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LOST TRIBES OF ISRAEL STUDY

VOLUME I

THE PRE-EXODUS FLIGHTS

Before the Exodus occurred the children of Israel had been the masters of Egypt.

The first Hebrew to rule was Joseph, the beloved son of Jacob. The Biblical book of Genesis describes the great story of Joseph's rise to power. In chapter 37 we are told he was sold by his brothers to become a slave in Egypt. But a few chapters later Genesis describes him as the essential ruler of the country. We read: •And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck: And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt: (Genesis 41:41-43 KJV).

Pharaoh gave Joseph a woman to marry. She was no ordinary lady, but the daughter of a priest from the city of On (S-14). {Please note that map coordinates appear in brackets.} The woman's father was probably the high priest of that religious center. The marriage undoubtedly solidified Joseph's powerful position, for in the eyes of the people it would seem that their priesthood, working on behalf of the gods, had approved of his elevation. In time Joseph's wife gave birth to two sons. He named the first-born Manasseh and the second son Ephraim. Under the prevailing law of primogeniture Manasseh would inherit everything; however, this could be altered by a declaration from the father.

Joseph's reconciliation with his brothers begins in Genesis chapter 42. Their father Jacob, whose name had been changed to Israel, sent his sons from Canaan [T-12] to

Egypt in order to buy food during a famine. All the food they needed could be purchased in Egypt, but only if they bought it from Joseph. {The sons of Jacob, the Tribes of Israel, were born to him from four different women in this order: 1st Reuben, 2nd Simeon, 3rd Levi, 4th Judah, 5th

Dan, 6th Naphtali, 7th Gad, 8th Asher, 9th Issachar, 10th Zebulun, 11th Joseph, and 12th Benjamin.)

The brothers had no idea Joseph was still alive, or that he had become ruler over all the land." When they arrived in Egypt he concealed his true identity. Then according to Genesis chapter 44, Joseph devised a plot to have stolen property planted among his brothers, especially Benjamin. He planned to enslave Benjamin for the crime of thievery, while allowing the others to leave in peace. But in the drama of the moment Judah stepped forward, made an impassioned speech, and offered to become the slave if Benjamin could go free. Joseph broke into tears and let them know that he was the one they sold.

After their reconciliation Joseph granted the land of Goshen [S: 13] to his brethren. Goshen was the most fertile region by the Nile Delta. Jacob, his flocks and herds, and all of Israel settled in this lush section of Egypt. Jacob lived there for seventeen years before the time came to pass along his inheritance. Genesis chapters 48 and 49 describe Jacob's deathbed blessings of his sons. It is important to note that the first thing Jacob did was to adopt Joseph's sons. We read: "And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine." (Genesis 48:5 KJV) With the addition of Joseph's sons the Tribes of Israel were now thirteen in number.

Reuben was Jacob's first-born. He would have received all of the inheritance had he not committed incest with one of his father's wives (Genesis 49:4). This gross error opened the door for others to ascend to the birthright, and Jacob chose Ephraim and Manasseh. The inheritance consists of prophetic blessings of more wealth and the birthright; no doubt he hoped to gain the kingship of Israel for himself. So the Lord slew him, too. Judah promised Tamar that she could have his last son; however, the promise was never kept.

Firm in her determination to have a child, Tamar disguised herself as a whore in order to sleep with Judah. He was unaware of her true identity, and later he threatened to kill her upon learning that she was pregnant from playing the role of a whore. But Tamar cleverly presented evidence that Judah was the father-to-be, and he acknowledged she was telling the truth. According to Genesis 38:26 Judah also admitted that he should have given his last son to her, and that she was "more righteous than I."

Tamar's pregnancy produced the next king of the Israelites during their reign in Egypt. We read: "And it came to pass in the time of her travail, that, behold, twins were in her womb. And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah." (Genesis 38:27-30 KJV).

Which of Judah's twins was born first? At stake was the throne for the first-born would rule. Did Zarah of the scarlet hand legally come before Pharez? The midwife used the scarlet thread to keep track of the rightful heir, and indeed the name Zarah means dawn, symbolic of the beginning, the start of day, and the first.

History shows that after the Exodus the Pharez Branch of Judah produced such notables as King David, Solomon, and Jesus. But while the Israelites were still in Egypt the Zarahites reigned. From the Egyptian point of view the Hebrews were evil foreigners and usurpers of Pharaoh's throne. The ancient Egyptian historian and priest Manetho (3rd century B.C.) refers to these foreign rulers as Hyksos. Manetho says that Hyk means "king"; and sos means "shepherds" in the Egyptian language (Aegyptica, Fr. 42). Therefore the rulers from

the Zarah Branch of Judah were known as the Shepherd Kings.

The Egyptians hated the Hyksos. This brings to mind Joseph's warning to his brethren that they should avoid telling Pharaoh about their occupation, for every shepherd is an abomination unto the Egyptians• (Genesis 46:34 KJV). Some names of the Zarahite royalty have been preserved, Semitic names like Jacob and Hur. Their great leaders, Chalcol and Darda, appear In 1 Kings 4:31 and 1 Chronicles 2:6. The reference in 1 Kings 4:31 Is an attempt-centuries later-to explain that Solomon's wisdom even excelled the wisdom of the last fine of Hebrew kings. the Shepherd Kings In Egypt. The Hyksos Period ran from about 1700-1550 B.C., at which point their garrisons were destroyed by anew Pharaoh from the south.

The collapse of the Zarahite rule in Egypt is recorded in a simple Biblical statement. We read: "Now there arose up a new king over Egypt, which knew not Joseph." (Exodus 1:8 KJV). The Bible goes on to describe the Israelite enslavement, and then it tells the story of Moses, the Hebrew deliverer. Moses would lead the conquered Israelites toward the Promised Land of Canaan, in the Exodus which some scholars date to 1453 B.C. Take note though that the Exodus led by Moses was not the first Hebrew departure.

Ancient Greeks and Egyptians were well acquainted with more than one Exodus for example the Greek historian Diodorus Siculus (c. 80-20 B.C.) tells of several flights to freedom in his series of books called the *Library of History*. In one reference to the Israelites (Bk. 40. 3) Diodorus says that "the aliens were driven from the country of Egypt ,That "the most outstanding and active among them banded together, and they" were cast ashore In Greece and certain other regions: That "their leaders were notable men, chief among them being Danaus and Cadmus." But that the greater number were driven Into what Is now called **Judaea**," and that "colony was headed by a man called Moses."

Diodorus is clearly describing common sense events that must have taken place during the battles In which the Zarahltes were overthrown, prior to the Exodus. Hebrew tribal chieftains, the rich and powerful citizens, and the royal Zarah Branch of Judah would surely have had their escape routes planned as their diminishing armies and garrisons were destroyed. Indeed, all who could afford the price would gladly pay for passage aboard the ships and fleets power from God. These blessings have passed from Abraham to Isaac to Jacob, and all the way down to our present day. Even though Manasseh was the elder, Jacob switched the ranking and elevated Ephraim. We read: "he also shall become a people, and he also sailing for"Greece and certain other regions". The wealthy Hebrews reached safe landfalls. But the poor Israelites were left behind to be enslaved, and their descendants waited for the deliverer Moses.

shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." (Genesis 48:19 KJV). Historical evidence indicates that theTribe of Ephraim Itas become the •multitude of nations" in the United Kingdom with Its British Commonwealth. Many believe that the •grear Tribe of Manasseh is none other than the world's superpower, the USA. Jacob split the birthright blessings between Ephraim and Manasseh. He then divided his inheritance package further by granting Judah the scepter and lawmaking responsl blllties. Judah had previously offered to become Joseph's slave In exchange for Ben• jamin, butnow theTribe of Judah(Jews) would produce thekings. Jacob declares:"Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies: thy father's children shall bow down before thee. Judah is a lfon's whelp: from the prey, my son, thou art gone up: he stooped down,he couched as a lion, and as anoldlion; who shall rouse him up?The sceptre shall not depart from Judah, nor alawgiver from between his feet. until Shiloh come • (Genesis 49:8-10 KJV). The lion became the national em blem of theTribe of Judah, and the symbol would have appeared on the flags of Its armies

(Numbers 2:2-3). When Joseph died, his son of Judah was the next Hebrew to rule in Egypt. Judah's firstborn should have reigned, but according to Genesis chapter 38 the eldest son slew him. This first son was killed before he and his wife Tamar could produce an heir. Under their societal customs the second son of Judah was obligated to impregnate Tamar and "raise up seed to thy brother." In essence the child born would be regarded as an offspring of the dead brother, and the lawful heir to the throne. But Judah's second son refused to impregnate Tamar.

In the Persian Gulf War (A.D. 1990-1991), the Kuwaiti royal family and others fled the country for safe havens around the world. In another segment of his books (Bk. 1. 28) Diodorus records certain claims made by the Egyptians. They claim that great numbers "of colonies were spread from Egypt over all the inhabited world." That the exiles led by Danaus "settled what is practically the oldest city of Greece, Argos." That the "nation of the Colchi in Pontus and that of the Jews were established by certain emigrants from their country." And that even the Athenians are colonists from Sais in Egypt. "The city of Sais [R-13] is located in the Nile Delta. The "Colchi in Pontus" is Colchis [T-6] on the eastern shore of the Black Sea. The facts presented by Diodorus and the Egyptians indicate more than one exodus of Hebrews. The city-states of Argos [N-111] and Athens [N-10], and the nation of Colchis were among those settled by the Israelites. Danaus and Cadmus receive mention in the historical list beside their fellow kinsman Moses. We will examine each group, each band that escaped the turmoil of a losing war. They sailed away from Egypt and away from the pages of the Bible. But the writers of antiquity have preserved knowledge of their destinations and subsequent lives. The trails of these Hebrews are closely followed in Greek literature, laying the foundations for many of the greatest Grecian tales. Argos in the Peloponnese was the ultimate destination for the fleet led by Danaus. The Greek historian Herodotus (5th century B.C.) informs us that the ships made a stop over at Rhodes [P-11]. In his Histories (Bk. 2) Herodotus mentions that a temple of Athene on Rhodes "was founded by the daughter of Danaus, who touched at the island during their flight from the sons of Aegyptus." Obviously the Hebrews had lapsed into paganism. The voyage of Danaus the Israelite, from Egypt to Rhodes to Argos, is shown on the map. The Book of Solhls, attributed to Manetho, says that when Danaus arrived in Greece he took possession of Argos. "The city already existed. Its ruler, a man named Sthenelus, was driven out by Danaus. In the same book Manetho also says that the descendants of Danaus "were called Danaidae: Ancient Greek literature refers to them as both Argives and Danaans (Danaidae, Danai). The Danaans spread throughout all of Greece reaching as far north as Macedonia [M-8]. The word "Macedonia" retains Dan's name: Mace-DAN-ia. It is interesting to note an incident that took place a thousand years later during the Olympic Games. According to Herodotus (Bk. 5.) a Macedonian prince named Alexander I wanted to enter a foot-race. His Greek competitors claimed he was ineligible since the games were closed to foreigners. But Alexander was able to prove his Argive lineage, in essence that he was a Canaan, and he went on to win the race. As his name implies Danaus was a leader in the Tribe of Dan. The Hebrew Danites were known as sailors, sailing merchants. While the wealthy ship owners in the tribe made their escape from Egypt, many Danites were left behind. Their descendants departed in the Exodus led by Moses. It was not an accidental choice that during the subsequent Israelite conquest of Canaan, a coastal territory was assigned to the Tribe of Dan (Joshua 19:41). Like their ancestors, the mariners of old, the Danites in the Promised Land returned to the sea. We learn this from Judges 5:17, when Deborah rallied the Israelites to fight and the question was asked: "Why did Dan remain in ships?" Danites often added their name to the places they reached. Examples of this appear in Judges chapter 18, which describes events involving a group of Danites who left their territory to conquer more land. Judges 18:12 says that while passing through Judah's territory they "pitched in Kirjath-jearim; and called that

place "Mahaneh-dan unto this day." The term "Mahaneh-dan" means the camp of Dan. The raiding party continued northward through Judah's land until they reached the peaceful inhabitants of Laish. They took the city of Laish by force. Then according to Judges 18:29, "they called the name of the city Dan, after the name of Dan their father, who was born unto Israel. In the Hebrew language, which lacks vowels, •oan• consists of the letters ON. Therefore a place with Dan, Den, Din, Don, or Dun in its name, like Mace-don-ia, is a potential site for a Danite colony. In Jacob's blessing of Dan he says, "Dan shall be a serpent by the way, an adder in the path." (Genesis 49:17 KJV). According to some scholars this means the Tribe of Dan will follow winding courses, serpentine trails, leaving their DN marks to act as signposts in the land. The Jews replied that they were "well satisfied" from their own writings with the Spartan king's claim of kinship through Abraham. And it is interesting to note that King Arius (Areus) sealed his letter with the Tribe of Dan's emblem, the eagle and snake (dragon). As previously cited Diodorus Siculus lists Cadmus as one of the important Hebrews driven from Egypt. Cadmus founded the Greek city-state of Thebes [N-10], and Herodotus credits his group for bringing the letters of the alphabet from Phoenicia [T-11] to Greece (Bk. 5.). While Diodorus places him with the Israelites, according to Herodotus (Bk. 2.) Cadmus was also considered a Phoenician prince from the city of Tyre [T-12]. Using this information we can speculate that Cadmus was a fleet-owning Hebrew, probably from the seafaring Tribe of Dan, who conducted business in the Phoenician ports. Oanites and Phoenicians often cooperated on voyages with intermingled crews. Maybe Cadmus married into the Phoenician ruling class, or acquired one of their princesses for his harem. Perhaps he was simply half Hebrew and half Tyrian like the man in 2 Chronicles 2:14. His flight from Egypt to Tyre and then to Thebes, is shown on the map. Colchis, on the eastern coast of the Black Sea, was the destination for another colony of Israelites. Diodorus mentions them in the same breath with Danaus as previously cited. Furthermore, Diodorus links the Colchis to the Jews and Egyptians when he says these three nations practice the custom of circumcision (Bk. 1. 55). Greek history also preserves an intriguing connection between the Danaans and the Colchis, in the legend of Jason and the Argonauts. This famous story involves a Greek king who put away his wife in favor of another woman. The divorced wife, worried for the safety of her two children Helle and Phryxus, set them on a flying ram. The ram flew to Colchis but Helle fell off near Troy. Princess Helle died in the sea at the strait named for her, the Hellespont. Prince Phryxus continued on to Colchis where he sacrificed the ram; its Golden Fleece was placed in a sacred grove. Years later Jason went to Colchis in search of the Golden Fleece. Jason was a royal relative of Phryxus from a neighboring Greek kingdom. He and his brave Argonauts, the bold heroes in Danaan tales, were successful in their quest. And Jason brought the Golden Fleece back to Greece. The elements in the Golden Fleece story provide the ingredients for a Hebrew inheritance quarrel. Did the mythmakers pick Colchis out of the blue because they needed a destination for the ram's flight? Or instead, were Helle and Phryxus simply sent to Colchis to live with their Israelite relatives? Phryxus was crown prince, but with his mother's fall his life was in danger. His father's new wife would kill him to clear the way for her own children to reign. Therefore Helle and Phryxus escaped by sea, perhaps in a boat with their nation's deity. Ancient Jewish authorities say that the snake was one of the emblems used on Dan's flag, along with the eagle. The Scriptures indicate that the symbols for the four leading tribes image of a ram on its staff. Troy could have been a stop along their course, for the Trojans controlled the Hellespont strait. (We will learn that the Trojans were descendants of Abraham, too.) Helle stayed in Judah's lion, Ephraim's ox or bull, Reuben's face of a man, and Dan's eagle (see Ezekiel 1:10 and Revelation 4:7 when applied to the CS! "P" positions throughout the Bible established in Numbers 2). The Oanites brought their eagle and snake emblems to Greece.

Perhaps the first written reference to Dan's symbols is hinted at in Homer's Iliad, concerning the 12th century B.C. Trojan War. By this time period the Greek Danaans had grown powerful, possessing many independent city-states. The Trojan War began when a prince of Troy [10-9] named Paris ran off with Helen, the queen of Sparta [11-11]. Menelaus was the king of Sparta. He called upon his kinsmen

chieftains of Greece to help him recover his wife. King Agamemnon, who ruled over the Argives from Mycenae [11-10], was the brother of Menelaus and the one chosen to lead the Danaans in battle. The sailing fleet of Dan put together the world's largest fleet, and the famous thousand ships made landfall at Troy.

The Hebrew Trojan War lasted ten years. During one of the battles the fighting men of Troy tried burning the Greek ships on the beachhead. According to Homer they hailed at a moat, momentarily, and witnessed a terrifying omen in the sky. We read: "Just then as they desired to cross, a bird flew by them, heading to the left across the army, an eagle beating upward, in its claws a huge snake, red as blood, alive and jerking, full of fight; It doubled on itself and struck the captor's chest and throat. At this the eagle in its agony let go and veered away screaming downwind. The snake fell in the mass of troops, and Trojans shuddered to see the rippling thing lie in their midst." (Iliad, Bk. 12). The terror caused by this omen is understandable; still, it takes on greater meaning when we realize that for the entire war the Trojans saw this very image of an eagle clutching a snake. For this was the emblem on the Danaan banners, the battle flags of the Tribe of Dan.

With the invention of coinage at the close of the 7th century B.C., Dan's eagle and snake began to appear on the early issues from some of the Greek city-states. For example starting in about 500 B.C. silver coins from Chalcis [11-10] depict these symbols, as seen in Figure 1; production ended in 146 B.C. with the coming of the Romans. Likewise the coins from Elis [11-11] show an eagle grasping a snake. The Danaans of Elis controlled the famous festival site of Olympia. Their coinage was actually issued from the site, throughout the centuries, in connection with each celebration of the Olympic Games. Figure 2 represents an Elis silver stater minted between 471-452 B.C.

The Canaan city of Sparta was also known as Lacedaemon. King Arius reigned there from 309-265 B.C., during which he sent a letter of great significance to Onias, the Jewish high priest at Jerusalem. Onias led the priesthood from 320-290 B.C. The letter initiated an exchange of epistles, about one hundred and fifty years later, between the Jews and Spartans. These letters are recorded in 1 Maccabees 12:5-23 and 14:20-23, and in the Antiquities of the Jews (Bk. 12. 4 and Bk. 13. 5) written by the Jewish historian Josephus (1st century A.O.). We read: "AREUS, KING OF THE LACEDEMONIANS, TO ONIAS, SENDETH GREETING. We have met with a certain writing, whereby we have discovered that both the Jews and the Lacedaemonians are of one stock, and are derived from the kindred of Abraham. It is but just, therefore, that you, who are our brethren, should send to us about any of your concern as you please. We will also do the same thing, and esteem your concerns as our own, and will look upon our concerns as in common with yours. Demoteles, who brings you this letter, will bring your answer back to us. This letter is four square; and the seal is an eagle, with a dragon in his claws." (Josephus, Bk. 12. 4).

At Troy she fell overboard and was lost. And Jason's voyage was pro an attempt to bring back Phryx, the crown prince and rightful heir.

Athens founded by the legendary King Cecrops. As previously cited Diodorus says the Athenians came from "Sais in Egypt: Cecrops must therefore have led one of the bands of fleeing Hebrews. The ancients describe him as half man and half snake. This suggests he had a relationship with the Tribe of Dan and their snake symbol. Some scholars maintain that Cecrops is none other than Chalcol of the Zarah Branch of Judah. Chalcol and Darda

were Zarahlttes that later generations remembered, especially when comparing great rulers to Solomon (1 Kings 4:31 and 1 Chronicles 2:6).

In early Athenian history the people had a connection to the island of Crete (0-12).

Tradition says the Athenians paid tribute to the Cretan, King Minos. Each year they sent him a certain number of their youth to be devoured by his famous Minotaur housed in the Labyrinth. The tribute ceased when Prince Theseus of Athens slew the Minotaur. With this information we can speculate that during Chalcol's (Cecrops) flight from Egypt his group's first landfall was at Crete. Chalcol and his band of Israelites were allowed to sail on to establish Athens, but they owed the mighty Cretans a debt for their safety and fresh supplies. The debt was paid each year in the tribute of Athenian youth. And the payments were stopped when Theseus proved Athens had finally become a formidable power to Crete. Chalcol's flight from Egypt to Crete to Athens is shown on the map.

Chalcol (Cecrops) is said to have founded twelve cities. The city of Chalcis with its eagle and snake coinage, located north of Athens, would seem to retain his name. Due to the lack of vowels in Hebrew, the Golden Fleece region of Colchis could represent an other variation of the name Chalcol. Like their Phoenician counterparts, the seafaring Oanites and Zarahlttes spread colonies throughout the Mediterranean. It is even said that Chalcol planted a royal dynasty of Irish kings in Ulster [B-1]. Indeed, the ancient Greeks often spoke highly of the Irish. They called them the Hyperboreans, meaning the people who live beyond the north wind. Diodorus says that the Hyperboreans "are most friendly disposed towards the Greeks, and especially towards the Athenians...: (Bk. 2. 47).

The legends of Ireland also record early contact with the Greeks. Information contained in the Irish Leabhar Gabhala (Book of Invasions) indicates that in ancient times the island underwent a series of five invasions. Geoffrey Keating (c. A.O. 1570-1646) compiled a history of Ireland using the Leabhar Gabhala and sources that are now lost. In Keating's History of Ireland from the Earliest Period to the English Invasion, he describes the first invaders as colonists led by Partholanus. They came from Mlgdonia, or the "Middle of Greece; and they all perished in a plague. The second group were kinsmen of the Partholans called Nemedlans. The Nemedlans were harassed by Fomnorlan (Fomorian) pirates from Africa. Eventually they threw out the Fomorian mariners, but fearing their return the Nemedlans departed Ireland and went back to Greece. The third colonization was carried out by descendants of the Nemedians known as Firbolgs (Fer-Bolgs). Before their arrival the Firbolgs had stopped off in Spain. They were called the "men of the leather bags; perhaps in reference to bagpipes. The fourth conquest of Ireland was accomplished by another branch of the Nemedians, the Tuatha De Danann. Keating says that some antiquarians claim the Tuatha De Danann came "from Athenian territory." And the fifth invasion was carried out by the Milesians, whose history traces back to Greek Ionians from Miletus. (See Volume III for more information on the Milesians.)

From the Irish point of view all of the people who colonized their island were Greeks, with Chalcol and the Tuatha De Danann [A-2] having family ties to Athens. The term Tuatha" means a tribe of people. According to the Encyclopaedia Britannica (15th ed.), Tuatha De Danann" is Gaelic for the "People of the Goddess Danu. Other experts offer a much simpler meaning and interpret "Tuath De Danann" as the Tribe of Dan. Greek Ionians from the Hebrew Tribe of Dan became the Tuatha De Danann of Ireland. Before their invasions of Ireland the Israelites established settlements in Spain. The Spanish title "oon" is derived from Dan, whose name means that he judges. Within Spain the important Ebro [D-9] river, signifying the Hebrew river. The term "Iberia" also represents the word Hebrew. Iberia, Iberians, and the Iberian Peninsula of Spain and Portugal; imply mean the Hebrew country, the Hebrews, and the Hebrew Peninsula [B-11]. It is interesting to note that dictionaries and encyclopedias list two places known as Iberia.:>ne Is

Spain and Portugal, and the other Iberian the Israelite region south of the Caucasus (T-5) on the eastern border of Colchis (see Volume II). When the Hebrew Invaders sailed from Spain they apparently brought their name to the Emerald Isle. For the Irish were called Hibernians, and to this day Ireland is known as Hibernia. Along the Ebro river lies the city of Zaragoza [D-9]. When the site was taken by the Romans they named it Caesaraugusta in honor of Emperor Augustus Caesar. It is generally believed that the name Zaragoza is derived from Caesaraugusta, but perhaps the opposite happened. If all the Spanish towns captured why was this place chosen to honor the emperor? Could not the Romans have recognized the similar sounding syllables of an earlier Zaragoza, with those in the name Caesar Augustus? In Hebrew the term •gaza• means strong. Zaragoza is comprised of the two words Zarah-gaza, meaning Zarah's stronghold. Surely it is more than coincidence that we find this stronghold of Zarah located by the Hebrew (Ebro) river.

Chalcol was a member of the ruling Tribe of Judah, descended from Zarah of the scarlet thread. When he and the Danaans set sail from Greece their course brought them to Spain. Along their westward route certain places stand out like Hebrew stepping stones in the sea. For example the small Island of Gozo [J-12], located north of Malta [K-12], sounds like another •gaza" stronghold. And the large island of Sardinia [H-10] retains elements of both Zarah and Dan in its name: Zar-Din-la. The journey and migration of Chalcol and the Danaans from Greece to Sardinia, then to the Hebrew (Iberian) Peninsula, and eventually to Ulster and all of Ireland, is shown on the map.

Troy's dynastic line of kings starts with Dardanus. A stream of scholarship holds that Dardanus is the same person called Darda in the Bible (1 Kings 4:31). Like his brother Chalcol, Darda was a Hyksos leader from the Zarah Branch of Judah. He and his Trojans were descendants of Abraham. The Dardanelles, once known as the Hellespont strait, takes its name from Darda.

The Trojans believed their ancestors originally came from Crete. The Roman poet Vergil (70-19 B.C.) wrote the Aeneid, in which the Trojan Aeneas leads a band of escapees from the fall of Troy to Crete. "the land of our fathers!" (Bk. 3). According to the Roman historian Tacitus (c. A.D. 55-120), Crete also had a link to the Jews. In his Histories (Bk. 5) Tacitus says, "The Jews are said to have been refugees from the Island of Crete, who settled in the remotest corner of Libya in the days when, according to the story, Saturn

was driven from his throne by the aggression of Jupiter. This is a deduction from the name 'Judael' by which they became known: the word is to be regarded as a barbarous lengthening of 'Idael', the name of the people dwelling around the famous Mount Ida in Crete." Combining the information given by Vergil and Tacitus with our knowledge of the pre-Exodus flights, the following is deduced. During a war, an aggression; Darda was driven from his land in Egypt and fled to Crete. Perhaps his ship or fleet accompanied the band led by his brother Chalcol. These Zarahites named the famous mountain on Crete after the name of their tribe, Mount Judah (Mt. Ida [0-121]). Chalcol sailed on to establish Athens, and Darda sailed on to Troy. It is interesting to note that there is a second Mount Judah (Mt. Ida [0-91]) located south of Troy. Apparently Darda and his Hebrews continued the tradition started on Crete by naming another mountain for the royal tribe.

In 11 recently the Trojan War was considered little more than a myth. Even the existence of Troy was chalked up as an imaginary place belonging in the realm of tales told around campfires. But from the days of Heinrich Schliemann's digs at Troy a century ago, the true facts have begun to emerge. We now know that Homer did not invent the Trojan War in his Iliad. Just as Colchis was not an accidental choice of destinations for Jason and the Argonauts, Troy was not picked on a whim by the world's greatest poet. The Greek Danaans who laid siege to the city came from the stock of Abraham, as did the Trojans. Indeed, the heroes on both sides of the conflict were related.

In essence the Iliad tells a story about an Israelite quarrel. Prince Paris the Zarahite had been visiting his kinfolk at Sparta. When he took their Queen Helen back to his city of Troy, a thousand ships from the Tribe of Dan set sail to fight for her return. The long and bloody struggle we call the Trojan War was an all-Hebrew hostility.

Troy fell after ten years of siege, ending the war around 1184 B.C. Her citizens were slaughtered, many were enslaved by the Danaans. But out from the flames and plunder of their city some small groups of Trojans managed to escape. In later historical writings we learn that a Trojan prince ruled in Sicily [J-11], another band headed for Spain, and Aeneas led his followers to Crete. According to Vergil's Aeneid, Crete was only one of many stop-offs for the ships of Prince Aeneas. His final destination was Italy. Aeneas waged battles, won a bride from the Latins, and founded a new Trojan state at Lavinium [J-9]. Vergil proudly proclaims that Julius Caesar sprung from this "great Trojan line" (Aeneid, Bk. 1).

The lineage of Aeneas, the Trojan prince of the Zarah Branch of Judah, is chronicled by Geoffrey of Monmouth. In his History of the Kings of Britain (Bk. 1), a grand work compiled during the 12th century A.O., Geoffrey recounts the details surrounding a man named Brutus. Brutus was a great-grandson of Aeneas. At the age of fifteen, while aiming for a stag, he killed his father in a hunting mishap. His relatives expelled him from Italy, so Brutus went to certain parts of Greece where he discovered Trojan slaves. These kinsmen of his were born into slavery, descended from those captured during the fall of Troy.

Geoffrey says that with the passing of time Brutus grew mighty and wise. The Trojans in Greece flocked to him, and begged him to lead a slave revolt. They numbered about seven thousand men. When Brutus sent a message to the King of Greece declaring their freedom, commenced. The Trojan forces succeeded in destroying the Danaan army and capturing their king. Later an agreement

was worked out in which the Greeks

provided three hundred and twenty-four ships and supplies for the Trojans to leave their country. The King of Greece gave Brutus his daughter in marriage to seal the treaty. It could be said that their marriage was the final act in the Trojan War; a fitting end to the war waged for the love of Queen Helen.

Brutus and his Trojan fleet sailed for a new land. Their course took them south to Africa and then westward, as shown on the map. Along the coastline of Africa they were persecuted by pirates. (We previously learned that the Greek Nemedlan colony in Ireland had been attacked by pirates from Africa. Indeed, this area would become the infamous Barbary Coast whose pirates fought the US Navy and Marines, the British, and the French as recently as the last century.)

Brutus landed his fleet in Mauretania [E-13], and according to Geoffrey the Trojans "ravaged the untry from end to end." When their ships were resupplied with food they sailed out of the Mediterranean, beyond the Pillars of Hercules, and landed on the Atlantic side of Spain as shown on the map. In Spain, on the Hebrew Peninsula, they discovered "four generations born to exiles from Troy." Their leader was a Trojan named Corneus.

An alliance formed when Brutus and Corneus realized their mutual kinship. Together their united forces sailed around Iberia to the mouth of the Loire [F-6] river, as shown on the map. The Trojans anchored and according to Geoffrey they explored the land in search of food, fresh game. When the king in this region of France learned of the huge fleet, he sent messengers to determine if they had come for peace or war. Warfare commenced when the envoys met Corneus and two hundred Trojans hunting without permission. Thousands died in the battles that followed. Geoffrey says the Trojans fought their way throughout the territory, and in one place along the Loire they built a fortified camp. The

camp was named Turnls, for Brutus' nephew Tumus who is buried at the site. Camp Turnis Is known today as the city of Tours [E-6). Even though Brutus and his men were eventually forced back to their ships, due to the constant arrival of new armies from the neighboring kingdoms, the French people have not forgotten the Trojans. On modern maps of France one can easily spot the city of Troyes and the capital of Paris, reminding us of Troy and the Trojan prince who ran off with Queen Helen.

According to Geoffrey, Brutus and Corineus sailed the fleet from the mouth of the Loire to the shores of Britain, as shown on the map. They found the Island virtually uninhabited. Brutus called it Britain from his own name, and his band of Trojans became known as Britons. They divided the island among themselves. Brave Corineus received the southern tip and called the kingdom Cornwall [c-4), which derives from his own name. Geoffrey says that Brutus explored the Island, built a capital, and "called it Troia Nova; meaning New Troy. Scholars can prove that the site of New Troy [D-3) Is now called the City of London.

The royal kings and queens of Britain trace their lineage to Brutus. (The kings of the Scandinavians, Merovingians, Franks, and Saxons also trace their lineage to the Trojans.) The Trojan dynasty in Britain is a continuation of the Zarah Branch of Judah. While the eagle and snake are symbols for the Tribe of Dan, Judah's emblem has always been the lion. When Jacob blessed Judah he compared him to three types of lions: a young whelp, a strong hunting lion crouched for the kill, and an old majestic lion (Genesis 49:9).

Interestingly according to John of Glastonbury {14th century A.D.) the Trojan arms consist of "silver, with three lions red, turning their heads to their backs, from the time of the coming of Brutus; until King Arthur adopted the symbol of the cross. Today the lion still appears in the regal heraldry of Britain. And while the British people represent the Tribe of Ephraim, with its multitude or Commonwealth of Nations, the British royals belong to the Tribe of Judah.

JACOB'S PILLAR

Relative to Jacob's sojourn in Egypt, before any of his sons were born, the Hebrew patriarch lived in Canaan. According to Genesis chapter 28, his father Isaac commanded him to "not take a wife of the daughters of Canaan." Instead, Isaac sent his obedient son on a journey to distant relatives in search of a bride. During the trip an event of great importance happened. Jacob and his descendants would never forget the life-changing incident.

We read: "And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the

Lord stood above it. and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the famines of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." (Genesis 28:10-15 KJV).

Most people who study these verses refer to them as the vision of Jacob's ladder. His dream of angels climbing up (and down) was impressive. The figure of God at the top, assuring Jacob that the birthright blessings of Abraham and Isaac would belong to

him, was significant. It was a day to remember. It was a place to remember. And this was the beginning of a special relic known to scholars as Jacob's Pillar.

We read: "And Jacob awoke out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel: but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." (Genesis 28:16-22 KJV).

Jacob named the place Bethel [T-12], meaning God's House. He anointed the rock he had used for his pillow by pouring oil on top of it. Then he declared that this "pillar" stone was also God's house, Bethel. Two decades later the Lord acknowledged Jacob's actions. He ordered him back to Canaan by saying, "I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred." (Genesis 31:13 KJV).

Bethel played a central role in Jacob's life. Significant events occurred while he was at this site. Genesis chapter 35 says that when Jacob returned to Bethel he built an altar, and God called him Israel, meaning a prince who has power with God. To commemorate the place he set up another stone pillar (Genesis 35:14). Setting up a rock, or a pile of stones, was a common practice used to designate a place of importance. Some scholars believe he simply rededicated the original stone on which he had dreamed, since there was no reason to have two stones marking the spot. One monument stone would help prevent the site from disappearing with time. However, if Jacob decided to take the original Bethel stone with him, keeping God's House in his tent, then it makes sense to set up this second pillar to mark the spot. Did Israel keep the stone? Old the rock, God's House, accompany the Tribes of Israel on their journey into Egypt? Certain clues suggest that Jacob's Pillar was indeed too valuable to have been left behind in Canaan.

One clue is found on the Island of Crete where Sir Arthur Evans, the famous archaeologist, recognized several common factors among the Israelite and the Mycenaean cultures. Evans discovered that the Cretan Mycenaean religion had sacred pillars known as baetylae, a term derived from Bethel. Apparently when the ruling Zarahites sailed to Crete during their flight from Egypt, in addition to naming Mount Ida (Mount Judah) after their tribe, they must have set up stone pillars called "Bethels." It would seem then that members of the Zarah Branch of Judah were familiar with Jacob's Pillar, an object they would have quickly forgotten if Jacob had left it behind in Canaan. The baetylae on Crete served as the Bethel rock, the House of God they had last seen in Egypt.

The Bible has further clues that indicate Jacob's Pillar was a stone carried by the Israelites. For example during Jacob's prophetic deathbed blessings of his sons he entrusted Joseph's family with the Shepherd Stone. He did this using a parenthetical break inserted in the middle of Joseph's blessing. We read:

•••(from thence is the shepherd, the stone of Israel:)-••• (Genesis 49:24 KJV). This statement has puzzled many scholars who believe

it is part of the Messianic prophecies. But they know the

Babylonians conquered the House of Judah, the prophet Jeremiah delivered the stone to

Ireland In 583 B.C. (see Volume III). In Ireland the rock became known as Ua Fail (Leeah Fall), which denotes the Stone of Fate. All the Irish kings, descendants of the royal Tribe of Judah, were crowned upon the stone at Tara.

During Its stay InIreland the Cells told folk tales Involving the rock. For example a work called The Colloquy of the Ancients, written sometime after A.D.1478, says LiaFall served as a truth and lie detector by changing colors while witnesses gave testimony upon the stone. The same work also indicates the Stone of Destiny could determine the fertility of women. We read: "...when a barren woman trod on It, It was a dew of dusky blood that broke out on It; when one that would bear children tried It, It was 'a nursing drop'...that It sweated." Did Jacob's Pillar actually change colors and sweat drops of milk? In the past the Irish believed Lia Fail did these things, Just as IntelRgent Jews and Christians continue to believe Moses procured water from the rock.

According to the Dinnseanchus (Histories of Places), a work compiled in the 12th century AD., Lia Fall Is "the stone that roared under the feet of each king that took possession of...Ireland." The Colloquy of the Ancients says that "When Ireland's monarch stepped on to It the stone would cry out under him, and her three arch-waves boom... Perhaps these loud booming echoes arose from the thunderous clapping and shouting associated with the anointing ceremony, the same noise Athaliah heard when the young lad was placed on the pillar In Jerusalem (2 Kings 11:12-13).

Jacob's Pillar remained In Ireland for about a thousand years. Then around A.O. 496 an Irish prince named Fergus gained a foothold In Scotland. To legitimize the prince's new kingdom with an anointing ceremony, his father, the King of Ireland, sent Lia Fall to Fergus. The rock never returned to Tara.

In A.O. 643 King Kenneth MacAlpin completed the Irish conquest of Scotland. He had Lia Fall brought to the Scottish village of Scone, and there the rock became known as the Stone of Scone. It Is Interesting to note that the English chronicler Wilfiam of Rlshanger (c.

A.O. 1250-1312) describes the Stone of Scone used In the Scottish coronations as the "regal Slone, which Jacob placed under his head," for a pillow at Bethel. In A.O.1296 King Edward I of England conquered the Scots. Then in A.O. 1301 he installed the Stone of Scone In his Coronation Chair at Westminster. The English monarchs, born In the Tribe of Judah, receive their king dom while slttng In this chair Messiah comes from the llibe of Judah, not the lin eage of Joseph. So what is the Shepherd Stone? -8oma...surmlse that the containing Jacob's Pillar. Geological Investigations indicate the rock could not have come from any of the quarries in the vicinity of Tara Shepherd Stone Is Jacob's Pillar. They believe this Bethel rock, God's House, was In

In Jacob's tent when he prophesied on his deathbed In Egypt. It was the most significant stone In Jacob's llfe, and the old patriarch gave the heirloom to .d Joseph. Since the Israel ites were shepherds and the Zarahites became known as Hyksos, the Shepherd Kings, It seems reasonable that Jacob's Pillar was also known as the Shepherd Stone.

When Moses led the Israelites out of Egypt and Into the wl!demess, the Bible mentions .apartict!lar stone. The Hebrews used this rock as their miracle source for water. The loRo says to Moses: "Behold, I wiU stand before thee there upon the rock In Horeb; and thou shalt smite the rock. and there shall come water out of it, that the people may drink." (Exodus 17:6 KJV). This was not •a rock In the wilderness, but "the" rock. The loRO directs M es' attention to a speclffc stone, and one that everyone knew-Jacob's Pliiar. Numbers chapter 20 gives proof that the rock accompanied the Israelites on their jour ney. For we learn that the stone provides waler again; however, this time It Is not at Mt. Horeb [T-14] but at Kadesh [T-13). Also note that when the Israelitres sought permission to pass through the territory of Edom, Numbers 20:17 says they promised to drink none of

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LOST TRIBES OF ISRAEL STUDY MAPS

VOLUME II DEPORTATIONS BY ASSYRIA

The Israelite conquest of the Promised Land starts with Joshua's success at the Battle of Jericho. The precise date for this famous battle is a subject debated among archaeologists and historians. One opinion places the event at the close of the 15th century B.C., during which all the city's inhabitants were slaughtered, except for those in the house with Rahab the Canaanite whore. Rahab displayed her faith in God by helping the Israelite spies at Jericho (Joshua chapter 2). In return for her assistance the spies told the woman to bind a line of "scarlet thread" in the window. This secret signal indicated that her home should be spared, and when the city fell Rahab was saved. Later we find her linked with the Pharez Branch of Judah in the genealogy of Matthew 1:5.

Rahab's scarlet thread reminds us of the birth of Judah's royal twins, Zarah and Pharez (Genesis 38:27-30).

According to the Bible a scarlet thread was tied to Zarah's hand as it appeared from the womb, signifying that he came first. But his hand went back in and Pharez was born. Had it not been for that thread the Pharez Branch of Judah would have reigned from the start. However, Zarah of the scarlet thread was legally considered the first-born, and as such the Zarahites ruled over the Hebrews during their sojourn in Egypt. Imagine the centuries of envy caused by that thread. Eventually the Pharezites would come to power in the Holy Land, because the Zarah Branch fled from Egypt to Greece and elsewhere (see Volume I). The Pharezites could then claim Rahab's secret signal as a scarlet thread of their own. And her lineage produced King David, Solomon, and Jesus. With the death of Joshua central authority among the Hebrews vanished for four centuries. The Tribes of Israel dispersed as they set out to acquire their particular territorial allotments. An occasional alliance formed between different tribes when the need arose

to help each other. But for the most part the individual tribes acted independently.

During this time judges such as Deborah, Gideon, and Samson led groups of Israelites in battles. One of the most gruesome Biblical episodes of this period is recorded in Judges chapters 19-21. It deals with the rape, death, and mutilation of a Levite's concubine; the crime was committed in the territory of Benjamin. According to the record all the tribes gathered to demand the lives of the guilty men, and when the Benjamites refused to hand them over civil war commenced. The small Benjamite army killed tens of thousands of their Israelite brothers. But the tide of battle changed. Men, women, and children were destroyed in a genocide that left the Tribe of Benjamin with only six hundred men. Really-

When they were about to wipe out an entire tribe the Israelites came to their senses; We read: • And they said, There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel. • (Judges 21:17 KJV). If this verse is taken prophetically then somewhere on our globe all of the Tribes of Israel exist. Christians can be thankful that the remaining Benjamites

were allowed to survive and take wives; other wise, the tribe's most notable member, Paul the apostle, would never have been born.

In time the people demanded a return to central leadership. Although the right to rule belongs to the royal Tribe of Judah, a Benjamite named Saul was made king. But at the end of the 11th century B.C. Saul's short-lived dynasty gave way to King David of the Pharez Branch of Judah. We read:- So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord: and they anointed David king over Israel. (2 Samuel 5:3 KJV). David fought many battles and established his capital at Jerusalem [T-12]. (Please note that map coordinates appear in brackets.)

When the united tribes controlled the land and their enemies ceased hostilities, 2 Samuel chapter 7 says the

prophet Nathan brought David some remarkable promises from God. The promises include a perpetual dynasty for the House of David and the assurance of an additional country for Israel. Prophecies of a never-ending Davidic line are well-known and studied by scholars, although few experts dare to name the person occupying David's throne on earth today. But the promise of another land for Israel is rarely examined. We read: •Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime; (2 Samuel 7:10 KJV).

This other place in which Israel will •move no more• cannot be Palestine. For history shows that not only were the so-called Lost Tribes deported, but when the Romans came they expelled Jews from the Holy Land, too. The condition stipulated in the promise concerning the children of wickedness who would afflict Israel no more, which is a reference to Egypt and neighboring countries, also eliminates Palestine as the other land. For Egypt and her allies have fought the Jews in several wars since the Jewish return to Palestine in

A.O. 1148. While Volume III examines the perpetual dynasty and explains who sits on David's throne today, this volume offers evidence that the other land is the British Isles.

When David died his tenth son Solomon ascended the throne. History records him as the great builder of the Temple at Jerusalem. Through treaties and marriages Solomon also secured a relative degree of peace between Israel and her neighbors. By the end of his life he had negotiated so many deals, sealed with the acceptance of brides, that his personal harem contained 700 wives and 300 concubines. These foreign women, including an Egyptian princess, caused Solomon to worship their pagan gods. For his sin of idolatry the LORD said, •••I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen: (1 Kings 11:11-13 KJV). This predicted split occurred around 930 B.C., when Solomon died and his son Rehoboam came to power. David's dynasty continued as promised, but the kingdom's size was greatly reduced.

In order to pay for the splendid Temple, plus other extensive building projects, taxation during Solomon's reign was described as a "heavy yoke." According to 1 Kings chapter 12, a tax rebellion ensued when King Rehoboam refused to lighten the yoke and threatened to increase it. The small Tribe of Benjamin remained loyal to the royal Tribe of Judah, as did the Levite priests spread throughout the land. But the other tribes chose a man named Jeroboam for their king, as predicted by the prophet Ahijah (1 Kings 11:31). Jeroboam had been in charge of part of the construction work under Solomon.

The rebellion produced a divided Israel with two independent nations. King Rehoboam reigned in Jerusalem over the two-tribed southern nation known as the House of Judah [T-13]. In time all the people of the southern kingdom were simply called Jews. King Jeroboam, from the birthright

Tribe of Ephraim, led the ten-tribed nation referred to in the Bible by such names as Israel, Samaria, Ephraim, the northern kingdom, and the House of Israel [T-12]. It is important to understand that there are two separate nations. Indeed, the first Biblical reference to •Jews• says they were attacked by "Israel" (2 Kings 16:5-6).

When the Israelites were united their borders stretched from Egypt to the river Euphrates [T-9]. United they were too powerful for their neighbors to conquer. But now that they were bitter enemies and divided, the decades that followed brought warfare. Numerous battles were waged against such nations as Egypt, Moab (T-13), and Syria [T-11] as described in the Biblical books of Kings and Chronicles. And two centuries of hatred, filled with a pattern of on and off fighting, existed between the House of Israel and the House of Judah. King Jeroboam died around 909 B.C. His son Nadab reigned over the House of Israel for two years. The dynasty of Jeroboam came to an end when Nadab was assassinated by Baasha "of the house of Issachar" (1 Kings 15:27 KJV). Baasha destroyed the entire lineage of the house of Jeroboam, and he established Tirzah [T-12] as the capital of the northern kingdom of Israel (1 Kings 15:33).

When King Baasha died his son Elah reigned for two years. King Elah in turn was murdered by Zimri, the "captain of half his chariots" (1 Kings 16:9 KJV). Zimri took the throne and then executed the entire male lineage of the house of Baasha (1 Kings 16:11). When news spread that Zimri had seized power, around 885 B.C., warriors from the ten tribes made Omri their king. Omri was captain of the army that was besieging the Philistines at Gibbethon. We read: "And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died." (1 Kings 16:17-18 KJV).

After the fiery suicide of Zimri the ten northern tribes split into two parts. Half of the people made a man named Tibni their king, while the other half continued to follow Omri (1 Kings 16:21). In circa 880 B.C. King Tibni died and King Omri gained control over all the House of Israel. Since the palace had been burnt to the ground in Zimri's suicide, Omri chose another site for his royal residence. We read: "And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shomer, owner of the hill, Samaria." (1 Kings 16:24 KJV).

King Omri established Samaria [T-12] as the new capital of the northern nation. The neighboring countries took notice of his deed. For example the Assyrians, with their capital at Nineveh [W-5], would soon regard the House of Israel as Beth Khumri (Bet-Khumri), meaning the House of Omri. Omri's name became synonymous with Israel. During the dynasty started by Omri the House of Israel grew in stature. A temporary peace was made with the House of Judah, and the nation of Moab was subjugated. Archaeology has recovered the famous Moabite Stone confirming the importance of Omri. The stone monument was erected in the 9th century B.C. by King Mesha of Moab; it recounts a local victory achieved against Israel. Excerpts from the Moabite Stone declare that "Omri, king of Israel...oppressed Moab many days...And his son succeeded him...but I have triumphed over him and over his house "Actually, according to 2 Kings 3:27, the House of Omri (Israel) decided to stop their onslaught of Moab when Mesha sacrificed his eldest son in front of them.

Omri's son Ahab was the next man to rule over the ten tribes. In order to strengthen Israel's relations with the coastal cities, he had married Jezebel, a Phoenician princess from Tyre [T-12]. While troubles persisted with Syria, all the kingdoms in the region soon faced a greater threat, the Assyrians. From Nineveh the Assyrians were carving out an empire. They gained control of their southern neighbors in Babylon, they pushed westward to collect tribute from the cities of

Phoenicia [T-11), and they moved into Syria. In 853 B.C. King Shalmaneser III of Assyria fought a coalition of twelve kings at the Battle of Qarqar in Syria. His famous Monolith Inscription (the Kurkh Stele) lists "Ahab the Israelite" as part of the coalition. Shalmaneser claimed victory. But it seems that Ahab and the others achieved at least a draw, since years went by before the Assyrians advanced beyond Qarqar and into Israel.

When Ahab died the next kings of the House of Omri returned to local warfare against Moab and Syria. Omri's dynasty came to an end around 841 B.C. At that time Bisha the prophet sent a young man to Jehu, a captain of the army, to anoint him king of the northern nation. Jehu was told to exterminate all the sons of Ahab, and he obeyed (2 Kings 10:11). It is important to realize that King Jehu and Omri were unrelated. But in the Assyrian point of view all the rulers of the House of Israel at Omri's capital, the city of Samaria, were looked upon as members of Beth Khumri (Bit-Khumri), the House of Omri. We learn this from the Black Obelisk, a monument of Shalmaneser III depicting his military accomplishments. One scene on the obelisk shows Jehu paying homage; an inscription reads: "The tribute of Jehu, son of Omri."

From its beginning the House of Israel worshiped strange gods under the rule of King Jeroboam. The prophet Ahijah predicted that one day the Lord "shall root up Israel out of this good land, and he shall scatter them beyond the river, Euphrates (1 Kings 14:15 KJV). In the 8th century B.C. the prophet Hosea elaborated on this prediction through the naming of his three children. We read: "And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel... Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. Call his name Lo-ammi: for ye are not my people, and I will not be your God." (Hosea 1:4, 6, 9 KJV). The name "Jezreel" means God will sow, as in scattering; "Lo-ruhamah" means not pitied, as in not having mercy; and "Lo-ammi" means not my people.

Hosea also prophesied that once they were scattered the House of Israel would grow into a vast multitude. And "in the place where it was said unto them, Ye are not my people,

2

there it shall be said unto them, Ye are the sons of the living God." (Hosea 1:10 KJV). Their immediate future looked disastrous and dismal. But ultimately these so-called Lost Tribes would become Christian nations that worship the living God.

In 745 B.C. Tiglath-Pileser became king of Assyria. To control the empire he instituted a resettlement policy against troublesome tribes. Tiglath-Pileser moved them hundreds of miles from their tribal homelands, in order to stop any influence they may have had on neighboring sheiks. This prevented larger revolts. He placed the deportees in buffer states to act as military cushions against the empire's greater enemies. During his reign Tiglath-Pileser, also known as Pul, marched toward the Holy Land and received tribute from King Menahem of Israel. The payoff ensured that the Assyrian army "turned back, and stayed not there in the land" (2 Kings 15:20 KJV).

When Menahem died his son reigned for two years. The son was overthrown by one of his captains, a man named Pekah. King Pekah of Israel joined forces with the king of Syria and attacked the Jews. In response, King Ahaz of the House of Judah "sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel..." (2 Kings 16:7 KJV).

At the request of Ahaz the Assyrians returned with violence. We read: "In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee. All the land of Naphtali, and carried them captive to Assyria." (2 Kings 15:29 KJV). This large portion of

the House of Israel was conquered by 732 B.C. According to 1 Chronicles 5:26, the Assyrians took even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan..•

According to the traditional theory, the captured members of the House of Israel were deported north to a buffer zone on the other side of the Euphrates. It is believed that Halah and Habor were towns along the river Khabur (V-5). Scholars point to the similarity of "Habor" and "Khabur." The traditional theory also says that Hara is the same city as Haran [U-4). and Gozan [U-4) is located on a tributary of the Khabur. But other theories exist because these places, or places with similar sounding names, can be identified throughout Mesopotamia. Indeed the Khabur, river or canal, Is acommon name within the Tigris [W-5) and Euphrates water networks.

Shalmaneser V (727-722 B.C.) was the next king of Assyria to invade the remaining people in the House of Israel. He came at a time when Israel was ruled by King Hoshea, and he besieged Samaria. Shalmaneser died before the capital feU, but King Sargon II completed the task in 722 B.C. The Assyrian Annals record Sargon's boast of success fully capturing Samaria and carrying off "27,290 of the people." In 721 B.C. all the Israel ites in the northern kingdom had been conquered and deported. We read:"And the king of Assyria did carry 8Wa'f Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Mades: (2 Kings 18:11 KJV, also see 2 Kings 17:6). The 8th century B.C. marks the historical beginning of the so-called Lost Tribes. The House of Judah remained a viable nation in the Promised Land, but as the prophets preflCted Israel was gone (2 Kings 17:18, 23).

According to Assyrian records Jews were also taken during the conquest of Palestine. This fact, that a large portion of the House of Judah underwent deportation, is frequently overlooked. In the days of mighty Tiglath-Pileser, •Judeans• are mentioned as captives; they were transferred lo the border region of northern Syria. The majority of the Jewish citizens were removed during the reign of Assyria's King Sennacherib (704-681 B.C.).

The annals of Sennacherib appear on the famous Taylor Prism In the British Museum, and on a similar clay cylinder at the Oriental Institute of the University of Chicago. The annals say. "As to Hezekiah, the Jew. he did not submit to my yoke, I laid siege to 46 of his strong cities, walled forts and to the countless small villages In their vicinity, and con• quered them....I drove out of them 200,150 people, young and old, male and female "

The chronology offered in the Bible dates this huge expulsion of Jews to 701 B.C. We read: "Now it came to pass In the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them." (Isaiah 36:1 KJV. also see 2 Kings 18:13). Although Jerusalem held out against the invaders, many citizens of Judah were conquered and sent to the buffer zones.

The Lost Tribes obtained a certain degree of autonomy within the buffer zones. This Is deduced from the book of Tobit; It provides a glimpse into their lives. According to the book, Tobit was a member of the Tribe of Naphtali, one of the first Israelite tribes captured In 732 B.C. During the reign of Shalmaneser he became the "purchasing agent" for all the king's needs. We read: every now and then until his death I would go to Media to buy goods for him. I also deposited several pouches containing a great sum of money with my kinsman Gabael, son of Gabri, who lived al Rages, in Media. (Tobit 1:14 The New Amari• can Bible). It stands to reason that if the Lost Tribes had been enslaved then Assyria's king would not have paid them for their goods. Therefore common sense says that Tobit's Israelite kinsmen possessed some amount of freedom In the zones.

During the last century archaeologists Sir Austen Henry Layard and Hormuzd Rassam

uncovered the ancient archives of Nineveh. When the 23,000 cuneiform tablets and fragments were translated in part, scholars learned that some of the records deal with events involving the Lost Tribes. Among the tablets are frontier reports from Assyrian spies at the border of Urartu [X-3]. The reports say that in 707 B.C. the king of Urartu brought his armed forces south, by Lake Van [W-3] toward Lake Urmia [X-4] in Media, to attack "the land of Gamir." According to Assyrian Royal Letter 197, the Urartian army was slaughtered when people from the land of Gamir counterattacked. The surviving soldiers were chased out of the buffer state and back into their own country. At any moment the spies expected the land of Urartu to be conquered by people from the land of Gamir. Another report confirms that the army of Urartu suffered a complete rout in the conflict: nine of their governors (commanders) were slain with the king in full flight. History shows that the Urartians lost their country. And the initial battlefield, located southeast of Lake Urmia, involved the House of Israel in the buffer zone the Bible calls the "cities of the Medas." Were the Lost Tribes of Israel also known as the people of the land of Gamir" (Gamera·a·a), the Gamera or the Gimlra? Previously the Assyrians labeled them Beth Khumri (Blt-Khumri), meaning House of Omri. Israelites pronounced "Omri" with a guttural "h" which the Assyrians represented as "Kh" or "Gh,"

The deportation in 721

B.C. brought Israel to the Halah, Habor, and Gozan buffer zone; just like the first resettlement in 732

B.C. An area called the "cities of the Madas" is also mentioned, indicating the establishment of a second

buffer (2 Kings 17:6). The Madas [Y-5] lived in Media, the northwestern part of present-day Iran at the southern end of the Caspian Sea [Z-2]. The city of Ecbatana (V-5) would serve as their capital; the city of Rages [Z-5] is modern day Teheran.

According to the Septuagint version of 2 Kings 17:6, the Assyrians placed the House of Israel in "Alae, and in Abor, near the rivers of Gozan, and in the mountains of the Medas." A second theory on the location of the buffer zones says that all as in Khumri or Ghomri. The Assyrians also had a habit of reversing the final syllable in words, so that the -n in Ghomri was in-

verted to "ir." Using these facts experts declare that the Lost Tribes, Beth Khumri .. Ghomri = Ghomri, are the same people the cuneiform tablets describe as living in the land of Gamir." Unofficially the names

Gamir, Gamera, and Gimlra are derivatives of "Omri." Our ability to keep track of the numerous name changes is essential for studying the Lost Tribes of Israel.

In circa 700 B.C., according to the two buffer zone theory, the tribes in the Gozan [U-4] buffer decided to pack up and leave. Perhaps the arrival of the 200,150 Jews, deported by Sennacherib in

deportees from Israel were dumped into a single region, a region centered around the Oezel Owzan [Y-5] by the cities and mountains of the Made 701 B.C., gave them strength to break out.

Perhaps the zone could not support the extra people dumped into it. Or maybe the Jews started a back. Adherents to this theory believe the Qezel Owzan river (Oizil Uzun, the Red Uzun) is the River Gozan, Halah (Alae) is the town of Khalkhal [Y-4], and Habor (Abor) is Abhar [Y-5]. The total number of buffer zones—one, two, or even more—is still not determined. In this author's mind the traditional theory of two zones seems correct, for in later history the Lost Tribes appear as two separate groups. This would indicate that at some point in time the deportees became

divided. If the Assyrians had placed them in two buffer zones at the start (the areas enclosed by the dotted lines shown on the map above) then with the passage of time their subsequent and continued separation is understandable. To God movement among repentant Israelites, and together they sought a new place where "they might there keep their statutes, which they never kept in their own land." The prophet Ezra records their departure in one of his visions. We read: "Those are the ten tribes, which were carried away prisoners out of their own land, in the time of Osea the king, whom Salmanasar the king of Assyria led away captive. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow

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passages of the river. For the most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go; namely, of a year and a half: and the same region is called Arsareth." (2 Esdras 13:40-45 KJV, A.D. 1611 ed.). (Note: Supporters of the single buffer zone theory believe that after the tribes conquered the Urartu in 707 B.C., and spread northward into their territory, a portion of the Hebrews decided to cross the Euphrates and head for Arsareth.)

Some may find it difficult to accept that millions of people would walk away to another land. Yet in recent years we have seen televised pictures of mass migrations. For example in A.O. 1994 an estimated 2,000,000 Rwandans left their country to escape tribal fighting. And let us not forget that nearly 2,000,000 Kurds headed for the border regions of Turkey and Iran, following the Persian Gulf War against Saddam Hussein of Iraq. Indeed, the Kurds traveled over some of the same hills and mountains that once felt the footsteps of the Lost Tribes of Israel.

When the Israelites were leaving the buffer zone, the country of Phrygia (Q-8) was invaded from the east by the mysterious Cimmerians. The invasion is mentioned by Greek historians such as Strabo (c. 63 B.C.-A.D. 21). The capital of Gordium (Q-8) fell around 696-695 B.C., and King Midas of Phrygia committed suicide: "...Midas drank bull's blood, they say, and thus went to his doom." (Strabo, Geography. Bk. 1. 3. 21). Waves of Cimmerians spread northward to take control of the southern shore of the Black Sea. The coastal city of Sinope [R-7] fell to them, and in a short period of time they occupied territory from Phrygia to Sinope to the headwaters of the Euphrates. Who were these mysterious people?

According to the Encyclopaedia Britannica (15th ed.). "The origin of the Cimmerians is obscure. But obscurity vanishes when we realize the Cimmerians invaders were the Lost Tribes. They left their buffer zone around 700 B.C. Ezra tells us they took a year and a half to go through the narrow passages; the headwaters of the Euphrates. Their direction of travel led them straight toward Phrygia, as shown on the map. And Gordium was conquered about two or three years after they crossed the Euphrates. Simply stated, either two groups entered Phrygia at the same historical moment, or the Cimmerians and the Lost Tribes were one in the same people.

Historians know that the Greek name for the Cimmerians, Kimmeriol, is the equivalent of "Gimira." Greek authors used the K for that guttural "h" in Omri, which the Assyrians represented as "Kh" or "Gh." Therefore the Lost Tribes of Israel called Garnera (Gamer-a) or the Gimira became the Kimmerioi, the Cimmerians.

Information on the Cimmerian members of the Lost Tribes is found in the writings of Greek historians and the Assyrian archives. These records reveal that in 679 B.C. King Esarhaddon of Assyria defeated the Moesi who were related to the people in Mysia (P-9) near Lydia (Bk. 7. 3. 2). We should note that the Apostle Paul traveled through Mysia during his mission to take the Gospel to the "lost sheep of the house of Israel" (Matthew 10:6; Acts 9:15, Acts 16:7).

Along the Danube, from the regions of Arsareth and Moesia, emerged a group of people that the Greeks called Celts (Keltol and Galatai). In circa 600 B.C. the Celts were already migrating westward, using the Danube as a highway into Europe. Historians regard their new culture as part of the Hallstatt Period. This is in reference to the great finds discovered by Johann Ramsauer at Hallstatt [1·5], a village in central Austria, in A.O. 1846.

From about the 5th to the 1st centuries B.C. Celts were the dominant force in Europe. This was their La Tene Period, named for the culture uncovered at La Tene [G·6J] in Switzerland. The Celts settled all of France and crossed the Pyrenees [E-8] into the Iberian (Hebrew) Peninsula of Spain. In the 5th century B.C. Herodotus declares that Celtic tribes were also living "beyond the Pillars of Hercules" (Bk. 2). This indicates that some had sailed to Ireland just like the Tribe of Dan (Tuatha De Danann (A-2)), and to Britain like the Trojans of Judah at New Troy [D-3]. (See Volume I on the Tuatha De Danann and Trojans.) In the 1st century B.C. the Greek historian Diodorus Siculus says the Romans call the Celts "Gauls; and in ancient times they "were called Cimmerians" (Library of History, Bk. 5. 32). With knowledge of these changing names, Beth Khumri " Ghomri .. Gimira .. Cimmerians = Celts, scholars proclaim that the Celtic nations are the Lost Tribes of Israel. While waves of Celtic Hebrews followed the Danube into the heart of Europe, other Cimmerians were driven north when Scythians invaded Arsareth in the 6th century B.C. They were pushed along the Carpathian Mountains to the Baltic Sea (J·1) as shown on the map. Diodorus says these Cimmerians "dwell beneath the Bears" (Bk. 5. 32), which means Poland, Germany, Holland, Denmark, and the rest of Scandinavia under the bear constellations of Ursa Major and Ursa Minor.

Diodorus adds that the people of Cimbri [H-1], the Cimbrians, derive their name from Cimmerians. Note that the Celts of Wales may also retain their Cimmerian name, for they are called Cymry (C-3). Western Europe, from top to bottom, belongs to the Lost Tribes. Around 400 B.C. they entered northern Italy and overran the Etruscans (I-8). Roman citizens soon became their lifelong foes when, according to Diodorus, Celts captured their city (Bk. 5. 32).

Rome [I-9] suffered this bitter humilation in circa 390 B.C.

About fifty-five years after their brief capture of Rome, Alexander the Great met with the Lost Tribes along the Danube. He sought a treaty of friendship that would keep the Celts out of Greece, allowing him to go off and conquer the Persian Empire. Although Alexander was concerned that he failed to impress them, the treaty held firm. But after his reign Celts did invade Greece, plundering the sanctuary at Delphi (N-10) in 279 B.C. One group, the Galatians,

a Cimmerian (Gimira) king named Teuspa. The battle occurred in a district west of the upper Euphrates. But the Cimmerian nomads were not conquered. Early in the reign of Assyria's Ashurbanipal (668-627 B.C.) they began spreading into further territory.

The states

even returned to Anatolia and resettled the old Phrygian territory. This territory became known as Galatia. Most scholars believe that the Apostle Paul's Galatians letter went to their Celtic descendants. During the Punic Wars, Romans worried that the Carthaginians

of Tabal (S-8) and Hilakku (R-10) looked to Assyria for help; even the powerful King Gyges of Lydia (P-10) sought Ashurbanipal's assistance. The Assyrian texts reveal that on the same day Gyges (Gugu) petitioned for help, his Lydian army temporarily repelled the Cimmerian invaders. During his reign Gyges paid tribute to Ashurbanipal. He also fought against the Greek Ionians at Miletus (P-10). (Note: In Volume III we will learn that the Milesians of Miletus were members of the Lost Tribes via the pre-Exodus voyages.)

When Psammetichus I of Egypt rebelled against the Assyrian Empire, Gyges stopped paying tribute to the Assyrians and formed an alliance with the Egyptian king. Ashurbanipal cursed the Lydian king and prayed that his "body would be thrown down before his enemy." The prayer came true when Gyges died while battling a second Cimmerian incursion. The Lydian capital of Sardis (P-10) fell to the nomadic invaders in 652 B.C. In less than fifty years the Lost Tribes had spread across Anatolia, stretching from the Euphrates to Lydia and from the Black Sea to Cilicia (S-10).

According to the 5th century B.C. historian Herodotus (Histories, Bk. 1) King Ardys ruled next in Lydia (c. 651-613 B.C.). During his reign warfare continued against the Greek might at Miletus. The Trerans (Treres), a tribe from Thrace (0-8) with close connections to the Cimmerians, entered the region and once again the Lydian capital of Sardis was sacked. Strabo says that the Trerans were probably Cimmerians (Bk. 1. 3. 21). This would indicate that Cimmerian members of the Lost Tribes had crossed into Thracian territory after conquering Phrygia, Sinope, and the southern shore of the Black Sea (c. 695-652 B.C.). When King Ardys renewed Lydia's relations with Ashurbanipal, the Lost Tribes began to lose ground in Anatolia. First the Assyrians managed to drive the Cimmerians out of Cilicia from 637-626 B.C. Then around 630 B.C. the Milesians successfully planted a colony at Sinope on the Black Sea. And finally the Lycians grew in strength, and Herodotus credits their King Alyattes with the total expulsion of the Cimmerians at the close of the 7th century B.C. Driven from Anatolia, the Cimmerians entered the territory of their Thracian allies and kinsmen as shown on the map. It is interesting to note that an important river in Thrace was called Hebrus (N-8), reminding us of the Hebrews. In time the Lost Tribes occupied the northwest coast of the Black Sea, including the Crimea (0-5). The term "Crimea" apparently derives from their Cimmerian name. This northwest coast of the Black Sea was Arsareth, the land Ezra saw them heading toward where they planned to follow the laws of Moses (2 Esdras 13:42-45). The term "Arsareth" means mountains of Sareth. These mountains are the modern day Transylvanian Alps (N-6) and Carpathian Mountains (N-4). The Sareth or the Sereth (0-5) river is spelled "Siret" on current maps.

Evidence suggests that the Lost Tribes also occupied the territory above Macedonia (M-8) and Thrace on the southern bank of the Danube (N-6). There we find the land of Moesia (N-7), bringing to mind Moses and Messiah (Messiah). 5th century B.C. coinage with the name Mosses (MOiEn), tentatively attributed to an unknown chieftain of Macedonia, was perhaps issued instead from this new Israelite region of Moesia. Strabo gives an account of the Moesi (Mysi) that describes them as "god-fearing" people (Bk. 7.

3.3). Maybe for a short period of time they did return to the Mosaic laws. Strabo also says would unite with the Celts to destroy them. In fact it almost happened when Hannibal tried to form a Celtic-Carthaginian alliance, as he crossed the Pyrenees to attack Italy in 218

B.C. But Rome survived, won the wars, and in time became the master of Europe. The Celts, especially the Lost Tribes living in Britain, fought many battles against the Romans as they struggled for independence. And when Rome's empire eventually crumbled, the Lost Tribes regained control of Western Europe to this day.

We have traced the Celtic Israelites from the Gozan buffer zone to Europe. Let us now learn what happened to the Lost Tribes living in the "cities of the Madai" buffer. They were responsible for defeating the Urartians in 707 B.C. The victory gave them control of the land above lakes Van and Urmia, up to the region of Colchis [W-1]. (See Volume I on the Hebrew connection to Colchis.) The Assyrians called them Glimra. But with the victory over Urartu these members of the Lost Tribes threw off that label in favor of a more meaningful name, the name of their patriarch Isaac. Prior to their deportations the prophet Amos (c. 760 B.C.) had already called them the "house of Isaac" (Amos 7:9, 16 KJV). And some believe they fulfilled one aspect of an ancient prophecy given to Abraham, which says, "For in Isaac shall thy seed be called: (Genesis 21:12 KJV).

Evidence shows that the people in the House of Isaac became known as the fearsome Scythians. Prayer texts belonging to Assyria's King Esarhaddon (680-669 B.C.) mention the anxiety he felt concerning the increasing might and intentions of these Lost Tribes. He calls them Iskuza warriors. The name Iskuza is derived from Isaac or Isaca. In Hebrew the different forms of "Isaac" include yls-khaw, ylt-khaw, tsaw-khak, and saw-khak. Throughout these variations the s-k sound persists, the same s-k sound found in the Assyrian term "Iskuza." The initial "I" in Iskuza is dropped in Greek forms of the name, such as Skuthae, from which the term "Scythian" derives. Esarhaddon's concerns caused him to form an alliance with the Scythians. And he gave his daughter in marriage to an Iskuza king named Bartatua.

The Scythians grew in power and quickly extended their territory to include the southern and eastern shores of the Caspian Sea. Some of them headed east, reaching Afghanistan. Others attacked northward across the Atax [Y-3] river. Archaeological artifacts, datable bronze bowls, reveal that the site of Karmir Blur (X-2) was destroyed around 625 B.C. About this same time Herodotus says a group of Scythians briefly invaded Syria and Palestine (Bk. 1). Perhaps this was an attempt to return to the Promised Land. The Egyptian ruler Psamtik I (c. 663-610 B.C.) sought a treaty to keep them out of Egypt, and he purchased peace from them.

In addition to their swift attacks, the Scythians were known for their rapid ability to pack up and move their family tents or booths. Some suspect that the Hebrew Feast of Booths or Tabernacles, called Sukkot, is the source for their Scythian name.

The Assyrian Empire collapsed when Babylonians and Medes rebelled. The Scythians also attacked, and the nomadic Hebrews participated in the fall of Nineveh in 612 B.C. A few years later the remaining Assyrian forces at Haran were destroyed, and the Scythians returned to their territory north of lakes Van and Urmia.

The Babylonians and Medes entered into a treaty. The granddaughter of King Cyaxares the Mede was given in marriage to Prince Nebuchadnezzar of Babylon, and the two allies

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divided the world equally among themselves. The treaty designated all the land south and west of the Tigris river to the Babylonians, which would soon spell doom for the House of Judah and Egypt (see Volume III). The regions north and east of the Tigris, which included all land belonging to the Scythians, were assigned to the Madai. This led to repeated conflicts between the Lost Tribes and

the Medes (Medo-Persian Empire).

Herodotus claims that the Medes regained their territory around the Caspian Sea when King Cyaxares (625-585 B.C.) assassinated a great number of Scythians (Bk. 1). To carry out this deed he made sure the Scythians were drunk during a banquet. Later, from 590-585 B.C., a war took place between King Alyattes of Lydia and Cyaxares. Herodotus says this Median-Lyidian war occurred when Cyaxares belittled the hunting skills of certain Scythians (Bk. 1). In turn the Scythians murdered one of his young boys, presented the boy's meat as fresh game for the Median king, and then fled to Alyattes who refused to hand them over when the Medes arrived. The fighting lasted until the Babylonians mediated a peace agreement in 585 B.C. In order for this Median-Lyidian war to have taken place in Anatolia, Cyaxares must have first forced his way through the Lost Tribes above Lake Van. These Scythians were pushed northward across the Araxes river.

From the fall of Nineveh to the start of the Median-Lyidian war, about 612-590 B.C., members of the Lost Tribes traversed the Caucasus through the Darlel Pass (X-1). It is interesting to note that one of the peaks bordering the pass, this Scythian Gate or the Gate of Israel, is called Mount Zion. The Roman writer Pliny the Elder (A.D. 23-79) refers to the pass as the "Gates of the Caucasus: which he places in the region of Hiberia

(Natural History Bk. 6. 15. 40). The term "Hiberia" or Iberia (W-1) denotes the land of Hebrews located south of the Caucasus along the river Kura [Y-2]. Pliny also mentions a tributary of the Kura (Kur) called the "river Hiberus," meaning the Hebrew river (Bk. 6. 11. 29). Upon reaching the other side of the pass the Lost Tribes occupied the territory around the northeast shore of the Black Sea. The earliest Scythian tomb at Kelermes [S-5] dates to circa 580 B.C. Further incursions westward were instrumental in moving their Cimmerian brothers out of Arsareth as previously explained.

In 550 B.C. the Persian leader Cyrus the Great acquired the empire of the Medes. He

and his army spent the next few years subduing the Lydians and conquering Anatolia. Then in 539 B.C. Cyrus captured Babylon, uniting the Babylonian Empire south and west of the Tigris with his Medo-Persian Empire.

Historical records during the period of Persian dominance present the world as seen through the victor's eyes. As expected the Lost Tribes acquired another designation: the term "Saciae." Herodotus says these people armed themselves with bows, daggers, and the sagaris battle-axe, and that "Saciae is the name the Persians give to all Scythian tribes" (Bk. 7). Diodorus Siculus adds that the Scythians living east of the Caspian Sea were also "known as the Saciae" (Bk. 2. 35. 1). And Pliny confirms that the Persians gave "the general name of Saciae" to Scythian tribes (Bk. 6. 19. 50). The term "saciae" has the same k sound found in Iskuza and Skuthae, the Assyrian and Greek names for Scythians, which in turn come from Isaac or Isaac. Indeed, Diodorus states that when these people grew in strength they got the name Saciae from one of their "notable kings" (Bk. 2. 43. 5). Clearly the great patriarch Isaac remained famous among the Lost Tribes, the "house of Isaac" (Amos 7:16).

About 529 B.C. Cyrus the Great died while battling the Lost Tribes. According to Herodotus, the Persian leader suffered a gruesome end fighting the forces of Queen Tomyris of the Massagetae (Bk. 1). The term "Massagetae" means the great

Sag or Sak herd. Scholars assert that the s-g sound in Sag is equivalent to the s-k in Sacae; therefore, the Sacae and Massagetae comprise the same people. The sagaris battle-axe of the Sacae, with its s-g sound, was probably named after them: Sams or Saks. While Herodotus says the Massagetae killed Cyrus, note that Diodorus credits "the queen of the Scythians" with the deed (Bk. 2. 44. 2). Sacae, Massagetae, and Scythians are synonymous names for the Lost Tribes. In fact the Scythian territory in Armenia, between the Araxes and Kura rivers, was known as Sacasene (Pliny calls it "Sacasani" in Bk. 6. 11. 29). During the reign of Darius the Great (521-486 B.C.) the Persian armies again waged war with the Lost Tribes. This time instead of fighting the Massagetae the empire went after the Royal Scyths of Scythia. These Scythians were descendants of those who traversed the Dariel Pass; they occupied the Crimea and much of Arsareth on the north shore of the Black Sea. In order to attack them King Darius led his troops across the Bosphorus into Thrace. He then bridged the Danube and invaded their country. According to Herodotus, the Scythians kept out of range while depriving their enemy of food and water (Bk. 4). They did this by destroying pastures and blocking up the wells and springs. They allowed Darius just enough food to keep his men marching in a weakened state, and they harassed the Persians at opportune moments. One night, in complete frustration, Darius left camp with his strongest soldiers to march back across the Danube. Upon realizing that their king had fled, those that remained in camp surrendered to the Scythians.

Southwest of Ecbatana, along an old caravan route at the foot of the Zagros Mountains in Iran, King Darius created a giant billboard to advertise his might. The monument is about 150 feet long by 100 feet high, carved on the face of a mountain called the Behistun Rock. It consists of large panels with sculptures and columns of inscriptions on them. The inscriptions present the same information in three languages (Persian, Susian, and Babylonian), making the monument a cuneiform equivalent of the Rosetta stone.

The carved texts on the Behistun Rock were first copied by Henry Rawlinson from A.D. 1835-1847. After they were translated we learned the texts contain identical lists of provinces which Darius claims "are subject unto me." Despite his failed conquest of Scythia, Darius lists some Scythians among the subjugated people. In the Persian inscription they are called Sacae (Saka); the Susian text also names them Sacae (Sakka). But when the Babylonian version reaches this point in the list of provinces it says Cimmerians (Gimiri). Two other trilingual inscriptions belonging to Darius, one on a sheet of gold and one in his tomb, also equate the Scythians (Sacae or Sakka) with the Cimmerians (Gimiri or Gimira). These writings prove that Scythians and Cimmerians are the same people, the Lost Tribes. In the 5th century B.C. the Royal Scyths and their Thracian brothers were allied through marriage. In the 4th century B.C. an eastern people called Sarmatians began crossing the river Don [S-2] and pressuring the Scythians. The invaders gradually forced the Lost Tribes from the region. Beginning in about the 2nd century B.C. the Scythians headed northwestward to the Baltic Sea, as shown on the map. And in the 2nd century A.D. the Sarmatians successfully supplanted all the Scythians around the Black Sea.

The Romans found it geographically confusing to still call the territory along the Black Sea "Scythia," since the Scythians had left. Therefore they designated that region "Sarmatae;" because the Sarmatians were in control. And to eliminate any chance of

misidentification the term "Germani" was introduced for the Scythians living up north. The word "Germani" means Genuine, as in the true or real Scythians. (Strabo, Bk. 7.1. 2, says the Germani are the "genuine Galatae"-Celts. But scholars believe Strabo misunderstood the Roman logic behind the name change, and suspect instead that "Germani" was introduced to denote the original or genuine Scythians.)

The Germani flourished by the Baltic Sea. In time distinct tribal names such as Angles, Jutes, Frisians, Picts, and Saxons [G-31] appeared across northern Europe. God promised his people an additional land, which many believe is Britain (2 Samuel 7:10). Thus the Anglo-Saxon Invasion of Britain, in the 5th century A.D., was simply an influx of Israelites to the Island. The Viking and Norman invasions added more Hebrews.

When Picts arrived in the British Isles the historian Bede (c. A.D. 673-735) calls them "Picts from Scythia" (History of the English Church and People, Bk. 1. 1). The poet John Milton (A.O. 1608-1674) says that the Saxons are "descended of the Sacae, a kind of Scythians in the north of Asia, thence called Sacasons, or sons of Sacae" (History of England, Bk. 3).

The term "Saxon" retains the s-k sound, linking them to the sons of Sak (Sax), Isaac's sons. Saxon and Scandinavian rulers claim Odin as their ancestor. Historian Snorre Sturlason (A.D. 1179-1241) reveals that Odin lived by the Black Sea before heading north (Heimskringla: Ynglinga Saga). He led part of the Scythian migration in the days of the Roman general Pompey (106-48 B.C.). Odin's genealogy is also traced to the Trojans of Judah.

In Volume I we learned that the lion symbolizes Judah, and the eagle and snake belong to the Tribe of Dan. These tribal emblems are found among the Scythians. For example, Diodorus says the Scythians believed their ancestor was born from a woman whose lower body resembled that of a snake (Bk. 2. 43. 3). And the mythical griffin, comprising the

head of an eagle and the body of a lion, is primarily associated with the Scythians.

Figure 1 depicts a griffin seen on Thracian coins of 480 B.C., which was about the same period Scythians and Thracians united in marriage.

In Volume I we also learned that the Tribe of Dan has the habit of marking the territory it reaches with the DN letters of its name. Like signposts along a trail these DN marks Dan, Den, Din, Don, and Dun extend from the Black Sea to the British Isles. For example if we start in Eastern Europe and head west, the same direction the Lost Tribes traveled, we cross the rivers Don [S-2]; Donets [S-3]; Dnieper (Q-3), once called Danapris; Dniester (O-3), also known as Danastris; the long Danube [N-6]; Eridan (1-7), which is now the Po; and Rhodan [F-8], now called the Rhone. The DN signposts stretch from Macedonia (M-

81 (Mace-Don-ia) in the south to Poland's north port of Danzig [K-2], which is also called Gdansk. Danzig is located by the Codan Gulf [K-1]. Perhaps the Danes of Scandinavia

(Scan-Din-avia) are the most obvious link to the Tribe of Dan. Their entire Danish country of Danmark (H-1) or Denmark is named from Danne-merk, meaning Dan'sland.

When the Lost Tribes reached the British Isles the DN marks continued. In Scotland, called Caledonia (C-1) (Cale-Don-ia), modern maps show many DN places such as Dundee, Dunbar, Denholm, and Aberdeen near the mouth of the river Don.

Britain's Devonshire

was known as Dannohia. And the number of DN names in Ireland, from Dundalk Bay to

Dingle Bay to Donegal Bay, bring to mind the Tuatha De Danann, the Tribe of Dan.

Celts, Anglo-Saxons, and Scandinavians represent the House of Israel. Their kinsmen include the pre-Exodus Hebrews of Spain and Greece, and the Trojan Britons and Romans. From Australia to Iceland they have colonized our globe, and no doubt Israelite elements still exist in the old regions of Galatia, Urartu, and Colchis. The New World was established by Hebrew colonials from Spain, France, and Britain. Many identify the USA as the superpower Tribe of Manasseh; the British Commonwealth represents the •multitude of nations• in the Tribe of Ephraim (Genesis 48:19). The Lost Tribes of Israel were quick to embrace Christianity. These pagan nations that the Lord once described as "not my people," have truly become-in Christ-"sons of the living God" (Hosea 1:10).

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LOST TRIBES OF ISRAEL STUDY MAPS

VOLUME IV

THE CHRISTIAN CONNECTION

ornearly 2,000 years Christians have proclaimed that Jesus died on the Cross and rose from the grave. Missionaries have covered our globe with the good news that his death and resurrection provides redemption. While church leaders rejoice in this wonderful message, most of them tend to ignore Christ's primary mission on earth. This mission, his crucifixion followed three days later with the miracle of the empty tomb, brought an end to God's official divorcement of the Lost Tribes of the House of Israel.

The Bible refers to the House of Israel and the House of Judah as God's wives. Ezekiel 23 calls them Aholah and Aholibah, two idol loving sisters graphically depleted as whores in the eyes of God. In accordance with the law in Deuteronomy 24:1-4, God issued a •bill of divorcement" for Israel. Jeremiah records the divorce: •And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. • (Jeremiah 3:8 KJV). Note that despite her adultery Judah remains God's wife.

When the House of Israel was divorced, Assyrians swept down and deported them to buffer zones (see Volume II). They became the so-called Lost Tribes of Israel. After leaving the buffer zones, they went on to fulfill Hosea's prophecy that describes their condition as scattered, without God's mercy, and no longer God's people (Hosea 1:4-9).

In Volume II we learned that one group of the Lost Tribes left the Assyrian buffer zones as Gimira (Cimmerians) and became the Celts. Celtic Israelites went on to occupy

Western Europe and the British Isles; the Romans named them Gauls. We also learned about a second group of the Lost Tribes called Iskuza, a name that derives from Isaac or Isaac. The Iskuza became known as Scythians and then Saxons (Isaac sons). When they migrated north and west the Romans named them Germani, which means Genuine Scythians. Their territory reached the Baltic Sea [J-1]. (Please note that map coordinates appear in brackets.)

The Lost Tribes were pagans when Jesus walked on earth. But their heathenism, their divorced condition, could change because of Christ. We read: "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever. Surely as a wife treacherously departed from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD." (Jeremiah 3:12, 20 KJV). Hosea's book concurs that a time will come when their separation from God is reversed. We read: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." (Hosea 1:10 KJV).

The writings of Isaiah (8th century B.C.) act as a guidebook for the Lost Tribes, especially the Israelites living in the British Isles. It was to these Islands that Jeremiah delivered Princess Teatēphi and the Davidic throne (see Volume III). Isaiah foresaw Jeremiah's journey when he called him "the righteous man from the east." We read: "Keep silence before me, O Islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment. Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings. The isles saw it, and feared; the ends of the earth were afraid, drew near, and came. But thou, Israel, art my servant. Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth. Thou art my servant; I have chosen thee, and not cast thee away." (Isaiah 41:1-2, 5, 8-9 KJV). The British Isles were known in ancient times as the "ends of the earth" and the "uttermost part of the earth." Isaiah tells the Lost Tribes destined to live there that a day approaches when they will sing about God. We read: "They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea. From the uttermost part of the earth have we heard songs." (Isaiah 24:14-16 KJV).

Behold, these shall come from far: and, lo, these from the north and from the west." (Isaiah 49:1, 3, 6-7, 12 KJV).

Isaiah 50 reminds the Lost Tribes how they came to be divorced, and mentions the possibility of deliverance. We read: "Thus saith the LORD, Where is the bill of your mother's divorcement, whom I have put away? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away: is my hand shortened at all, that it

cannot redeem? or have I no power to deliver?" (Isaiah 50:1-2 KJV).

The next chapter, Isaiah 51, calls on them to remember their family heritage. The Jews have always known their ancestry. But the Lost Tribes need to be reminded that they

originate from Abraham and Sarah. "Look unto Abraham your father, and unto Sarah that bare you•••." (Isalah 51:2 KJV).

Isaiah 52:3 declares that they have sold themselves "for nought; and ye shall be re deemed without money." Then Isaiah 53 describes the crucifudon of Christ, the one who redeems them. We read: •He Is despised and rejected of men •the LORo hath laidon him the iniquity of us all He was taken from prison and from judgment•••for he was cut off out

of the land of the IMng: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death he hathpoured out his soul unto

death•..and he bare the sin of many•. " (Isaiah 53:3, 6, 8-9, 12 KJV).

Christianity holds that Jesus fulfilled all the prophetic details In Isaiah 53. For example he made his grave with the "Wicked" and with the •rich," in that he was crucified between two thieves and then laidIn the tomb of his rich relative, Joseph of Arimathea (Mark 15).It is true that Jesus paid the price to buy the whole world. And In Isaiah's context the main purpose for the Messlah's crucifixion was to restore the divorced wife. Only the death and resurrection of God, the husband, could end the divorce and pave the way for the House of Israel to remarry the l.oRo. (See Paul's comments on this subject In Romans 7:1-4.)

Immediately following the crucifixion outlined In Isaiah 53, the 54th chapter tells them to rejoice: "Sing, O barren, thou thatdidst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife....Fear noL..thou shalt forget the shame of thy youth•..•For thy Maker Is thine husband; the loRo of hosts Ishis name; and thy Redeemer the Holy One of Israel For a small moment have I forsaken thee; but with great mercies will I gather

thee. In a little wrath I hid my face from thee for a moment; but with evertastlng kindness will I have mercy on thee, saith the l.oRo thy Redeemer." (Isaiah 54:1, 4-5, 7-8 KJV).

Even Christ proclalms his mission on behalf of the Lost Tribes. We read: 'I'hese twelve Jesus sent forth, and commanded them, saying, Go not Into the way of the Gentiles, and Into any city of the Samaritans enter yenet: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." (Matthew 10:5-7 KJV). AndIn another Instance Jesus states, •Iam not sent but unto the lost sheep of the house of Israel." (Matthew 15:24 KJV). In the light of this mission it seems logical that we can expect to find an early connection between Christ, Christianity, and the Lost Tribes.

Chronology preserved In the Gospel of Luke indicates 18 years are unaccounted-forin Christ's life. (Aocordlng to Luke 2:41-42 Jesus was 12 years old when he accompanied his parents to Jerusalem for Passover; then the next recorded event is his baptism, in Luke 3:21-23, at about the age of 30.) Intemal Biblical evidence suggests that Christ had left Nazareth and his own city of Capernaum as a chlld, and that he only returned to this Galilee region as an adult. For example his cousin John the Baptist failed to recognize Jesus at the age of 30 (John 1:31, 33). Plus the people at Nazareth failed to recognize him when he taught In their synagogue, even though they had some familiarity with his family (Luke 4:22). And when he came to Capernaum, the local officials wanted him to pay the Strangers Tax (Matthew 17:24). This was a Roman tax levled on foreign visitors to the city. Yet Matthew 9:1, In connection with Mark 2:1, speaks of Capernaum as Jesus' •own city." Clearly Christ had been away from the area for a long time.

Stories handed down in Britain tell us Jesus spent part of his missing years with his mother Mary at the town of Glastonbury [D- 4]. Joseph of Arimathea was Jesus' link between Palestine and Glastonbury. Inhisbook St Joseph of Arimathea atGlastonbury (p. 155-159),

author Lionel Smithett Lewis cites British manuscripts, genealogical pedigrees on Christ's relatives, to show Joseph was an uncle of the Blessed Virgin Mary. When Mary's husband died, uncle Joseph became the legal guardian of her and Jesus. Joseph's most notable use of his head-of-the-family status, came when he asked Roman Procurator Pontius Pilate for Christ's crucified body (Matthew 27:57-58). For only a relative could legally claim the body. Joseph had access to Pilate through his official status in the Roman Empire. He held the title Decurion, meaning colonial senator (Mark 15:43 and Luke 23:50 Latin Vulgate). British historian Gildas (6th century AD.) calls him "nobilis decurlo," an important senator.

Joseph probably served in the Jewish Sanhedrin, and he owned a fleet of ships that carried British tin. Memories of the man persist in Cornwall. It is interesting to note that Isaiah 28:11 KJV says the Lord will speak to Ephraim (House of Israel) "With stammering lips and another tongue." The expression "stammering lips" seems an odd way to describe the new language of the Lost Tribes; however, scholars mining the Uages of Cornwall [C-4], and in our last century Cornish children still sang of his arrival in a boat. Their lyrics began: "Joseph was a tin merchant, a tin merchant, a tin merchant." Legends in Cornwall, Somerset, Gloucestershire, and as far away as notice that the Hebrew word for "stammering" is laeg (lawayg), and when reversed (Hebrew is written from right to left) it is quite similar to

"Gaelic. Gaelic became the stammering lips and another tongue of the Celts. It is still spoken today in parts of the British Isles. Jeremiah also links the Lost Tribes (Ephraim) to the islands. We read: "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. For I am a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O ye nations, and declare it in the Isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." (Jeremiah 31:1, 9-10 KJV). The British Isles are northwest of Palestine. Isaiah gives their location as "north" and "west." We read: "Listen, O isles, unto me; and hearken, ye people, from far. Thou art my servant, O Israel, in whom I will be glorified. It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man has the West of Ireland tell of the voyages Joseph undertook to purchase the British metal.

Traditions from Somerset insist that Jesus was taken to Britain, as a lad, by his great-uncle Joseph. Cornish tales always have Jesus arriving with his mother. Ancient sites on the Island retain names such as "Jesus Well" and "Wheel (Mine) of Jesus." At Glastonbury Christ built a wattle hut for himself and Mary. Later Joseph converted this hut into the first aboveground church, which Augustine says was a church constructed by no human art, but by the hands of Christ Himself." (Eplistolae ad Gregorium Papam, A.O. 600).

In addition to his kinship with Jesus, Joseph was a disciple (Matthew 27:57). This placed him at odds with the chief priests and Jewish leadership. The Gospel of Nicodemus 9:7-8 says that when Christ was buried the Jewish leaders imprisoned Joseph. They planned to kill him after the Sabbath. Historian Gregory of Tours (c. A.O. 539-594) says of Joseph: "He was guarded by the high priests themselves, for, as is related in the accounts sent by Pilate to the Emperor Tiberius, the hatred which they bore him was fiercer than that which they felt for our Lord himself." (The History of the Franks, Bk. 1. 21).

Joseph managed to avoid execution, but his days in Palestine were numbered. After the resurrection in A.O. 33, some of Christ's closest followers became linked with Joseph. Scholars believe his status within the Roman Empire provided them a degree of safety.

Soon however a man named Saul, working on behalf of the high priest, attacked Christians with great zeal. The disciple Stephen became the first martyr (Acts 7:59).

Stephen's death was quickly followed by a persecution of Christians at Jerusalem [T12], and they were all scattered abroad...except the apostles. (Acts 8:1). While the apostles remained in Jerusalem-failing to carry out Christ's order to take the gospel to the Lost Tribes Joseph and his group headed for the Mediterranean coast. The excellent harbor at Caesarea [T-12] probably served as the main port for Joseph's fleet of orebearing ships. What happened next to Joseph and the others is told by Cardinal Baronius, the eminent historian who was appointed librarian of the Vatican in A.O. 1596. Baronius discovered an ancient manuscript that helped him write his *Annales ecclesiastici*. According to the rare document, Joseph and his group put out to sea in an old boat. The vessel was abandoned by its master and left with no oars or sails.

Miraculously the Christians reached landfall at Marseilles [G-8], in the south of Gaul. Baronius dates their voyage to A.O. 35.

The encyclopaedia *Judaica* (1971 ed.) tells an interesting story in its article on the town of Aries [G-8]. Aries is located near Marseilles, and according to Jewish legend, "one of three rudderless ships bearing Jewish exiles arrived in Aries after the destruction of the Second Temple; in A.O. 70. Although this incident occurred 35 years after Joseph's voyage, one cannot help wondering if the story is actually an account of his incredible trip. We should also note that the Roman historian Suetonius (c. A.O. 69-140) says a vessel loaded with weapons from Alexandria [R-13], Egypt, once drifted to Oertosa [0-10], Spain (The Twelve caesars,

Bk.7.10). It had no helmsman, crew, or passengers. This occurred around A.O. 68, when Emperor Galba was raising an army nearby. Galba took the ship, considering it a good omen of future victories. Another tradition says Joseph and his group were set adrift by Jewish leaders of the Sanhedrin. We can speculate that the Sanhedrin was hesitant to murder Joseph outright, due to his official ties to the Romans. However, leaders who once paid Judas thirty pieces of silver" for betraying Christ, could easily bribe a boat's pilot and crew into disabling the vessel and abandoning its passengers. The group of Christians were left to die in the sea. But their boat followed the winds and currents to Cyrene [N-13], in North Africa. And there Joseph acquired oars and sails that would take them to Marseilles. Joseph's voyage from Caesarea to Cyrene, then

on to Marseilles, is shown on the map.

reach the British Isles. We read:"Meanwhile these Islands, stiff with cold and frost, and in a distant region of the world, remote from the visible sun, received the beams of light, that is, the holy precepts of Christ, the true Sun...at the latter part, as we know, of the reign of Tiberius Caesar " (De excidio Britanniae, section 8). This means Joseph's group reached

the Lost Tribes in Britain between A.O. 35 (the year Cardinal Baronius says they arrived at Marseilles) and March 16, A.O. 37 (the date Emperor Tiberius died).

According to Gildas they were allowed to preach in Britain "without impediment, and death threatened to those who interfered" with them (section 8). This indicates Joseph was well-protected by the ruling family, whose members were probably his friends and business acquaintances. According to Freculphus (9th century French Bishop of Usleux)

they were invited over by high-ranking Druids, the primary Doctors of Britain.

History reveals that about this time a Sillurian king named Bran was an Arch Druid of the British. King Bran had abdicated the throne to his son Caractacus. Later, scholars believe the Apostle Paul converted Bran to Christianity, at which

point Welsh records call him Bran the Blessed. A genealogy shows that the Sillures [C-3] of Wales were related to the rulers of Cornwall and the Southeast, through their mutual ancestor King Llyr Lledlath (Shakespeare's King Lear).

Southeast Britain was ruled by King Cunobellnus

(Shakespeare's Cymbeline); his son Arvragus reigned in Cornwall.

Many believe that the father of Caractacus was Cunobellnus, and not King Bran.

Perhaps Isabel Hill Elder has figured out their relationships in her book *Celt, Druid and Cu/dee* (p. 42-43). According to Elder, Cunobelinus and Bran were the same man, with "Bran" being a contraction of "Branhan" meaning King. Elder also says

that Arvragus and Caractacus were the same man, with "Arviragus" being the title High King. (In Ireland "Ard-Righ" means High King.

Perhaps "Arviragus" contains an element of Latin meaning High Warrior, for "vir" means soldier, "virago" is a female warrior.) These Silurian rulers belong to the Zarah Branch of Judah. Their lineage goes back to Brutus, the Zarahite Trojan (see Volume I on Brutus). According to the *Antiquities of Glastonbury* by William of Malmesbury (c. A.O. 1080-1143), a king granted Joseph's group of twelve people some land at Glastonbury. In his work, *The Church History of Brittany From the Beginning of Christianity to the Norman Conquest*, English monk Hugh Paulinus Cressy (c. A.O. 1605-1674)

says: "In the same place there was by King Arviragus and his Son Marius allotted a certain proportion of ground for the nourishment of these twelve strangers, containing, according to their ancient measure, twelve Hydes of Land."

The twelve hides of land totaled 1,920 acres. When the group Marseilles was originally established around 600 B.C. by Ionians. They called the town Massilia. Ships that visited its harbor often left with loads of British tin; the tin was brought across the Channel from Cornwall and then overland to the port. In Volume III of this arrived there the site still held the wattle hut that Jesus built. Joseph converted the hut into their church. Confirmation of the Silurian land grant is found in the famous Domesday Book, ordered by William the Conqueror (c.A.O. 1086). The Domesday Book says: "This Glast

study we learned that Ionian Greeks derive from the Zarah Branch of Judah. The lion is the symbol of Judah, and Marseilles is located on the Gulf of Lions [F-9]: Figure 1 depicts the lion of Judah as seen on silver drachms of Massilia (Massalia) from circa 375-200 B.C. While the lion is a symbol of Judah, the birthright Tribe of Ephraim has an ox or bull. Figure 2 depicts a bronze Massilia coin issued by the Lost Tribes from circa 200-49 B.C. It shows a charging bull beneath a bow.

Due to his deals in tin, in all likelihood Joseph had friends and business contacts at Marseilles. Many of the Christians in his group made the South of Gaul their home. Their stories are told in numerous churches and shrines throughout the region. A manuscript in the Magdalen College Library at Oxford, England, known as the *Life of St. Mary Magdalene* by Archbishop Rabanus Maurus (A.O. 856), provides a detailed account of their arrival and missionary activities in Gaul.

Frederic Mistral (French poet and Nobel Prize winner) gathered the local stories told about these first Christians and added them to his long narrative poem, *Mirepo*, published in A.O. 1859. Mistral learned that the boat arrived with Joseph of Arimathea; Mary the wife of Cleopas; Salome, also known as Mary Salome; Mary Magdalene;

Martha; Marcella (a maid to Mary Magdalene and Martha); Lazarus; Trophimus; Maximin; Cleon; Eutropius; Sidonius; Martial; Saturninus; and Sarah (a handmaid to Mary Cleopas and Mary Salome). These people were eyewitnesses to the life and miracles of Jesus. For instance Lazarus was the man Jesus raised from the dead (John 11). Mary Salome had personally watched the crucifixion, and was the wife of Zebedee and the mother of two apostles, James and John (Mark 15:40). Sidonius, also called St. Restitutus, was the man whose eyesight Jesus restored (John 9). And Mary Magdalene was the first person

Jesus appeared to after he had risen from the tomb (Mark 16:9). Just like Joseph of Arimathea, they were on Saul's hit list.

Documents and traditions tell us that Lazarus became the Bishop of Marseilles, Trophimus preached at Arles, and Mary Magdalene, Maximin, and Sidonius went to Aix [G-8]. Martha and Marcella went to Tarascon [G-8] and Avignon [G-8]. Eutropius reached Orange [G-8], Martial reached Limoges [E-7], and Saturninus went to Toulouse [E-8]. Mary Salome, Mary Cleopas, and Sarah stopped at the mouth of the Rhone [F-8], which has the church of Les Saintes Maries. Later, the Spanish claim Mary Cleopas was in their country at Ciudad Rodrigo [B-10].

The life of St. Mary Magdalene mentions other Christian teachers associated with the group. The towns they reached are as follows: Paul to Narbonne (E-8); Austregisilus to Bourges [E-6]; Hirenæus to Lyon [F-7]; Gratian to Tours [E-6]; Sabinus and Potentianus to Sens [F-5]; Valerius to Treves [G-4]; Ferencius to Besançon [G-6]; Eutropius to Saintes [D-7]; Frontinus to Périgueux [E-7]; Julianus to Mans [D-5]; and Parmenas to Avignon. Additional teachers were sent beyond the Pyrenees [E-8] into Spain.

Joseph of Arimathea left the towns along the Rhone, accompanied Martial to Limoges, and then traveled to Morlaix [C-5] on the coast of Brittany, as shown on the map. This was the route for bringing British tin overland from Morlaix to Marseilles.

According to Cardinal Baronius, Joseph and his company crossed into Britain. Tradition found on the island claims that Joseph's group numbered twelve followers of Christ, including his niece the Virgin Mary. Around A.O. 542 Gildas, the historian who founded a monastery in Brittany, wrote a discourse containing comments on the first Christians in Glastonbury Church possesses in its own villa XII hides of land which have never paid tax." Joseph's Journey across the Channel, from Morlaix to Glastonbury, is shown on the map. The Church at Glastonbury flourished under the protection of Arviragus. John Harclayng (15th century A.O.) says, "Joseph converted this King Arviragus by his preaching," and he gave the king a shield bearing a cross. The Lost Tribes in Britain and Gaul readily embraced Christianity, especially when conversions took place among their rulers and educated Druids. It is interesting to note that long before the birth of Christ, Druidic philosophers believed in a Divine Trinity. Esus (Yeshu or Hesus) was their god of the future." Esus

means Lord or Good Master, and it is also the Celtic equivalent for the name of Jesus. Around A.O. 40 King Cunobelinus of Southeast Britain banished Admninus, one of his sons. This set in motion events that would affect the Silures, Romans, and Christianity. Admninus fled to Rome [1-9] and persuaded the sadistically insane Emperor Caligula to attack Britain. Caligula raised two new legions, collected transport ships from Spain, positioned his army on the coast of Gaul in battle array facing Britain, and then he ordered his men to, "Gather sea-shells!" (Suetonius Bk. 4. 46). Caligula proudly declared a victory over the ocean deities, canceled the invasion, and marched back to Rome with the

shells. Rome's next emperor was Claudius (A.O. 41-54). In A.O. 41 Claudius assumed the title Pontifex Maximus (chief priest of all the gods). Some suspect that the rapid spread of

Christianity among the Celts caused him great concern. According to Suetonius (Bk. 5. 25) Claudius issued an edict abolishing the Druidic faith. Suetonius also says he expelled all the Jews from Rome because they "caused continuous disturbances at the Instigation of Chrestus; which is obviously a reference to Christ (see Acts 18:2). In a letter that has survived from A.O. 41, Claudius threatened the Jews of Alexandria "for fomenting a malady common to the world." He ordered them to stop inviting others to come over from Syria. Apparently they were Christian Jews, since Alexandria served as an Egyptian haven for anyone fleeing persecution in Palestine. It is also believed that Claudius issued the famous Nazareth Decree. The Decree consists of an inscription, originally set up at Nazareth, in which death is threatened to anyone who has disturbed graves or tombs, or has "in any way extracted the buried, or has maliciously transferred them to other places...". The Decree's author is clearly worried about Jesus of Nazareth's resurrection and empty tomb.

His obvious hatred of Druids (Christians), plus a growing need for glory, caused Claudius to carry out Caligula's intended attack on Britain. Four legions commanded by Aulus Plautius assembled for the invasion. With help from some traitorous Celts, after a brief mutiny in the ranks, the army sailed to a safe landing in Kent, near Reginus [E-4] In A.O. 43. For the next nine years King Caractacus led his Silures in war against the Romans. During this time some of the Celtic tribes rallied to him, while others sided with the invaders.

Figure 3 depicts a silver coin issued by Caractacus. He was a Zarahite, so one would expect to find Judah's lion on his coins. Instead he used the Tribe of Dan's eagle grasping a snake (see Volume I on Dan's symbols). Perhaps Caractacus or a Danite minted wanted to assert the Celtic right to the emblem, since Roman legions also used an eagle symbol. Early in the war Claudius arrived with two legions of reinforcements. The Romans were able to capture more British territory, but the unending battles caused a serious drain on the troops. After winning a victory in A.O. 45 the emperor sought an armistice. A six-month truce went into effect, during which King Arviragus married Claudius' daughter Venus Julia, and the Roman Commander Aulus Plautius fell in love with Caractacus' sister Gladys.

3

Gladys married Plautius and took the name Pomponia. In Roman records she is called Pomponia Graecina, due to her superior scholarship in Greek. She had become a Christian through contact with Joseph or perhaps the Virgin Mary. Later, while living with her husband at Rome, the Roman historian Tacitus (c. A.D. 55-120) says, "The distinguished lady Pomponia Graecina, wife of Aulus Plautius-whose official ovation for British victories I have mentioned-was charged with foreign superstition and referred to her husband for trial. Following ancient tradition he decided her fate and reputation before her kinsmen, and acquitted her." (Annals, Bk. 13). The charge "foreign superstition" meant she was a Christian. Since Plautius knew her faith was not dangerous or evil, he acquitted her. The six-month truce failed to bring lasting peace and fighting recommenced. Plautius found himself in the awkward position of battling his brother-in-law Caractacus, until about A.D. 47 when he was recalled to Rome. Then around A.O. 51, Caractacus and his family were captured and brought to Rome for execution. According to Tacitus (Histories, Bk. 3. 45) the Silurian leader had been betrayed by Queen Cartimandua of the Brigantes (D-2). Rome's

citizens crowded the streets to get a glimpse of the captured king. Tacitus says, "These people were curious to see the man who had defied our power for so many years."

(Annals, Bk. 12). Claudius knew he had not beaten Caractacus; the treacherous act of a Celtic queen brought about his downfall. So when the Silurian king stood before the senate and gave a proud speech, the emperor felt compelled to pardon him.

Caractacus had to remain in the city for seven years, and vow never to take up arms against the Romans. He and his family resided at the Palatium Britannicum (Palace of the British). In the Welsh Triads of the Cymry, Triad 35 says that Bran the Blessed went to Rome during this time, "for seven years as an hostage for his son Caractacus."

Caractacus' son Llyn, better known as Linus, also stayed at the Palatium Britannicum. And his daughter Gladys received honor when Claudius adopted her and changed her name to Claudia. (The name "Gladys" means Princess, it is also a Welsh form of Claudia.)

Princess Claudia married Rufus Pudens Pudentinus. According to Cardinal Baronius, Rufus Pudens was a noble Roman Senator. He had served as an officer in Britain, and he probably attended the wedding of Commander Plautius to Claudia's aunt Pomponia Graecina. The Roman poet Martial (c. A.D. 40-104) mentions the marriage of his friend Rufus in one of his epigrams: "Claudia Peregrina weds, Rufus, with my own Pudens; a blessing" (Bk. 4. 13). The term "Peregrina" means foreign. On the birth of their third child, Martial composed another epigram: "Though Claudia Rufina has sprung from the wood-stained Britons, how she possesses the feelings of the Latin race! What grace of form has she...." (Bk. 11. 53). "Rufina" means red; it was a pet name for redheads.

Using Roman and British records scholars deduce that Claudia, Linus, their sister Eurgaln, and their aunt Pomponia Graecina were baptized into the faith by Joseph and the Church at Glastonbury. When Caractacus and Bran returned to Britain at the end of their parole, the Palatium Britannicum belonged to the family of Claudia and Rufus Pudens. Rufus had converted to Christianity, as did his mother Priscilla who is known for the famous Catacomb of St. Priscilla at Rome. Their Palatium Britannicum became the main Christian sanctuary in the city, and Claudia's daughter Pudenciana turned it into the first Church at Rome, known today as St. Pudenciana. A worn inscription on the building states that Pudenciana, along with her sister Praxedes, personally interred the bodies of 3,000 martyrs in this former "house of Sanctus Pudens, the senator"

According to The Apostolic Constitutions (Bk. 1. ch. 46) Linus, the brother of Claudia, was ordained the first Bishop of Rome by the Apostle Paul. Prior to the apostle's own conversion, Paul was Saul (Acts 13:9). It had been his persecution of Christians that forced Joseph and the others out of Palestine. Many consider Paul the greatest apostle. Yet most Christians today are unaware of his efforts on behalf of the Lost Tribes.

Paul's mission to the Lost Tribes of the House of Israel was ordered by the Lord: "For he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:15 KJV). Paul would not have been needed if the other apostles were doing their best to tell the divorced wife that the husband died, rose, and is ready to remarry. But Scriptures clearly show the others were reluctant to tell anyone except the House of Judah. Indeed, they openly pronounced that Paul should go to the heathen (Lost Tribes) while they would handle the circumcised, the Jews

The recipients of Paul's letter to the Romans were the Silurian "Gentiles" at the Palatium Britannicum. To these royal Silurians Paul tells the great news that the divorce has ended

(Romans 7:1-4). He cites Isaiah 10:22-23, a promise of hope for a remnant of the House of Israel (Romans 9:27-28). And he quotes Hosea 1:10, that wonderful message for the Lost Tribes: "And it shall come to pass, that in the place where It was said unto them, Ye are not my people; there shall they be called the children of the living God." (Romans 9:26 KJV). Paul also mentions his half brother Rufus Pudens, Claudia's husband. We read: "Salute Rufus chosen in the Lord, and his mother and mine." (Romans 16:13 KJV).

It is well-known that Paul held dual citizenship. He was an Israelite from the Tribe of Benjamin (Romans 11:1), and he also claimed to be a Roman (Acts 16:37•38). Paul acquired this legal status when his Hebrew mother Priscilla married a second time. She married a Roman Senator and gave birth to Rufus Pudens. Thereafter Paul could claim Roman citizenship through his stepfather; Rufus would inherit the family estate. In 2 Timothy 4:21 KJV, Paul mentions his half brother and sister-in-law by name: "Eubulus greeteth thee, and Pudens, and Unus, and Claudia, and all the brethren." (Eubulus was Claudia's cousin.) When Paul eventually went to Rome he ordained his sister-in-law's brother, Linus, the first Bishop of Rome. Scholars believe he also baptized kings Bran and Caractacus. It had been Paul's intention to visit the Christians at Rome while making his trip to the Lost Tribes in Western Europe. Basically Rome would be a stopover during his main mission. We read: "Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company: (Romans 15:24 KJV).

According to the Biblical scholar Jerome (c.A.D.340-420), Paul arrived in Rome around A.O. 56. The Bible remains silent on his Journey to the lost sheep in Spain and the far Isles; however, 2 Timothy 4:7 does indicate that Paul "finished" his course. The Book of Acts, which lacks a proper ending, awkwardly concludes with the apostle living at Rome for two years in a rented house. The missing ending makes scholars suspect that Luke, the author of Acts, would have written a sequel describing Paul's journey to the West.

While Acts details the apostle's eastern activities, we learn of Paul's western trip from his friend Clement (c. A.O. 30-100). Clement became the third Bishop of Rome, and he says: "For the same cause did Paul in like manner receive the reward of his patience. Seven times he was bound; he was whipped, was stoned; he preached both in the East and in the West; leaving behind him the glorious report of his faith: And so having taught the whole world righteousness, and for that end travelled even to the utmost bounds of the West" (First Epistle of Clement to the Corinthians 3:13-14).

The fact that Paul visited Spain and the "utmost bounds of the West; meaning the Lost Tribes in Britain, should not come as a surprise. He had to complete his mission from Christ. Plus, on a personal level he would have long felt the need to see Joseph, Lazarus, Mary Magdalene, etc., in order to apologize for trying to kill them in the days when he was called Saul. If they were still alive then Paul would want to meet them.

In A.D. 1801 a document was published describing Paul's Journey to the West. The manuscript is an English translation of probably a slightly earlier French work; it was found in a book titled Sonnini's Travels In Turkey and Greece. Sonnini had been sent to the Ottoman Empire by King Louis XVI of France (A.D. 1774-1793). During King Louis' reign the Ottomans of Turkey waged war against Austria and Russia. Turkish sultans Abdulhamid I (A.O. 1774-1789) and Selim III (A.D. 1789-1807) gladly opened their domains to Western technicians, military experts, and scholars like Sonnini. We have every reason to believe that Sonnini was received with honor. He was an emissary of King Louis, and proper protocol would have required an exchange of gifts. Under these circumstances Sonnini claims Sultan Abdou! Achmet (Abdulhamid ?) gave him a rare Greek manuscript from the Archives of Constantinople. The document provides the missing ending

to Acts. It is an account of Luke's lost chapter, and it confirms Clement's report on Paul's trip to Britain.

The Sonnini Manuscript begins: "Verse 1. And Paul, full of the blessings of Christ, and abounding in the spirit, departed out of Rome, determining to go into Spain, for he had a long time purposed to journey thitherward, and was minded also to go from thence into Britain. Verse 2. For he had heard in Phoenicia that certain of the children of Israel, about the time of the Assyrian captivity, had es (Galatians 2:9 and Acts 15).

Paul's missionary journeys demonstrate his deep concern for the Lost Tribes in Greece, Macedonia, and Ionia. These areas belong to Hebrews-Zarahites and Danites. Paul traveled to such places across by sea to "the isles afar off," as spoken by the prophet, and called by the Romans Britain. Verse 3. And the Lord commanded the gospel to be preached far hence to the Gentiles, and to the lost sheep of the House of Israel. Verse 4. And no man hindered Paul:

the Ionian port of Miletus [P-10] (Acts 20:15): to the island of Rhodes [P-11] (Acts 21:1), with its legend about the pre-Exodus flight of the Hebrew Danaus; and to Athens [N-10] (Acts 17:15), which some maintain was founded by Chalcol the Zarahite (see Volume I).

Paul's Biblical letters were sent to the Lost Tribes; therefore, no Epistles are addressed to important groups like the Egyptians, Arabians, or the Chinese. His Thessalonians letters went to Macedonians living at Thessalonica [N-8]. Philippians reached Philippi (N-8), "the chief city of that part of Macedonia" (Acts 16:12). Colossians went to Colossae [a ♦ 10], which was part of a Celtic enclave that included the territory of Galatia (Q-9). His Ephesians letter reached Ionians at Ephesus [P-10]. His epistles to the Corinthians reached the Greek Oanaans at Corinth (N-10). And if Paul wrote the Hebrews letter, which is missing its introduction, then perhaps he sent it to Israelites in Spain ("Iberia" means Hebrew). In his Galatians letter Paul actually quotes Isaiah 54:1, telling the divorced wife to start rejoicing (Galatians 4:27). And Galatians 6:16 even calls them "the Israel of God." Some believe this letter was intended for the Celts of "Galatia" in Western Europe, instead of the Hebrews living in Asia Minor's Galatia. Diodorus Siculus (c. 80-20 B.C.) mentions these European Galatians while describing the British tin trade. He says the metal was brought

across the Strait to Galatia or Gaul," then overland to the mouth of the Rhone (Bk. 5. 22).

Paul's personal letters to Timothy, Philemon, and Titus also offer connections to areas associated with the Lost Tribes. For example Timothy had been ordained the first bishop at Ephesus in Ionia. Philemon was a rich Christian living by the Celts at Colossae, near Mt. Cadmus (see Volume I on Cadmus). And Titus was the first bishop on Crete [0-12].

Crete has Mount Judah (Mt. Ida), which was named by Zarahites during their flight. For he testified boldly of Jesus before the tribunes and among the people; and he took with him certain of the brethren which abode with him at Rome, and they took shipping at Ostium, and having the winds fair were brought safely into an haven of Spain. Verse 5. And much people were gathered together from the towns and villages, and the hill country; for they had heard of the conversion of the apostle, and the many miracles which he had wrought. Verse 6. And Paul preached mightily in Spain, and great multitudes believed and were converted, for they perceived he was an apostle sent from God."

The manuscript does not mention Paul's landing place in Spain, but Dertosa is a possibility. Dertosa is located by the Ebro (D-9) river, as is Zaragoza (0-9). "Ebro" denotes the Hebrew river, and "Zaragoza" means Zarah's stronghold (see Volume I). Paul could have landed at the Ionian town of Emporlae [E-9]. But early Christian activity among the Celts along the Ebro should not be ignored.

Tradition says the Apostle James met the Virgin Mary by the Ebro in A.D. 40. The

Catedral Nuestra Senora del Pilar at Zaragoza marks their meeting place. Since James died around A.O. 44 in Palestine, nine years after Mary arrived in Gaul with Joseph's group, there was plenty of time for James and the Virgin to get together in Spain. Perhaps his mother Mary Salome resided by the Ebro after arriving in Joseph's boat Did James and the Virgin visit her? (The Virgin Mary died in Britain In A.O. 48.) Spanish legend also says James is buried In Gailcla (A·9); angels brought his body to Spain In a ship with no rudder or sail.This sounds like Joseph's boat, or the Alexandrian weapons ship that would drift to Dertosa. In any event, Spanish tales suggest early Christian activity by the Ebro. Paul's journey from Ostium (Ostia (1·91) to Spain, possibly Dertosa, Is shown on the map.

6

The Sonnini Manuscript continues:·verse 7. And they departed out of Spain, and Paul and his company finding a ship in Armorica sailing unto Britain, they went therein, and passing along the South coast they reached a port called Raphinus."

Sonnini's document does not say how Paul came to the Armorica (C-5) region. But in between Spain and the port of Morlaix in Armorica, were the Christians of Gaul. Would Paul by-pass Narbonne or the towns along the Rhone? Would he fail to visit Christians living at Marselles, Aix, Aries, Tarascon, Avignon, andOrange? In Spain "they had heard" of his conversion. Certainly the Celts taught by Lazarus, Mary Magdalene, etc., also knew that Saul the Persecutor had become Paul the Apostle. Their presence In Southern Gaul would compel him to see them.Therefore It Is logical that his carefully planned route went from Spain through Narbonne to the Rhone, then on to Morlaix as shown on the map.

Paul left the Lost Tribes of Israel living In Southern Gaul, and he went aboard a ship sailing from Armorica to Raphinus (E-4) in Kent. His voyage is shown on the map. The Kentish territory had been secured by the Romans in their war against Britain. Figure 4 depicts a bronze coin usedIn Kent before the Roman conquest. Its simple lines represent a bull, reminding us that Britain belongs to the Tribe of Ephraim with its bull symbol.

The Sonnini Manuscript continues: -Verse 8. Now when It was noised abroad that the apostle had landed on their coast. great multitudes of the Inhabitants met him, and they treated Paul courteously, and he entered In at the east gate of their city, and lodged in the house of an Hebrew and one of his own nation. Verse 9. And on the morrow he came and stood upon Mount Lud; and the people thronged at the gate, and assembled in the Broadway, and he preached Christ unto them, and many believed the word and the testimony of Jesus. Verse 10. And at even the Holy Ghost fell upon Paul, and he prophesied, saying, Behold in the last days the God of Peace shall dwell in the cities, and the inhabitants thereof shall be numbered; and in the seventh numbering of the people, their eyes shall be opened, and the glory of their inheritance shine forth before them. And nations shall come up to worship on the Mount that

testifyeth of the patience and long suffering of a servant of the Lord. Verse 11.

And In the latter days new tidings of the Gospel shall issue forth out of Jerusalem, and the hearts of the people shall rejoice, and behold, fountains shall be opened, and there shall be no more plague. Verse 12. In those days there shall be wars and rumours of wars; and a king shall rise up, and his sword shall be for the healing of the nations, and his peace-making shall abide, and

here Pontius Pilate, which condemned thine only-begotten Son, plunged down headlong into the pit. Verse 21. And while Paul was yet speaking, behold there came a great earthquake, and the face of the waters was changed, and the form of the lake like unto the Son of Man hanging In an agony upon the cross. Verse 22. And a voice came out of heaven saying, Even Pilate hath escaped the wrath to come, for he washed his hands before the

multitude at the bloodshedding of the Lord Jesus. Verse 23. When, therefore, Paul and those that were with him saw the earthquake, and heard the voice of the angel, they glorified God, and were mightily strengthened in the spirit."