

Chart: Israel's Ethnic Heritage

Assembled by C White v 2.5

"An Aramaean ready to perish was my father" (Deuteronomy 26:5)¹

Persons involved	Scripture	Comment & Interpretation
<p>Abraham – was he of mixed origin?</p>	<p>“Shem was an hundred years old, and begat Arphaxad two years after the flood: And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.</p> <p>And Arphaxad lived five and thirty years, and begat Salah: And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.</p> <p>And Salah lived thirty years, and begat Eber: And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.</p> <p>And Eber lived four and thirty years, and begat Peleg: And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.</p> <p>And Peleg lived thirty years, and begat Reu: And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.</p> <p>And Reu lived two and thirty years, and begat Serug: And Reu lived after he begat Serug two hundred and</p>	<p>Abraham was from Mesopotamia (region of Iraq) but descended from Shem via Arphaxad and is not mixed.</p>

¹ At long last I found one author with a similar view to myself regarding Deut 26:5. “The father of the nation is called a “wandering Aramean” in Deuteronomy 26:5... it is saying that the family is Aramean in origin and ethnicity.” (Rick Aschmann, *God Doesn't Have Favourite Languages*, 2002, p. 5). The author is on to something – recognising that this verse is not mere metaphor (ie that Israel has been wondering around like early Aramaeans), but literal too – that Israel is related to Aram, though not directly descended from them.

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	<p>seven years, and begat sons and daughters. And Serug lived thirty years, and begat Nahor: And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. And Nahor lived nine and twenty years, and begat Terah: And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. And Terah lived seventy years, and begat Abram, Nahor, and Haran." (Genesis 11:10-26)</p> <p>"A Syrian [Aramaeans] ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous" (Deuteronomy 26:5)</p> <p>NB: "But thou shalt remember the LORD thy God: for <i>it is he that giveth thee power</i> to get wealth, that he may establish his covenant which he swore unto thy fathers, as <i>it is</i> this day."</p>	<p>Regarding Deut 26:5, <i>Gill's Exposition of the Entire Bible</i> states that this refers to "Jacob, who though born in Canaan, his mother was a Syrian [Aramaeans], and his grandfather Abraham was of Chaldea, a part of Syria; and Jacob married two wives in Syria, and all his children were born there but Benjamin, and where he lived twenty years; and sometimes persons are denominated, as from the place of their birth, so from the place of their dwelling, as Christ was called a Nazarene from Nazareth, where he dwelt, though he was born at Bethlehem, Matthew 2:23; and Jether, though an Israelite, as Aben Ezra observes, is called an Ishmaelite, perhaps because he dwelt some time among that people, 1 Chronicles 2:17."</p> <p>Where are the Aramaeans today? Aram had 4 sons: Uz (the Ausonians); Hul (the Alans); Gether (the Goths); Mash (the Masowians). These were White skinned (not olive).</p> <p>Thanks be to God fulfilling His promises to Abraham that the Israelitish nations have so many blessings. He has also given them natural abilities and talents. Notice the word <i>power</i> (Deut 8:18). It means to accomplish much – just by giving us the land and blessings doesn't mean that a given nation will accomplish much by it.</p> <p>The Heb for 'power' is <i>Strong's</i> H3581: "kôach kôach ko'-akh, ko'-akh From an unused root meaning to <i>be firm; vigor</i>, literally (<i>force</i>, in a good or a bad sense) or</p>

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		<p>figuratively (<i>capacity, means, produce</i>); also (from its hardness) a large <i>lizard</i>: - ability, able, chameleon, force, fruits, might, power (-ful), strength, substance, wealth.”</p> <p>It seems to that there are other nations that also have great blessings but did little with them unless ‘our peoples’ showed them the way or did it for them because Israelites have inherent advantage – a blessing from God. The problem is that we don’t thank God or use the blessings fully in the way He would want – especially nowadays.</p> <p>Conclusion: Abraham was White</p>
<p>Laban – was he non-Caucasian?</p>	<p>“And Rebekah had a brother, and his name <i>was</i> Laban: and Laban ran out unto the man, unto the well.” (Gen 24:29)</p> <p>“And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian.” (Gen 25:20)</p> <p>“And Laban had two daughters: the name of the elder <i>was</i> Leah, and the name of the younger <i>was</i> Rachel.</p> <p>Leah <i>was</i> tender eyed; but Rachel was beautiful and well favoured.” (Gen 29:16-17)</p>	<p>The Aramaeans were closely akin to the Hebrews racially. Aram is a son of Shem (Genesis 10:22). The Israelites were even taught to say "A Syrian [Aramaean] ready to perish was my father" (Deuteronomy 26:5). In Genesis 24 and 29 we find that the kinship of the Hebrews and Arameans was cemented by the marriage of Isaac with Rebekah, the sister to the Aramaean Laban; and later of Jacob with his daughters. In IChronicles 7:14 the Israelite Manasseh marries an Aramaean woman. This demonstrates the ethnic closeness of the descendants of Arphaxad through the generations to Abraham, Isaac and Jacob, with the descendants of Aram.</p> <p>“Laban (Hebrew: לָבָן, Modern <i>Lavan</i> Tiberian <i>Lābān</i>; "White") is the son of Bethuel, brother of Rebekah as described in the Book of Genesis. As such he is brother-in-law to Isaac and both father-in-law and uncle to Jacob. Laban and his family were described as dwelling in Paddan Aram, in Mesopotamia. Though the biblical text itself does not attest to this, Rabbinic sources also identify him as the father of Bilhah and Zilpah, the two concubines with whom Jacob also has children (Midrash Raba, Gen 24)”</p> <p>http://en.wikipedia.org/wiki/Laban_(Bible)</p> <p>Conclusion: Laban and his daughters were White</p>
<p>Pharez and Zarah, sons of Judah – were they part Canaanite?</p>	<p>“The sons of Judah: Er, and Onan, and Shelah; which three were born unto him of Shua's daughter the Canaanitess. And Er, Judah's first-born, was wicked</p>	<p>Judah had five sons: Er, Onan and Shelah born from the daughter of Shuah the Canaanite – an Adullamite (Gen 38:2-5). Er and Onan died but Shelah had a son named Er. Although Shelah was the</p>

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	<p>in the sight of Jehovah; and he slew him. And Tamar his daughter-in-law bare him Perez and Zerah. All the sons of Judah were five" (IChron 2:3-5)</p>	<p>firstborn, he was rejected (cp Gen 24:3, 37; Deut 7:1-6; 20:16-18).</p> <p>The other two sons, Zarah and Pharez, were twins born of Tamar, his daughter-in-law. Pharez means "breach" and indicates the great rivalry that emerged between the lines of Zarah and Pharez with Pharez gaining the primogeniture per the description in Gen 38:28-30.</p> <p>Conclusion: Judah's sons Zarah and Pharez were White. But Shelah was part Canaanite.</p>
<p>Tamar – was she Canaanite?</p>	<p>"And Judah took a wife for Er his firstborn, whose name <i>was</i> Tamar." (Gen 38:6)</p> <p>"Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren <i>did</i>. And Tamar went and dwelt in her father's house ...</p> <p>And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep." (Gen 38:11, 13)</p> <p>"And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she <i>is</i> with child by whoredom. And Judah said, Bring her forth, and let her be burnt." (Gen 38:24)</p> <p>"And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman." (Ruth 4:12)</p>	<p>Some think that Tamar was a Canaanite prostitute – nothing could be further from the truth. The Bible does not explicitly tell us her ethnicity, but implies it.</p> <p>Tamar was the daughter-in-law of Judah. Her husband died and she was left childless because the Lord killed her first husband Er and then her second husband Onan. As a result she disguised herself so thoroughly that she was unrecognisable and seduced Judah, her father-in-law, and bore his children.</p> <p>Some ancient traditions suggest Tamar was not a Canaanite but an Aramaean (cf <i>Jubilees</i> 41:1; <i>Testament of Judah</i> 10:1) and this is most likely. However other traditions have her as Israelitish (<i>Genesis Rabbah</i> 85:9; <i>Sotah</i> 10:9).</p> <p>Yet another tradition "claims that she was the daughter of Melchizedek, king of Salem, who was "a priest of God Most High" (Gen. 14:18). Consequently, Judah judged her according to the laws pertaining to the daughter of a priest (which are set forth in Lev. 21:9) and ordered that she be burnt when he thought that she had become pregnant as a result of an illicit tryst (<i>Gen. Rabbah</i> 85:10)." (http://jwa.org/encyclopedia/article/tamar-midrash-and-aggadah)</p> <p>Conclusion: there is no evidence for Tamar being a Canaanite and in all likelihood was an Aramaean.</p>

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<p><u>Ephraim and Manasseh</u> – were they part black Egyptian?</p>	<p>“And Pharaoh said to Joseph, I <i>am</i> Pharaoh, and without <i>a word</i> from you, no man shall lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnath-paaneah. And he gave him Asenath, the daughter of Potipherah, priest of On, for his wife. And Joseph went out over the land of Egypt.” (Gen 41:44-45. Cf also 46:20, 34)</p> <p>“And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest of On bare unto him.” (Gen 46:20)</p>	<p>The Bible does not state that she was an Egyptian at all. Given that On was in the Goshen area where the Hyksos or similar White tribes settled and their aristocracy settled, it is reasonable to assume that he married into that stock for the Egyptians proper were driven southwards.</p> <p>Although her name is Egyptian, remember that most Black Americans for example, have names of Whites, so a name itself is not proof for her being a Black Egyptian. and this sort of thing happens all over the world. Note Ex 2:16-19 where Moses is called an Egyptian for example.</p> <p>Why did Israel live in the area of Goshen and not further south?:</p> <p>“But I have said to you, You shall inherit their land, and I, I am giving it to you to possess it, a land that flows with milk and honey. I <i>am</i> Jehovah your God, who has <u>separated</u> you from the nations.” (Lev 20:24. Cp Acts 17:26)</p> <p>It was under the White Hyksos (or otherwise similar peoples) ethnically related to Joseph, that he rose to prominence and his wife must have been of this stock. After the Hyksos were overthrown and expelled from Egypt, Israel fell from favour and was enslaved. Also, there is no evidence in the appearance or DNA and genetics of the Anglo-Saxons that they are half Egyptian.</p> <p>Conclusion: the daughter of On and the boys Ephraim and Manasseh were White.</p>
<p><u>Moses' wife</u> – was she black?</p>	<p>The following is recorded in Numbers:</p> <p>“And Miriam and Aaron spoke against Moses because of the Cushite woman whom he had taken. For he had taken a Cushite woman. And they said, Has Jehovah indeed spoken only by Moses? Has He not also spoken by us? And Jehovah</p>	<p>The <i>New Bible Commentary</i> notes:</p> <p>“Ostensibly Miriam and Aaron complained that Moses had married a Cushite woman. The verb, however, is third person feminine singular, suggesting that originally it was Miriam alone who spoke. Later, Miriam alone was punished (v. 10). The ostensible ground of the complaint appears to be that Moses married a foreign woman: the reference may even be to Zipporah, who was, of course, a Midianitess (Ex 2:15), for Midian and Cushan are linked, e.g. in Hab 3:7. But the real challenge was, <i>Has the Lord indeed spoken only through</i></p>

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	<p>heard." (Num 12:1-2)</p>	<p><i>Moses? Has he not spoken through us also?"</i></p> <p>So, Miriam and Aaron used the Cushite woman as an excuse to have a go at Moses. They used a problem with Moses as a means to undermine his authority.</p> <p>Theologians generally take two positions:</p> <ol style="list-style-type: none"> 1. If tradition can be believed, Moses was a general in the Egyptian army and whilst campaigning in the south, married a Cushite or part-Cushite woman, prior to conversion. Later, he repented and divorced her and married Zipporah, a Midianitess (the descendants of Midian are today around the Baltic region). The Cushite woman was still in the camp and Miriam and Aaron used this as a means to attack Moses. The accusation in Num 12 then is brought up about a previous matter that Moses got himself involved in quite some time previously - because he was, at that time married to Zipporah. 2. Another position is that she was the same as Zipporah and therefore racially not a Cushite, but may have been nationally a Cushite if some trading Midianites found their way into Cushite territory. Therefore she was White. The accusation in Num 12 then is brought up about a current matter that Moses got himself involved in - because he was, at that time married to Zipporah. <p>Either way, regardless of what Moses may or may not have done, we are not to sin. Similarly other Patriarchs and righteous men sinned, but that is no reason for us to.</p> <p>Conclusion: Moses' wife was not a black Cushite but a Midianitess, descendant of Abraham through Keturah. Refer to the article <i>Was the Cushite Woman a Midianitess?</i> for a more complete discussion.</p>
<p>Rachel and Leah – were they non-Caucasian?</p>	<p>"And Laban had two daughters: the name of the elder <i>was</i> Leah, and the name of the younger <i>was</i> Rachel. Leah <i>was</i> tender eyed; but Rachel was beautiful and well favoured." (Gen 29:16-17)</p>	<p>See the information above about these two women.</p> <p>Conclusion: they were Aramaeans, not Canaanites.</p>

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<p>Rahab – was she a Canaanite (Amorite)?</p>	<p>“And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab [Heb = Rachab], and lodged there ...</p> <p>And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.” (Jos 2:1, 3)</p> <p>“And the city shall be accursed, <i>even</i> it, and all that <i>are</i> therein, to the LORD: only Rahab the harlot shall live, she and all that <i>are</i> with her in the house, because she hid the messengers that we sent.” (Jos 6:17)</p> <p>“And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel ...</p> <p>“And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel <i>even</i> unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.” (Jos 6:23, 25)</p> <p>“Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent <i>them</i> out another way?” (James 2:25)</p>	<p>Some Jewish traditions claim that Rahab was the wife of Joshua – but this is an unknown.</p> <p>Others claim she was an Israelite living in Canaanite territory much like Ruth living in Moab territory, but this seems most unlikely.</p> <p>Most likely the Rahab in Jesus's genealogy is different to the Rachab of Joshua et al.</p> <p>“The harlot's name is `Rakhab' (English pronunciation: `Raackharb') A different Hebrew word to `Rahab', with a totally different meaning of "to widen" or "to make broad". It is not spelt with the Hebrew letter `He' as in Rahab, but with the letter `khet' (which has a hard guttural aspirated sound like the `ch' in `loch' or in the German `macht'.</p> <p>The Greek alphabet, however, has no equivalent letters corresponding to either `he' or `khet'. Hence, in the Septuagint version of the Book of Joshua, the harlot's name is spelt `Ra'ab' in all passages where it occurs. And <u>exactly the same</u> spelling is used in the New Testament in the Greek text of Hebrews 11:31 and of James 2:25 — but <u>NOT</u> in Matthew 1:5. Furthermore, her name is always coupled with the designation `harlot' either directly or by association with this designation in the same context in which her name appears.</p> <p>If Salmon's wife was indeed `Rakhab' the harlot, why is it then that, in the Greek text of Matthew 1:5, it is spelt `Raxab' and not Ra'ab as it is in Hebrews 11:31 and James 2:25 and in every passage of the Greek text of the Septuagint where the harlot's name appears? And why is it that Raxab's name in Matthew 1:5 is <u>not</u> coupled with the term `harlot'? This is the first and only occurrence of this name in the New Testament.</p> <p>Therefore <u>IF</u> Raxab was in actual fact the harlot of Jericho, then it is even more necessary to identify her here as the harlot than it is in Hebrews 11:31 and James 2:25. It should be noted that the letter `x' in Raxab's name is the Greek letter `chi' which has the hard `ch' sound as in the English `chord' or `Christ'. Therefore the English pronunciation of the Greek name `Raxab' in Matthew 1:5 should be `Rachab' — with a short second `a' as in <u>cab</u> — <u>NOT</u> `Rahab' and <u>NOT</u> `Raackharb'” (<i>The Truth about Rahab</i>, pp. 5-6).</p> <p>One can argue that there is no proof that the `Rachab' mentioned in Matthew 1:5 is identical to the `Rahab' referenced in Joshua 2:1. However, for the purpose of discussion, let us presume they are the same individual. Given that the Rahab of Joshua 2:1 is recognized in the Israelite Hall of Fame (Hebrews 11:31), it follows that she must have</p>

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		<p>been a Hebrew slave in Jericho, or perhaps a descendant of a slave. What other reason could there be for the two Israelite spies to seek her out, or for the king of Jericho to approach her for intelligence regarding the spies? If she were both Canaanite by ethnicity and a harlot, it is utterly inconceivable that Salmon, a prince from the royal tribe of Judah, would have even contemplated marrying her. [Abraham was meticulous in selecting a wife for Isaac from his own kin, and both Esau and Judah faced disdain and punishment for marrying Canaanite women.] Both Joshua 6:25 and Josephus' Antiquities 5.1.2-7 assert that Rahab was granted land within Israel for her courageous act, yet neither account mentions a marriage to Salmon. The Israelite forces did not incur any further curses due to violations of God's law for at least 30 years, indicating that there were no unlawful marriages during that period. If Salmon had wed Rahab shortly after Jericho's fall, and if Boaz had been born soon thereafter, then Boaz would have been approximately 115 years old at the time of his marriage to Ruth! The genealogies in the New Testament enumerate only four generations spanning the 460 years from Jericho's fall to David's birth. Could it be that the time gap is simply too extensive to support the notion that the two Rahabs are the same individual? Let us also not forget the injunctions in Deut 7:3; 23:3; Neh 13:1, 23, 25.</p> <p>Conclusion: Rahab was a Canaanitess, but she is not the same as Rachab in the genealogy of Jesus Christ.</p>
<p>Ruth – was she a Moabitess?</p>	<p>“So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.” (Ruth 1:22)</p> <p>“And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after <i>him</i> in whose sight I shall find grace. And she said unto her, Go, my daughter.” (Ruth 2:2)</p> <p>“Then said Boaz unto Ruth, Hearst thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: (Ruth 2:8)</p> <p>“And Ruth the Moabitess said, He said unto me also,</p>	<p>NB: Lot, Abraham's nephew, fathered Moab. At that time the Moabites were all White. However, both of his sons were a result of an incestuous relationship between Lot and his two daughters.</p> <p>“The Book of Ruth is a story of a young ISRAELITISH widow, who produced offspring for the Royal House of Judah, whose descendants were residing in the area of Bethlehem.</p> <p>Ruth had been living in the territory still known as the land of Moab. This territory north of the Arnon River, and east of the Jordan River, was occupied by the tribes of Israel known as Reuben, Gad, and Manasseh. Like their brothers on the western side of the Jordan (who retained the name of the land of Canaan), the three tribes to the east were said to live in the "land of Moab".</p> <p>Ruth moved to Bethlehem, with her mother-in-law, and married a man named Boaz, of the Royal House of Judah.</p>

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	<p>Thou shalt keep fast by my young men, until they have ended all my harvest.</p> <p>And Naomi said unto Ruth her daughter in law, <i>It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.</i>" (Ruth 2:21-2)</p> <p>"And he said, Who <i>art</i> thou? And she answered, I <i>am</i> Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou <i>art</i> a near kinsman." (Ruth 3:9)</p> <p>"Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy <i>it</i> also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance." (Ruth 4:5)</p> <p>"Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye <i>are</i> witnesses this day." (Ruth 4:10)</p> <p>"So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son." (Ruth 4:13)</p> <p>"And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse" (Matt 1:5)</p> <p>"An Ammonite or Moabite shall not enter the congregation of the Lord; even to the tenth generation none of his descendants shall enter the congregation of the Lord forever." (Deuteronomy 23:3)</p> <p>"The scepter shall not depart from Judah, nor a</p>	<p>When she bore the child Obed, the stage was being set for the future kings of the nation of Israel, and the coming of the Messiah." (<i>The Book of Ruth the story of Ruth the Moabite?</i> pp. 12-13)</p> <p>"Proof Number One:</p> <p>The Israelites conquered the land of Moab, east of the Jordan river, and north of the Arnon River. Israel took all the cities and killed ALL the inhabitants of the land.</p> <p>"So the Lord our God also delivered into our hands Og king of Bashan, with all his people, and we attacked him until he has no survivors remaining." "And at that time we took the land from the hand of the two kings of the Amorites who were on this side of the Jordan, from the River Arnon to Mount Hermon..." (Deuteronomy 3:3,8).</p> <p>In another place the Bible records that no racial Moabites were left alive in the land (Deuteronomy 2:34). The land was now inhabited by the tribes of Reuben, Gad and Manasseh (Deuteronomy 29:8).</p> <p>This territory retained the name "land of Moab", just as the land west of the Jordan remained "the land of Canaan". Joshua 13:32 summarizes the conquest: "These are the areas which Moses had distributed as an inheritance in the PLAINS OF MOAB on the other side of the Jordan, by Jericho eastward."</p> <p>In the first chapter of the Book of Ruth, the expression the "country" of Moab is used. This word used for "country" in the original Hebrew translates best as "land". The reference is to the PHYSICAL LAND not to the occupying people of the land.</p> <p>This term is not pointing to the nation, but to the territory. At the time of Joshua, the most dramatic statement relating to Israelites dwelling in the plains of Moab, comes in the twentysecond chapter of the Book of Joshua.</p> <p>The western tribes of Israel almost went to war with their brothers living on the eastern side of the Jordan, because of a misunderstanding over an impressive monument built near the eastern bank of the Jordan River. The tribes of Reuban, Gad, 7and Manasseh built a replica of an altar, to remind the western tribes that Israelites lived on the eastern side of the river.</p> <p>Here is the explanation: "Therefore we said, 'Let us now prepare to build ourselves an altar,</p>

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	<p>lawgiver from between his feet, until Shiloh comes ..." (Genesis 49:10).</p> <p>"...You shall surely set a king over you whom the Lord your God chooses; one from among your brethren you shall set as king over you; you MAY NOT set a FOREIGNER over you, who is not your brother." (Deuteronomy 17:15).</p>	<p>not for burnt offering nor for sacrifice, but that it may be A WITNESS between you and us and our generations after us...that your descendants may not say to our descendants in time to come, "You have no part in the Lord." (Joshua 22:27)</p> <p>The tribes on the eastern side of the Jordan were afraid of losing their identity. In effect they were saying: "We are the SAME PEOPLE and we worship the SAME GOD." (Remember this, for proof number two.)</p> <p>It has been a habit of Israelites to keep the name of the original inhabitants of the land - even to this day. Are the men living in the Dakotas all Dakota Indians? Are Albertans all Albertan Indians? How about those living in the city of Miami, Florida, are they all Miami Indians. How about the peoples in the Province of Manitoba, Canada, are they all Manitoban Indians? (The name "Canada" is of North American Indian origin.) Again, are they all Native Indians living in these places? The answer is, certainly NOT! Yet, we have retained the names of the original inhabitants of the land.</p> <p>Do you get the point? We do the same thing today in the United States of America, and in Canada. Ruth was an Israelite living in the land of Moab, occupied by the eastern tribes of 7Israel.</p> <p>Proof Number Two:</p> <p>The most amazing proof that Ruth was a Israelite, and possibly a Jewess, comes from her most famous and misunderstood statement to her mother-in-law, Naomi.</p> <p>"...For wherever you go, I will go; and wherever you lodge, I will lodge; Your people shall be my people, and your God, my 7God. (Ruth 1:16).</p> <p>It is important for you to notice that in most Bibles, the words "shall be" are in italics. This is done because the words ARE NOT in the original text. Hebrew is written with consonants only, NO VOWELS. The vowels are added in the spoken language. One of the things this does, is leave word 'tense' for the individual to add when reading. You have to understand THE CONTEXT in order to correctly read aloud the Hebrew.</p> <p>To put things in plain English, it is impossible for Ruth to become (ie. "shall be") a part of Naomi's tribe, if she was not of the same genetic strain. "A Gentile in the woodpile", would make Ruth a Gentile, not an Israelite of pure racial strain. The 7future tense, then, is not correct.</p> <p>If Ruth's ancestors were, at one time, of the same tribe, then the translation "used to be" would not be correct, because somewhere a Gentile would have entered her pedigree,</p>

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		<p>changing it to that of a Gentile. The past tense would not be logical.</p> <p>The only translation which makes sense, and fits the situation is: "...Your people are my people, and your God, is my God."</p> <p>Ruth's statement is one of CONFIRMATION. She is saying the same thing as her ancestors, of the eastern side of the Jordan, said to the tribes of the western side, earlier in history. She is paralleling, what was said in the twenty-second chapter of 7Joshua. Remember proof number one.</p> <p>Ruth is confirming that she worships the same God of Israel, just as her forefathers did in the time of Joshua. That is why God placed that story of the altar on the western shore of the Jordan River in the Book of Joshua.</p> <p>God intended that the Book of Ruth be a "mystery" until our time. Even the Hasmonians did not understand the TRUTH of the matter two millennia ago. Joseph and Mary understood, and so did the apostles!</p> <p>We read in Ephesians 5:31,32: " 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.' This a GREAT MYSTERY, but I speak concerning Christ and the church." There are things which God intends to be known in "the end time". He has kept these things hidden for His own purpose. It IS TIME to realize the truth about this woman, Ruth.</p> <p>Proof Number Three:</p> <p>Only an Israelite could inherit land under the nation's Jubilee System, and receive restoration of that inheritance, under the Levirate Law of Marriage. An understanding as to the historical background of these two laws, is necessary to grasp the restrictions placed on inheritances within the nation of Israel.</p> <p>Levirate Law Of Marriage</p> <p>In the story of Ruth, a single man, a relative of her dead husband, is supposed to intervene and marry Ruth. The purpose of this is to "...raise up the name of the dead on his inheritance..." (Ruth 4:10). This custom is known as the "levirate Law of Marriage". This Hebrew law predates the nation of Israel. The purpose is to not let an inheritance go out of the family. This law protects the inheritance and birthright of rulers from Adam to Noah and then to his son Shem, after the Great Flood.</p>

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Persons involved	Scripture	Comment & Interpretation
		<p>The first time it is mentioned in the Bible is in Genesis 38:8. "Go in to your (dead) brother's wife and marry her, and raise up an heir to your brother." This is part of the story of Judah and Tamar.</p> <p>Instructions were given to the nation of Israel in Deuteronomy 25:5,6: "If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the family; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her, and it shall be that the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel."</p> <p>Note the importance of keeping the inheritance within the family. No STRANGER is to inherit!</p> <p>No Gentile would have been allowed to inherit land under the levirate Law of Marriage. This law was there to keep the inheritances and the land of Israel in the possession of Israelites ALONE!" (<i>The Book of Ruth the story of Ruth the Moabite?</i> pp. 14-24)</p> <p>Conclusion: Ruth was not a Moabite ethnically, but an Israelite</p>
<p><u>Naamah - Rehoboam's mother – was she an Ammonitess?</u></p>	<p>"And King Solomon loved many foreign women, even the daughter of Pharaoh, Moabites, Ammonites, Edomites, Sidonians, Hittites." (IKings 11:1)</p> <p>"And Rehoboam the son of Solomon reigned in Judah. Rehoboam <i>was</i> forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name <i>was</i> Naamah an Ammonitess." (IKings 14:21)</p> <p>"And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name <i>was</i> Naamah an Ammonitess. And</p>	<p>If Naamah was a racial Ammonitess instead of an Israelite living in Ammon, issues arise (per the situation with Ruth): Rehoboam would have been a stranger and an Ammonite who could not enter the congregation of the Lord.</p> <p>Notice:</p> <p>"A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.</p> <p>An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever." (Deut 23:2-3)</p> <p>This makes it unlikely that she was a racial Ammonitess.</p> <p>Conclusion: Naamah was probably not an Ammonite ethnically, but an Israelite</p>

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	<p>Abijam his son reigned in his stead." (IKings 14:31)</p> <p>"So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam <i>was</i> one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name <i>was</i> Naamah an Ammonitess." (IIChron 12:13)</p>	

NB: from the above we can see that Israel was not created from the nations around them at all. They were a distinct people descended from Shem via Arphaxad and are of a White appearance (Anglo-Saxon-Keltic-Nordic peoples).

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