

## Lost Israel

### Introduction

Having spent some two and a half years studying and writing about the lost Israelites, I find that most of the articles I have written require updating because of additional information which has come to hand. Living, as it were, at the end of the earth does mean that some documents are almost unobtainable. On the other hand, it is surprising what information is available from State and University libraries in Australia. In particular the inter-library reference system available at the State libraries is very good.

Then there is the problem of obtaining books not available from these libraries which are out of print. With these books one has the feeling that deliberate attempts are constantly being made by unseen hands to remove them beyond the reach of serious researchers! Often this information can only be obtained from other research workers and I am extremely grateful to the co-workers who have so kindly assisted me.

One thing is certain to me now and that is that the weight of evidence available is far greater than I anticipated. The full impact of this evidence has not yet become generally known. Some of the old theories must fall away as new evidence from recorded history long forgotten or deliberately suppressed, together with fresh knowledge from archaeological records, is taking its place. The new information being found by diligent researchers continues to add to the pool of knowledge.

Many problems remain and in some instances it will not be possible to have all the answers needed but the picture will clarify as we proceed. The purpose of this work therefore is to make available to research workers in the field, in serial form, the information that the writer has been able to find rather than delaying publication until all information is to hand. Consequently some chapters will be issued as provisional reports requiring further information or verification.

In a work of this kind, one would expect the sequence of the narration to be something like this: -

1. Events leading to the captivity of the Ten Tribes of Israel
2. The captivity of the Ten Tribes of Israel.
3. The location of the Ten Tribes after captivity.
4. The movement of the Ten Tribes after escape from captivity.
5. The location and areas of settlement of the Ten Tribes.

However, this is not the full story. Some of the Tribesmen never settled in Israel. Some were taken by the House of Judah before, during or about the time of the Exodus from Egypt, to other lands and then moved on from there to their final destination. Then there is the promise that the house of Judah would rule until the return of Jesus. This also brings into the picture the promise that the throne of Judah would be overturned from one branch of that house (Pharez) to the other branch (Zerah), in fact the overturn of the house would take place on three occasions. Can one trace these overturns?

One invaluable method of tracing the lost Tribes comes from the historian, Dr. Herman L. Hoeh. He pointed out that the Apostles were appointed to preach to the Lost Tribes of Israel. By tracing where the Apostles went one can find where the Lost tribes were at that time. We know that Paul was the Apostle appointed to preach to the Gentiles. That is so but his commission was also to preach to the Lost Tribes. The Bible records his many journeys to the Gentiles. Can we trace his journeys to the Lost Tribes?

A remarkable story of the early Church in North West Europe begins to emerge as we trace the journeys of the Apostles in that area. This story has been deliberately suppressed because of religious and racial prejudice but it must be brought to light so that people may know the truth.

It is only very recently that reliable details of the movement of the captive tribes after they obtained their freedom, has been available to the writer of this article. However, a fair amount of information about the early Church in Europe and of the movement of the tribes which did not go to the Holy Land has been more readily available to me for some time. Consequently the approach that I have adopted has tended to be the reverse of that of other writers. This is shown in the plan of the work before me which is indicated below. This plan will no doubt be modified as the research proceeds.

#### Book One

##### The Early Church of God in North West Europe

1. The 29th Chapter of Acts
2. The Early Church amongst the Britons
3. The Early Church in Ireland
4. The Early Church in Scotland
5. The Early Church in Northern France
6. The Early Church in Belgium
7. The Early Church in Northern Spain
8. The growth of the Early Church in NW Europe
9. The Struggle against the Roman Church

Book One (continued)

The Early Church of God in North West Europe

10. Apostasy
11. The penalty of Apostasy
12. Ancient and modern parallels

Book Two

The Royal House of Judah

1. The Origins of the House of Judah
2. The House of Zerah in Ireland & Scotland
3. The House of Zerah amongst the Britons
4. The House of Pharez & Zerah in Italy
5. The House of Zerah in Scandinavia
6. The House of Zerah in France (Francus)
7. The House of Zerah in Hainaut (Belgium & Netherlands)
8. The House of Ruben in France (With Franks)
9. The first Healing of the Breach - Pharez/Zerah
10. The second healing of the Breach - Pharez/Zerah
11. The third healing of the Breach - Pharez/Zerah
12. The House of Judah today

Book Three

The Tribal Migrations

1. The Irish migrations
2. The Scots migrations
3. The Welsh migrations
4. A summary of the captivity and identification of the Lost Tribes
5. The Ukrainian Roundabout
6. A summary of the migrations to NW Europe
7. The Scandinavian migrations
8. The migrations to France, Belgium, Holland and Switzerland
9. Trojan migrations to Spain
10. Anglo Saxon migrations
11. Viking and Norman migrations
12. The future of the modern tribes

Book Four

Ancient Tribes and Modern Nations Identified

1. Ephraim
2. Manasseh
3. Reuben
4. Simeon
5. Issachar
6. Zebulun
7. Gad
8. Asher
- 89 Dan
10. Naphtali
11. Benjamin
12. Judah and Levi

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The following articles are in the course of preparation :-

Book One

Chapter 1. The 29th Chapter of Acts

Chapter 2. The Early Church amongst the Britons

Book Two

Chapter 1. The Origins of the House of Judah

Chapter 2. The House of Zerah in Ireland and Scotland

Chapter 3. The House of Zerah amongst the Britons

Book Three

Chapter 1. The Irish Migrations

Chapter 2. The Welsh Migrations

Chapter 3. The Scots Migrations

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Douglas S. Morley  
8 Pinafore Court  
Duncraig  
Perth  
Australia 6023

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or Telephone (09) 4477226

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## LOST ISRAEL

Book 1 - The Early Church of God in North West Europe

Chapter 1-The 29th Chapter of Acts-(Provisional Report)

### 1.Introduction

The information on "The 29th Chapter of Acts", (See Annexure A), comes from The Covenant People of Vancouver, (Ref 1 p7/15), as a public service rendered by that organisation. The first 10 verses of the Chapter are also included in the book of Frederick Haberman, (Ref 2 p141). The translations of the first ten verses of the 29th Chapter of Acts from both the work of Haberman and the Sonnini translation, (Annexure A), are almost identical apart from a few very minor differences in the wording. It is obvious therefore that Haberman also has used the Sonnini translation.

Haberman states that a copy of the Acts of the Apostles in the Turkish Archives at Constantinople, (Istanbul), has the extra Chapter that is referred to in this report.

The article in the report of the Covenant People indicates that the original manuscript in Greek found in the Archives in Constantinople, (Istanbul), was presented to C.S. Sonnini by the Sultan Abdoul Achmet and was translated by Sonnini.

The Covenant People's report, (Ref 1 p8), continues as follows:-

"It was found interleaved in a copy of "Sonnini's Travels in Turkey and Greece," and purchased at the sale of the library and effects of the late Right Honorable Sir John Newport, Bart., in Ireland, whose family arms were engraved on the cover of the book, and in whose possession it had been for more than 30 years, with a copy of the firman (decree or form of passport) of the Sultan of Turkey, granting to C.S. Sonnini permission to travel in all parts of the Ottoman dominions."

It appears that the "It" referred to in the paragraph above means the English translation of the document which was found in the book of Sonnini.

The full name of the book by Sonnini was:-

"Travels in Turkey and Greece undertaken by order of Louis XVI and with the Authority of the Ottoman Court, by Sonnini, member of several scientific or literary societies of the Society of Agriculture of Paris, and of the Observers of Men. 'Mores multorum videt et ubes.'  
---- HOR ., London: Printed for T.N.Longman and O.Rees, Paternoster Row, 1801."

Louis XVI mounted the French throne in 1774 and was executed in 1793. (Ref 3 p795/813).

From Haberman's comment it appears that a copy of the Greek manuscript is still in the Archives of Istanbul. The report of the Covenant People states that the original manuscript was that presented to Sonnini but it does indicate that the authenticity of the English translation as shown on Annexure A cannot be vouched for.

Thus some doubt must exist about this manuscript and the English translation but whoever wrote it was well conversant with the geography of Roman times as the analysis reported below indicates.

This report must therefore be considered as provisional until further verifications can be obtained.

## 2. Analysis of the Geography and other Factors

### (i) Paul's Mission

"--- This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel." (Acts 9 v15 NIV and see Annexure A verses 1 to 3).

### (ii) Ostium, Spain and Armorica

"But now that there is no more place for me to work in these regions and since I have been longing for many years to see you, I plan to do so when I go to Spain." (Romans 15 v23/24 & see also v28 NIV). This was Paul's letter "To all in Rome who are loved by God and called to be saints:" (Romans 1 v7 NIV). (See also Annexure A verse 4).

The Port of Ostium (or Ostia) was the Port of Rome at the southern mouth of the River Tiber. (See Ref 4 map 55 p128). The 29th Chapter of Acts (Annexure A) does not specify any place names in Spain but records that many people gathered from the towns, villages and the hill country. (Verse 5). Great multitudes believed and were converted. (Verse 6).

The exact route of Paul's journey is not given but after the departure from Spain a ship is found in Armorica. (Brittany). This indicates that the journey was by sea and it is also possible that the journey may have been via the Straits of Gibraltar. (Verse 7).

### (iii) The Britannic Isles

In Roman times the Islands of Britain and Ireland were known as the "Pretanic Islands", (British Isles). (See Ptolemy's Map of the Pretanic Islands and Ivernia -Ref 5 map 14). In British imperial days the term "British Isles" was also used to include Ireland. In both Roman and British imperial eras, the term Britain was often used to refer to both Islands and consequently the possibility of error is increased when loosely applied or interpreted.

Both the Late T.G. Cole, (Ref 1) and F. Haberman, (Ref 2), have taken the Port of Raphinus to be in Britain. My initial enquiries failed to find a Port of that name in Britain but there was a Rhufina in Ireland in Roman times.

(iv) Rhufina in Ireland

Richard of Cirencester, (Ref 6 p.460 para 13), wrote this about the geography of Ireland in the time of the Romans:-

"13.The southern side of the island stretched from the Promontorium Austriacum, or Southern Promontory, to the Sacred Promontory. Here lived the Ibernii, whose metropolis was Rhufina. Next was the river Dobona, and the people called Vodiae, whose promontory of the same name lies opposite to the Promontorium Antivestaeum in England, at about the distance of one hundred and forty five miles. Not far from there is the river Dabrona, the boundary of the Brigantes, who also have a river Briga for their limit, and whose chief city is called Brigantia."

A footnote on page 441 of Ref 6, explains that the Promontories Bolerium and Antivestaeum are Lands End and Lizard Point ,(of Cornwall), respectively.

In the Atlas of the Classical World, (Ref 4 p.164 map 60), Lands End is shown as Belerium Promontory. In Ireland the Southern Promontory appears to be "Toe Head" and the "Sacred Promontory" appears to be Carnsore Point (See Ref 7 p17).

Ptolemy's map of Ireland shows the Dabrona River, (Ref 5 maps 14 & 15), next to a modern map of Ireland prepared from Roman evidence from the 1st to 5th century. This river can only be the Lee River which flows through Cork, (Cobh). The river to the West of Cork is the Bandon River which comes out at Kinsale.This can only be the Dobona River of the Vodiae. Therefore, the Vodiae Promontory can only be the "Old Head of Kinsale". (Ref 7 p17). The distance From Lands End to the Old Head of Kinsale is about 145 miles! Somewhere to the West of the Old Head of Kinsale, on or near the south coast of Ireland, lay Rhufina, the metropolis of the Ibernii, (or Iverni). At this time the writer has not been able to identify the exact location. Strabo, (Ref 8 Vol 2 p259), unfortunately, had nothing to tell about Ireland which he named Ierne.

The Vodiae must be the Roman name of a small Irish Clan. The Ibernii were the people named after Eber who was allocated the southern part of Ireland at the time of the Milesian conquest, his brother Erimhon taking Northern Ireland. Eber, son of Ir was allocated Ulster. Lugaidh, son of Ith, was allocated Corca Luighe which was the south western portion of Ireland from Kinsale to Bantry Bay. (Ref 9 Vol 1 p.207 & Ref 10 p.51). The Brigantes, (called the Clanna Breogain by the Irish after their ancestral King in Spain), gradually moved towards the east and then north to the Kingdom of Meath and Bregia. (Ref 9 Vol 3 p719).

The Brigantes was one of the smallest of the Irish Clans when it arrived in Ireland but ended up as one of the largest Clans in north Britain during Roman times. (Ref 11 p.64).

(v) Raphinus in Britain ?

As indicated above, both Haberman and Cole believed Raphinus was in Britain.

Cole, (Ref 1 p.13), is specific and he states that:-  
"Raphinus is the Roman name for Sandwich, in Kent. In the time of the Saxon Heptarchy there was still standing in Sandwich an old house called 'the house of the Apostles'. This is regarded as strong evidence that some of the Apostles visited Sandwich."

Sandwich lies on the east coast of Kent between Ramsgate and Deal near the River Stour. (Ref 12 map 19). Cottrell states that "A few miles from Sandwich, on a flat knoll some eighty feet above the flat meadowland which stretches to the sea-coast, lies Richborough,....". (Ref 13 p101). The Roman name for Richborough was Rutupiae. (also sometimes referred to as Rutupi, Rhotupis or Rutupium). It was one of the three newly built main Ports used by the Romans by AD 53, the other two being Dover and Lympne. (Ref 13 p143). Bede explains that the Roman name was "Rutubi Portus" which the English, (Anglo Saxons), corrupted to "Reptacaestir". (Ref 14 p44). In the Classical Atlas, (Ref 4 p164 map 60), it is shown as "Rutupiae", (Richborough).

Morgan, (Ref 11 p90), states that Rutupium was Ynys Ruthin between the Island of Thanet and Richborough. While this statement does not appear to be strictly correct, it does indicate that the Roman name of Rutupium came from the Welsh name Ruthin. Ynys Ruthin was the Welsh name for the Island the Anglo-Saxons subsequently called Thanet. Bede, (Ref 14 p75) explains what the Island was like in his day:-

"To the east of Kent lies the large island of Thanet,....  
...., it is separated from the mainland by a waterway about three furlongs broad called the Wantsum, which joins the sea at either end and is fordable only in two places."

The Welsh also called this Island "Ruim" or "Ruym" "Ruioichin", "Ruith-in" or "river island" separated from the rest of Kent and the mainland of Britain by the estuary of Wantsum, which then, (1848 AD), a small brook, was formerly navigable for large vessels. (Ref 15 p45 and Ref 16 p397). The Welsh names for the Island (Ynys) appear to describe the geographic details as recorded by Bede, (See Ref 17 p453-rhu, p454- rhuth, p258- in, p466- rhym), "The Island surrounded or pervaded by a roar of rushing water." (With apologies to the Welsh nation if my interpretation is not accurate).

In a Welsh dictionary, (Ref 17 p454), the word " Rhuth" means "a break out; a rush". On the same page of the dictionary the word Rhuf means " a break out"; a flush". Thus Ruthin or Rufin mean the same thing. The Romans by adding their "us" to "ruthin" would get Ruthinus or by using the the alternative spelling with an "f" would have Rhufinus. Here then is the Raphinus we have been looking for.

It is interesting to note that the Irish "ruathar", (Ref 20 p1014) means "rush, onrush, onset" - much the same as the Welsh "rhuth". Thus an Irish Ruathin would become Ruafin if the Irish "th" can be changed to "f" as in Welsh. The Romans sometimes used the feminine gender for place names, thus Ruafin becomes Ruafina or the Rhufina we were looking for in Ireland.(Again I must apologise, this time to the Irish nation for playing around with their language!)

The mention of Paul entering the east gate of the city, (Verse 8 of the 29th Chapter of Acts), and appearing upon Mount Lud and the people assembling in the nearby Broadway, confirms Paul's visit to London. (Verse 9 of the 29th Chapter). From Raphinus in East Kent, Paul could have travelled to London by road or by boat. There were certainly harbour facilities in London. Cottrell, (Ref 13 p143), when writing about the three Roman Ports on the coast of Kent, (c AD 53), also states that in London:- "Here a port has sprung up near the point at which the Walbrook enters the Thames, and traders have established themselves beside the busy wharves."

This was not the first port in London. Belinus, (Ref 18 p120/121), ".....caused a stupendous embankment on the Thames to be constructed, and a quay for the ships of the "Porth". Belinus ruled in Britain 394/372 BC.(Ref 19 Vol 1 p457). This tradition survives today in the familiar name "Billingsgate".

Verses 10 to 12 of the 29th Chapter of Acts contain prophecies relating to the "last days" which may be reviewed once sufficient progress has been made in verifying the translation data in this 29th Chapter.

It has become increasingly evident that the fundamental religion of the Druids, (see verse 13 of this 29th Chapter), needs to be understood in both its historical and theological context to understand the main differences between that religion and the teachings of Jesus and the Apostles. This will be dealt with in the next chapter of this book.

After 3 months Paul left Raphinus and continued his journey to Atium in Gaul. (Verses 14 & 15 of the 29th Chapter of Acts).

(vi) Atium in Gaul

Itium, (or Atium as it is spelt in the 29th Chapter of Acts), is shown on map iv of Vol 2 of Strabo's Geography. (Ref 8 Vol 2 map iv). The index, (Ref 8 Vol 8 p371), lists "Itium (or Itius, now almost certainly Boulogne), Port, whence Julius Caesar sailed to Britain. The translator of Strabo, (Ref 8 Vol 2 p229 in a footnote), states that Portus Itius was either Boulogne or Wissant - almost certainly the former.

Morgan, (Ref 11 p74), refers to Portius Iccius (Witsand) near Calais. This must be the Welsh Gaelic word for Itium or Itius. Elsewhere, (Ref 11 p84), Morgan refers to the sands of Boulogne.

Witsand or Wissant is between Calais and Boulogne. (Ref 21 map 6).

Verses 16 and 17 of the 29th Chapter of Acts report that Paul preached to the Roman garrison, the people and that certain of the Belgae came to enquire of the new doctrine and of Jesus. The sketch map of Strabo and the reconstruction map of Jones, (Ref 8 Vol 2 map iv), shows that Itium was in the part of Celtica or Gallia, (Gaul), called Belgica.

(vii) The Journey to Helvetia

The journey to Helvetia, (Switzerland), was achieved "after much preaching and toil". (Verse 18). Details of this journey are not given but with the help of Strabo and Ua Clerigh we can probably reconstruct it.

Strabo, (Ref 8 Vol 2 p253), records:-

"2. There are only four passages which are habitually used in crossing from the mainland to the island, (here he is referring to Britain), those which begin at the mouths of the rivers - the Rhenus, the Sequana, the Liger, and the Garumna. However, the people who put to sea from the regions of the Rhenus, (here he is referring to the Rhine), make the voyage, not from the mouths themselves, but from the coast of those Morini who have a common boundary with the Menapii. (On their coast, also, is Itium, which the Deified Caesar used as a naval station when he set sail for the island. ....)".

Ua Clerigh, (Ref 10 p132/133), describing the ancient territory of the Morini, (Now sub-divided into Boulogne, St. Omer and Ypres), states that:-

"Taruanna was the chief city of the Morini. It was situated at the head waters of the Letia, (now Lys), an important river which flows from the Pas de Calais and joins the Scheldt at Ghent, after a course of 150 miles. This was the trade route from the Rhine to Britain."

It would thus appear that Paul and his party when they left Itium, would make the comparatively short journey to the head waters of the river Lys. From there the journey could continue on water until they passed Ghent and arrived in the town which today is known as Antwerp. From this point it should be a comparatively safe and short journey to the Rhine in the country known today as the Netherlands. Before travelling up the Rhine Paul even visited the Cimbri, according to Theodoretus. (See page 8). The Cimbri were Britons that had migrated to Denmark. (Ref 19 Vol 2 p50). At that time they were in Jutland, Northern Denmark. (Ref 29 p100 & p131)

(viii) Helvetia

The journey up the Rhine would take Paul and his party to Helvetia, (Switzerland).

Verses 18 to 23 of the 29th Chapter refer to Mount Pontius Pilate.

At this stage, an early Roman reference cannot be traced to this Mount but there is today a Mount Pilatus south of Lucerne which legends connect with Pontius Pilate. (Ref 22 p264/5).

Verse 24 and 25 of the 29th Chapter refers to Mount Julius where stood two pillars, one on the right and one on the left, erected by Caesar Augustus. The Julier Pass is listed in the index of Ref 4 as an Alpine pass used by the Romans. (See Ref 4 map 47 p126 and map 53 p128). A photograph of the pass is shown on plate 295, (Ref 4 p120). The caption to this plate indicates that the route is still marked by two columns probably of Roman origin, one of which is shown in the plate.

The Julier Chain of Mountains, (Ref 22 p301), the Julier Pass, Piz (Peak) Julier and Julia River, (Ref 22 p303), constitute one of the main routes through the Alps. This pass is noted for its freedom from avalanches even since Roman times.

(ix) Through the Po Valley to Illyricum

The Julier Pass in Roman times would have brought Paul and his party down to Lake Como, (then called Comum), and into the Po Valley. (Ref 4 map 53 p128). The most likely route from there was down the Via Aemilia to Ancona. Any of the many ports along the east coast between Ancona to Brindisium would have provided easy access to Illyricum. (Ref 4 map 53 p128 & map 51 p127). Illyricum was the area east of the Adriatic now occupied by war torn Croatia and Bosnia Herzegovina. (Ref 4 map 37 p113 and map 38 p114) This map 38 shows the area named as both Illyricum and Dalmatia.

Verse 26 of the 29th Chapter indicates Paul's intention to go via Macedonia into Asia. Macedonia was immediately south east of Illyricum. East of Macedonia lay the area known in Roman times as Asia, a limited and fluctuating area in what is now Western Turkey. (Ref 4 map 37 p113).

### 3. The Time Sequence

The New International Version of the Bible, (Ref 23), includes narrations which give the names of the Authors of the Gospels and Books giving estimated dates when they were written. The information relating to Paul's writings and journeys, (excluding the early travels shown on map 10 of Ref 23), is summarised below. (Item 15, on the chart below, being Paul's travels to NW Europe, slips in comfortably into the rest of the dating sequence).

| Journey or place of writing. | To                 | Approximate Date          |
|------------------------------|--------------------|---------------------------|
| 1. First Journey             | Ref 23 map 11      | AD 46/48                  |
| 2. Second Journey            | Ref 23 map 11      | AD 49/52                  |
| 3.?                          | Galatians          | AD 50                     |
| 4.?                          | 1 Thessalonians    | AD 51                     |
| 5.?                          | 2 Thessalonians    | AD 51 or 52               |
| 6. Third Journey             | Ref 23 map 11      | AD 53/57                  |
| 7. Ephesus                   | 1 Corinthians      | AD 55                     |
| 8. Ephesus                   | 2 Corinthians      | AD 55                     |
| 9. Corinth                   | Romans             | AD 57                     |
| 10. Fourth Journey           |                    |                           |
| to Rome                      | Ref 23 map 11      | AD 59/60                  |
| 11. From Rome                | Ephesians          | AD 60                     |
| 12. From Rome                | Colossians         | AD 60                     |
| 13. From Rome                | Philemon           | AD 60                     |
| 14. From Rome                | Philippians        | AD 61                     |
| 15. Rome to NW Europe        | Ref 29th Chp. Acts | AD 62/63 (Missing period) |
| 16. Acts written by Luke     |                    | AD 63                     |
| 17.?                         | 1 Timothy          | AD 64                     |
| 18. Corinth ?                | Titus              | AD 64                     |
| 19. Rome (2nd Imprisonment)  | 2 Timothy          | AD 66                     |

Using the above chart, it now appears possible to make a study of the work of Paul in its proper historical perspective.

### 4. Other Direct Evidence

Clement, in his letter of the Romans to the Corinthians, (c.95/96 AD), records Paul's journey to the extremity of the West. (Ref 24 p25 & p31). (See also Ref 11 p170).

Theodoretus in AD 435 testifies: "Paul, liberated from his first captivity at Rome, preached the Gospel to the Britons and others in the West. Our fishermen and publicans not only persuaded the Romans and their tributaries to acknowledge the Crucified and his Laws, but the Britons also and the Cimbri (Cymry)." (Ref 11 p160).

To the same purport in this commentary on 2 Timothy 4v16: "When Paul was sent By Festus on his appeal to Rome, he travelled, after being acquitted, into Spain, and thence extended his excursions into other countries, and to the islands surrounded by the sea." (Ref 11 p160).

Tertullian, (late 2nd century AD), in a more general reference which is nevertheless relevant to our study, records:- "The extremities of Spain, the various parts of Gaul, the regions of Britain which have never been penetrated by the Roman arms, have received the religion of Christ." (Ref 11 p166).

#### 5. Evidence of Paul's Travels to NW Europe

The cumulative evidence clearly shows that Paul's last mission was to the areas indicated in the 29th Chapter of Acts. The geographical data given in this Chapter of Acts appears to be remarkably accurate and is confirmed with other early historical references.

It is still necessary to establish whether there is a copy of the Gospel of Acts in the Turkish Archives in Istanbul and whether it has the 29th Chapter attached thereto. If a copy of this complete Gospel can be obtained, then the first 28 Chapters need translation and comparison with the first 28 Chapters of other translations and the 29th Chapter needs to be compared with the Sonnini translation.

#### 6. The Purpose of Paul's Last Journey

It was Dr Hoeh, (Ref 25 Part 1 p18/19), who first drew my attention to Paul's last mission which was to the people of Israel, the Lost Ten Tribes. (Acts 9 v15). The remarkable thing about Paul's last journey was that he practically circumnavigated the area which was to be the home of the lost tribes, even though many of them had not arrived in that area at that time! This area which he covered stretched from Portugal/Spain to Britain, France, Belgium, The Netherlands, Denmark, up the Rhine to Switzerland, to Northern Italy and Illyricum/Dalmatia. It did not include Ireland, Scotland, Norway, Sweden and Finland which also became lands of the Lost Tribes. Some of these countries have not been considered as part of Lost Israel by other writers but it can be shown that many Israelites passed through these countries and in some instances moved on much later. In other instances, even today, some of these countries which are not considered as lost Israelites, have substantial Israelite minorities.

The writer also believes that there may be other substantial Israelite minority groups in the Ukraine and other areas in and around the Northern Shores of the Black Sea, as numerous hosts of Israelites passed through here.

In this connection, it should also be noted that on his return from NW Europe Paul wrote to Titus, about AD 64, (Ref 23 p1648) concerning his previous journey to Crete when he left Titus in Crete to "straighten out what was left unfinished and appoint elders in every town,.....". (Titus 1 v5). In his Epistle to the Romans, which Paul wrote before his journey to NW Europe, (about AD 57), (Ref 23 p1552), he also recorded:- "So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ. It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation." (Romans 15 v19/20).

It is significant that Paul's journey to Crete and his journey to Illyricum prior to coming to Rome for the first time are not reported elsewhere in the book of Acts. It is also significant that in his last Epistle before his death, that is, 2 Timothy, he reports that Titus has gone to Dalmatia. (2 Timothy 4 v10).

1. What is the significance of the missing Chapter of Acts?
2. Why was Paul's journey with Titus to Crete not recorded in the Book of Acts?
3. Why was Paul's journey to Illyricum before he went to Rome not recorded in the Book of Acts?
4. Why did Paul return to Illyricum after his journey through NW Europe?
5. Why was Titus left in Crete and then sent by Paul to Dalmatia? (Dalmatia was another name for Illyricum).
6. Why was Paul concerned that he should not be building on someone else's foundation.?
7. Why did the 29th Chapter of Acts only come to light in the latter part of the 18th century?

It was Dr Hoeh, (Ref 25 Part 1 p5), who also pointed out that God purposely excluded the 29th Chapter of Acts from the book of Acts, so that the true Church of God and identity of the Lost House of Israel would not be revealed and even the Lost Israelites would think they were gentiles. (See question 1 above).

It now appears obvious to the writer that the Journey of Paul and Titus to Crete, the appointment of Titus to administer the Church in Crete, and Paul's first journey to Illyricum were not reported in the book of Acts because the identity of some of the Lost Tribesmen would have thus been revealed. (See questions 2 & 3)

It also explains why Paul after his return from NW Europe advised Titus to avoid foolish controversies and genealogies and arguments about the law because these are unprofitable and useless. (Titus 3 v9). Both houses of Judah, Pharez and Zerah, had lived in Crete for some time and it seems that some of their descendants are still there today. Obviously Paul was making it very clear to the Cretans that their Royal ancestors would not be able to save them, only their complete surrender to God and Jesus could do that.

Paul's return to Illyricum after his journey to NW Europe and his decision to send Titus there, confirms that this was where some of the Lost Tribesmen were. (See questions 4 & 5 above).

To answer question 6 above, it is necessary to remember that it was Paul's mission to preach to the Gentiles and their kings and before the people of Israel. (Acts 9 v15). The mission of the other Apostles was to preach to the lost sheep of Israel. (Matthew 10 v5/6).

When Paul and his companions travelled throughout the Region of Phrygia and Galatia, they were kept by the Holy Spirit from preaching in the province of Asia. When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them to. So they passed Mysia and went down to Troas. (Acts 16 v6/8). It was obvious that at that stage the other Disciples were preaching to the Lost Tribes in those areas where Paul and his companions were prevented from going.

Once Paul returned from North West Europe, he came into Illyricum intending to go by Macedonia into Asia. (See verse 26 of the 29th Chapter of acts). Why? Obviously he now planned to cover any territory of the Lost Tribes in Asia which had not been built on by the other Disciples. This apparently did not happen as after writing his last Epistle, 2 Timothy, he was taken back to Rome and executed.

Why was the 29th Chapter of Acts only brought to light in the latter part of the 18th century? (See question 7 above).

A short answer is given below but a more detailed review of this subject will be found in the book by Mr Herbert Armstrong, (Ref 26), and the articles of Dr Raymond McNair, (Ref28).

God promised Abraham that he would bless him and make his family into a great nation. (Genesis 12 v2). The reasons for this were because Abraham obeyed God and kept his requirements, his commandments, his decrees and his laws. (Genesis 26 v3/5). In turn Isaac passed on the promise to Jacob who became known as Israel. (Genesis 27 v27/29).

Israel passed on the Sceptre , the Royal line, to Judah, (Genesis 49 v8/10) but the birthright, the power and possessions, passed to Joseph. Israel before he died, blessed Joseph and passed on his blessings to his sons, Ephraim and Manasseh. Of Manasseh he predicted that he would become a great people but Ephraim would be greater and would become a multitude of nations. (Genesis 48 v19).

Later Israel became a great nation but after the death of Solomon, the nation split into two. The Southern nation became known as Judah and consisted of the tribes of Judah and Benjamin. Prior to this the tribe of Levi had been appointed as the priestly tribe and had been split between the other Tribes. The northern nation became known as Israel and consisted of the remaining 9 tribes which became 10 tribes as both Ephraim and Manasseh were considered as full tribes after the allocation of the Levites to each of the other tribes.

The northern nation forsook the worship of God. (1 Kings 12 v28/33). Israel was consequently removed out of the sight of God.(2 Kings 18 v9/12). Because Israel had failed to listen to the warnings of God through the Prophets, the birthright was withheld from them.

In fact, the repeated warnings from God were ignored and so the birthright was delayed seven times longer in accordance with the provisions of Leviticus 26 v18.

In a number of instances biblical punishment or prophecy is related to the principal of 1 day for each year or vice versa. For example, when the twelve spies were sent into Canaan they were given 40 days in which to report back to Moses. Only Joshua and Caleb reported back truthfully. The Israelites believed the other 10 spies and rebelled and so God sent them into the wilderness for 40 years.(See Numbers 13/14 particularly 14 v34).

A prophetic year in biblical terms consisted of 360 days. (Ref 26 p125). A prophetic year subject to the seven times penalty would be  $360 \times 7 = 2520$  years. The birthright promise therefore was delayed for 2520 years. Sargon's expulsion of the Israelites from Samaria was in 721 BC. (Ref 26 p130/131). Thus Ephraim and Manasseh would inherit their birthright with effect from 1800 AD! This in fact happened with Britain, (Ephraim), and the United States of America, (Manasseh), when they began to come into possession of more than two-thirds of the cultivated resources and wealth of the world! (Ref 26 p131).

The answer to question 7 above is that the acquisition by Sonnini late in the 18th century of the 29th Chapter of Acts was significant because this meant that God had now made available knowledge to show which modern nations were Ephraim and Manasseh.

It took another 50/60 years before some religious ministers began to realise that the phenomenal rise in power of Britain and America was not due to their own efforts but ordained by God and so began the search for the Lost Tribes.

#### 7. Lost Tribes Reported in 29th Chapter of Acts

Verse 2 of the 29th Chapter of Acts refers to certain of the children of Israel that, at about the time of the Assyrian captivity, had escaped by sea to "the Isles afar off" as spoken by the Prophet, and called by the Romans, Britain. Verse 13 of this Chapter reports that certain of the Druids came to Paul and showed him by their rites and ceremonies that they were descended from the Jews which had escaped bondage in the land of Egypt and the Apostle believed these things, and gave them a kiss of peace.

Certainly many Israelites escaped the bondage of Egypt and others the Assyrian captivity and migrated to Britain and NW Europe. These migrations will be reviewed in subsequent chapters of this series.

The reference to the Druids being Jews in verse 13 must be a translation error as Sonnini was probably unaware of the difference between the Jews and the Israelites.

The term Jews only came into use after the separation of the Kingdom of Israel into Judah and Israel. Judah, which consisted of the tribes of Judah and Benjamin, then became known as Jews, meaning the inhabitants of Judah. It is more likely that the Druids in Britain would be of the tribe of Levy.

The author believes that the Druids in Britain and Ireland were Israelites but the very name they used shows that they adopted many of the pagan practices of "Druis", (BC 1936-1922), ancestor of the Assyrian tribe of Druids which lived in Germany. (Ref 19 Vol 1 p450 & Ref 27 p149).

The pagan religion of the Druids had a profound influence on the works of Plato and it still distorts the theology of most mainstream Christian theologians. The religion of the Druids, its influence on Plato and Plato's consequent influence on mainstream Christianity, will be reviewed and be compared with Christianity as taught and practised by Christ and his disciples. This will be dealt with in the next chapter of this book.

## Annexure A

The 29th Chapter Acts  
Translated by C. S. Sonnini  
From an Original Greek Manuscript presented to him by the  
Sultan Abdoul Achmet

Verse 1. And Paul, full of the blessings of Christ, and abounding in the spirit, departed out of Rome, determining to go to Spain, for he had a long time purposed to journey thitherward, and was minded to go from thence to Britain.

Verse 2. For he heard in Phoenicia that certain of the children of Israel, about the time of the Assyrian captivity, had escaped 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; 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 Apostles, 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.

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.

Verse 8. Now when it was voiced 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 the gate, and assembled in the Broadway, and he preached Christ unto them, and they 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.

Verse 10 (continued). And nations shall come up to worship on the mount that testifieth 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 peacemaking shall abide, and the glory of his kingdom a wonder among princes.

Verse 13. And it came to pass that certain of the Druids came unto Paul privately, and showed by their rites and ceremonies they were descended from the Jews which escaped from bondage in the land of Egypt, and the Apostle believed these things, and gave them the kiss of peace.

Verse 14. And Paul abode in his lodgings three months confirming in the faith and preaching Christ continually.

Verse 15. And after these things Paul and his brethren departed from Raphinus, and sailed unto Atium in Gaul.

Verse 16. And Paul preached in the Roman garrison and among the people, exhorting all men to repent and confess their sins.

Verse 17. And there came to him certain of the Belgae to enquire of him of the new doctrine, and of the man Jesus; and Paul opened his heart unto them, and told them all things that had befallen him, how be it that Christ Jesus came into the world to save sinners; and they departed pondering among themselves upon the things which they had heard.

Verse 18. And after much preaching and toil Paul and his fellow labourers passed into Helvetia, and came to Mount Pontius Pilate, where he who condemned the Lord Jesus dashed himself down headlong, and so miserably perished.

Verse 19. And immediately a torrent gushed out of the mountain and washed his body, broken in pieces, into a lake.

Verse 20. And Paul stretched forth his hands upon the water, and prayed unto the Lord, saying, O Lord God, give a sign unto all nations that here Pontius Pilate, which condemned thine only-begotten son, plunged down headlong in to 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 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.

Verse 24. And they journeyed and came to Mount Julius where stood two pillars, one on the right hand and one on the left hand, erected by Caesar Augustus.

Verse 25. And Paul, filled with the holy Ghost, stood between the two pillars, saying, Men and Brethren, these stones which you see this day shall testify of my journey hence; and verily I say, they shall remain until the outpouring of the spirit upon all nations, neither shall the way be hindered throughout all generations.

Verse 26. And they went forth and came unto Illyricum, intending to go by Macedonia into Asia, and grace was found in all the churches; and they prospered and had peace. Amen.

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