

The Global Resurgence of Israel's Lost Tribes

Shaping National Identities from a Biblical Perspective

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Abstract

This paper argues that the global resurgence of the worldwide “Lost Tribes of Israel” claims integrates diverse national identities into a shared biblical narrative, fulfilling scriptural promises and challenging both religious and mainstream academic skepticism.

Introduction

Scripture’s narrative of the Lost Tribes of Israel, the ten northern tribes exiled by the Assyrian Empire between 740 and 722 BCE (2 Kings 17:6), has ignited a global phenomenon in which diverse ethnic groups weave their national identities into this ancient story. This era of intense spiritual and societal development is often called the Axial Age.

Now, over 2500 years later, nations say they are Israelites. From Africa to Asia, Europe, the Americas, and Oceania, communities such as the Falasha (Beta Israel) of Ethiopia, Lemba of Southern Africa, Kuki/Mizo/Chin of India and Myanmar, Pashtuns of Afghanistan and Pakistan, Native Americans, and more, claim descent from tribes like Reuben, Dan, or Ephraim and Manasseh. These claims align with historical assertions, embodying vibrant histories of cultural memory and spiritual renewal that connect diverse peoples in the Bible - referred to as the Script in this paper. The Script’s narrative of Israelite descendants seeding nations redefines national identities. This paper briefly highlights case studies of established claimants, including the Falasha, Lemba, Igbo and Yoruba (Nigeria), Karen (Myanmar/Thailand), Kyrgyz (Central Asia), Japanese, Kyrgyz, and Q’iang Min (China), alongside emerging groups like the Bukharan Jews (Uzbekistan), Kurds (Middle East), and Mikir (India). Drawing on historical records, cultural practices, and anthropological evidence, it examines how these groups align their stories with the biblical narrative of dispersal and regathering. The study references works by scholars like Steven M. Collins, Arimasa Kubo, Margot Crossing, and Hillel Halkin, enriched by discussions at the Lost Tribes Institute’s 2023 and 2024 symposiums. The thesis argues that claiming Israelite heritage integrates

global cultures into a shared narrative of divine covenant, fostering spiritual purpose and cultural continuity across generations and continents. This narrative challenges opposing religious and academic frameworks, which often dismiss these scriptural claims, positioning mainstream scholarship as an antagonist to the Script's unfolding story.

Historical Context of the Lost Tribes Narrative

The Lost Tribes narrative originates with civil war dividing Israel's 12-tribe confederation into separate nations: Judah representing two tribes in the south, and Israel, made up of 10 tribes in the north (1 Kings 11 & 12). As the northern Kingdom of Israel weakened, the population dispersed (Collins 1999). Later, the Assyrian conquest of Israel's ten tribes is documented in 2 Kings 17:6 and Assyrian records like the Annals of Sargon II. The first-century historian Josephus (*Antiquities* 9.14.1) and the New Testament (Matthew 10:5-6, James 1:1, 1 Peter 1:1) acknowledge that Jews knew of dispersed Israel over 700 years after "disappearing". Rabbinic texts, such as the Talmud, and apocryphal works like 2 Esdras speculated on the tribes' dispersal to distant lands (Benite 2009). Medieval Jewish travelers like Eldad ha-Dani and Christian tales of Prester John amplified these stories, linking far-flung peoples to Israelite origins. Encounters from the 16th to early 20th centuries expanded the narrative, as missionaries and their local translators identified indigenous groups with biblical traits. In the 21st century, the phenomenon continues to grow, driven by increased access to biblical texts. The October 2024 Chiang Mai Symposium and the December 2024 Mikir Symposium highlighted new claimants, reflecting the narrative's enduring appeal to diverse national identities (Lost Tribes Institute 2024).

The Great Script's Narrative

Promises to Disperse Israel to All Nations

The phenomenon of diverse nations claiming descent from Israel's Lost Tribes finds a theological foundation in the Script's texts that describe God's dispersal of the Israelites to all nations. These passages, rooted in the Hebrew Bible, frame the scattering as both a divine judgment and a precursor to redemption, which starts by inoculating national

identities with God's narrative during the Axial Age (800 - 200 BCE) genesis of national identities. This inoculation preps nations for a purposeful "finale":

"... and the nations will know that I am the Lord, declares the Lord God, when through you I vindicate my holiness before their eyes (Ezekiel 36:23).

The return of Israel's tribes will be, and already is, a powerful vindication of God's narrative against those who reject it for alternative narratives.

One key text is Deuteronomy 28:64, which warns of the consequences of disobedience: "The Lord will scatter you among all peoples, from one end of the earth to the other, and there you will serve other gods of wood and stone, unknown to you or your ancestors" (all translations are the author's). This passage, part of Moses' covenantal discourse, predicts a global dispersal, resonating with groups like the Kuki, Mikir, and Pashtuns, who trace their origins in distant lands to their west. Similarly, Deuteronomy 30:3-4 expands the scope: "Even if your exiles are at the farthest horizon, the Lord your God will gather you and bring you back from there." The phrase "farthest horizon" suggests an expansive scattering, underpinning claims from as far as Japan and Native America.

The prophetic books reinforce this theme. Jeremiah 9:16 declares, "I will scatter them among nations they and their ancestors have not known..."

Ezekiel 20:23 further states, "I swore to them in the wilderness that I would scatter them among the nations and disperse them through the lands".

God's Commitment to Gather His Dispersed Children

Complementing the dispersal narrative, the Script (Bible) articulates God's commitment to regather His rebellious children. This promise strengthens national identities by reconnecting them to their ancient God, their original root, and their ancient script.

Isaiah 11:11-12 is a cornerstone: "He will raise a banner for the nations and gather Israel's exiles...." Similarly, Jeremiah 31:10 proclaims, "Hear the word of the Lord, O nations, and

declare it in the distant islands: 'He who scattered Israel will gather them and keep them as a shepherd keeps his flock....' This shepherd imagery underscores God's care for His scattered people, intentionally promising to restore cherished prodigals.

Ezekiel 36:24 offers a vivid promise: "I will take you from the nations, gather you from all the lands, and bring you to your own soil." This vision of reunification inspires communities with a promise of spiritual and national restoration. Zephaniah 3:20 reinforces this: "At that time, I will bring you back, gathering you from all the peoples and places where I scattered you, says the Lord." These promises of gathering set the stage for a climactic ending to human history.

The global resurgence of communities claiming descent from Israel's Lost Tribes is not merely a cultural or historical phenomenon but a profound fulfillment of biblical prophecies concerning history's ending. Scripture explicitly ties the regathering of the scattered tribes to the climactic events of God's redemptive plan, framing their restoration as a cornerstone of scripture's messianic age. This eschatological vision shapes the national identities of claimant groups by anchoring them as characters in the Script's narrative.

Key biblical texts articulate this end-time restoration with vivid imagery and universal scope. Isaiah 11:11–12 prophesies, "He will raise a banner for the nations and gather the exiles of Israel...." The "banner" like other messianic titles (shepherd, branch, David, and others), is also used in other passages about Israel's return, situating this regathering in the messianic era. Similarly, Isaiah 27:12–13 describes a "great trumpet" sounding to gather Israel "one by one" to worship in Jerusalem, a motif echoed in Matthew 24:31, where angels gather the elect at the Messiah's return, reinforcing the end-time context.

Jeremiah 31:7–10 further envisions this restoration: "See, I will bring them from the land of the north and gather them from the ends of the earth... He who scattered Israel will gather them and watch over his flock like a shepherd." The universal reach and shepherd imagery purposefully highlight the messianic role in God's international narrative. Following the vision of Israel's "dry bones", God promises, "Look, I will take the children of Israel from the nations where they have been scattered. I will gather them from all directions and bring them back to their own land. I will unite them as one nation in the land, on the mountains of

Israel, with one king ruling over them all” (Ezekiel 37:21–22). “One King” over Israel and Judah again supports the Messiah’s end-time role and the restoration of Israel’s 12-tribe confederation.

The New Testament amplifies Israel’s return within the context of All Nations. Romans 11:25–27 declares that “all Israel will be saved” after the “full number of the nations has come in,” linking Israel’s spiritual restoration to the eschatological finale of nations. Revelation 7:4–8, with its sealing of 144,000 from the tribes of Israel, underscores their preservation and regathering in the last days, resonating with claimant groups who see their biblical claims as part of this divine plan. These texts collectively affirm that the restoration of Israel’s Lost Tribes is not a historical afterthought but a pivotal event in God’s preplanned, end-time drama from the Script’s earliest books until its concluding revelation.

The growing number of claimants—Chiang, Bukharan Jews, Gogodala Tribe of Papua New Guinea, Kurds, Kyrgyz, Punjabi, and more being added every year —suggests a global unfolding of this prophetic narrative, as diverse peoples diss weak antagonistic narratives in favor of their true, God-given identities. This end-time perspective not only reinforces the continuity of their spiritual history but also positions their national identities as vital threads in the tapestry of documented history.

Israel’s Descendants Among the Nations

Academia tells us that Israel’s northern tribes no longer exist. They assimilated into the surrounding nations (Finkelstein et al. 2001). This section offers a a tiny summary of global peoples that either have a memory of an Israelite origin, like the Kuki who sing of their departure from Sion (Zion), or peoples like the Qiang-min who recognized their culture in scripture when missionaries translated in their language, or others, like the Kyrgyz, who still don’t accept that they come from Israel, but the comparative and historical evidence still present in Kyrgyz culture is an powerful testament to God’s activity in human history. Anthropologists need to pay attention. For those wishing to do further research, further evidence for the tribes listed here can be found in the reference.

Falasha or Beta Israel (Ethiopia).

The Falasha, a distinct community within Ethiopia's Beta Israel, vividly embodies the biblical promises of restoration and unity articulated in Ezekiel 37:21-22 through their cultural, spiritual, and national practices. They claim descent from the Tribe of Dan, one of the ten northern tribes of ancient Israel, with rich oral traditions tracing their migration from Israel through Egypt to Ethiopia, possibly following the Assyrian exile of 722 BCE (Quirin 1992). These narratives, preserved across generations, align with Falasha historiography and are supported by medieval Ethiopian texts, such as the *Kebra Nagast* (c. 14th century), which links Ethiopian Jews to the Solomonic dynasty and the Queen of Sheba's visit to Jerusalem (1 Kings 10). Their steadfast adherence to Mosaic practices—Sabbath observance, menstruation isolation (niddah), and kosher dietary laws—reflects a pre-rabbinic form of Israelite religion, distinguishing them from neighboring Christian and Muslim communities (Quirin 1992). Archaeological evidence, such as Beta Israel prayer houses (masgid) with ritual purity facilities, corroborates their adherence to Torah-based practices akin to those in Leviticus 11 and 15 (Kaplan 1995). Their liturgical texts incorporate Psalms, themes of exile and return, and the annual Sigd festival - a covenant-renewal ceremony longing for Jerusalem (Gidron 2020). Sigd, celebrated with fasting and Torah readings, mirrors biblical assemblies like Nehemiah 8 and has been recognized by Israel as a national holiday since 2008. Their immigration to Israel fulfills Ezekiel's vision of gathering scattered "Israel."

Lemba (Southern Africa)

The Lemba, a Bantu-speaking people in Southern Africa, assert a profound connection to ancient Israel. Their oral traditions recount a migration from "Sena" (possibly in Yemen or the Levant) to Africa centuries ago, preserving their Israelite heritage through practices rooted in the Torah, such as male circumcision on the eighth day (Leviticus 12:3) and strict avoidance of pork (Deuteronomy 14:8) (Parfitt, 1992). These practices, maintained despite isolation from global Jewry, mirror ancient Israelite customs and distinguish the Lemba from neighboring communities in Zimbabwe and South Africa. Their veneration of the *Ngoma Lungundu*, a sacred drum likened to the Ark of the Covenant (Exodus 25:10-22), serves as a tangible link to ancient Israel, with Lemba elders describing it as a vessel of divine presence, historically carried by priests during their migrations (Parfitt & Trevisan Semi,

2002). Genetic studies, notably the identification of the Cohen Modal Haplotype (CMH) in a significant proportion of Lemba men, particularly those of the Buba clan, provide compelling evidence of a Middle Eastern origin, supporting their claim to Levite or Judahite descent (Hammer 2000 & Thomas 2000). The Lemba's liturgical traditions, including monotheistic prayers and lunar-based festivals, echo biblical worship and are documented in their oral histories, which Gidron (2020) situates within the larger body of diaspora narratives stemming from scripture.

Igbo and Yoruba (Nigeria)

Some Igbo and Yoruba communities in Nigeria assert a connection to ancient Israel, claiming descent from the tribes of Gad, Ephraim, or Manasseh. Their oral traditions recount migrations from the Middle East. Torah-based practices like male circumcision on the eighth day (Leviticus 12:3) and dietary restrictions resembling kosher laws (Lis, 2015) support their claims. These customs are supported by archaeological findings of ritual sites in Igboland, such as altars and purification pools, suggestive of ancient Semitic influences (Alpern, 2009). The Igbo, in particular, celebrate festivals akin to biblical feasts, such as harvest rituals echoing Sukkot (Leviticus 23:33-43), which reinforce their claimed identity (Lis, 2015). Their narrative of biblical ancestry is further anchored by Olaudah Equiano's 1789 autobiography, which documented "Jewish-like" customs among the Igbo, including circumcision and monotheistic worship, noting striking parallels with ancient Israelite practices (*Equiano, 1789*; Davir, 2017). Anthropological studies highlight the Igbo's *Eri* migration myth, which traces their origins to a figure associated with Israel's tribes, paralleling biblical genealogies (Afigbo, 1981).

Kuki/Mizo/Chin (Northeast India)

The Kuki, related to the Bnei Menashe, claim Manasseh descent, with oral traditions and poems recalling a Red Sea crossing. Hillel Halkin's *Across the Sabbath River* (2002) details their practices, like circumcision and lunar calendars, a sacred god-box, and belief in a "lost book" akin to the Torah (Halkin 2002). Their songs and national narrative align with Israelite stories, reinforced by cultural festivals (Crossing 2016).

Karen (Myanmar)

The Karen claim Y'wah is their God and their dating system goes back to 740BC. They have accurate knowledge of the biblical creation and fall of man and a coming Karen king who restores equity to the earth - having neither rich nor poor. Margot Crossing's research highlights their "lost book" legend shared with Kuki and Q'iang Min groups (Crossing 2016). Crossing (2024) also compares the imagery of Karen songs and dirges to the symbolism of Isaiah 11, noting fascinating parallels in the "lamb-and-wolf-shall-lie-down-together" passage. The 2024 Chiang Mai Symposium highlighted Karen oral traditions of migration from China, paralleling Israelite exile routes, which define their national identity as a Myanmar people with biblical roots (Lost Tribes Institute 2024).

Pashtuns (Afghanistan/Pakistan)

Pashtuns claim descent from Joseph's tribes, with tribal names like Yusufzai ("sons of Joseph") and practices like eighth-day circumcision. Medieval Islamic texts and Jewish scholars like Itzhak Ben-Zvi (1957) noted cultural and clothing links like the fringes of their shawls, shaping their identity as a Central Asian people with biblical ancestry (Ben-Zvi 1957). Their oral histories, including tales of Israelite migration, remain central to their cultural narrative (Jacobvichi 1999).

Kyrgyz (Central Asia)

My personal research argues that ethnic Kyrgyz descend from Manasseh, citing the Kyrgyz *Epic of Manas* with references to Manas' father, Jakyb, and his similarities to the biblical patriarch, Jacob. I also cite a "lost book" legend, which adds Kyrgyz to the chain of "Peoples of the Lost Book" throughout Asia (Crossing 2018). And Kyrgyz keep a revered chest in their yurt's honorable place, mirroring the size, decor, and position of the Ark of the Covenant. Genesis 32:32 says the children of Israel don't eat the tendon of the hip to this day; a practice still maintained by Kyrgyz. The 2024 Mikir Symposium linked Kyrgyz oral history to "kin" on the "other side of the Himalayas," suggesting Mikir, Mizo, and/or Kuki are those lost Kyrgyz tribes (Hewitt 2024). Mainstream scholarship attributes Kyrgyz origins to

an ever-increasing network of ancient nations that scattered from the Saka/Scythians nomads, whom many scholars believe formed from Israelite captives and refugees departing northern Israel in the early centuries of the first millennium BCE (Collins 1995).

Japanese (Japan)

Arimasa Kubo and Kengo Nagami claim Japanese descent from Israelite tribes, citing Shinto history and the development of Kyoto, which aligns biblical dates and architecture. Early Shinto rituals resemble Levitical ceremonies. The Japanese “Omikoshi” shrine’s appearance and transportation methods parallel scripture’s Ark of the Covenant. The 2024 Chiang Mai Symposium presented Hebraic linguistic & writing traces, architectural, and ritual Japanese practices paralleling holidays found in the Torah, framing Japanese origin as Israelite (Kubo & Nagami 2024). He also claims the red *Torii* gates symbolize the Passover blood placed on the threshold of Israelites doors as depicted in Exodus 12:7 (Kubo 2000).

Q’iang Min (China):

This Tibeto-Burman nomadic group cites a “lost book” legend along with Yom Kippur and Passover-like festivals. Their traditions, shared with Karen and Kuki, suggest migration from the Middle East, shaping their identity as a major influencer in Chinese and Tibetan cultures with well-documented scriptural roots (Chen 2012). Researcher Ha-Sung Chung confirms Esther Chen’s conclusions about the enormous impact of the Q’iang on early Chinese history, suggesting that ancient Israelites have spread throughout China and Asia (Chung, 2022)

Native Americans (North America)

From 1790–1850, some Native American tribes, like the Cherokee, and early American colonists, including the Mormons, claimed descent from Israel, linking oral traditions, clothing, and ritualistic ceremonies to biblical narratives (Adair 1775). Sarah Imhoff notes that figures like Ethan Smith saw Israelite parallels in tribal customs, dances, chants, and rituals; shaping a national identity for some Native groups as “God’s peoples” (Imhoff 2014). Though these claims faded, they are resurfacing as Native Americans examine scripture from a native context, without the “aid” of Western Christian interpretations. An organization

called Indigenous Embassy Jerusalem that unites tribes around the world. Indigenous tribes are often refer to themselves as First Nations. This group claims Israel is the “First of the First Nations” and has evidence to back its claims (Jo 2024).

Shawi (Peru)

The Shawi, an obscure Amazonian tribe, exhibit cultural echoes of Israelite traditions, suggesting a connection to the scattered tribes (2 Kings 17:6). Their belief in misfortune as disharmony with their creator, *Kumpari*, parallels the Israelite concept of a curse for disobedience (Deuteronomy 28:15-68), while their cleansing rituals mirror atonement practices (Leviticus 16:30). Shawi legends of a lost “land of light” evoke exile-induced separation from God (Isaiah 59:2). Their sacred wooden chest, housing *Kumpari*’s instructions, and oral traditions of divine laws function as a “book” akin to the Torah (Deuteronomy 31:9), suggesting a cultural memory of Israelite heritage (Cepek 2018). These parallels affirm the Worldwide Script’s truth, where God’s people persist in unexpected places, challenging academic skepticism (Harsin, 2023).

Emerging Claimants and the Growing List

The phenomenon is expanding, with new nationalities joining the Lost Tribes narrative, as highlighted at the 2024 Chiang Mai and 2024 Mikir Symposiums and online discussions (Lost Tribes Institute 2024). Recent claimants include:

Bukharan Jews (Uzbekistan):

Some Bukharan Jews claim descent from Naphtali or Issachar, supported by oral traditions of exile to Central Asia following the Assyrian conquest. Cooper (2012) documents their synagogue rituals, such as Torah readings, and preserved Hebrew manuscripts, suggesting a connection to ancient Israelite exiles. Wolff (1837), a 19th-century Jewish adventurer and missionary, describes their vibrant Jewish life in Bukhara, noting their adherence to Hebrew practices and butchering methods, which reinforce their biblical heritage. These traditions shape their national identity as a Semitic people within a sea of other ethnic groups (Cooper, 2012; Wolff, 1837).

Kashmiris (India/Pakistan):

Some Kashmiri communities, particularly Pandits, claim descent from Israel's Lost Tribes, citing cultural and linguistic parallels. Ahmad (1952) notes place names like Mamre and Pishgah, echoing biblical sites, suggesting Israelite influence via Silk Route migrations.

Mikir/Karbi (India):

The Mikir claim descent from Manasseh, with oral traditions matching other claimant tribes from Manasseh. Mikir oral history traces their origin from the "Center of the World." Like others, their strong monotheistic faith and moral standards stand out in a sea of modern polytheistic Hinduism. And like other claimants, they recall a lost book. Their blood sacrifices, priestly clans, and monoliths match those found in the Sacred Script, suggesting that their lost book is Earth's foundational script. (Lost Tribes Institute 2024)

Additional claimants, noted in online forums, include the Maori (New Zealand), Kashmiris (Central Asia), Punjabis (India), Welsh (UK), Kurds (Middle East), Lequios (Philippines), Koreans, and many others. The ever-expanding list reflects the narrative's global phenomenon, as communities across continents reconnect with their biblical frameworks to refresh their cultural identities.

Motivations and Cultural Significance

The motivations behind these claims are rooted in cultural and spiritual renewal.

Religiously, claimants become part of God's family, His work in history, and the fulfillment of ancient promises (Chung 2021). Nations are reconnected to their ancient roots, as seen in Kuki songs and Native American rituals, fostering a sense of spiritual awakening.

Culturally, returning tribes revive ancestral traditions against the erosion of Western-styled globalization, as with Karen and Kuki "lost book" legends (Crossing 2016).

Socially, they strengthen community bonds and build a network of seemingly unrelated tribes and nations around Earth's most pivotal narrative (Mangalwadi 2011).

From a biblical perspective, these claims anchor national identities in the narrative of God's covenant with Israel, offering a climactic buildup to the final scene of the Book that shaped our world. The Falasha's Sigd festival, Pashtun tribal names, and Japanese Shinto parallels all reflect colorful cultures echoing the Script's promise of gathering the dispersed from every nation. The increasing number of claimants underscores the narrative's universal scope, as diverse peoples rediscover themselves in God's family - an important aspect to tribes who often see themselves as cut off from their ancestral God (Richardson 2006).

Religions Reflecting an Ancient Biblical Faith

The phenomenon of claiming descent from Israel's Lost Tribes suggests a broader hypothesis: that several world religions and folk faiths may reflect an ancient biblical monotheistic faith, diffused through a common Israelite source via migrations, and shared spiritual and historical experiences. This section examines Hinduism, Islam, Buddhism, Zoroastrianism, Shintoism, Judaism, and various folk faiths, exploring parallels with biblical traditions that shape their national identities. Drawing on specific scholarly insights and primary sources, it highlights potential connections while acknowledging the complexity of religious origins.

Hinduism and Vedic Monotheism

Hinduism, with its diverse traditions rooted in the Vedas, exhibits monotheistic elements that resonate with biblical faith. The *Rigveda* (c. 1500 BCE), a foundational Vedic text, contains passages suggesting a singular divine principle: "They call him Indra, Mitra, Varuṇa, Agni, and he is heavenly nobly-winged Garutmān. To what is One, sages give many a title" (*Rigveda* 1.164.46, trans. Griffith 1896). This verse implies a monotheistic undercurrent, akin to Yahweh's supremacy in biblical texts, shaping Hindu national identity as a monotheistically unified culture despite more modern polytheistic practices. Wendy Doniger notes that Vedic monotheism, particularly in the *Nasadiya Sukta* (*Rigveda* 10.129), aligns with monotheistic concepts of a singular creator, suggesting possible ancient shared ideas (Doniger 1981). One name for the Hindu God is Brahman, which could be rooted in Abraham or "The God of Abraham," as God is referred to in scripture. These elements

frame Hinduism as a tradition that, while diverse, labels India's cultural identity with a biblical marker. Many more similar markers exist among India's diverse peoples.

Islam and Abrahamic Roots

Islam, a monotheistic faith supposedly founded by Muhammad in 7th-century Arabia, explicitly traces its roots to Abraham (Ibrahim), aligning with many biblical narratives. The Qur'an states, "Say: We believe in Allah and what has been revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes" (Qur'an 2:136, trans. Yusuf Ali 1934). This acknowledgment of Israelite prophets and the Lost Tribes of Israel ties Islam to biblical monotheism, shaping Muslim national identities across the Middle East and beyond as heirs to a covenantal faith. Al-Biruni, an 11th-century Persian scholar, studied Vedic religions and noted parallels with Abrahamic monotheism, suggesting ancient cultural exchanges (Al-Biruni 1910). Islam's emphasis on tawhid (oneness of God) mirrors Yahweh's exclusivity, reinforcing national identities rooted in divine submission.

Unfortunately, modern Islam, like so many others, has rejected its own connection to the Script's narrative (Jomier 2002) and, instead, invested against it, developing its own alternative narrative. But Islam's origin in 7th-century Mecca has come up completely devoid of any historical evidence to support its claims. No 7th-century Meccan coins, artifacts, or references with Mohammad's name (Nevo 2003). Nothing from neighboring towns, kingdoms, or historians or the era (Crone 1977). Like so many other false narratives, this one also seems to have been pulled from thin air.

Buddhism and Ethical Parallels

Buddhism, emerging in the 5th century BCE India, lacks a creator deity (in its modern form) but shares ethical and spiritual principles with scriptural values. In my paper "Eastern Religions and Buddhism," I argue that Jesus, by forgiving his executioners from the cross, is the epitome of Buddhism's core value - emptying oneself of one's ego. Buddhist ethics, particularly the emphasis on compassion and the Eightfold Path, echo the moral imperatives of the Hebrew prophets, suggesting a shared human response to divine commandments, possibly diffused through Buddha's 5th-century BCE proximity to the Good

Book's Persian stage (Hewitt 2024). The moral parallels are a signpost for Buddhist nations that the Script, rooted in selfless living, is much closer than most care to admit.

Zoroastrianism and Monotheistic Influence

Zoroastrianism, founded by Zoroaster in ancient Persia (6th Century BCE), centers on Ahura Mazda as the supreme deity, a concept scholars like Mary Boyce link to monotheism, which was probably influenced by Abraham or the exilic prophets who lived in Persia during Zoroaster's 6th-century BCE era. Earth's Famed Script (Bible) quotes a number of edicts announced by Babylonian and Persian kings, praising the Script's God in multiple languages throughout Babylonia's and Persia's vast territories. Zoroaster, Siddhartha Gautama Buddha, Confucius, Mahavira, the writers of the Vedas, and other founders of Eastern Religions would have been exposed to these edicts proclaimed by the reigning superpowers of their day. Many Eastern sages were either within the national borders or regional neighbors and cohorts of biblical prophets and characters, like Ezekiel, Daniel, Nehemiah, Ezra, and Esther.

The *Gathas*, Zoroastrian sacred texts, proclaim: "Ahura Mazda, the Wise Lord, is the Creator of all things" (*Yasna* 44.7, trans. Insler 1975). This mirrors biblical monotheism, shaping Persian national identity as a culture with rituals like fire veneration echoing biblical altar practices and sacrifices.

Shintoism and Biblical Resonances

Shintoism, Japan's indigenous religion, is polytheistic and animistic, and centered on kami (spirits). Shintoism, however, had been monotheistic until the 8th Century AD. The Omikoshi, a portable shrine carried in Shinto festivals, resembles the Ark of the Covenant. Certain Shinto purification rituals, shrine architecture, and festivals mirror Levitical practices" (Kubo 2000). At the Lost Tribes Institute's 2024 Chiang Mai Symposium, Kubo noted that Shinto shrines' emphasis on purity and the sacred holy of holies echoes the biblical tabernacle, suggesting ancient Israelite influence (Kubo 2024). These parallels shape Japanese national identity as a culture of reverence for the sacred, akin to ancient Israelite values.

Judaism's Two Powers Theology

Judaism is monotheistic, but had a form of dualistic monotheism which some claimant tribes preserve. The ancient Israelite theology of divine plurality, as documented by Alan F. Segal in *Two Powers in Heaven* (1977). This "Two Powers" theology, held by many Jews before Jesus made his 1st-century claims, recognized God and a second divine figure, the Angel of the Lord, who bears God's name and authority (Genesis 1:26, Exodus 23:20-21).

Judaism, Christianity, Islam, and many other religions participate in this form of Monotheistic Plurality:

- Judaism: "Let us create man in our image." (Hebrew Tenakh, Genesis 1:26)
- Christianity: "In the beginning was the word. And the word was with God, and the Word was God." (Gospel, John 1:1)
- Islam: "And if you are in doubt about what *We* have sent down upon Our Servant, then..." (Qur'an 2:23, Sahih International translation)

Unfortunately, most religions and religious scholars position themselves as the Script's antagonists just as vehemently as Islam and academia do (Taylor 2010). Nonetheless, folk worship like the ethnic Shawi's worship of *Kumpari*, mediated by shamans invoking divine instructions, and the Wayuu's *Maleiwa*, whose "words" reside in a sacred bag (Deuteronomy 31:26), may echo this binitarian framework, distinguishing their traditions as part of the BCE era. Similarly, the Kyrgyz Wanderer or *Kydyr* (Genesis 32), suggests a covenantal relationship with a divine intermediary, aligning Kyrgyz with ancient Israelite theology (Segal, 1977). These theological echoes, alongside cultural practices affirm the Script's worldwide truth, suggesting that scattered tribes still retain distinct Israelite beliefs. This position challenges Judaism's post-Jesus reformatting of monotheism, away from the Script's dualistic monotheism (Harsin, 2023) and anything that might validate Jesus as Messiah. The Script's monotheism resonates with foreigners far beyond the Judeo-Christian world (Taylor 2010) and remains native to indigenous cultures and faiths who are returning "home."

Folk Faiths and Native American Traditions

Many folk faiths exhibit biblical-like elements, particularly in monotheistic, ritualistic, or ethical frameworks. For example, Native American customs, like Cherokee traditions invoking “Yah” or “Yo-He-Wah” as a supreme deity, are noted by ethnographers like James Mooney: “The Cherokee name Yo-He-Wah for the Great Spirit bears striking similarity to Yahweh, suggesting ancient cultural diffusion” (Mooney 1900). Jewish Rabbis can even interpret Native American chants (Jo 2024). Cherokee priests, responsible for purification rituals and sacred fires, resemble biblical Levitical priests, who maintained altars for fire and conducted cleansings (Leviticus 16). Sarah Imhoff observes that Cherokee priestly roles, including their breastplates, clothing fringes, and mediation between the divine and the community, parallel biblical priests (Imhoff 2014). These similarities frame Native American national identities, particularly among the Cherokee and Navajo, as spiritually connected to an ancient order. Many other indigenous tribes, like the Gogodala Tribe (Papua New Guinea) with their communal prayers and Saturday Sabbath-like gatherings, share scriptural affinities. There are too many religions and folk faiths to list in this essay. Surmised to say, not only are an increasing number of ethnic groups and cultures rooted in the Script, but so are a diverse variety of faiths.

Synthesis and Implications

The parallels between these religions and biblical faith—monotheistic tendencies in Hinduism and Zoroastrianism, ethical and historical alignments in Buddhism, Abrahamic roots in Islam, ritual and architectural similarities in Shintoism, and divine names, clothing, priestly positions, ceremonies, and blood sacrifices in folk faiths around the world - suggest a shared spiritual heritage. Human societies were scattered and directed by the divine to prepare the world for the Script’s grand finale” (Hewitt 2024). These connections simultaneously shame the naysayers on the world stage, authenticate the ancient Script before all nations, and establish the Book’s role among all nations. The affinity nations have for the Script shapes national identities, and revitalizes dying cultures by networking them into a meaningful global narrative rooted in a common source - from India’s Vedic God to Japan’s ritualistic gates, and Mizo chants to Native America’s sacred dances - everyone belongs to the Great Deity of Heaven and Earth.

Critical Analysis and Debates

The evidence varies in strength. Falasha and Kuki claims have been validated by Rabbis and designated as Beta Israel and Bene Menashe. Lemba are supported by historical practices and genetic data, while Kyrgyz and Japanese cases have been defended in publicly in Kyrgyzstan and Japan. Native American claims, relying on cultural parallels, oral legends, rural traditions, and linguistics, persist generation after generation. Genetic studies for several groups face limitations due to ancient admixture, complicating verification (Gidron 2020). Colonial influences and religious conversions suggest external shaping of narratives, raising questions about authenticity (Parfitt 2002), but those supposed academic claims have been seriously challenged by the indigenous tribes themselves. They are the ones who heard their elders and know their own legends. They see their own culture and traditions in the Script... which foreigners teach them to reject as foreign.

Across the globe, nations from the Chin in Myanmar to the Yoruba in Africa claim descent from ancient Israel, not Persia, Egypt, Greece, or some other ancient nation. Humanity has a strange affinity with the Narrative's original cast. The multi-colored nations are rooted in God's promise to regather (Amos 9:9, Isaiah 11:11). This Script, evident in tribal imagery and iconic symbols like the Ark of the Covenant, proves true repeatedly. Antagonists, like modern academia and religious scholars, often dismiss the obvious connections as unverified. These modern-day guardians might be compared to the false prophets whom Scripture addresses, "They are leading you into a delusion, speaking a vision of their own heart" (Jeremiah 23:16). A Harvard professor, writing on the topic of honesty, was caught lying about data to get the outcome she desired (Simonsohn, 2023). Philosopher Carl Jung confirms modern scholasticism's ineptitude. To his credit, he recognized the universal network of shared cultural patterns among diverse nations. But instead of attributing those patterns to Israel's historical dispersion, he invented a ridiculous "religious" theory under the guise of scholasticism. His theory, called the Collective Unconscious, suggests that all humans share and have inherited a cosmic reservoir of human experience embedded in human psyche. Similarly, national specialists recently misled on issues like public health (2020-2021), economics (2007-2009), archaeology (Mahoney 2014), and history (Wiener 2005), making up narratives that had no basis in reality and may have been purposefully developed to defame scripture. Academia can no longer be trusted, especially when they

regurgitate theories, like Jung's Collective Unconscious, to counter international evidence supporting the Script's narrative.

Jayson Harsin critiques peer-reviewed scholarship for perpetuating disinformation through narrow definitions and disciplinary silos, ignoring broader historical and ideological contexts (Harsin, 2023). Tim Mahoney's documentary reveals how mainstream academia appears to twist data to present a contrary narrative - contrary to the Script and historic truth. This is recognizable in academia's rejection of anthropology's foundational text (the Script), their refusal to consider Israelite descent, and their dismissal of those with a scriptural worldview, like James Adair, who noted Native American rituals resembling biblical practices (Adair 1775), or the Kuki/Mizo/Chin Passover-like festivals documented by missionaries and indigenous individuals who conducted their own comparative analyses. Not surprisingly, a scriptural worldview develops through a deep and individualized reading of scripture which normally follows some sort of encounter with Jesus (Webb 2019).

After my encounter, I dove into the Script with an insatiable fascination, piecing together clues from the Hebrew Bible (Old Testament) which foreshadowed Jesus' messianic unveiling in the New Covenant (New Testament). That comparative practice continued when I recognized that the Kyrgyz hero Manas led his people from exile with 600,000 soldiers, just as Moses had left Egypt with 600,000 soldiers - one detail among countless others that I hadn't learned to piece together the Script's puzzle in my own desire to better understand the Messiah. Mainstream scholars usually don't have that level of scriptural background and are therefore quick to dismiss any investigations into patterns found among the nations. I share this to inform about the type of researchers that are arising in this field: they daily read from humanity's foundational text, not for knowledge, but to hear God.

This paper embraces the Script's undying narrative and the insights of those who are on the ground as opposed to those who write from ivory towers. This research acknowledges the ancient oral traditions of the indigenous people themselves and the associated worldwide patterns. Israel's scattered tribes are a testament to anthropology's overarching narrative stemming from the Script's 2500+ year old foretellings. The present resurgence is a divine affirmation. A myriad of seemingly unrelated legends suggest that scattered Israelites, trained by the likes of Moses, David, and Solomon, influenced countless cultures and faiths

(Morrow 2017) with their Torah, Psalms, Proverbs, and other holy texts. Before disappearing, the Lost Tribes had access to all of the Hebrew Bible, except, possibly, the exilic and post-exilic prophets.

God seeded the Axial Age between 800 and 200 BCE with Israelites. As a result major philosophical and religious developments emerged independently across the globe's different civilizations—China, Mesoamerica, India, Persia, Israel, and Greece (Jaspers 1953). This incredible era saw the development of city-states, governance, architecture, religion, and writing, giving rise to transformative thinkers like Confucius, Laozi, Buddha, Mahavira, Zoroaster, the Hebrew prophets, Greek philosophers, and Vedic sages, who shifted human thought toward deeper moral, spiritual, and metaphysical questions, emphasizing monotheism, individual ethics, universal truths, and the purpose of existence. (Bellah, 1964). Causation is obvious. History's patterns are consistent with the Narrative.

Committed scholars like Kubo, Collins, Crossing, Halkin, Chung, Chen, Avichail, Adair, and others play a crucial role in redefining history and anthropology, despite facing critique for opposing mainstream academics and religious scholars. The rising number of ethnic claims risks diluting academic clarity, yet it highlights the lasting significance of the ancient Script. Further exploration of Israel's Lost Tribes requires bold researchers to reveal how the global community, including its indigenous tribes, is intricately linked to the Script's fulfillment, creating a dynamic, interfaith tapestry of love-centered nationalism under its messianic "banner."

Conclusion:

The phenomenon of claiming descent from Israel's Lost Tribes spans all inhabited continents, restoring national and religious identities through a common, international Deity and accompanying Script. From the Falashas' liturgical traditions to the Kyrgyz epic hero "Manas, son of Jakyb", these national narratives align with Humanity's Script and with the pattern we expect to find among the nations if the Script is accurate. The increasing number of claimants—Kurds, Q'iang Min, Bukharan Jews, Punjabis, Cherokee, Mikir, Philippine communities, Aboriginal Tribes in Australia, Oxacan descendants of the proto-Mayans, and countless others—underscores the Narrative's global purpose to restore diverse nations by

restoring Israel's diverse tribes (Acts 1:6-8). This can also be stated as bringing God's prodigal children, gathered to Messiah, back Home with Judah, thus fulfilling all the Script's ancient promises, leading to the ultimate vindication of our Maker.

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