Proper names are next referenced. Kings of ancient Britain often had Hebrew names, such as Solomon (three different kings!), Daniel, Abraham, Asaph, and Adam, “from which circumstance some the Welsh are descendants of the Pastoral Margoliouth expresses that he is being “very much in earnest.” Abraham was at that time in Germany, where raw materials were collected for the Temple and other building projects in Palestine. This large stone sepulcher has been called, “the stone of Solomon’s collector.”

A second monument discovered in Spain with ancient Hebrew lettering, reads, “Raise with a bitter voice, a lamentation for the great one...” and Adoniram the son of Abda was over the tribute.” From this we understand that Adoniram was sent by Solomon to the Hebrew colony in Spain, where raw materials were collected for the Temple and other building projects in Palestine. This large stone sepulcher has been called, “the stone of Solomon’s collector.”

First Kings 9:26-28: “And King Solomon made a navy of ships in Ezion-geber which is beside Elath, on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the sailors of Solomon, and they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon.”

First Kings 10:22: “For the king had at sea a navy of Tarshish, with the navy of Hiram: once in three years came the navy of Tarshish, bringing gold and silver...”

LANGUAGE EVIDENCE

A fascinating discussion of the language connection with ancient Israel appears beginning on page 32. Samuel Bochart (1599-1667), a profound Oriental language scholar, showed that the name Britain itself “is a corruption of the Hebrew words Barat Anach,” or islands of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the sailors of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon.”

First Kings 10:22: “For the king had at sea a navy of Tarshish, with the navy of Hiram: once in three years came the navy of Tarshish, bringing gold and silver...”

A very interesting discussion of monuments found in Spain begins on page 22. In the year 1480 at Saguntum, Spain, “a Hebrew epitaph” of great antiquity was discovered. It reads. “This is the grace of Adoniram, who came to collect the tribute, and died on the day...” (page 23) This Adoniram is mentioned in both I Kings 5:14 and 4:6, “and Adoniram the son of Abda was over the tribute.”

“Again, in Isaiah 31:7, “For thus saith the Lord, sing with gladness for Jacob, and shout among the chief of the nations...” The spread of the Gospel into Britain during the time of the Apostles, is a matter of historical record. "As to St. Paul’s being one of the first heralds of salvation in this island, there can scarcely be any doubt on the subject. Indeed, if we do not believe it we must make up our minds to reject all the kitherto authentic historians.” Dr. Burgess, late Bishop of St. Paul’s, laid the foundation of Britain’s national church. Clemens Romanus, “who was an intimate friend and fellow-laborer of St. Paul, declares in his Epistle to the Corinthians, that “St. Paul having been a herald of the Gospel both in the east and in the west, he received the noble crown of faith, after teaching righteousness to the Gentiles...” (1 Cor. 15:1-11)
a learned church historian of the fourth century, ‘mentions Britain among the nations which had received the Gospel.’ He states in his observations on Psalm 116, that “Paul carried salvation to the islands which lie in the ocean.” Jerome soon after, in his commentary on Amos chapter 5, said that “St. Paul’s diligence in preaching extended as far as the earth itself—after his imprisonment he preached the Gospel in the Western parts [of the world].” Venantius Fortunatus, fifth century Bishop of Poitiers, said, “Paul having crossed the ocean, landed and preached in the countries which the Britons inhabit.”

Pastor Margoliouth observes that “I could multiply quotations on this subject almost without end; but they would be too tedious, as they are unnecessary. I may, however, observe that some of the greatest men—who spent a great part of their lives in such researches—the learned Ussher, Parker, Stillingfleet, Cave, Camden, Gibson, Godwin, Rapin, and a great many others—have clearly shown that St. Paul was the founder of the British Church...yea, the government of the British Christian Church was established and set in proper scriptural order by the Israelites themselves, be they who they may—Peter, Paul, Simon Zealotes, Joseph of Arimathea.”

Christians owe a debt of gratitude to men like Pastor Moses Margoliouth, who so clearly show us our relationship to the ancient covenant people, that we may correctly see our responsibilities as that people.

OTHER JEWISH EXPOSIORS

Other Jewish authors have espoused the “Anglo-Israel” identity. One of the most famous scholars of the middle ages was RABBI MOSES BEN MAIMON, usually called MAIMONIDES, a philosopher, astronomer, and physician, who lived from 1135 to 1204 A.D. He was well known and respected for his learning, and, they state, “The Second Moses.” He stated, “I believe the ten tribes to be in various parts of West Europe.”

In the early 19th century, MOSES EDEHRI was a distinguished rabbi, scholar, teacher, and firm believer in the existence of the “Lost Ten Tribes” in the lands of the West. Born in Morocco, he taught both modern and oriental languages, as well as religion, in Amsterdam and England. He also spent years in the old libraries of Europe researching the fate of the lost tribes. In his book entitled, “The Historical Account Of The Ten Tribes,” (1836) he states, “Oertelius, that great geographer, giving the description of Tartary, notices the kingdom of Arsharet, where the Ten Tribes, retiring, succeeded [other] Scythian inhabitants, and took the name Gauther [Goths], because they were very jealous for the glory of God. In another place, he found the Naphhatlies, who had their hordes there. He also discovered the tribe of Dan in the north, which has preserved its name. They further add, that the remains of ancient Israel were more numerous here than in Muscovy and Poland, from which it was concluded, that their habitation was fixed in Tartary (i.e., Scythia); from whence they passed into neighboring places...it is no wonder to find the Ten Tribes dispersed there; since it was no great way to go from Asria, whether they were transplanted, having only Armenia between them.”

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EVIDENCE WHICH CONFIRMS SCRIPTURE

Related information identifying Israel in the world today will be found in our companion tracts, “Ancient Hebrew Sea Migrations,” and “The Hebrew-Celtic Connection.” Evidence of ancient Hebrew sea voyages and settlement of Greece, Italy, Spain, Britain, and Denmark is confirmed by leading archaeologists. All of this is of more than passing interest for the Christian, for Bible prophecy spoke of Israel comprising “many nations,” and “a company of nations.” We believe that these and other prophecies have been indeed fulfilled.

Visit Our Extensive Website!

Evangelistic Two-House Information Center

Jewish, Messianic, Christian Research into Bible Israel

www.israelite.info

A Review of an important 1846 work authored by historian and theologian Dr. Moses Margoliouth:

ANCIENT ISRAEL IN SPAIN AND BRITAIN

Moses Margoliouth was a learned and respected minister in the Church of England of the nineteenth century. As his name might indicate, he was also of Jewish extraction. Born in Suwalki, Poland in 1818, he arrived in England in 1837 and converted to the Christian faith the following year. McClintock and Strong’s Cyclopaedia adds the following:

“In 1840 he entered Trinity College, Dublin, and, after completing his studies, was ordained in 1844. He held various positions in the Episcopal Church, and at the time of his death, Feb. 25, 1881, he was vicar of Little Linford, near Newport Pagnell, Bucks, England. He is the author of many works: Fundamental Principles of Modern Judaism Investigated (London 1843); History of the Jews in Great Britain (ibid., 1846); A Pilgrimage to the Land of my Fathers (ibid. 1850, 2 vols.); History of the Jews in Great Britain (expanded 1851, 3 vols.); Abyssinia, its Past, Present, and Future (1866); The Spirit of Prophecy (1864); Sacred Ministers: A Lecture on Biblical and Post-Biblical Hebrew Music (1863); The Oracles of God and their Vindication (1870); Vestiges of the Historic Anglo-Hebrews in East Anglia (ed.); The Poetry of the Hebrew Pentateuch (1871); The Lord’s Prayer No Adaptation of its Past, Present, and Future (1866); The Spirit of Prophecy (1864); Sacred Ministers: A Lecture on Biblical and Post-Biblical Hebrew Music (1863); The Oracles of God and their Vindication (1870); Vestiges of the Historic Anglo-Hebrews in East Anglia (ed.); The Poetry of the Hebrew Pentateuch (1871); The Lord’s Prayer No Adaptation of Existing Jewish Petitions (1876). Besides, he left a great many works in manuscript.”

A very learned churchman, he earned two doctorates (in Philosophy and Letters). The knowledge and learning he possessed shows clearly in his work, THE HISTORY OF THE JEWS IN GREAT BRITAIN.