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**The Old Testament Roots of Norse Mythology**

The religion of the early Norse exhibits customs and rituals which bear an amazing correspondence to the religion of the Hebrew Old Testament. Can all of this be just a coincidence, or is there a connection? Here is the interesting evidence.

Does Bible prophecy actually speak to us of the Norse and related peoples of Europe? I believe that it does, and that these peoples are in fact the descendants of the lost tribes of the House of Israel, removed out of their land in Assyrian captivity two thousand seven hundred years ago, and lost to recorded history. As we will see, only the Caucasian peoples who migrated out of Asia into Europe, have fulfilled many of the prophecies in both the Old and New Testaments concerning Israel in the latter days. Let's begin our study in the one of the foremost prophetic books of the New Testament, Revelation.

In Revelation chapter 12, there appears a spectacular vision which has intrigued Christians for centuries. The vision concerns "a woman." Bible commentators see this woman as representing Israel, and the vision as prophetic of events which were to take place in world history.

The Church’s New Testament Study Manual for Institute states: “The woman is the Church (of Jesus Christ of Latter-day Saints) & the man child (who did not come out of the Church) is the (political) kingdom of God which everyone in the millennium will fall under. The kingdom of God is the political government which will be an extension of the Church.

According to this paper, if Israel (which could be the latter-day church) is the woman, Jesus could come from her, i.e. the tribe of Judah.

We are told in verse two that this woman, Israel, was about to give birth. The child was none other than Jesus Christ, for we are told in verse five that he was "a man-child, who was to rule all nations with a rod of iron." It is obvious here that the woman who gave birth to our Savior is Israel, for Christ was born of the Israel tribe of Judah, of the line of David.

The vision expands in verse three. We read, "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns......the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." This should remind us of the prophet Daniel's prophecy of four great beast kingdoms. They were: Babylon & Assyria, Medo-Persia, Macedonia, and Rome. They formed one continuous succession of four beast empires, each one "devouring" or absorbing the previous. Using the year-for-a-day principle of prophecy, the next verse speaks of Israel being attacked and persecuted for 1,260 years by the dragon-beast, a period which ended with the fall of Rome in 410 AD. [I believe this prophecy is about the last days, not the meridian of time.]

Verse six says, "And the woman fled into the WILDERNESS, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Where in Israel's history do we read of the chosen nation fleeing in dispersion into the wilderness? This occurred when Assyria, the first beast-empire, conquered them in 721 B.C., dispersing them out of Palestine, into the wilderness of Europe. This is the prophetic story of Israel in the wilderness going to a place prepared by God, and it is a fascinating account of how God's prophecies have come to pass. (745 B.C. to 476 A.D. is a 1260 lunar year period!)

We read of Israel's dispersion into the wilderness in the Old Testament apocryphal book of II Esdras, chapter 13 and verse 40. Here the prophet Esdras tells us this about their whereabouts: "These are the ten tribes, who were taken captive from their land in the days of King Hoshea, whom Shalmanesar, the King of the Assyrians, led away into captivity and transported them across the river Euphrates. But they decided to leave the multitude of peoples and proceed to a more remote region... The way to that country, which is called Arsareth, required a long trek of a year and a half."

The Prophet Esdras gave us still another solid clue in tracing Israel's northern trek when he said that they "passed through the narrow entrances of the Euphrates River." (verse 43) This refers to the head-waters of the Euphrates, which were toward the north, in northern Mesopotamia. In fact, rivers always flow from north to south in the northern hemisphere.

So we know two things for sure about the land to which the Israelites migrated: it was northward toward the Caucasus and Europe, and it was a remote wilderness. As the late Bible scholar, Dr. Pascoe Goard, has stated, "We know sufficient of the history of all the territory south of the Caucasus to be able to say that they could find no such unsettled land there. But plains, forests and river valleys of Europe still remained which had not even been explored in the days of Herodotus, three and a half centuries later. To that country they took their way." ("Post-captivity Names of Israel," p. 35) Remember that Esdras said they traveled to "a more remote region," a wilderness; and that this journey was a long one over a great distance, requiring "a year and a half" of travel.

Yes, northward from the upper reaches of the Assyrian Empire was the wilderness of Europe, and there is a river Sereth in southeastern Europe even today. Over six centuries after their dispersion, the Jewish historian Flavius Josephus wrote, "The ten tribes did not return to Palestine...There are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates till now, and are an immense multitude." (Jos. Antiq., Ch. 11, pp. 2, 5) The lost ten tribes were no longer in Palestine, and were outside the realm of the Roman Empire. Even though Israel had been hidden in the wilderness for six centuries when Josephus wrote, he informs us that they were an identifiable people and a great multitude which no man could number.

Where else in the annals of history is there a record of nearly an entire nation suddenly converging on a wilderness? Only the migrations of the Anglo-Saxon-Gothic tribes into early Europe, that land "where never mankind dwelt," (II Esdras 13:41) can fit the picture, and that occurred at the very time that Israel was dispersed and became lost to history. The Angles, Saxons, Celts, and Goths, who overspread Europe, are said to have originated in the region of Medo-Persia, about 700 B.C., the very time and place in which the nation of Israel was lost to history.

The early Christian church noted a remarkable fact: There was a distinct resemblance between ancient Israel's religion and that of the early inhabitants of Europe. Early Christian writers used the Latin phrase, "Preparacio Evangelica," meaning that European mythology constituted a good "preparation for the Gospel." We now know why Norse mythology, Celtic Druidism, and Greek mythology all bear such striking similarities to the Old Testament -- it's simply because these peoples were the physical descendants of ancient Israelites who migrated to Europe in ancient times, bringing deep-rooted traces of their religion with them when they came.

But other amazing parallels exist, as well. There was also an uncanny resemblance to ancient Canaanite religion, since ancient Israel corrupted themselves with that form of worship, according to the Bible account. In addition to that, early European mythology also bears traces of the religious customs of the Babylonians and Assyrians, as you might expect, since these peoples exerted some influence when they brought Israel in captivity out of Palestine. Let's see how history offers proof of both Biblical and Babylonian influence among the people of early Europe.

The central figure of Norse Mythology is the hero known as ODIN. He is believed to be an historic figure, the king who led his tribes northwestward from their former residence in a city called Asgard to their new home in Western Europe. Asgard literally means "city of God," and perhaps by implication, "the city of God's people." Although it has never been identified by archaeologists, it is believed to have been located either in southern Russia or Northern Assyria, placing it in the region where the ten tribes were lost to history. After Odin's death, his great deeds were expanded until he took on godhood in the folk memory of the people. But it is important to note that the name "Odin" shows unmistakable evidence of a Babylonian origin.

Alexander Hislop in his book, "The Two Babylons," gives us a definite connection between Odin and the Middle East. ODIN was the great Norse war god. The Assyrians and Babylonians also had a war god known as "ADON," and the Greeks later had a god named "ADONIS," as well. The Babylonish Adon was the god of WINE. In the NORSE ELDER EDDA we are told that Odin ate no food but wine: "The illustrious father of armies, with his own hand, fattens his two wolves; but the victorious Odin takes no other nourishment to himself than what arises from the unintermittent quaffing of wine. For 'tis with WINE ALONE that Odin in arms renowned is nourished forever."

It has also been established that the Norse religion involved worship in sacred groves, which were trees planted to simulate the walls of a temple. The Canaanites, too, had sacred groves for worship, and the disobedient nation of Israel had adopted this form of worship at the outset of their wanderings out of Palestine.

But the similarity between middle-eastern and Norse mythology does not end there. One of Odin's sons in Norse mythology was called, "BALDER," which Hislop states comes from the Chaldee form of "Baal-zer," meaning the SEED OF BAAL. Quoting Alexander Hislop, "The Hebrew z, as is well known, frequently, in the later Chaldee, becomes d. Now, Baal and Adon both alike signify 'master' or 'lord;' and, therefore, if Balder be admitted to be the seed or son of Baal, that is as much as to say that he is the son of Adon; and, consequently Adon and Odin must be the same."

The name of Odin's other well-known son is THOR. Again to quote Mr. Hislop: "Now as Odin had a son called Thor, so the second Assyrian Adon had a son called THOUROS (Cedrenus, vol. 1, p. 29). The name Thouros seems just to be another form of Zoro, or Doro, meaning, 'the seed.'" So, as Professor Hislop points out, Odin's son, Thor, is an exact parallel to the Assyrian god Adon's son Thouros. Quite an amazing similarity! (Lexicon, pars 1, p. 93: "The D is often pronounced as Th; Adon in the pointed Hebrew, being Athon.")

It is extremely doubtful that all of this parallel detail could be mere happenstance. A very definite cultural connection somehow took place between the ancient Assyrians and Babylonians and the early European Norse. Yet another author lends credence to this, the professor Hans Gunther, in his book, "Religious Attitudes of the Indo-Europeans." He finds much to admire in the Norse mythology, yet is led to admit that, "one perceives in him (Odin) the voice of an alien non-Nordic race." (page 11) Professor Gunther goes on to associate certain aspects of Norse mythology with Babylon. (page 57)

Yet one more proof of a connection between the Norse and the ancient Canaanites should be noted: the evidence we have of human sacrifice. For although human sacrifice appears to have been unknown in the British Isles, it was definitely practiced in early days on the continent of Europe by the Celts.

But it is appropriate at this point to show that there are also some undeniably distinct similarities between Norse religion and that of the ancient Israelites. In fact, from the Norse sagas we learn many facts which lead to a comparison of both God, and God in the flesh, Immanuel, Jesus Christ. The tribes of Israel, at the time of their dispersion, would have been familiar with the Old Testament prophecies of a coming Messiah. Many of these ancient beliefs could have remained with them in their traditions after their dispersion from Palestine. So let's compare Bible prophecies with some of the basic beliefs cherished by the early Norse.

The Norse myths recount a remarkable account of creation, which differs from the Bible in that the flood was said to be caused by the blood of a slain giant. However, in Genesis 6, verse 4, the Bible does speak about the Nephilim, or giants, during the account of the flood. In the Norse account, the world is wiped out in this catastrophe, with the exception of one household who escaped on a skiff or boat, and from whom is descended the new race from which the god Odin came.

Odin is also called the "RAFNAGUD," or Raven-god, because he is said to have two ravens named Hugin and Munin, which he sends out into the world each day, returning at nightfall to tell him what they observed. Quoting the Norse Elder Edda,

"Hugin and Munin

Fly each day

Over the spacious earth.

I fear for Hugin

That he come not back

Yet more anxious am I for Munin"

This bears an unmistakable similarity with the account in Genesis chapter eight of Noah sending two birds out into the world, one of them the raven which Noah was anxious for, because he did not return.

There are many other interesting legends in the Norse sagas, such as Thor conquering a serpent-monster, while dying in the process. This was prophesied of Israel's Messiah in GENESIS 3:15, who conquered the serpent's seed by his own death. Other Norse religious traditions come from the Old Testament, as well. As an example, Odin is referred to as "the law-giver." This is a title our heavenly father, Yahveh, could well claim, who gave Moses upon Mount Sinai the laws for the nation.

Another important Norse god was LOKI, the author of all evil, who was said to be of a swarthy complexion and originated in a land to the south. This may well be Israel's remembrance of the Edomites of Palestine. An interesting parallel exists between Loki, who is said to lead the forces of evil in the last great battle in Norse mythology, and the Edomites of Bible prophecy at the end of the age. In Ezekiel chapters 36 to 39, in the last great battle, the Edomites are prominent in the forces of evil which come against God's Israel.

The number twelve also must have been held in sacred significance to the Norse, for we read in the book, "Germanic Origins," that Odin arrived in Svithoid, or Scythia, with twelve chief priests. The presence of these twelve priests corresponds representatively to the twelve original tribal patriarchs of Israel.

Early Norse scholar, Snorri Sturluson, translator of many ancient Scandinavian legends, compiled the HEIMSKRINGLA, OR HOME CHRONICLES. He says that just before Odin died he let himself be marked or wounded with a spear-point and that he was the owner of all men slain with weapons, and would go to Godheim (the world of the gods) and there welcome his friends. The comparisons with the Bible are again unmistakable. The Old Testament contains over one hundred prophecies relating to the coming of our God in the flesh, our "Immanuel," or "God with us." We find many of these in Norse mythology transferred to the character, Odin. In our Bibles we read that our coming God was to be SACRIFICED, (Zechariah 13:7), that he was to be PIERCED (Zechariah 12:10), but would have NO BROKEN BONES (Psalm 34:20, and Exodus 12:46 where Passover is a type of Christ). And whereas our Savior was sacrificed on the tree (in 1Peter 2:23, the word translated "cross" literally means a tree) for nine hours (Psalm 22 and Matthew 27:46), Odin is said to have hung on a tree for nine days. Compare those Bible prophecies I've just read with these lines from the Norse Elder Edda:

"I know that I hung

On a wind-rocked tree

Nine whole nights,

With a spear wounded

And to Odin offered

Myself to myself;"

The Norse legends prominently refer to the end-times. They say that in the end of the world a great battle called Gotterdammerung, or the "Twilight of the gods," will take place between the forces of good and evil. In this great battle, all of the forces of good will be killed except for one called the "All-father."

This brings me to my most important point. "Bulfinch's Mythology" states that "the Scandinavians had an idea of a deity superior to Odin, uncreated and eternal," which they called the Alfadur or "ALL-FATHER." For although the Norse mythology allows for a pantheon of gods, yet only ONE GOD is said to be immortal. Thor, Odin, and the others I have mentioned are mortal and die at some point in the sagas.

But above Odin was said to be the one eternal true God - unnamed except to be called the "All-father," meaning the "ever-lasting father," as he is called in our Bibles in ISAIAH 9:6 and other places. In the original language of the Old Testament, God's name was YAHVEH, which Ferrar Fenton translates as meaning, "the Ever-Living." The Norse called the 'All-father' by no other name, believing that his personal name was too sacred to be spoken, although they apparently didn't have any record of what that name was. Compare this with the actions of the few Israelites of the House of Judah who returned to Palestine and removed God's name, YAHVEH, from our Bibles, believing it too sacred to be spoken. Yes, I am convinced that although the Norse mythology was corrupted with the religion of Assyria and Canaan, yet the proofs are there that they were indeed "the people of the Book."

In our Church the “All-Father” or Father in Heaven and YAHVEH (or Jehovah) are not the same person. That is the belief of the Catholics and Protestants. We believe Jehovah is the same as Jesus who is the son of the Father (Elohim). Even if this paper has this point mixed up a bit, the symbolism and parallels are there and significant.

Scriptures and Scholars Say:

1 Ki. 14:15, God “shall scatter” Israel “beyond the river,” not all in one place.

2 Ki. 10:32, “In those days the Lord began to cut off parts of Israel...” –before their final complete exile.

2 Ki. 17:6, The Assyrian king “captured Samaria and exiled Israel”

Deut. 29:28, “cast them into another land, as it is this day”

Isa. 5:26 “the end of the earth”

Isa. 11:11-12, “the four corners of the earth”

Isa. 27:13 (Vulgate), “those lost from the land of Assyria”

Isa. 49:9, “say to the prisoners, Go forth; to them that are in darkness, Show yourselves.” An address to the lost ten tribes according to Jewish midrash “Pesikta Rabbati 31:10”

Isa. 49:21, (Ten Tribes:) “where had they been?”

Jer. 15:4, “I will cause them to be removed into all kingdoms of the earth”

Hos. 2:14, “I will allure her, and bring her into the wilderness,” not a return to Canaan.

Hos. 8:8, “Israel is swallowed up now among the nations”

Hos. 9:17, “wanderers among the nations”

Ezra 1:15, ONLY “Judah and Benjamin” returned; remaining ten tribes did not return

“Israel and Judah... developed more or less independent of the other, Israel in the north and Judah in the south; and only gradually did circumstances bring them together, and then came the inevitable clash of interests, religious as well as political.” –"Hebrew Origins," Theophile James Meek, 1936, p.76

“Israel as a kingdom was never restored from Assyria, as Judah was from Babylon after 70 years.” –Jamieson, Faucett, Brown Commentary, p.650

“There never was a real return from the exile, although some individuals doubtless returned...the captivity of Israel did not actually terminate at 538 [B.C.], nor, in fact, ever.” –Geo. Ricker Berry, Colgate-Rochester Divinity School, “Was Ezekiel in the Exile?” pp.89, 92 (Journal of Biblical Literature 49 (1930)

“Many of the towns in southern Judah and Simeon were not reoccupied after the exile. This process was quite as disastrous as it is portrayed in the Old Testament...” –Thos. Davis, “Shifting Sands,” Oxford Univ. Press, 2004

“That the Redeemer comes ‘from Zion’ [Isa. 59:20] for Israel implies that Israel is in exile...” –G.K. Beale and D.A. Carson, “Commentary on the New Testament Use of the Old Testament,” Baker Academic, 2007, p.674

“The exile, into all lands, among all nations, was as irrevocably decreed as was the destruction of the city.” –Charles C. Torrey, Yale University, Journal of Biblical Literature 56 (1937), p.206

“...the returnees came only from the tribes of Judah and Benjamin —the exiles in Babylon. The ten tribes did not return...the loss of the [ten] tribes marked the greatest demographic defeat inscribed in Jewish memory since Biblical times.” –Zvi Ben-Dor Benite, “The Ten Lost Tribes: A World History,” Oxford Univ. Press, 2009, pp.17, 117

“Evidently it was a token return...” –Frank Moore Cross, Harvard University, “A Reconstruction Of The Judean Restoration,” Journal of Biblical Literature 94 (1975), p.15

“The tree of Israel, grown from one root with various branches, was cut into pieces.” –John Calvin, cited in Boer, “John Calvin,” pp. 190-191

“The ten [tribes] which had previously been carried away being scattered among the Parthians, Medes, Indians, and Ethiopians never returned to their native country, and are to this day held under the sway of barbarous nations.” –Sulpitius Severus (circa. 360-420 A.D.), Severus, Sacred History, bk ii, ch. Ii, in Schaff, et al., transl. Sulpitius Severus

“Jewish people often thought that ten of the twelve tribes were lost and would be restored only in the end time.” –Craig Keener, “A Commentary on the Gospel of Matthew,” Eerdmans, 1999, p.315

The ten tribes’ not returning opened “a huge wound that does not heal.” –Talmudic Haga, Sefer Ha-Berit Ha-Hadash

"The prophecy of a restored and reunited Israel and Judah...was never actually to be fulfilled... Intransigence on the part of both...produced separate and irreconcilable societies that were never able to reunite." -Bruce Vawter, "Amos, Hosea, Micah, With An Introduction To Classical Prophecy," p.81

**An Ancient Answer To An Age-Old Question**

Evidence Of Lost Israel In Early Annals

Where is lost Israel? Bible readers throughout the Christian centuries have pondered the fate of the ten tribes of the House of Israel who vanished into Assyrian exile in the 7th century, B.C. There is no shortage of modern ideas concerning their fate, but the real answer to this historic riddle lies hidden not far beneath the surface of ancient annals found in Europe.

Theses annals are the Norse sagas, which concern events dating back into prehistory, passed down by word of mouth and embellished with mythological elements over time. Yet it is not difficult to see the underlying course of events they describe, even though not written down until over a millennium later.

The book, “Ruling Races of Prehistoric Times” discusses the significance of the ancient sagas. These ancient accounts “tell us of the earliest ages of civilization” and present to us the early “life of the nations, whose home was bounded by the Indian Ocean, the Caspian and Black Seas, the Mediterranean, and the Red Sea.” We know this area today as the Middle-east, an area identified by scholars as the early homeland of both the Israelites and the Celto-Saxon peoples, including the Norse.

ASGARD IN MIDGARD, OR MEDIA

The Norse homeland was a city called Asgard, which was located within a region called by the sagas, Midgard. “The Gods gave them Midgard for a home,” says author Sigvart Sorenson. (Norway, Page 20) The suffix “gard” originally meant a region, city, or stronghold. It is found today in the word, “grad,” meaning a city, as in “Petrograd,” or “Peter’s City.” It is also the parent of our English word, “yard,” meaning a fenced enclosure. A number of scholars recognize that this Norse word, “Mid-gard,” is a thinly veiled reference to the region of “Media” in the Mid-East.

For example, “Etymons Of English Words,” by John Thomson states that “according to Gothic authors, Asgard, in Media, the ancient capital of our forefathers... is called Aderkind [or] Azerkind by the Persians... Kind in the Persian name is the Gothic gard, Russian gorod, an enclosure.” (pp. 7-8) Thomson also adds, “The Massagetae were so named... from Saxon Maethas, the Medians.” (p.9) The Massagetae were one branch of the Getai or Goths, later known in Europe by other names such as Angles, Saxons, and Norse, and the name indicates their place of origin in Media. Historian Sharon Turner commented that the existence of hundreds of Medo-Persian words in the Saxon language was due to their former residence there. (History of the Anglo-Saxons)

The word, Norse, means “northern people,” because their final destination was Scandinavia in Northern Europe. As such, it is a later designation for these people. Sir Francis Palgrave comments that the original homeland of the Norse was in “Asgard, the chief city of the Ases, beyond the Tanais.” (Sir Francis Palgrave, Collected Historical Works, p.xvii)The Tanais was the ancient name of the River Don in southern Russia, located just north of the Caucasus Mountains. A straight line drawn from Scandinavia southeast beyond the Tanais and the Caucasus points directly to the homeland of the Norse in Mid-gard, the Mid-East. Rasmus Anderson, in “Teutonic Mythology,” says that according to the Vafthrudnersmal Edda, an early Norse forefather named, “Njord was... sent as a hostage of the gods to Asgard; he had to journey eastward.” (p.474) Underlying this ancient account seems to be a racial remembrance of their forefathers being taken captive into exile eastward into the Median area of Asgard. The Bible tells a similar story of God’s people, Israel, being captive exiles also sent eastward into Media; and like the Norse saga, it is God who claims responsibility. (Isa. 10:5-6) As we will see, the parallel Hebrew-Norse exile accounts in reality constitute the same event.

THE HEBREW CONNECTION

Links between Israel and the early Norse are pervasive. According to 2 Kings chapter 17, the Israelites were sent into captive exile by God to “the cities of the Medes;” Media, the Norse Midgard.Anderson tells us that in the Lokasenna Edda, the Norse god Loki says to Njord: “From here [Aegir’s Hall located on the sea] you were sent out east as a hostage to the gods.” Here we learn that Njord, as a representative of the Norse people themselves, had dwelled on the sea before his captive exile. The Israelites also dwelled on the sea, in Canaan, before being conquered and exiled. Anderson supposes that this sea “known by the Teutons was the North Sea.” However, it is not the North Sea, but the Mediterranean Sea from which an eastward journey would lead to both Midgard and Asgard in Media. The Bible’s account of Israel’s captivity and exile from Canaan to Media perfectly fits the underlying details given in the sagas.

Anderson also says that “Asgard [was located] not far from the native home of the Vans.” Who were they? The sagas simply refer to them as a race of gods. Historians know of no tribe in past ages called the “Vans,” but the name suggests a people who dwelled in the area of Lake Van in northern Medo-Persia, which indeed would have put them in proximity to the area of the exiled Israelites. They may actually have been another group of exiled Israelites themselves, because Halah, one of the places of exile (2Ki. 17:6) was located near Lake Van; and according to the sagas, the “Vans” later united with the people of Asgard.

The word, Asgard, itself means the “city of the people called ‘Ases’.” This word “Ases” or “Asen,” means the “god-men” or, more properly, “the people of God,” a distinctive term used by the Israelites. (Judg. 20:2; 2 Sam. 14:13) Asgard, the city of the people of God, was ruled by twelve diar or gods(Sir Francis Palgrave, p.xvii); a curious number if not a reference to Israel’s twelve dispersed tribes. Sir Francis Palgrave stated, “According to the Northmen, the institution of duodenary courts is coeval with their race.” (ibid., p.108) The word, duodenary, again refers to the number twelve. This is very significant, because Semitic peoples such as the Hebrews used a sexigesimal numbering system based on multiples of the number six.

The Hebrew connection with the Norse or Goths is shown by Boyd Dawkins, in “Early Man In Britain,” who states that “we can... trace their westward progress over Europe from their Eastern home, from the birthplace of the nations, Asgard... We can prove that they were composed of two distinct elements, the older or the non-Aryan Iberic, and the later or the Celtic...” (p.4) Since the name Iberic means a descendant of the Hebrew patriarch Eber, Dawkins provides a basis for the Hebrew-Semitic descent of a significant proportion of the peoples of western Europe. “The Story Of Celto-Saxon Israel” by W.H. Bennett (available from us) has an important chapter showing the Hebrew descent of the Iberic (or Iberian) peoples.

John Thomson adds, “The Celtic language, including the Hellenic and Latin dialects is supposed to have been general throughout Europe... and its affinity to the Arabic, Hebrew, and Phoenician, has been generally admitted... The [Celtic] Druids practiced their mysterious devotions in sacred groves, like the idolatrous Hebrews.”

This Celtic idolatry was itself an important mark of identification. Du Challu, in “The Viking Age” (ii:44) reveals that “Odin was originally a Jotun [ie., powerful man] and it would appear from the mythological literature of the North that, for some reason, he wished to found a new religion.” The House of Israel was banished from Canaan for this very reason: they had adopted pagan religious practices and were not obeying the commands of God. We read the prophet’s denunciation of these Hebrew and Druidic rites in 2 Kings 17:7-10.For a more complete survey of the connection between the religious rites of the Hebrews and Celts, see the article, “Celtic Mythology” on the ETHIC website at www.israelite.info.

Norse heroes provide additional evidence of a Hebrew identification. “Helgi, the holy one (German heilige), [was] the son of Halfdan, the half of father Dan, the judge.” (Ruling Races, p.96) The word, Dan, means judge in Hebrew, and Dan was the progenitor of one of Israel’s twelve tribes. Settlers from the tribe of Dan later gave their name to the nation of Denmark, or “Dan’s Mark,” as well as a number of rivers in Eastern Europe, such as the Don, Dniester, Dnieper, Danapris, Eridanus, and Danube.

We also find that giants play a significant part in the Norse sagas, which may be a remembrance of one of the best-known Bible stories: David’s victory over Goliath. Our English word, colossus, is derived from the word, Gollius, the Hebrew form of the name Goliath. The sagas even tell us that, “Asgard is a place where giants are refused admittance.” Did these mythological giants receive life and inspiration from an early Bible story that we still treasure today?

Ancient mythology is far more than just fictional storytelling. It is a cultural remembrance of the remote past as well as the travels and deeds of our ancestors. This study has only scratched the surface of a deeper analysis yet to be completed in book form. -by Pastor J.S.

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