

Where Did the Original Apostles Go?

By Herman L. Hoeh

When Paul preached the Gospel at Rome, where was Peter? Why is the book of Acts strangely silent about the original 12 apostles after their departure from the land of Judea? Here is one of history's best-kept secrets!

Why has the truth about the journeys of the original 12 apostles been hidden from public knowledge?

You read plainly of Paul's travels through Cyprus, Asia Minor, Greece, Italy. But the movements of the original 12 apostles are a mystery. Why?

Did it ever seem strange to you

that most of the New Testament, following the book of Acts, was written by Paul, and not by Peter? Did you ever wonder why, after Peter initiated the preaching of the Gospel to the gentiles at the house of Cornelius (Acts 10 and 11), he and others of the 12 apostles suddenly vanished from view? And why only Peter and John reappear, for a fleeting moment, in Jerusalem at the inspired conference recorded in Acts 15?

You read, after Acts 15, only of Paul's ministry to the gentiles.

Why? What happened to the 12 apostles?

Let's understand.

There is a reason why the journeys of the 12 apostles have been cloaked in mystery — until now.

Now it can be told

You probably have been told that Jesus chose the 12 disciples, ordained them apostles, sent them, first, to preach to the Jews. When the Jews, as a nation, rejected that message, you probably have supposed that the apostles turned to the gentiles.

Nothing could be further from the truth.

It was the apostle Paul, called years later as a special apostle,

who was commissioned to bear the Gospel to the *gentiles*.

To Ananias, who was sent to baptize Paul, Christ gave this assurance: "Go, for he" — Saul, later named Paul — "is a chosen



vessel of Mine to bear My name before gentiles, kings, and the children of Israel" (Acts 9:15).

It was Paul, not any of the 12, who said, "From now on I will go to the Gentiles" (Acts 18:6).

Jesus would not have called Paul as a special apostle to carry the Gospel to the gentiles, if the original 12 had been commissioned to preach to the gentiles.

Then to *whom* — and *where* — were the 12 apostles sent?

Jesus' commission tells

Notice the surprising answer — in Matthew 10:5-6: "These twelve Jesus sent out and *commanded* them, saying, 'Do *not* go into the way of the Gentiles, and do *not* enter a city of the Samaritans. But go rather to the *lost* sheep of the *house of Israel*.'"

Jesus meant what He said! He "commanded them." The 12 were forbidden to spread the Gospel among the gentiles. It was Paul who was commissioned to that work. The 12 were to go, instead, to the "lost sheep of the house of Israel" — the Lost Ten Tribes.

Granted, Christ did send Peter to the home of Cornelius (Acts 10 and 11) to open the Gospel to the gentiles, but Peter's life mission was to carry the Gospel to "the lost sheep of the house of Israel." Peter merely opened the door, as the chief apostle, for the gentiles. It was Paul who went through the door and brought the

Gospel to the nations. Granted, Peter, in his capacity of chief apostle, made one trip to the gentile Samaritans. But that was not to bring the Gospel to them. Philip had done that! Peter and John merely prayed for the Samaritans that they would receive the Holy Spirit (Acts 8:5, 14-17).

Now we know to whom the 12 apostles were sent. They were not sent to the gentiles, but to "the lost sheep of the House of Israel." It was Paul who went to the gentiles.

Now to discover *where* Peter and others of the 12 went after they left the land of Judea.

That has been one of the best-kept secrets of history. If the world had known the lands to which the 12 apostles journeyed, the House of Israel would never have been *lost* from view! But God intended, for a special purpose, which few understand, that

Assyria
Babylonia
Media
Parthia

the identity of the lost House of Israel should not be revealed until this pulsating 20th century.

"House of Israel" identified

From the sons of Jacob — surnamed Israel — sprang 12 tribes. Under David they were united as one nation — Israel. After the death of Solomon, David's son, the 12 tribes were divided into two nations. The tribe of Judah split off from the nation Israel in order to retain the king, whom Israel had rejected. Benjamin went with Judah. The new nation thus formed, with its capital at Jerusalem, was known as the "House of Judah." Its people were called Jews.

The northern 10 tribes, who rejected Solomon's son, became

known as the House of Israel. Its capital, later, was Samaria. Whole books of the Old Testament are devoted to the power struggles between Israel and Judah. The first time the word "Jews" appears in the Bible you will discover the king of Israel, allied with Syria, driving the Jews from the Red Sea port of Elath (II Kings 16:6-7).

The northern 10 tribes, the House of Israel, were overthrown and led into captivity (721 B.C.) by the mighty Assyrian Empire. Its people were led into captivity beyond the Euphrates River and planted in Assyria and the cities of the Medes around Lake Urmia, southwest of the Caspian Sea.

The House of Israel never returned to the area. The nation became known in history as the Lost Ten Tribes. To them Jesus sent the 12 apostles!

The House of Judah — the Jewish people — remained in Palestine until the Babylonian invasions under King Nebuchadnezzar more than 100 years later. Judah was deported to Mesopotamia. Seventy years after the rise of Babylon to a position of world power, the Jews in 538 B.C. returned to the original land of Israel.

In history they now became commonly known as "Israel" because they were the only descendants of Jacob — or Israel — now living in Israel. The 10 tribes — the House of Israel — became lost in the land of their exile.

Jesus "came to His own" — the House of Judah, the Jews — "and His own did not receive Him" (John 1:11). Jesus was of the lineage of David, of the House of Judah. When His own people — the Jews — rejected Him, He did not turn to the gentiles. It was Paul who did. In-

Judea
Jerusalem

Illustrations and maps by Ken Tamm

stead, Jesus said to the gentle woman, "I was not sent except to the lost sheep of the house of Israel" (Matthew 15:24).

To fulfill, later, that divine mission — for Jesus was soon

Asia capadocia Galatia

slain on Golgotha to pay for the sins of the world — He commissioned His original 12 disciples. They were commanded, "Go to the lost sheep of the house of Israel."

They did go, but history has lost sight of where they went. Their journeys have been shrouded in mystery — until now!

What New Testament reveals

The history of the early New Testament Church is preserved in the book of Acts. But have you ever noticed that Acts ends in the middle of the story? Luke doesn't



Built by the ancient Romans, these roads are typical of those the apostles used in carrying the Gospel during the first century. (Photos: Wide World, the Bettmann Archive)

even finish the life of Paul after his two years' imprisonment.

Why?

You will find the answer in Christ's commission to Paul. Even before Paul was baptized, Christ had planned the future work he was to accomplish.

First, Paul was to teach the gentiles — which he did in Cyprus, Asia Minor and Greece. Second, he was to appear before kings — an event brought about by a two-year imprisonment at Rome. At the end of that two-year period, during which no accusers appeared, Paul would automatically have been released according to Roman law. It is at this point that Luke strangely breaks off the story of Paul's life. See Acts 28:31.

But Paul's third mission was not yet accomplished. Christ had chosen Paul for a threefold purpose — "to bear [His] name before Gentiles, kings, and the children of Israel" (Acts 9:15). There is the answer. He, too, was to end his work among the Lost Ten Tribes!

Luke was not permitted by Christ to include in Acts the final journeys of Paul's life. It would have revealed the whereabouts of the children of Israel.

It was not then God's time to make that known. But the moment has now come, in this climactic "time of the end," to pull back the shroud of history and reveal where the original 12 apostles went.

Now turn to the book of James. To whom is the book ad-

ressed? Read it: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad: greeting" (James 1:1).

You probably never noticed that before. This book is not addressed to the gentiles. It is not addressed exclusively to Judah — the Jews. It is addressed to all 12 tribes. To the House of Judah and to the House of Israel — the Lost Ten Tribes.

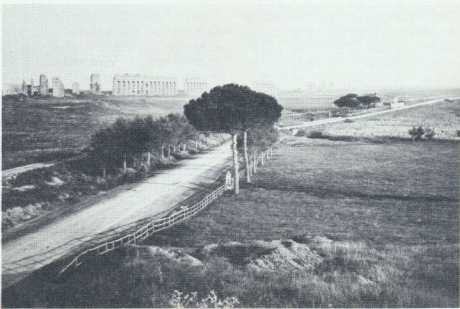
Have you ever noticed that the letter of James, like the book of Acts, ends abruptly, without the normal salutations? Read it — James 5:20.

Compare it with Paul's epistles. In the original inspired Greek New Testament every one of Paul's letters ends with an "Amen." Every one of the four gospels ends with an "Amen." The book of Revelation ends with an "Amen."

This little word *Amen*, of He-

Pontus Bithynia

brew derivation, signifies completion. In the *New King James* (most modern versions are incorrect, and in several instances leave off the proper ending found in the official printed Greek text) every one of the New Testament books ends with an "Amen" ex-





cept *three* — Acts, James and III John. In these three, and these three only, the word “Amen” is not in the inspired original Greek. It is purposely missing. Why?

Three missing words

Each missing “Amen” is a special sign. It indicates God wants us to understand that certain knowledge was not to be made known to the world — until now, when the Gospel is being sent around the world as a final witness before the end of this age.

God purposely excluded from the book of Acts the final chapters in the history of the early true Church. If they had been

included, the identity and whereabouts of Israel and of the true Church would have been revealed. It was part of God’s plan that the House of Israel should lose its identity and think itself gentile.

If the book of James had ended with the ordinary salutation, the nations of Israel would have been disclosed. Paul often ends his letters with names of places and people. See the last verses of Romans, Colossians and Hebrews, for example. This is the very part missing, purposely, from James.

And why is the short letter of III John missing an “Amen”? God did not permit John to make known, in plain language, the full nature of a conspiracy by which some sought to gain control of local congregations, expel those truly converted and loyal to the apostle John and make Christianity acceptable to the majority of the Roman Empire (see III John 9 and 10).

That is why John cut his letter

short. The missing “Amen” is to tell us to look elsewhere in the Bible for the answer. The conspiracy is described, if you have eyes to see, in Revelation 17,

**Britain
Ireland**

Acts 8 and many other chapters of the Bible.

But return, for a moment, to the letter of James.

Wars reveal where

From James 4:1 we learn that wars were being waged among the lost tribes of Israel. “Where do wars and fights come from among you?” asks James.

What wars were these? No wars existed among the Jews until the outbreak, several years later, of the revolt against the

**Sarmatia
Scythia**

Romans. These wars absolutely identify the lost House of Israel — the lands to which the apostles journeyed.

James wrote his book about A.D. 60 (he was martyred two years later, according to Josephus). The world was temporarily at peace — cowed by the fear of Roman military might. Just prior to A.D. 60 only two areas of the world were torn by wars and civil fightings. When you discover which areas these were, you will have located where the Lost Ten Tribes, addressed by James,



were then living. All one need do is search military history for the period immediately before and up to the year A.D. 60. The results will shock you! Those two lands were the British Isles and the Parthian Empire.

But these were not the only lands to which the exiled House of Israel journeyed. Turn, in your Bible, to I Peter.

To whom did Peter write?

To whom did Peter address his letters?

Here it is: "Peter, an apostle of Jesus Christ, to the *strangers* scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia" (I Peter 1:1, Authorized Version).

These were not gentiles. Peter was not the apostle to the gentiles (Galatians 2:8). Paul was. Peter was chief apostle to the lost sheep of the House of Israel.

Notice the word "strangers." It does not mean gentiles. The original Greek is *parepidemos*. It means "a resident foreigner," literally, "an alien alongside." It refers not to gentiles, but to non-

gentiles who dwelt among gentiles, as foreigners and aliens.

Peter was addressing part of the lost 10 tribes who dwelt among the gentiles as aliens or strangers. He was not writing primarily to the Jewish people. He would not have addressed them as "strangers," for he was himself a Jew.

Now notice the regions to which Peter addressed his letter. You may have to look at a Bible map to locate them. They are all located in the northern half of Asia Minor, modern Turkey. These lands lay immediately west of the Parthian Empire.

Paul did not preach in these districts. Paul spent his years in Asia Minor in the southern, or Greek half. "And so I have made it my aim," said Paul, "to preach the Gospel, not where Christ was named, lest I should build on another man's foundation" (Romans 15:20). Paul did not preach in the areas where Peter and others of the original 12 apostles had carried the Gospel.

Nowhere in your New Testament can you find Paul preaching in Pontus, or Cappadocia, or Bithynia. These regions were under the jurisdiction of Peter and certain of the 12.

Paul did spread the Gospel in the province of Asia — but only in the southern half, in the districts around Ephesus. Paul was expressly forbidden to preach in Mysia, the northern district of the Roman province of Asia (Acts 16:7-8). Those were the regions in which the lost sheep of the House of Israel dwelt as strangers among the gentiles!

Paul did preach, on his first journey, in *southern* Galatia, in the cities of Iconium, Lystra and Derbe (Acts 14). But nowhere in the New Testament do you find Paul journeying into northern Galatia — the area to which Peter addresses his letter to the tribes of Israel.

Remnant of Ten Tribes on shores of Black Sea

Notice the historic proof — confirming Peter's letters — that a remnant of the House of Israel

was settled on the shores of the Black Sea in northern Asia Minor in early New Testament times.

Greek writers, in the time of Christ, recognized that the regions of northern Asia Minor were non-Greek (except for a few Greek trading colonies in the port cities). New peoples, the Greeks tell us, were living in northern Asia Minor in New Testament times. Here is the surprising account of Diodorus of Sicily:

"Many conquered peoples were removed to other homes, and two of these became very great colonies: the one was composed of Assyrians and was removed to the land between Paphlagonia and Pontus, and the other was drawn from Media and planted along the Tanais [the River Don in ancient Scythia — the modern Ukraine, north of the Black Sea, in southern Russia]" (Book II, §43).

Notice the areas from which these colonies came — Assyria and Media. The very areas to which the House of Israel was taken captive! "So Israel was carried away from their own land to Assyria, as it is to this day" (II Kings 17:23). "The king of Assyria took Samaria and carried Israel away to Assyria, and placed them in Halah and by the Habor, the River of Gozan, and in the *cities of the Medes*" (verse 6).

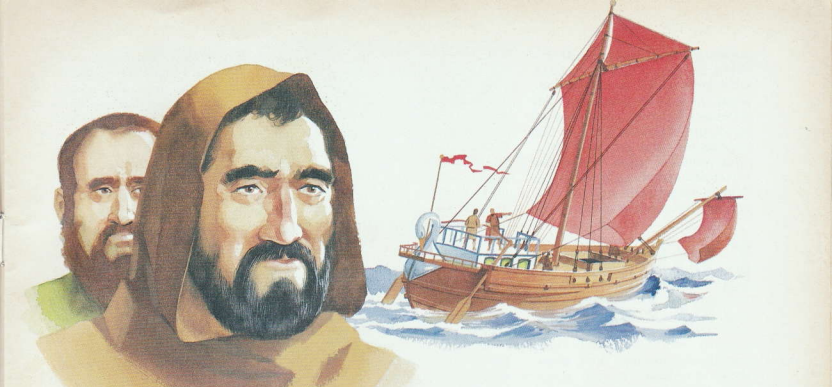
The House of Israel dwelt in captivity as aliens or strangers among the Assyrians. When the Assyrians were later removed from their homeland toward northern Asia Minor, part of the House of Israel migrated with them. We find them still there in New Testament times.

To these people — the lost sheep of the House of Israel — the strangers (I Peter 1:1) — the apostle Peter addresses his first letter.

We shall see later when and where these "lost sheep" migrated from Asia Minor to Northwest Europe.

Now to draw back the curtain of history and see where each of the original 12 apostles preached. You'll be amazed!

(To be continued)



Where Did the Original Apostles Go?

Part Two

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It is one of history's best-kept secrets! But the moment has now come, in this climactic "time of the end," to pull back the shroud of history and reveal where the original 12 apostles went.

What happened to the original 12 apostles after they departed from the land of Judea?

And why have their journeys been cloaked in mystery until *now*?

Last issue we learned that Christ commanded the 12 apostles to preach the Gospel to the lost sheep of the House of Israel. But we found that it was not God's purpose, at that time, to reveal the whereabouts of the Lost Ten Tribes.

Yet both the Bible and secular history clearly point to where the Lost Ten Tribes migrated after their removal from the area of

Palestine by the Assyrians in 721 B.C.! When we find where the Lost Ten Tribes were, we will have found where the original apostles went!

By early New Testament times, remnants of the House of Israel had settled in the British Isles and the Parthian Empire. Some had migrated toward northern Asia Minor.

Now to draw back the curtain of history and see where each of the original 12 apostles preached. You'll be amazed!

What Greek historians report

Why is it that almost no one has thought of it before? If multitudes of Greeks in southern Asia Minor were being converted to Christ by Paul, and at the same time multitudes among the lost 10 tribes of the House of Israel were being converted in northern Asia Minor, should not those Greeks have left the record of which of the 12 apostles carried the Gospel there?

Consider this also: The Greeks have not lost the Greek New Testament. They have handed it down from generation to generation. Is it not just as likely that Greek scholars should have preserved the true account of the ministry of Jesus Christ's original apostles?

They have done just that! Yet

Illustrations by Ken Tynell

almost no one has believed them. What the Greeks report is not what most people expect to find. Some, who do not understand the difference between the House of Israel and the Jews, imagine the apostles went exclusively to Jews. Even some of those who know where the House of Israel is today often cannot believe that several of the tribes of Israel were

Britain Ireland

not, in the apostles' day, where they are today.

Scholars have long puzzled over the remarkable information the Greeks have handed down. Greek historians, in the early Middle Ages, left us information from original documents that apparently are no longer extant. They had firsthand sources of information not now available to the scholarly world. What do those Greek historians report?

One valuable source of information is the Greek and Latin *Ecclesiasticae Historiae* of Nicephorus Callistus. Another, in English, is *Antiquitates Apostolicae* by William Cave.

Universal Greek tradition declares that the apostles did not leave the Syro-Palestinian region until the end of 12 years' ministry. The number 12 symbolizes a new organized beginning. Before those 12 years were up one of the apostles was already dead — James, the brother of John. He was beheaded by Herod (Acts 12:1-2).

But where did the remaining apostles go?

Simon Peter in Britain

Begin with Simon Peter. Peter was made by Christ the chief among the 12 apostles to coordinate their work. Of necessity Peter would be found traveling to many more regions than he would personally be ministering to. The question is, Where did

Peter spend most of his time after those first 12 years in the Holy Land?

Metaphrastes, the Greek historian, reports "that Peter was not only in these western parts" — the western Mediterranean — "but particularly that he was a long time" — here we have Peter's main life work to the Lost Ten Tribes — "in Britain, where he converted many nations to the faith." (See p. 45 in Cave's *Antiquitates Apostolicae*.)

Peter preached the Gospel in Great Britain. Paul preached in Rome. The true Gospel had not been publicly preached in Rome before Paul arrived in A.D. 60. Paul never mentions Peter in his epistle to the brethren in Rome, most of whom had been converted on Pentecost in A.D. 31.

Not even the Jews at Rome had heard the Gospel preached before Paul arrived.

Here is Luke's inspired account of Paul's arrival in Rome: "And it came to pass after three days that Paul called the leaders of the Jews together" (Acts 28:17). Continuing, verses 21-23: "And they" — the Jews at Rome — "said to him, 'We neither received letters from Judea concerning you, nor have any of the brethren who came reported or spoken any evil of you. But we desire to hear from you what you think; for concerning this sect, we know that it is spoken against everywhere.' So when they had appointed him a day, many came to him at his lodging, to whom he explained and solemnly testified of the kingdom of God, persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning till evening."

Simon Peter, Christ's apostle, was in Britain, preaching the

Gospel of the Kingdom of God. The very fact that Peter preached in Britain is evidence that part of the Lost House of Israel was already there. Peter was commissioned to go to the lost tribes.

And significantly, about A.D. 60 great wars overtook Britain — just as James warned the 12 tribes of Israel (James 4:1). Could history be any clearer? For the full proof of the identity of Great Britain as chief tribe in Israel write for the free book *The United States and Britain in Prophecy*. It makes history and the Bible plain.

Where are Peter and Paul buried?

For centuries the Christian world has taken for granted that Peter and Paul are buried in Rome. No one, it seems, has thought to question the tradition.

Granted, Paul was brought to Rome in A.D. 67. He was beheaded in the end of spring A.D. 68, then buried on the Ostian Way. But are his remains still there? Granted, too, that universal tradition declared the apostle Peter was also brought to Rome in Nero's reign and martyred about the same time.

Many pieces of ancient literature — some spurious, some factual — confirm that both Simon Magus, the false apostle who masqueraded as Peter, and Simon Peter himself died at Rome. The question is, Were the bones of the apostles Peter and Paul moved from Rome?

Yes!

Here is what happened. In the year 656 Pope Vitalian decided the Catholic church should send the remains of the apostles Peter and Paul. *The Pope therefore ordered them sent to Oswy, King of Britain!* Here is part of his letter to the British king:

"However, we have ordered the blessed gifts of the holy martyrs, that is, the relics of the blessed apostles, Peter and Paul, and of the holy martyrs, Laurentius, John, and Paul, and Gregory, and Pancratius, to be delivered to the

BOSPORUS Chersonesus Euxine Sea



bearers of these our letters, to be by them delivered to you" (Bede's *Ecclesiastical History*, book III, chapter 29).

Could anything be more astounding? The bones of Peter and Paul (termed "relics" in the Pope's letter) were sent by the Pope from Rome to Britain — to the land of the lost tribes of Israel!

About a century and a half earlier Constantius of Lyons took the relics of all the apostles and martyrs from Gaul and buried them in a special tomb at *St. Albans in Britain* (*Life of St. Germanus*).

And Andrew his brother?

Britain, after A.D. 449, was settled by hundreds of thousands of new people not there in Peter's day. History knows them as Angles and Saxons. They came originally from the shores of the Black Sea to the Cymbric Peninsula (Denmark) opposite Britain. These were the people to whose ancestors Peter wrote his epistles.

Which one of the 12 apostles preached to their ancestors while they abode by the Bosphorus and

on the Black Sea? Listen to the answer from Greek historians:

"In this division St. Andrew had *Scythia*, and the neighboring countries primarily allotted him for his province. First then he travelled through Cappadocia,

Cymbric peninsula

[Upper] Galatia and Bithynia, and instructed them in the faith of Christ, passing all along the *Euxine Sea* — " . . . and so into the Black Sea — " . . . and so into the solitudes of *Scythia*."

One early Greek author gives these journeys in special detail, just as if Luke had written an account of the other apostles as he did of Paul.

Andrew "went next to Trapezus, a maritime city upon the Euxine Sea, whence after many other places he came to Nice, where he stayed two years, preaching and working miracles with great success: thence to

Nicomedia, and so to Chalcedon; whence sailing through the Propontis he came by the Euxine Sea to Heraclea, and from thence to Amastris. . . . He next came to Sinope, a city situated upon the same sea . . . here . . . he met with his brother Peter, with whom he stayed a considerable time. . . . Departing hence, he went again to Amynsus and then . . . he purposed to return to Jerusalem" — the headquarters church.

"Whence after some time he betook himself . . . to the country of the Abasgi [a land in the Caucasus] . . . Hence he removed into . . . Asiatic Scythia or Sarmatia, but finding the inhabitants very barbarous and intractable, he stayed not long among them, only at Cherson, or Chersonesus, a great and populous city within the Bosphorus [this Bosphorus is the modern Crimea], he continued some time, instructing and confirming them in the faith. Hence taking ship he sailed across the sea to Sinope, situated in Paphlagonia" (pp. 137-138 of Cave's *Antiquitates Apostolicæ*).

Here we find Andrew preaching to the very areas in Asia Minor which Paul bypassed. From this region, and from Scythia north of the Black Sea, migrated the ancestors of the Scots and Anglo-Saxons, as we have already seen. They are of the House of Israel — or else Andrew disobeyed his commission!

And what of the modern Scottish tradition that Andrew preached to their ancestors? Significant? Indeed!

And the other apostles?

And where did Simon the Zealot carry the Gospel? Here, from the Greek records, is the route of his journey:

Simon "directed his journey toward Egypt, thence to Cyrene, and Africa . . . and throughout Mauritania and all Libya, preaching the gospel. . . . Nor could the coldness of the climate benumb his zeal, or hinder him from shipping himself and the Christian doctrine over to the western islands, yea, even to Britain it-

self. Here he preached, and wrought many miracles.”

Nicephorus and Dorotheus both wrote “that he went at last into *Britain*, and . . . was crucified . . . and buried there” (*Antiquitates Apostolicæ*, p. 203).

Think of it. Another of the 12 apostles is found preaching to the Lost Tribes of Israel in Britain and the West. But what is Simon the Zealot doing in North Africa? Were remnants of the House of Israel living there, too? Had some fled westward in 721 B.C. at the time of the Assyrian

conquest? The Assyrians! For almost three centuries after the time of Simon Zelotes they remained in Mauritania. But they are not in North Africa today. They arrived in Britain shortly after A.D. 449, the time of the Anglo-Saxon invasion.

And Ireland, too

Another of the apostles sent to the lost sheep of the House of Israel was James, the son of Alphaeus. Some early writers were confused by the fact that two of the 12 apostles were named James. James, son of Alphaeus, was the one who left Palestine after the first 12 years. The deeds of this apostle are sometimes mistakenly assigned to James, John's brother. But *that* James had already been martyred by Herod (Acts 12:1-2).

Where did James, son of Alphaeus, preach?

“The Spanish writers generally contend . . . after the death of Stephen he came to these western parts, and particularly into *Spain* (some add *Britain* and *Ireland*) where he planted Christianity” (*Antiquitates Apostolicæ*, p. 148).

Note it. Yet another apostle sent to the lost sheep of the House of Israel ends in the British Isles — in *Ireland* as well as in Britain.

Even in Spain James spent some time. Why Spain? From ancient times Spain was the high road of migration from the eastern Mediterranean Sea to the British Isles. The ancient royal House of Ireland

for a time dwelt in Spain. The prophet Jeremiah passed through Spain into Ireland with one of Zedekiah's daughters (Jeremiah 41:10, 43:6). Even today a vital part of the Iberian Peninsula — Gibraltar — belongs to the birthright tribe of Ephraim — the British.

Paul in Britain, too?

Turn, now, to added proof of the apostles' mission to the House of Israel in the British Isles.

From an old volume, published in 1674, by William Camden, we read: “The true Christian Religion was planted here most anciently by Joseph of Arimathea, Simon Zelotes, Aristobulus, by St. Peter, and St. Paul, as may be proved by Dorotheus, Theodoretus and Sophronius” (*Remains of Britain*, p. 5).

Did you catch that?

Paul is now included! Had Paul planned to go from Italy into Spain and then Britain? Here is his answer: “I shall go by way of you to Spain” (Romans 15:28). Clement of Rome, in his letter to the Corinthians, confirms Paul's journey to the West. But did that include Britain?

Listen to the words of the Greek church historian Theodoret. He reports “that St. Paul brought salvation to the *isles that lie in the ocean*” (book 1, on Psalm cxvi, p. 870). The British Isles!

But was that merely to preach to the gentiles? Not at all. Re-

Chalcedon Nicomedia Sinope

conquest? Here is Geoffrey of Monmouth's answer: “The Saxons . . . went unto Gormund, King of the Africans, in *Ireland*, wherein, adventuring thither with a vast fleet, he had conquered the folk of the country. Thereupon, by the treachery of the Saxons, he sailed across with a hundred and sixty thousand Africans into Britain . . . [and] laid waste, as hath been said, well-nigh the whole island with his countless thousands of Africans” (book xi, sections 8, 10).

These countless thousands were not Berbers or Arabs. They were whites who came to Ireland from North Africa and Mauritania, where Simon preached. These, declares the *Universal History* (1748 — Vol. xviii, p. 194), “gave out, that their ancestors were driven out of *Asia* by a powerful enemy, and pursued into Greece; from whence they made their escape” to North Africa. “But this . . . was to be understood only of the *white* nations inhabiting some parts of western Barbary and Numidia.”

What white nation was driven from the western shores of Asia? The House of Israel! Their en-



member that the third and last part of Paul's commission, after he revealed Christ to the kings and rulers at Rome, was to bear the name of Jesus to the "children of Israel" (Acts 9:15) — the Lost Ten Tribes.

This is not a prophecy concerning Jews, whom Paul previously had reached in the Greek world of the eastern Mediterranean. This is a prophecy of Paul's mission all the way to the British Isles. Could anything be more astounding?

On the shores of the Caspian Sea

James referred to Israel as *scattered abroad*. We have found them in Northwest Europe. And in North Africa, from whence they migrated into Ireland and Britain in the fifth century. And in northern Asia Minor, associated with the Assyrians. In A.D. 256 they migrated from the regions of the Black Sea to Denmark, thence into the British Isles in 449.

But remnants of the Lost Ten Tribes were yet in another vast region beyond the confines of the Roman Empire. That region was known as the Kingdom of Parthia.

The Parthians appear near the Caspian Sea around 700 B.C. as slaves of the Assyrians. "According to Diodorus, who probably followed Ctesias, they passed from the dominion of the Assyrians to that of the Medes, and from dependence upon the Medes to a similar position under the Persians" (*The Sixth Great Oriental Monarchy*, p. 26, quoted from Diodorus Siculus, ii 2, § 3; 34, § 1 and § 6).

The Parthians rose to power around 250 B.C. in the lands along the southern shores of the Caspian Sea. That was the land into which a major part of Israel was *exiled!* Some of the Lost Ten Tribes remained in the land of

their captivity until A.D. 226, when the Persians defeated the Parthians.

Now consider this: James addressed his letter to the 12 tribes of Israel scattered abroad. He warns the Israelites against the wars being waged among themselves. When James wrote his letter about A.D. 60 the world was at peace except for two regions — Britain and Parthia. There is no mistaking this. Parthia and Britain were lands where the Israelites lived.

Which of the original 12 apostles carried the Gospel to the Israelites in Parthia?

The Greek historians reveal that Thomas brought the Gospel to "Parthia, after which Sophronius and others inform us, that he preached the gospel to the Medes, Persians, Carmans, Hyrcani, Bactrians, and the neighbor nations" (*Antiquitates Apostolicae*, p. 189). These lands we know today as Iran (or Persia) and Afghanistan as far as western India. In apostolic days a major part of this region was subject to the Parthians.

Though certain Israelites had left the region already, multitudes remained behind, spread over adjoining territory. They lost their identity and became identified with the names of the districts in which they lived.

Josephus, the Jewish historian, was familiar with Parthia as a major dwelling place of the Ten Tribes. He declares: "But then the entire body of the people of Israel [the Ten Tribes] remained in that country [they did not return to Palestine]; wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers" (*Antiquities of the Jews*, book xi, chapter v, § 2).

There it is! The very area to which Thomas sojourned was, reports Josephus, filled with uncounted multitudes of the Ten Tribes. Josephus was, apparently, unaware of those who had already migrated westward. But he does

make it plain that only the House of Judah ever returned to Palestine. The House of Israel was "beyond Euphrates till now."

Parthia was defeated by Persia in A.D. 226. Expelled from



Parthia, the Ten Tribes and the Medes moved north of the Black Sea, into Scythia. (See R.G. Latham's *The Native Races of the Russian Empire*, p. 216.)

From there, around A.D. 256, the Ten Tribes migrated with their brethren from Asia Minor into Northwest Europe.

Thomas also journeyed into northwest India, east of Persia, where the "White Indians" dwelt, who have since, like the Frisians earlier in 330 B.C., migrated from India far to the northwest.

Bartholomew shared, with Thomas, the same vast plains, according to Nicephorus. Bartholomew also spent part of his time in neighboring Armenia and a portion of Upper Phrygia in Asia Minor. This was the same district to which Andrew carried the Gospel, and to which Peter sent two of his letters.

Jude, also named Lebbaeus Thaddaeus, had part in the ministry in Assyria and Mesopotamia. That is part of Parthia which Josephus designated as still inhabited by the Ten Tribes. The Parthian kingdom, which included remnants of the Ten Tribes, possessed Assyria and Mesopotamia during most of the New Testament period.

Scythia and Upper Asia (meaning Asia Minor) were the regions assigned to Philip (see Cave's *Antiquitates Apostolicae*, p. 168). Scythia was the name of the vast plain north of the Black and the Caspian seas. To this region a great

Model of a Roman merchant ship. The original apostles traveled on ships of this type to preach the Gospel during the early New Testament Church.

Photo courtesy of the Mariners' Museum

colony of Israelites migrated after the fall of the Persian Empire in 331. From Scythia migrated the Scots. The word *Scot* is derived from the word *Scyth*. It means "an inhabitant of Scythia." The Scots are part of the House of Israel.

Interestingly, the word *Scythia*, in Celtic, has the same meaning that *Hebrew* does in Semitic — a "migrant" or "wanderer."

Where did Matthew go?

Matthew, Metaphrastes tells us, "went first into Parthia, and having successfully planted Christianity in those parts, thence travelled into Aethiopia, that is, the Asiatic Aethiopia, lying near to India" (*Antiquitates Apostolicae*, p. 182).

For some centuries this region of the Hindu Kush, bordering on Scythia and Parthia, was known as "White India." It lies slightly east of the area where the Assyrians settled the Israelite captives. A natural process of growth led the House of Israel to these sparsely populated regions. From there prophecy reveals they migrated to northwest Europe in the sixth century. Dorotheus declares Matthew was buried at Hierapolis in Parthia.

Ethiopic and Greek sources designate Dacia (modern Romania) and Macedonia, north of Greece, as part of the ministry of Matthias. Dacia was the extreme western part of Scythia. From Dacia came the Normans who settled in Scandinavia, France and Britain.

The French tradition that Mary, the mother of Jesus, journeyed into Gaul (modern France) lends weight to John's having been in Gaul in his earlier years. It was to John that Jesus committed Mary's care. She would be where he was working. Paul knew Gaul to be an area settled by the House of Israel. He bypassed Gaul on his way from Italy to Spain (Romans 15:24, 28).

Here is historic evidence to confirm the identity and location of "the House of Israel." How marvelous are the mysteries of God when we truly understand them! □

How Many Apostles Were There?

Some people believe there can be no apostles except for the original 12. Others believe all ministers and even deacons can be classed as apostles. What does the Bible say about apostleship?

By L. Leroy Neff

What does the Bible reveal about the office of an apostle in the Church of God? How many apostles are listed in the New Testament? What does apostleship have to do with the Church today?

The word *apostle* comes from a Greek term that literally means "one sent forth." Some authorities explain that the word means "one commissioned." Others define it as "one sent with a special message or commission."

I Corinthians 12:28 tells us that God has designated the office of apostle as the highest office in the governmental structure and organization of His Church: "And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations,

varieties of tongues." Ephesians 4:11-12 lists the ranks or offices of authority in God's ministry and tells us the purpose of the ministry: "And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers [elders], for the equipping of the saints for the work of ministry, for the edifying of the body of Christ."

Apostles, as the chief authorities in God's Church, direct God's ministry in teaching God's way and lead the Church in doing God's Work.

How many apostles were mentioned in the New Testament? You may be surprised when you see the complete answer!

Surely everyone will agree that there were 12 apostles. They are mentioned by name in several places, including Acts, the first chapter. Because one of those apostles, Judas Iscariot, betrayed Christ and later hanged himself (Matthew 27:5), it became necessary to select and appoint a re-

placement. The account in Acts states that Matthias was the one selected by God to replace Judas (Acts 1:26). The list of named apostles of Christ now totaled 13 in the New Testament.

James, the Lord's brother

In the 12th chapter of Acts, we learn that James, the son of Zebedee, one of the original apostles, was killed by King Herod (verse 2). There was another James among the original 12, the son of Alphaeus, who apparently is not mentioned after Acts 1:13.

Continuing in the 12th chapter of Acts, we learn from verse 17 that after James was killed, another James remained. In this place Peter said, "Go, tell these things to James and to the brethren." Who was this James? He is referred to in several other places. He played a prominent part in the Jerusalem conference of Acts 15 and is mentioned again in I Corinthians 15:7.

Who this other James was is explained in Galatians 1:19: "But I saw none of the other apostles except James, the Lord's brother." This James, who was a half brother of Jesus Christ of Nazareth, is in this place called an apostle. This brings the number to 14 named apostles.

This James is mentioned again in Galatians 2:9. "And when James, Cephas [Peter], and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised." This James, called by early writers "James the Just," played a prominent part in the early Church.

Other apostles named

The next apostles named in Acts are mentioned in chapter 14. Note verse 4: "But the multitude of the city was divided: part sided with the Jews, and part with the apostles."

Who were these apostles? The previous chapter, verse 50, identifies them as Paul and Barnabas. This now brings our total to 16

named apostles. Lest there be any question about Paul and Barnabas, notice also Acts 14:14: "But when the apostles Barnabas and Paul heard this, they tore their clothes and ran in among the multitude."

The Bible mentions on many occasions that Paul was an apostle, but Barnabas' office is not referred to as often.

If you think that there are no other apostles mentioned in the New Testament, get set for some more surprises!

The next apostle is referred to in I Corinthians 9:5. Here Paul asks, "Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas [Peter]?"

It is obvious from this statement that more than one brother of the Lord was an apostle. The book of Jude was written by the brother of James. He was also the half brother of Jesus Christ, so it would seem that at least Jude is included in this statement.

Conceivably, Christ's other brothers, Joses and Simon, could have been included. Notice Matthew 13:55: "Is this not the carpenter's son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas?" As nothing of importance is mentioned about Joses and Simon elsewhere in Acts or the epistles, they probably were not apostles.

Some claim that those called apostles must have seen Christ. But there is no indication in the scriptures that Barnabas saw Jesus. Likewise, the Bible nowhere gives any such requirement of an apostle of Jesus. Others have claimed that it was necessary that an apostle be with Christ and be a witness to His resurrection. The Scriptures do not indicate that the apostles Paul and Barnabas were witnesses of His resurrection. Neither is there any statement indicating that James or Jude were included in the 500 brethren who saw Jesus during the 40 days after the resurrection (I Corinthians 15:6).

We have now seen evidence of

at least 17 apostles in the New Testament. But the greatest apostle of all time has still not been named.

Our Apostle and High Priest

Notice: "Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus" (Hebrews 3:1).

Yes, Jesus Christ, our High Priest, is also an apostle. He is one sent from God. He carried a commission that He fulfilled in a glorious way. Jesus Christ, then, is the 18th apostle named in the New Testament.

Depending on what was meant by the original writers, four other possible apostles are mentioned; in each case, it seems more likely that the Scriptures do not actually mean that these people were apostles.

Compare I Thessalonians 2:6 with I Thessalonians 1:1. These scriptures refer to Silas (Silvanus) and Timothy as possible apostles. However, elsewhere we read that Timothy was an evangelist (II Timothy 4:5).

Another scripture that some think implies apostleship is Romans 16:7, which refers to Andronicus and Junia. Possibly Junia was the wife of Andronicus, which would mean the text here is not implying that they were apostles, but that they were well known by the apostles.

The Bible refers to other apostles who were sent, not by Jesus Christ, but instead by the adversary, Satan the devil: "For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder! For Satan himself transforms himself into an angel of light" (II Corinthians 11:13-14). How many of these satanic apostles there were and are, we do not know.

There is one reference in the New Testament to an "apostle" of men. It is found in Philipians 2:25, where Epaphroditus was referred to by the apostle Paul as "your messenger." In this text the word *messenger* comes from the same Greek word that is else-

where translated "apostle." In this case he was a "messenger" of the church at Philippi. He was sent to help Paul with his physical needs. He was not one sent as an apostle of Jesus Christ.

Twentieth-century apostles

What has happened during the last 19 centuries? Have there been any other apostles? We have no historical record of any until this century. Quite possibly there have been apostles in God's Church down through the ages.

In I Corinthians 9, Paul shows the proof of his apostleship: "Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord? If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord" (verses 1-2).

Just as proofs in the life of Paul set him forth as an apostle of Jesus Christ, in our time others have also been used by God in powerful ways. Through one, Herbert W. Armstrong, the Worldwide Church of God was established. Through him, the doctrines of God were restored to the Body of Christ. Through him, directly or indirectly, most of us in the Church have come to the knowledge of the truth, repentance and baptism. Through him, demons have been cast out, and many have been healed. Isn't that the fruit, the seal, of apostleship?

It is eminently clear, and has been for years, that Jesus Christ and God the Father specially sent forth Herbert W. Armstrong with a commission, and his fruits showed that he was an apostle. For many years, Mr. Armstrong did not claim that he was fulfilling this office. Probably he did not need to, as the Church recognized him as an apostle whether or not he took that title. Several

years before his death he finally recognized by the fruits that God had appointed him an apostle. He then continued to call himself an apostle until his death.

Some critics of the Church have resented this, though they seem to have no criticism of many others who call themselves apostles, in a large variety of Christian churches.

A few rejected Mr. Armstrong as an apostle because they disagreed with how he did things or what he did. The same type of people criticized Abraham, Mo-

Testament verse shows that he was an apostle — one sent forth.

Is this God's Church? If not, we had better find where it is and go there. If this is the true Church of God, then who is in charge?

The Scriptures answer clearly and unmistakably that Jesus Christ is the Head of His Church (Colossians 1:18). Christ is in and with His Church.

Therefore, if Jesus Christ is in charge, does He have power to direct the affairs of the Church the way He wants? Yes. He is in charge and sent Mr. Armstrong to lead His Church. Since the death of Mr. Armstrong, Joseph W. Tkach has continued that leadership in preparing the way for Christ's return. The decision and responsibility to appoint someone to the high office of apostle is that of Jesus Christ, the Head of the Church. The membership of God's Church has recognized these apostles.

Here are the words of Jesus Christ: "Most assuredly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me" (John 13:20).

Notice that Jesus is referring to the one whom He sends. If we receive the one He sends, His apostle, then we are receiving Jesus Christ and the Father. On the other hand, if we reject the one Christ has sent, we reject Christ.

Rejecting one that the living Christ sends is a fatal mistake!

Those who wish to obey God need to get back of the apostle Jesus Christ has sent for now — Mr. Tkach. We need to support him in carrying out this Work the way that Jesus Christ, the Head of the Church, wants it done.

For more information on the history of God's true Church and where you can find that Church today, write for free copies of our reprint article "The Church They Couldn't Destroy" and our booklet *Where Is the True Church?* Send your request to our address nearest you. See inside front cover of this magazine for a list of our addresses. □

APOSTLES OF THE NEW TESTAMENT CHURCH

Jesus Christ said,
"He who receives whomever I send receives Me"
(John 13:20)

Jesus Christ	Hebrews 3:1
Simon Peter (chief apostle under Christ)	Matthew 10:1-4, Mark 3:14-19, Luke 6:13-16, Acts 1:13
Andrew	
James (son of Zebedee)	
John	
Philip	
Bartholomew	
Thomas	
Matthew	
James the son of Alphaeus	
Simon the Canaanite (Simon the Zealot)	
Lebbaeus Thaddeaus (Judas the son of James)	
Judas Iscariot	
Matthias	Acts 1:26
James, the Lord's brother (James the Just)	Acts 12:17, 15:13, 1 Corinthians 15:7, Galatians 1:19, 2:9
Paul, Barnabas	Acts 13:50, 14:4, 14
Jude (the brother of the Lord)	Matthew 13:55, 1 Corinthians 9:5

ses, David, Peter and other biblical personalities through whom God worked.

Who is preparing the way?

Malachi 3:1 says that, before the return of Jesus Christ, God will send someone: "Behold, I will send My messenger, and he will prepare the way before Me."

An apostle is one sent. Mr. Armstrong was one fulfilling that position, and thus even this Old