiel 14:14, 20 as the three prime examples of righteousness. Development of righteousness with God's Spirit is good, human self-

righteousness is filth in God's eyes. There is only a thin dividing line between righteousness and SELF- righteousness, which can only truly be observed in individuals by God. Whether it is righteousness or self, complacency, just compare what Issachar is claimed to have said in the Testament of Issachar, with Job's pleas in the book of Job.

Testament of Issachar, III, 2-6, "And my father blessed me, for he saw that I walked in rectitude before him. And I was not a busybody in my doings, nor envious and malicious against my neighbour. I never slandered any one, nor did I censure the life of any man, walking as I did in singleness of eye. Therefore, when I was thirty-five years old, I took to myself a wife, for my labour wore away my strength and I never thought upon pleasure with women; ... And my father always rejoiced in my rectitude, because I offered through the priest to the Lord all first-fruits; then to my father also." The theme of Issachar's Testament is 'singleness', 'rectitude', 'uprightness' or 'righteousness'. The following passage of the Testament of Issachar, VII, 1-6, is compared to similar statements of Job concerning his righteousness from the Book of Job of the Bible:

ISSACHAR: Behold, therefore, as ye see, I am a 126 years old and [1] am NOT conscious of COMMITTING ANY SIN.

JOB: [1] ... till I die I will not remove MINE INTEGRITY from me (Job 27:5). Let me be weighed in an even balance, that God may know MINE INTEGRITY (Job 31:6).

ISSACHAR: [2] Except my wife I have not known any woman. I NEVER COMMITTED FORNICATION BY THE UPLIFTING OF MY EYES.

JOB: [2] I MADE A COVENANT WITH MINE EYES; why then should I think upon a mid? (Job 31:1). If mine heart have been deceived by a woman, or [if] I have laid wait at my neighbour's door; [Then] let my wife grind unto another, and let others bow down upon her (Job 31:9-10).

ISSACHAR: [3] I drank not wine, to be led astray thereby,

JOB: [31] Wine is not mentioned by Job].

ISSACHAR: [4] I COVETED NOT any desirable thing that was my neighbour's

JOB: [4] I made A COVENANT WITH MINE EYES ... (Job 31:1). IF my step hath turned out of the way, and MINE HEART WALKED AFTER MINE EYES, ... (Job 31:7).

ISSACHAR: [5] GUILF arose NOT IN MY HEART;

JOB: [5] My righteousness I hold fast, and will not let it go: MY HEART SHALL NOT REPROACH [ME] so long as I live {Job 27:6). I'll rejoice at the destruction of him that hated me, or lifted up myself when evil found him: NEITHER have I suffered my mouth to sin BY WISHING A CURSE to his soul (Job 31:29-30).

ISSACHAR: [6] A LIE PASSED NOT through my LIPS.

JOB: [6] MY LIPS SHALL NOT SPEAK WICKEDNESS, NOR my tongue utter DECEIT (Job 27:4).

ISSACHAR: [7] If ANY man were in DISTRESS I joined my sighs with

JOB: [7] Because I delivered THE POOR that cried, and THE FATHERLESS, and [him that had] none to help him. The blessing of him that was ready to perish came upon me: and I caused the WIDOW's heart to sing for joy. ... I was eyes to THE BLIND, and feet [was] I to THE LAME. I [was] a father to THE POOR: and the cause I knew not I searched out (Job 29:12-16).

ISSACHAR: [8] And I SHARED MY BREAD with the poor

JOB: [8] Or have eaten MY MORSEL myself alone, and the fatherless hath not eaten thereof,- (Job 31:17).

ISSACHAR: [9] I wrought GODLINESS,

JOB: [9] My righteousness I hold fast, and will not let it go: my heart shall not reproach Nei so long as I live (Job 27:6)

ISSACHAR: [10] all my days I kept TRUTH

JOB: [10] If I have walked with vanity, or if my foot hath hastened to DECEIT; (Job 31:5)

ISSACHAR: [11] I LOVED THE LORD

GOD [11] Job 1:8 And the LORD said unto Satan, Hast thou considered my servant Job, that [there is] none like him in the earth, A PERFECT AND AN UPRIGHT MAN. ONE THAT FEARETH GOD, and escheweth evil? (job 1:8)

ISSACHAR: [12] [I loved] Likewise also If EVERY MAN with all my heart

JOB: [12] If I have withheld THE POOR from [their] desire, or have caused the eyes of the WIDOW to fail; Or have eaten my morsel myself alone, and THE FATHERLESS hath not eaten thereof; (For from my youth he was brought up with me, as [with] a father, and I have guided her from my mother's womb;) If I have seen any perish for want of clothing, or...

Like father like son? It is incredible how much this resembles a main characteristic of the Frisians, and to a certain extent of the Dutch and also of the Afrikaners in South Africa.

This striving for 'uprightness' can be found back among the high goals, dreams and ideals of the Frisians, *Standaard Encyclopedie*, Vol.5, p.409, "A couple of Roman Catholic enclaves are the exception to the whole of the population, which is either very liberal, or very orthodox-protestant. The ecumenical idea exists as a widespread ideal - one of the many ideals we find back among the Frisians, like teetotalism [3], socialism [7], anti-militarism [12] and esperantism [12]."

Issachar in the Testament of Issachar. [31] "I drank not wine, ..." [teetotalism], [7] "If any man were in distress I joined my sighs with his," [socialism], [12] "I loved ... also every titan with all my heart." [anti-militarism, socialism and esperantism]. After the aforementioned list of 'good works', Issachar concluded, Testament of Issachar, VII, 7, "So do ye also these things, my children, ..."

Baasha - King of the House of Israel

In spite of their good reputation, Issacharites are not, and have not been, perfect. They grumbled and rebelled in the desert like the rest of Israel; neither the Zebulunite spy nor the Issacharite spy brought back a favourable report from the land; Issachar joined in with the rest of Israel in worshipping the Golden Calf; the tribe also sinned like the rest of Israel in demanding a king instead of God to rule over them; they also left God's laws, because of which they were deported to Assyria; and Issachar himself, who 'never' told a lie, certainly concealed the truth concerning Joseph's faked death. There is a report of an evil Issacharite family, written down in I Kings 15 and 16. The second dynasty of the northern House of Israel belonged to the tribe of Issachar, to Baasha (24 years) and to his son Elah (2 years). Like certain Frisian kings, he was not a good

king. He came to power by treacherously murdering his master Nadab during the siege of a Philistine city.

The minor judge Thola was more a traditional Issacharite; no evil report about him is mentioned. Under his leadership the country was at peace for 23 years (Judges 10).

Judah, Issachar and Zebulun

Issachar and Zebulun marched under the banner of Judah. All three tribes camped east of the tabernacle. In breaking up camp, Judah was first, Issachar second and Zebulun third. In this respect it is quite important to notice the amount of Jews that have lived in peace and prosperity in the Low Countries over the past four centuries. During a visit (29th March 1995) of Queen Beatrix to the state of Israel, Rabin talked about the Dutch- Israeli relationship as a love-story. There cannot be a better way to describe the special relationship between Judah and the descendants of Zebulun and Issachar.

Frisians Sons of Issachar!

Appendix 1 - The Province of Zeeland

The population of Zeeland has a very mixed ancestry. About 40% of the Zeelanders are of the Alpine type. During the Dutch Revolt against Spain quite a considerable number of people settled there coming from the south of the Spanish Netherlands. Later on in history, when the Huguenots fled, many of them settled in Zeeland.

There is reason to believe that quite a few Zeelanders could be Issacharites rather than Zebulunites, talking about the remaining 60% of the population, Encyclopaedia Britannica, Ninth Edition, "The boundaries of Frisia proper are the Scheldt towards the west, and the Weser towards the east, and it never extended far inland from the coast of the German Ocean."

So there was a time that the Frisians occupied the whole coast from the Weser (in Germany) to the Scheldt (towards Belgium). Zeeland was part of Frisia. Some sources even claim Frisia stretched from the Eider (in Schleswig) to the Sincfal (het Zwin), which was an estuary near the Scheldt, Encyclopaedia Britannica, Eleventh Edition, Vol.11, p.234, "In the Les: Frisionum three districts are clearly distinguished: West Frisia from the Zwin to the Flie; Middle Frisia from the the to the Lauwers; East Frisia from the Lauwers to the Weser."

Zeeland was still part of Frisia at the time of Charlemagne. The Lex Frisionum was to be applied there. In Westermann *Grosser Atlas Zur Weltgeschichte* there are many maps showing where the Frisians settled and where they ended up. Maps on pages 48, 49, 50, 52 and 57 make it clear that the Frisians settled along the coast, way into and past Zeeland.

Stavo

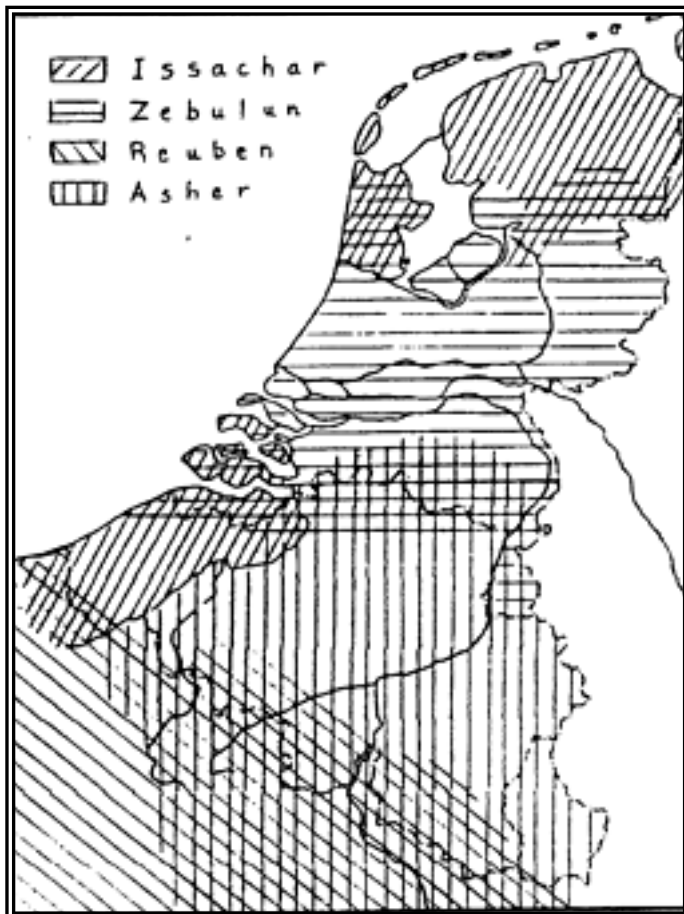
Jupiter was called Thor in Norway, Dollar in Denmark and Stavo in Friesland. The Frisians had temples dedicated to Stavo. Both Staveren (Stavoren) in the province of Friesland and Stavenisse in Zeeland have probably been named after this Frisian god Stavo. Tacitus split the Frisians up into two groups; the Frisii Majores (tall ones) and the Frisii Minores (shorter ones). According to certain historians the terms 'Majores' and 'Minores' are to be applied to their numbers. They were divided by the Flie or the Flevo lake. This could be in harmony with the apparel of the people of Zeeland and Flanders, whatever their ancestry will appear to be.

Robert the Frisian

*At the time of the 11th century, the area which is now Zeeland was still known as Frisia, Encyclopaedia Britannica, Eleventh Edition, Vol.18, p.607, "... Gertrude and her son appear to have withdrawn to the islands of Frisia (Zeeland) leaving William in undisturbed occupation of the disputed lands. In 1063 Gertrude contracted a marriage with Robert, the second son of Baldwin V. of Flanders, a man famous for his adventurous career. On his marriage his father invested him with Imperial Flanders as an apanage **including the islands of Frisia (Zeeland) west of the Scheldt**. He now became guardian to his stepson in whose inheritance lay **the islands east of the Scheldt**. Robert thus, in his own right and that of the Dirk, was ruler of all Frisia (Zeeland), and thus became known among his Flemish country men as Robert the Frisian."*

The Encyclopaedia Britannica, Eleventh Edition, about the development of the Dutch language in regard to the Zeeland dialect, "After all, a great many Frisian peculiarities maybe perceived in the language of the country people of the parts which were once in their power. To begin with the south: in Zeeland the population has quite given up the former probably non-Germanic language [Celtic?]. Frisian influence is still perceptible in many words and expressions ..."

Stavenisse on the island Tholen has already been mentioned. Of the few Issacharites mentioned by name in the Bible, two are called **Thola**; Issachar's eldest son was called Thola and there was the minor judge Thola, son of Dodo, a man of Issachar. This proper name might be the origin of the word Thaler]. **The province of Zeeland** shows many Issacharite features. The stubbornness of the 'Zeeuwen' is also quite proverbial.



Agriculture

Agriculture has always dominated the province. Encyclopaedia Britannica, 15th edition, "... *The greater part of Zeeland's marine clay soil is arable land supporting cereals, potatoes, sugar beets and other cash crops such as flux rapeseed, maw seed and caraway. About 15 percent of the cultivated land is used as pasture for cattle and draft horses and about 9 percent for horticulture (onions, vegetables and fruit, particularly in Beveland). The traditional oyster culture and shrimp and mussel fisheries...*" And further on another Issacharite characteristic is mentioned, "... *Zeeland has few industries and no large towns ...*". Both Friesland and Groningen in the north and Zeeland in the south are the finest agricultural areas of the Netherlands.

The Sea

Both Frisians and Zeelanders had a seafaring tradition along with the Hollanders. Many captains, commanders and admirals were from Zeeland, including the famous Michiel Adriaansz. de Ruyter. It is interesting to see Terpstra emphasizing the fact in *Tweeduizend jaar Geschiedenis van Friesland* that the Frisians and the Zeelanders (de Zeeuwen) were traditionally put together in one squadron. One of the five admiralties was in Zeeland.

By their fishing and by their oyster, shrimp and mussel fisheries they literally sucked the abundance of the seas. Most likely there is also a strong Issachar element in the people of Zeeland, apart from the obvious Zebulinite characteristics.

Frisiang - Song of Issachar!

Appendix 2 - Dutch, Belgian & French Flanders

The *Encyclopaedia Britannica*, Eleventh Edition, Vol.8, p.717, states about the Frisians in Belgium, "*The Frisians were spread over a large distance along the shore as far as the mouth of the Elbe, and in the west at least as far as the country north of Haarlem. In the time of the Romans they cannot have extended their power farther southward. Later, however, this seems to have been the case. Maerlartt and Melis Stoke (13th century) tell us that time was when their power extended even over part of Flanders.*"

The maps on pages 48, 49, 50, 52 and 57 of Westemann's *Grosser Atlas Zur Weltgeschichte* substantiate the fact that the Frisians settled along coastal Flanders. The *Standaard Encyclopaedia* says the following about early Belgian history, "... Along the [Belgian] coast, there also was a Frisian influence noticeable."

Het Zwin - River Aa

*The Geschiedenis van Vlaanderen, van de oorsprong tot heden, mentions again and again that Frisians settled along the North Sea coast between 'het Zwin' (the estuary leading to Bruges) and the River Aa (in French Flanders), p.26, "The North Sea coast and the left bank of the Home, were populated by other Germanic tribes, the so called Sea-Germans, who established themselves on a moderate scale there at the end of the sixth century before the arrival of the Franks. They are the ones, however, that have given to Flanders its name: specialists in toponomy claim that the name Flanders at first comprehended a very small area - the present polder landscape - situated between Zwin and river Aa. The Flamenses lived there. Several toponyms at the coast resemble names of settlements around Calais and the banks of the Home. Moreover, these toponyms are also found in areas occupied by Frisians, Saxons, Danes and Norsemen. The word 'vlaming' is to have come from the root 'flam' or 'floom'. This term meant in the language of the Seagermans, called Ingueoni by Tacitus, natural or artificial dry hill within the sea-moor, which was inundated by the sea regularly. The word 'vlaming', **has thus no ethnical content**; it denotes a form of settlement. [Cf. 'wierden' and 'terpen'] I. It is generally accepted that these inhabitants of our sea, and Horite moors, were Saxons and Frisians."*

And further on the writer continues, "*In the Roman period the Frisians inhabited the islands north of the southern most course of the Rhine. At the time of Transgression II this area was inundated as well. Groups of Frisians trekked west and south, searching for dry areas along the coast, among others along the left bank of the Honte up to Antwerp. They also settled on Walcheren. Frisian law, put together in the eighth century, mentions as the southern border area of the legality of the Frisian law, the Sinclar or Zwin. Apparently the Saxon and Flemish colonisation along the Flemish coast maintained itself; ... One can very well imagine that the name 'Flamenses' was applied by the Franks to the inhabitants of the coast and the coast-bordering moors.*"

Antwerp - Domburg – Witla

And more on the same subject can be found in the same book on page 36, "*The Frisians and Saxons were skippers at sea and on inland navigation. In the Flemish area where they had exercised a strong immigration, they found an important hinterland for their trade with Britain, Scandinavia, the Baltic, the Channel and the big west-European rivers ... Frisians also had settlements in Antwerp, Domburg, Witla (estuary of the Meuse) ... The coin-discovery in Zelzate,*

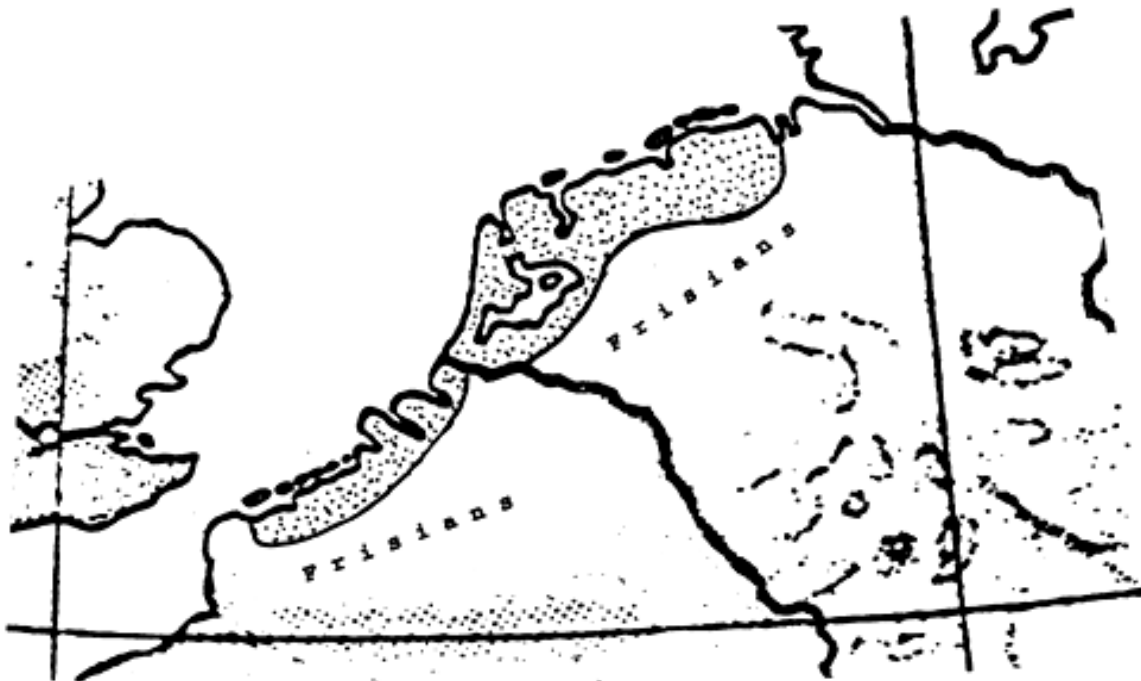
halfway the eleventh century, buried by a merchant, shows extensively how much the Scheldt region depended economically on Friesland: other than Frisian coins from earlier centuries were not to be found..." And also on page 38, "*In 836 [the Danes raided] Antwerp and Witla, towns where as we have said before, the Frisians were active ...*". All the above quotes are from chapter 1, written by Renee Dochaerd as part of *De Geschiedenis van Vlaanderen, van de oorsprong tot heden*.

Hamburg – Dunkirk

To what extent the local population of Dutch, Belgian and French Flanders are Issacharites probably depends on the factor of how Frisian it is. This gives the following for the DutchFlemish speaking areas of the Low Countries. The whole coast from Hamburg to Dunkirk is in the hands of Issachar - Zebulun - Issachar. Zebulun mainly dwells in Noord & Zuid Holland, Utrecht, and the north-western part of Noord-Brabant: Issachar was pushed back towards the north, to the area between West- Friesland and the Weser, and a certain group settled along the coast further south in Zeeland and coastal Flanders.

That leaves the Dutch provinces of Limburg and Brabant and the Belgian provinces Antwerp, Brabant and Limburg, to be accounted for.

It is remarkable how often the Flanders and the Zeeland area have linguistic features in common with the north of the Netherlands. The Limburg area constitutes a dialectical entity which differs from all other areas, and Brabant joins the linguistic features of Holland. The easiest solution would be to see the whole area down to the language border (Dutch-French) as Zebulun, except for coastal Flanders and Northern Frisia. It is also possible, however, that the Limburgers - and possibly even the Brabanders - together with the Walloons, Luxemburgers and people in north-eastern France, belong to Asher.



Frisian settlements at the time of the Franks (c. 700 AD)



Friesian winter scene - village of Bartleheim



A Friesian barge on a Dutch waterway

