

Chapter 7 – Madai

The Aryan Peoples of the Middle and Far East

The Sons of Madai present an anomaly for the tribes of Japheth. Josephus (*Antiquities* 1:6:1) identifies the descendants of Madai as the contemporary nation of the Medes, who were a joint component of the former Medio-Persian Empire. Out of all the nations that the Scriptures record as having been descended from the seed of Japheth, this third son, Madai, stands out alone as the only nation not European in a strictly geographical sense. In fact, given the modernistic bias of the world in regard to the Holy Bible, and the tendency to disbelieve the Scriptures when they are in any way vague or unclear, the reaction of most is to dismiss Josephus' assessment when he describes the ancient Medes as a Japhetic people who are ethnographically related to the Europeans. But this tendency would be wrong. In fact, this Biblical Truth correlates with ancient secular histories, with modern archaeological evidence, with the findings of linguistics scholars, and from other non-biblical pseudographical Jewish sources. The Medes of the Medio-Persian Empire had a decidedly Japhetic connection. They were and are the distant cousins of the peoples of European descent today. The Biblical record stands as a source of Truth for understanding the history of the world around us today.

Yet the Biblical references connecting the son of Japheth, Madai, with the Median peoples, who were centered in antiquity around the modern day nation-state of Iran, are compelling and complete. Based on the Biblical record alone, Josephus can be validated as correct, and as a chief priest, he was well acquainted with the Scriptures of the old Testament. Madai, in fact, established a Japhetic nation dwelling in the midst of a sea of Semitic peoples.

The Scriptural evidence:

“And in the ninth year of Osee, the king of the Assyrians took Samaria, and carried Israel away to Assyria: and he placed them in Hala, and Hebor, by the river of Gozan, in the cities of the Medes. (Hebrew #4074 = Madai) “(2 Kings 17:6, see also 18:11) D.R.V. This river and its spin-offs, today but valleys and streams, was located in what would today be described as Northeastern Syria. It once fed into the mighty Euphrates River. These areas that were once described as a vibrant Japhetic homeland are now largely desolate areas on the Syrian/Turkish border.

But they once thrived with Median peoples, who, at the time of this verse, were dominated along with much of the rest of the Middle East by the Mighty Assyrian Empire. The Assyrians would fall, along with the Babylonian and Medio-Persian Empires, and the sons of Japheth who dwelled in the region, would, within the last 2,500 years, be displaced from these regions that they once inhabited.

“And there was found in Ecbatana, which is a castle in the province of Media, a book in which this record was written.” (Ezra 6:2) D.R.V.

This city, the modern day Iranian city of Hamadan, and capital of the ancient Medes, will contribute more to our understanding of the identity of the Medes and their migrations into the foreign Semitic nations that surrounded them. The Book of Esther, (verses 1:3, 14, 18-19; 10:2), all confirm the fact that the Media that Genesis 10 and Josephus both refer to was, in fact, the very same Media that entered into a covenant with the Semitic Persians to form the powerful Medio-Persian Empire, even if in many histories it is simply described as the “Persian Empire”. The Medes, the descendants of Madai, had a foundational role and a place of prominence within this empire, even if they were superceded and ultimately surpassed by the Persians, unlike other peoples of the empire, however, their initial incorporation into it was not as a result of a military defeat and subjugation. The contrasts between the Medes and the Persians made the Biblical prophecies of a joint alliance between them to destroy the evil empire of Babylon all that more remarkable.

Isaiah prophesied about this unlikely alliance before it ever even became possible to come about:

“Behold, I will stir up the Medes against them (Babylon), who shall not seek silver, nor desire gold.” (Isaiah 13:17) D.R.V.

“A grievous version is told me: he that is unfaithful dealeth unfaithfully: and he that is a spoiler, spoileth. Go up, o Elam (Persia), besiege o Media; I have made all the mourning thereof to cease.” (Isaiah 21:2) D.R.V.

The Medes, as remarked upon in the first prophecy, had no desire for silver, gold or the riches of other peoples. Herodotus notes that they were more wealthy and prosperous than the nations around them.

Like all the Indo-European peoples who were descended from and shared the blessings of Japheth, their natural gifts enabled them to thrive exceptionally in the adopted homeland they occupied in the Middle East.

Isaiah was not alone, Jeremiah, too, prophesied of the highly improbable Persian alliance before it ever came to pass:

“...and all the kings of Zambri, and all the kings of Elam (Persian), and all the kings of the Medes.” (Jeremiah 25:25) D.R.V.

“sharpen the arrows, fill the quivers: the Lord hath raised up the spirit of the kings of the Medes; and his mind is against Babylon to destroy it, because it is the vengeance of his temple.” (Jeremiah 51:11)

Daniel, additionally, prophesied of this future political entity that would emerge from the combination of the Median and Persian kingdoms. In prophetic imagery given to Daniel to describe this future phenomena, he saw a hairy he-goat with a single horn between its eyes (later described as symbolizing the lone king of Greece) doing battle with a single ram, with two horns, one longer than the other, symbolizing the joint kings of Media and Persia, which ultimately would be defeated by the goat. (Daniel 8:20). The prophecy referred to the longer horn as initially being the younger of the two, but that it had recently grown to surpass the older. Although the Bible fails to elaborate on the history of the Medio-Persian alliance, the Persians, the younger of the two kingdoms did, in time, grow to displace the once dominant Medes.

This improbable alliance which the holy prophets of the bible foretold hundreds of years in advance came about in a remarkable manner. Both the ancient historians Herodotus (The Histories) and Xenophon (Cyropeadia) relate the events of Cyrus the Great's life, and how it happened that he came to the throne of both kingdoms. The history is worth repeating, not only to prove the Japhetic character of the Medes, but also to confirm the accuracy of Biblical prophecy through the supplementation of the scriptural record with the secular sources of contemporary historians.

Astyages was an ancient king of Media, a kingdom that far surpassed many of the neighboring kingdoms around them, including the Persians, in culture, technology, economic power and military might. The Medes prided themselves on the refinement of their arts, food and dress. They were expert horsemen and maintained extensive cavalry regiments.

And due to these achievements, among others, they were almost completely self-sufficient and were not driven by an aggressive war policy fueled by a desire of the silver and gold of neighboring kingdoms.

The Persians, however were simple men. Their food was coarse, simply bread and meat. They produced no noteworthy arts or literature; their appearance was humble, covering themselves with only the basic necessities of clothing, and they were inexperienced in diplomatic protocol or sound military strategy. The use of the trained horse was foreign to them, and they failed to master its use for military affairs or organized hunting expeditions. They were a backward nation mired in poverty, and geopolitically viewed as an insignificant threat to their neighbors or the wider world at large.

This king Astyages had a daughter, the sole heir to his throne, a princess named Mandane. At some point in his reign, he began to receive a recurring series of supernatural dreams that caused him a great deal of stress. The dreams pointed to a future period of turmoil that would be caused by the son of this then unwed princess Mandane. Fearing the usurpation of his throne by the future king to be born of her, which was what the Median priests, the Magi, prophesied. Astyages sent his daughter off to be married to one of the simple Persians, the least threatening of all his neighbors, who he felt no trouble could even possibly arise from.

After Princess Mandane became pregnant by Cambyses, son of the king of the Persians, the heavenly premonitions continued. After she had given birth, Astyages, agitated to a point of hysteria by the Magi, persuaded his daughter to bring his infant grandson home to Media for a visit. Astyages then had the child seized and placed in the hands of a loyal servant with orders to kill him. The servant, however, who had never before wavered in executing the king's commands, after having repeatedly assured the king that he would personally destroy the child, began to experience inexplicable feelings of fear and anxiety concerning his orders.

Unable to personally execute the child, he delivered it into the hands of a trusted shepherd with orders to leave it to die of exposure on a remote mountain side. The shepherd in turn, swore to obey and resolved in his heart to carry out the grisly order. During the shepherd's absence from home, however, his own infant son died in the arms of his wife. Upon returning home to his grief-stricken wife with the infant prince who was also condemned to die that day, his wife began to plead for the boy's life.

Despite his initial resolve to fulfill his master's wishes, the empathetic wife slowly undermined her husband's will. Ultimately, so that the prophecies and designs of Providence might be fulfilled, the dead child was clothed and substituted for Cyrus and brought to the king's henchmen, who were satisfied of his death, while the future king survived unharmed to be brought up as the son of the peasants.

In time, this child, Cyrus, descended from both Persian and Median royalty, grew in wisdom and ability until troubles with the son of a Median nobleman brought him into the court of the Median King (his biological father). In the course of the trial, it came about that his true identity was revealed, and he was subsequently re-united with Mandane, his mother and his father, who was then the Persian king. In time, he inherited the throne of the Persians and during an altercation with the Median Kingdom, he brought about the death of his maternal grandfather, Astyages, king of the Medes. Being the sole descendant of Astyages, Cyrus then inherited the Median throne as well, and both the Median and Persian crowns were united in his person. So came the unlikely prophecies of the Lord to fulfillment as Cyrus, whom the Lord "surnamed", then effected the deliverance of the Jews.

The newly created Medio-Persian Empire, of whom Cyrus became the first Shah, was raised up by God to overthrow the wicked Babylonian Empire, which had, once again, abused the power granted to it from on high. This empire of Babylon, once again, in the spirit of Nimrod, subjected a large part of humanity to its dictatorial rule. The prophet (Jeremiah 51:11) emphasizes that this was exactly the purpose of the Lord in the exaltation of the Medio-Persians, namely, the destruction of Babylon.

In 586 B.C., due to the prolonged sinfulness of the ancient Israelites and Judahites, God allowed the Babylonians to attack and defeat the southern kingdom of Judah, to enslave a large part of its inhabitants, and to completely destroy the Jerusalem Temple, the House of the Lord. His purpose was to destroy the pride that His people placed in their own power and to acknowledge their nothingness apart from Him, and, subsequently, to return to Him as their sole source of salvation. If and when they did return, He promised to affect their deliverance from Babylon, which they could not effect by their own strength.

Having been thoroughly humbled and returning to Him, God promised the national redemption of Israel through Cyrus "...who says of Cyrus, He is my shepherd, and he shall carry out all my purposes, and who says of Jerusalem, "It shall be rebuilt", and of the temple, "your foundations shall be laid. " (Isaiah 44:28). "Thus saith the Lord to my anointed Cyrus, whose right hand I have taken hold of, to subdue nations before his face, and to turn the backs of kings, and to open the doors before him, and the gates shall not be shut...For the sake of my servant Jacob, and Israel my elect, I have even called thee by name; I have made a likeness of thee; and thou hast not known me. I am the Lord, and there is none else; there is no God besides me; I girded thee; and thou hast not known me." (Isaiah 45:1,4,5) D.R.V.

These very prophecies were read by the Hebrews themselves to Cyrus, over 140 years after they were written! The Jewish historian Josephus records in the Antiquities (11:1:2), the Cyrus was amazed at what was written and fulfilled exactly what the prophecies foretold. He was definitely not an atheist, denying the omniscience and presence of an omnipotent Creator. The Bible later records the deeds of Cyrus, which turned out to be completely in accordance with the earlier prophecies. He proclaimed liberty to the Jewish exiles and he authorized the rebuilding of the Temple of Jerusalem (2 Chronicles 36:22-23; Ezra 1:10-11, 5:13). In 1879, archaeologists discovered a football sized "Cyrus Cylinder" in Iraq that decreed the release of the Jewish people held in captivity by the Babylonian Ruler, Nabonidus, and allowed them to return to Palestine. (The Cyrus Cylinder: The King of Persia's Proclamation from ancient Babylon; Orvin Finkel). The cylinder now sits in a British museum. Xenophon, an ancient Greek warrior/historian, also wrote a biography of Cyrus, The Cyropaedia, in which he also refers to Cyrus as "god's Shepherd." The prophecies recorded in the Bible concerning the rise of the Babylonian Empire its subsequent actions and its ultimate demise at the hands of the Medes and the Persians are repeatedly confirmed through the observations and recordings of contemporary historians.

The Aryan Connection

The Bible alone makes clear that the Patriarch Madai was the forefather of the ancient Medes. Indeed, for all of the verses in which "Media" was cited above, the Hebrew the word used is exactly identical to that of the Madai, son of Japheth, in Genesis 10.

But who, exactly, were the Medes? From where did they originate? And how did a Japhetic, Indo-European people come to reside, and have a place of prominence in, the Middle East and other parts of Southern Asia? How was this possible in the very heart of Semitic lands? Numerous extra-biblical records answer these inquiries.

The pseudographical record supplements the Biblical one in verifying the Japhetic, Indo-European heritage of the Medes. If the Great Flood appeared somewhere around the year 2100 B.C., and the tribes of the world were dispersed within 100 to 150 years later at the tower of Babel, we lose track of Japheth and Madai for around 900 years. Most of the pseudographical and other extra-biblical works of the ancient Hebrews merely indicate that they migrated northwest towards what today would be modern Europe and Russia, possibly even through the Caucasus mountains.

The Book of Jubilees, compiled from the oral traditions of the Pharisees, and committed to writing centuries before the birth of Christ, however, complete the story. In it, after the division of the earth among the sons of Shem, Ham, and Japheth, Madai desired to live among the sons of Shem, of whom his wife was taken.

“...and Madai saw the land of the sea, and it pleased him, and he begged it from Elam, and Assus, and Arphaxed, the brother of his wife, and he dwelt in the land of Medkin, near to the brother of his wife until this day. And he called the dwelling place and the dwelling place of his sons Madakia, by the name of their father Madai.”
Jubilees 10:28-29.

Herodotus offers evidence of the Medians Indo-European identity. Madai is a Hebrew word they later come to identify themselves as. But in the Japhetic mother tongue the National Archangel gave them when God ordered the confusion of their languages at Babel, they identified themselves collectively as “Aryans”.

“... long ago the Medes had been called Aryans by everyone, until Medeia of Colchis came to them...from Athens...say..the Medes changed their name...” (Histories, Herodotus; 7:62:1).

Historians concur on the Caucasian origins of the Aryan tribes. Archaeological discoveries reveal what the Bible only recorded later. Somewhere between 2100 B.C. and 1000 B.C., during the second Mesopotomian Dark Age, small groups identifying themselves as “Aryans” descended from the western and northern areas around the Caspian Sea.

This is the proximate location of the Caucasus Mountains, the source from which the "father of Anthropology", Johann F. Blumenbach (1752-1840), obviously enough, coined the name for the Caucasian peoples. One of the groups of the self-described "Aryans" was a tribe called the "Medes." (The Assyrian Empire, Don Nardo, p. 75).

It was not uncommon in the ancient world for numerous tribes sharing a common patriarchal origin to identify with a single, royal tribe. It is not significant that one tribe out of many would retain the patriarchal name of Madai, while the other surrounding tribes would adopt names of further removed patriarchs of distinction to distinguish them from the other tribes of their nation. The collectivized name of "Aryan" used to describe the multi-tribal nation of migrants who descended from their Caucasus base southeast towards their norther Indian halting point simple meant "noble" in their mother tongue. And being the beneficiaries of the Japhetic blessings pronounced by the Priest, King, and Prophet of the Lord, Noah, they were enobled in the eyes of their semitic neighbors. The blessings of "good health, a vigorous state of the outward senses, beauty, strength, opulence, nobleness of birth, friends, the power of a prince.." etc. (cf. Philo, Questions and Answers on Genesis 9:27), would not have gone unnoticed by the nations around them. But "Aryan" is what they collectively came to be known as, as a whole. The Medes were but one of, and the chief, of the tribes. The Sons of Madai were the Aryans.

The peoples from the modern Caucasus region, through Iran, Afganistan, Pakistan and India are descended, in whole or in part, from the Aryans. The evidence they left behind is unavoidable. The Aryans created some of the oldest Japhetic civilizations that the world has ever known. In fact, the Aryan civilizations are amongst the oldest in the world of any people, the civilizations of India now being discovered to be as ancient, or even more so, than those of ancient Egypt. The impact they left has left an impression on the world of today. In fact, the modern day nation of Iran (although descended from a mixed Aryan/Persian amalgamation) derives it's very name from the word "aryanam", which, roughly translated, meant "land of the Aryans." It is widely known and understood, based on veritable mountains of evidence, that the Aryans penetrated as far as northern India, which they defeated militarily and established on Aryan Kingdom. In time, through immigration and intermarriage, they would interbreed and become almagamated into the Southern Indian, Semitic and Hamitic populations. The Kingdoms would later reunite, to reconfigure a somewhat altered Indian State.

At this point a distinction should be made between the two predominate divisions of the Aryan peoples. This can be done along linguistic and/or geographical lines. The linguistic record shows unmistakable evidence of Aryan relations with the other Indo-European language groups while much of the Middle East is dominated today by Semitic, Turkic and/or other language groups that are completely unrelated to the historical languages of Europe. Following in the footsteps of the Aryan migration from the Caucasus into India, one finds numerous languages sharing an Indo-European stock. Stretching from Armenia through Iran and Pakistan are no less than at least thirteen "Iranic" Indo-European languages (Baluchi, Gilaki, Kurdish, Mazandarani, Minabi, Pamins, Persian, Peshtu, Raji, Talish Tati, Wakhi, and Yidsha, among others). Stretching on into India proper are several other, more distantly related, "Indic" Indo-European languages, (Bashri, Hinku, Jati, Kechni, Ketrani, Marwari, Pohari, Parkari, Potware, Punjabi, Siraiki, Sensi, Sindhi, and Yaghri). Of course, these Caucasian-derived dialects are surrounded by other, completely unrelated, languages. But the distinction between the "Iranic" and "Indic" Aryan groups serves to subdivide the subject matter for further discussion.

The "Iranic" Aryans

The religions of these two subdivisions of Aryan and mixed Aryan populations would both share similarities with each other and with the wider, though further removed, Indo-European world. The Aryans were a highly sophisticated and literary people whose writings have been transmitted, uncontaminated, to posterity, thus making such observations and connections easy to recognize. But these Aryan religions were not simply empty tales of mythology constructed to control the minds of their populace. They were the fruit of centuries spent observing the natural and supernatural world around them. They were the fruit of preternatural inspirations and revelations made to the Median priests, the Magi, by celestial beings. They were the fruit of ancient wisdom being painstakingly transcribed, and the timeless traditions of their forefathers being handed down generation to generation, and remaining eternally in the present.

Regarding the celestial beings, the prophet Daniel spoke about the very real spiritual struggle between the angelic national guardians of Media and the malevolent spirits who attacked the nation.

"But the prince of the kingdom of (Medio-Persia opposed me (an angel) for twenty-one days. But Michael, one of the chief princes, came to help me, and I left him there with the prince of the kingdom of Persia." (Daniel 10:13).

The ancient Persian book, The Avesta, identifies these spiritual entities. It is the most sacred book of the Zoroastrians, the ancient religion of the Medes. In this theological system, two chief spiritual powers were attached to the Median nation. A benevolent force, known as "Ahure Mazda", whom we can identify as one of the seventy national Archangels whom God appointed to watch over the nation of Madai. The hostile spirit, equal in nature and power to Ahure Mazda, whom Micheal the Archangel apparently struggled against, is identified as "Ahriman." He is described in the Avesta as the chief of the "Cacodaemons", or "fallen angels." The Biblical parallels are unmistakable and do not need to be further elaborated upon.

This National Archangel of the Aryans, "Ahure Mazda," or "Ormazd"- was tasked with preserving a sense of righteousness and order over the Nation. The Aryans identified him as a good spirit and a god, (or as the Hebrews would have termed him, a "Elohim"), of Truth and Light.

Lesser spiritual beings served under him to help discharge his commission. "Anahita", a martial warrior goddess and lieutenant of Ormazd, had a major shrine at Istakhr in Persia. She was believed to support the nation against its enemies as they struggled in their wars against wicked men. Mihr, another lieutenant of Ormazd, was a god known for his proclivity for punishing those who broke their vows and oaths. Thus the nation was inspired to truthfulness, honesty and fidelity towards their neighbors as a result of his promptings. Operating in the spiritual realm of ideas and principles, which would ultimately affect the most closely held beliefs and values of the nation, Ormazd created "Asha," the Zoroastrian principle of Truth and Order. To counter, undermine and thwart this culture, the hostile Ahriman fashioned "Drug," or literally, "The Lie," a system of beliefs that would result in chaos, darkness and disorder in the minds and lives of those who embraced it in their souls. Through the theological speculations and religions of these Ironic-Aryans, we can see how the National celestial Archangels of the Lord waged their spiritual warfare against Satan's rebellious forces of wickedness.

The legacy of these Iranic-Aryans permeated the entire region they occupied down to modern times. In the late fourth century B.C, Alexander the Great crushed the Medio-Persian Empire as he, in the spirit of Nimrod, sought to amalgamate the peoples

of the world into a mongrelized, globalist empire, united in body and purpose and enslaved in mind and soul. The Iranic-Aryans, deprived of their sovereignty, then underwent periods of slavery and subservience to foreign occupying powers, beginning with the Greeks.

In 224 A.D., however, a priest by the name of Ardashir, who served at the shrine of Ormazd's lieutenant goddess, Anahita, began the liberation of his people from the rule of outsiders. The culmination of this liberation would result in his defeat of the Parthian king, who then ruled over the Medes and the Persians, and the exile or extermination of the entire Parthian ruling family. He then established the Sassanian Empire, built up his forces and subjected the rest of the region to Aryan dominance. The Sassanian Empire would last for hundreds of years, but from its very beginning, its territory, which spanned the modern day regions of Syria, Iraq, Iran, Afghanistan, inter alia, was termed Iranshar, or properly translated, the "Dominion of the Aryans."

Iranshar would last through hundreds of turbulent years in which they fought against, and overcame, numerous hostile forces, not the least of which was the indomitable Roman Empire on their western flank. In fact, if any empire of antiquity ever came close to matching the military might of the Romans, it was the "Dominion of the

Aryans." At the height of Roman power, in 260 A.D., during a war between the Romans and the Aryans, the Romans were defeated by the Shah of the Aryans- Shapur I – and the Roman emperor – Valerian – was captured alive. To add to Rome's humiliation, Shapur I kept the emperor alive, in chains, and used him as a mounting block to climb on and off of his horse. After Valerian's death, in captivity, the Persians had a relief of Valerian's shame carved into the rock face of a cliff just west of Persepolis.

The Romans attempted the conquest of Iranshar again in 363 A.D. While assaulting the Aryan capital of Otostiphaon, the Romans again suffered defeat when yet another emperor – Julian – met his death in the heart of Mesopotamia. This setback forced the Romans to submit to humiliating terms of peace. It was the last serious attempt by the Roman Empire to subjugate the Aryan Empire. After this last attempt at conquest failed, the Romans resorted to purchasing peace from the Aryans in the form of "subsidies" or "tribute."

The legacy of the Aryans did not end there. After converting to Islam, a previously harmless nation, the Arabs, attacked and defeated the Sassanian Empire at the battle

of Quadisiya around 637 A.D. South of here, all the leading nobles throughout Iranshar were massacred by the Arab Muslims, but the Shah did manage to escape to mount further resistance to Arab rule. In 650 A.D., the Arabs stormed the Aryan stronghold of Istakhr and sacked it. Again the Aryan Shah-Yazdegird – managed to escape. He was finally murdered in Meru in 651 A.D. The control of Iranshar by the Muslims was then complete and the Aryans were then systematically converted to Islam.

In time, the Aryan/Persian people would again effect their liberation from foreign (Arab) control. In time the Muslim nation of the Aryans and the Persians would emerge as the modern day nation known as “Iran”, or properly translated, “the land of the Aryans.” So the legacy of the Iranic-Aryans survives into the modern era.

The “Indic” Aryans

The other branch of the Aryans was centered around the modern day countries of India and Pakistan. The culture and religion of this Aryan people differed in significant aspects from their Iranic-Aryan cousins to the northwest. The ancient Indian religion of Hinduism, however, derived its principle components from the religious practices of the Aryans ancestors who migrated into the region.

As the current religion of Hinduism inevitably picked up foreign elements from the religions of the people’s who resided on the Indian subcontinent before the Aryans arrival, it has actually evolved, over time, into an almagamation of religions. Yet the impact of the Aryan’s contributions has persisted to this day. Most of the oldest of the Hindu texts were actually written in the Aryan language of Sanskrit, which has been compared to the ancient Greek, Latin and Celtic tongues to which it is related. Many of these books, the Vedas, the Upanishads, and the Bhagavad Gita (part of the larger Mahabarata), are ancient in origin, being copied from originals that are literally thousands of years old, predating almost all of the Hebrew Bible. Some of these texts actually describe the Aryan arrival on the Indian subcontinent, the wars they fought with the native inhabitants, and the ultimate implementation of the Hindu caste-based social order into the civilization that they created. Other texts, such as the oldest of the Vedas, the Rig Veda, are thought to date as far back as 1500 B.C., and composed in a region and at a time predating the Indic-Aryans arrival into southeast Asia. Obviously, these texts reflect a “purer” form of the Aryan religion before its admixture with foreign elements.

The polytheistic understanding that the Indic-Aryans had of God, or the gods, has numerous parallels with other Japhetic religious philosophies. Intermediate deities between man and the highest God were known to the Aryans as "Devas". These gods arrived in India with the Aryans. Consequently, the parallels with primitive European religions are unmistakable. The Aryan Hindus had a god of war and storm known as "Indra", that would correlate to the Greek "Ares", the Roman "Mars", or the Norse "Thor". "Varuna" was the Hindu god of the waters and moral overseer, who fulfilled the exact functions of the Greek "Poseidan" and the Roman "Neptune." The Aryan god of fire – "Agni"- that served as an intermediary between heaven and earth is almost synonymous with the Greco/Roman "Hermes/Mercury".

Other religious parallels existed between the ancient European religions and the Aryans. Distinct from the semitic practice of burying the dead, the Aryans cremated their fallen (as did the Greek, Roman, and Norse) to return the body to the light from which it originated. The belief in reincarnation is also a central pillar of Hinduism, as it was to many other European religions of antiquity (cf: Pythagoras).

The Aryans, who carried many of these religious beliefs out of their Caucasus homeland, indeed shared many rituals and traditions with the other nations descended from Japheth. However, if the sons of Japheth, ultimately related to all the other nations of the world through their forefather Noah, lived in common with all of humanity during a prolonged residence at Babylon, we should also see more distantly related similarities with even non-Japhetic religions. Though the absolute religious and moral Truth, delivered by God into the hands of His vicars and transmitted faithfully from Priest/King to Priest/King beginning with Adam through Noah and afterwards to Shem (Hebrew: "name/authority"), was corrupted and distorted as the peoples of the world were separated and lost contact with each other, it remained pure in the religion of the ancient Israelites, whom God commissioned with the guarding such Truth. Though altered and embellished, the Japhetic religions in general and the Aryan religions in particular did retain vestiges of the original story of creation and the nature of God.

There are certainly differences and deviations from the Biblical narrative of Creation and the Creation epics of the Indic-Aryans, but the massive convergence of similarities shreds any argument advocating a completely unrelated source for the stories origins.

Whereas the Bible describes the fall of Lucifer and one-third of the angels of Heaven to earth where they later bred with mortal women and begat a wicked, hybrid offspring with them, the Hindu texts of the Indic-Aryans describe one-third of the "demi-gods" initially became attracted and ultimately enslaved by this creation. They were then incarnated into human bodies. Their struggles ever since have consisted in breaking free from irrational attachments to material things, and by a successive series of reincarnations to escape the material world and thus return to their original state of spiritual divinity. (Coincidentally, the ancient Japhetic Greek religions [cf. Plato, Critias] describe mankind's fall from divinity in a similar manner. They describe the gods/angels as living for base sensory pleasure, like beasts, which then caused them to devolve into human beings. They actually went further, describing an island, possibly Crete, on which the fallen beings continued to indulge themselves in a state of decadence and devolved further into actual animals. This particular deviation is unmistakably similar to the Biblical and Hindu stories).

Both the Bible and the Hindu texts describe the Great Flood that wiped out a large part of humanity. In the Mahabharata, it is related how an important clan of the Aryans, the Vrishni, perished in this flood, when Dvaraka, their city, went between the waves.

Both texts also describe a period of history in which human beings lived for thousands of years in their initial stages of development. These connections point to a common origin from which all of humanity and religious truth initially sprung. This is exactly what the Biblical text describes. Aryaman, "the noble one", was a Vedic god and an ancestor of mankind. The Hindu caste based social order, codified into religious theology, was a system designed to ensure his descendants, the Aryans, dominance over a native subjugated populace that was not descended from him. It incorporated the standard Indo-European belief in reincarnation into a system designed to motivate all levels of Indian society to be obedient, subservient and productive subjects of their rulers in order to reap the rewards in a next life by reincarnating into a higher caste, and a more efficient body. This means of upward social mobility was therefore intergenerational. Disobedience and decadent living was deterred by the threat of reincarnating into a lower caste, or even the body of an animal.

Since the ultimate goal of mankind, according to the Hindus, was to break free from the cycle of reincarnation and the unconscious, and uncontrollable, impulses of the flesh, and thereby set the soul free from such control and slavery, each successive caste was comprised of sub-races that were less impulsive and more rational, by nature. The lightest (in skin color) of the castes was considered to be the most spiritually free, while the darker the castes became, the more enslaved and enchained soul became to genetic predispositions and blind instinct. These castes were believed to have little to no control over their own actions, and, in the grand scheme of things, were only a few short steps removed from the brute beasts.

This caste based society was roughly confined to four major castes, within which multitudes of various sub-castes existed. These castes were bloodlines that a person was born into that determined, irregardless of personal merit, but based solely on the nature of a man, the positions and stations a person would occupy and be restricted to in life.

The highest, and most powerful, caste was the priestly (or Brahmin) caste. These men, like the Celtic Druids at the other extreme periphery of Japhetic civilization, were even able to exercise authority over the rulers, kings and nobility. These were the whitest in skin color, and presumably, the most direct descendants of the Aryans, "Madai", or "Aryaman".

If a lower caste member fulfilled his duties exceptionally and with heroic virtue, and resisted the blind impulses of instinct to the best of his abilities, he could conceivably merit reincarnation into the Brahmin caste on his path to spiritual Nirvana. With greater power would come great responsibility and from this caste would all rulers and administrators be selected from. Without being incarnated into this caste as a reward for outstanding service in a prior lifetime, service in a priestly or ruling position was not possible.

A little lower down the hierarchial caste system was the warrior/aristocratic, or "Ksatriya" caste. They were a little darker in skin color and more distantly related to the Aryans than the Brahmin caste. They were further removed from the Japhetic blessings, but close enough that their rational nature was able to dominate over their impulsive and sensual natures, and therefore were entrusted to exercise a great deal of authority over Hindu society.

They were the police, the soldiers and the middle to minor nobility. They maintained a sense of order over a society that would otherwise degenerate into chaos.

Further down the caste system, and even more darker-skinned than the warrior Caste, was the caste of farmers, merchants and businessmen. They were the backbone of the economic system of the Hindus. Their activities were subject to the controls implemented by their superior castes, but within this system they had a wide latitude in which to operate under.

Lowest of all the castes was the "Śudra" or servant/slave castes. They were the furthest removed from the Japhetic bloodlines and probably the most closely related to Ham. Within this caste was a sub-caste of the darkest, blackest caste of all, known even today as the "Drishti", or "the untouchables". Being born into these castes and bloodlines was viewed as a curse for crimes committed in a past life. This led to an ancient taunt, still used today in Hindu society of referring to an opponent as "Blacker than me!" The entire theological edifice of Hinduism was designed to aid in the emancipation from these cursed bloodlines by being born into more blessed bloodlines on a pathway to the spiritual liberation from all mortal bodies whatsoever by reaching the timeless state of Nirvana. Our Lord, Jesus Christ, would one day liberate us from such religious errors.

Conclusion

The evidence is overwhelming that the Iranic-Aryans and the Indic-Aryans were originally one people that migrated out of the region of the Caucasus mountains and travelled through the Semitic regions of Media and Ecbatana on their way to the Indian heartland. The fact that the Holy Bible of the Hebrews, which has long suffered under attack as being historically inaccurate, records just such a Japhetic migration in the person of Madai, long before the modern archeological, philological or historical research existed to confirm it is amazing. The massive converge of disparate pieces of evidence to confirm this clear Biblical truth only serve to intensify a higher degree of certitude for a fact never under dispute at all by the ancient Israelites.

The house of Madai certainly fulfilled the Japhetic prophecy uttered in the blessing of Noah (Genesis 9:27). Japheth, in this prophecy, was destined to become an "expanding" people (Japheth, in Hebrew, literally means, "to expand"), an "enlarging" people, a people whom God would make room for. The Aryans were definite trailblazers in almost any area they set their minds to.

They created one of the most ancient civilizations that the world has ever known. The prophecy also mentioned their ruling over a "humiliated" people ("Canaan" is Hebrew for "humiliated"). This prophecy also came to fulfillment by the Medes ruling over the Hamitic city of Babylonia (originally "sumer" and founded by Nimrod) and the Aryans ruling over the native Indian populace (who also contained many Hamitic bloodlines). Through the exercise of these vocations, Japheth, too, would have a role to play alongside the other peoples of the world in God's ultimate plan to redeem the fallen race of humanity.

References

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- The Upanishads