

Just a warning.

There may be multiple levels of conspiracy to this subject. As many of you know that read our literature, a false religion was painted over the original message Yahshua, the Disciples, Paul and others were teaching. That false religion was christianity. The faith of Scripture is Yahwehism, the worship of Yahweh. In the case of Yahshua, the Disciples and Paul, they all taught the promised redeemer, the True Messiah, the one raised up from among the brethren, the chosen one, had indeed come. So, one might adjust it to "Messianic Yahwehism". Obviously such a position would be rejected by the promised false religion, with their false messiah, and false apostles ... which you find manifest in the Mother of Harlots and abominations of the Earth. Papal Rome and her daughters which MISUSE Paul's writings, just as the Edomite assaulted from the other direction. This means history and important details may have been altered to suit the imagination of either side, while the actual truth is in the center, and narrow. I say that because some elements of the history one might find concerning Paul's own family record could be altered by both sides. I find this to actually be the case, and have provided in the following a few details from other sources that show a little discrepancy. Raymond Capt, while certainly pro-Paul, may have favored a few details toward the Papal Rome narrative to inadvertently support their right to their own corrupted and erroneous "apostolic authority". Make no mistake, christianity is the promised falling away Paul warned of in 2 Thes. 2. **To use Paul's writings, or Papal Rome and her daughters altered history, in support of the very false religion he warned would come, in opposition to his own Messianic Yahwehism position, is just as evil as the assault from the Edomite mongrel trying to kill him in the writings of Acts.**

Paul was no christian. Neither was Yahshua the Messiah. Neither were the disciples. They were all Messianic Yahwehists. And there is certainly a difference. The churches condemned in Revelation 2 and 3 should be reason enough to question ancient history that becomes labeled "christian". As we've seen in other podcasts and writings of even Bible minded scholarly sources, the name behind the number 666 is "Christ". To be marked with that carries a death penalty, not salvation. The false religion Paul warned against was indeed manifest. And as John said, Satan has deceived the whole world. Nearly 3 billion christians will never make up "the narrow way" "few find" Yahshua promised was his way. A narrow way Paul clearly taught, and so many hate him for, or twist his words to their own destruction. Neither side assaulting Paul, the Edomite mongrel or Papal Rome and her daughter Orthodox and Protestants, are on the narrow way. How bout you?

QUOTE:

"See Talk:Palatium Britannicum. --Panairjdde 11:20, 2 November 2005 (UTC)

Removed dispute link. An independently written Wikipedia's article (in German), makes the same claim here as does this article.

If this article is truly in dispute, then there should be consistency between the German article and the English one, and the dispute tag should be inserted in both and the claims refuted.

Simply referencing a debate going on in another article is not sufficient. If you have evidence this article is not correct, kindly articulate it here, the tag will stand, and we can work through the scholarship to resolve the issues. WikiRat 12:27, 3 November 2005 (UTC)

I'd be curious to know what sparks this elaborate genealogical fantasy. Any Roman sources, aside from the Pauline Epistle to the Romans mentioning a "Rufus"? --Wetman 04:49, 4 November 2005 (UTC)

I don't care about the German version, since I don't know German. As regards my points for considering this a hoax:

Romans 16:13 says that Paulus salutes Rufus and their (Paulus' and Rufus') mother;

Martial, in iv.13, says to Rufus that Claudia Peregrina is marrying Pudens, friend of the poet;

Martial, xi.53, says that Claudia Rufina is British

So we know that there was a British Claudia Rufina, that this woman possibly (with the name of Claudia Peregrina) married a Pudens, and that Paulus knew and considered his brother a Rufus. The connections among these peoples are not straightforward, and should be demonstrated. Furthermore, note that the article says that Rufus was the son of Priscilla (not Claudia), while, according to your interpretation, Martial is announcing to Rufus the marriage of Rufus' mother with Rufus' father!--Panairjdde 09:37, 4 November 2005 (UTC)

Wetman this is a simple dispute over the interpretation of early sources. It is as much a fantasy to deny the connection of the two Claudia's as to hold it. You've made it clear you think it unlikely the two are one and the same, but no evidence has been presented that the two aren't one and the same. The issue is that multiple early sources make reference to prominent "Romans". The name Claudia is associated with Pudens in multiple places, and though you don't happen to believe they are the same people, it is as likely they are as not. When you use words like "fantasy" and "hoax" to describe these arguments, you not only show contempt for ideas you don't personally hold (and highly insulting), but you show how dogmatic you are being yourself. I don't object to the idea that the two sources that cite Claudia may be relating to different Claudia, and I wouldn't categorize your arguments as "fantasy" though I think that that assumption is incorrect. I'll ask you kindly not to categorize the position that you do not believe as "fantasy".

On the German article; whether you speak German or not, the body of scholars that hold that Martial's Claudia was the same as the one mentioned in the Bible is broader than you indicate. When you categorize this claim as a hoax or fantasy, and ignore an independent Wikipedia article that says pretty much the same thing, you are really saying that you don't acknowledge as authoritative anyone who writes, what you don't believe. Clearly this doesn't serve Wikipedia, nor does it help the article.

If for some dogmatic reason, you are offended by the idea that someone mentioned in the Bible might have been British, then you're going to reject this association on dogmatic grounds, and reject all scholars who believe that to be a reasonable conclusion examining the evidence. There are many credible scholars (including modern ones) that accept this association to be true, and traditionally this has been the interpretation by Church historians. Although I'm not one who accepts things simply because they have been traditionally held, I think in this case the tradition stems from the association of Claudia's grave (and her children's too), and Pudens's church with the Claudia and Pudens mentioned by Martial. Since there is both a tradition (with justification) of accepting this association, and a body of scholars that accept this tradition, the article should therefore reflect both positions, putting each in context. Your categorization that this is fringe, fantasy, or hoax association is simply not correct. WikiRat 11:06, 4 November 2005 (EST)

There is no dispute over "early sources" for there are none to connect these various people. There is no connection to deny. Every female in the gens was named "Claudia", as every reader knows. The

stricture against Original Research at Wikipedia is meant to protect the project from just such fantasy-spinning as this. --Wetman 06:33, 6 November 2005 (UTC)

My dear WikiRat, first of all you should realize that there are two persons countering your thesis, Wetman and me. However, I speak for myself.

You seem to reduce the whole matter to a choice of believing or not that **two different persons are the same**. My points on this matter are:

the burden of providing a demonstration relies on those making the claim, not on those countering it.

Therefore it should be you to prove that those are the same people. If you have no other proofs but those presented in the article, than it looks like everything relies on a weak bond, the possibility that the man cited by Paul is the same cited by Martial: where did you take the name Rufus "Pudens" "Pudentiana", for example? If the people supporting your idea have all and only the proofs provided in the article, than the matter is the same: what is insufficient to support the article claims are not your or those people reputations, but the proofs. The fact there exists an independent Wikipedia article does not holds, per se: or this article has other proofs (could you provide them?), or it doesn't;

even if it were only a matter of believing or not that the Rufus in Paul's letter and the Rufus in Martial's poem are the same person, the article does not states this fact.

As regards the hoax (I never used the word fantasy), Merriam-Webster says it is "something accepted or established by fraud or fabrication". **What I am saying is that, given the proofs already presented, the existence of a Rufus Pudens Pudentianna is a fabrication.** Furthermore, I suspect that all the Palatium Britannicum thing is quite similar.

Best regards. --Panairjdde 08:43, 7 November 2005 (UTC)

Regardless, I have asked Kenwilliams who wrote the German article to help us with sources. Ken, contends, that:

Holy Pudens. Roman Senator. Named Aquila Pudens, together with Priscilla (mother of St. Paul) father of 1) Novatus, 2) Praxedis, 3) Pudentiana, 4) Timotheus (known from the Bible), and 5) Rufus Pudens (both daughters seem to be fictive and they are not longer official Saints of the catholic church). About him there are a lot of legends. There are people who think he was a jew, born at Pontus (in my opinion a bad joke). Rufus Pudens, Son of the first. He was a roman officer. 2nd highest in Britain, behind Aulus Plautius at the time of emperor Claudius. There (again, seems to be a legend) he should have married a british noblewoman. And both should have been one of the first Christians in Britain. He isn't fictive - but the most wo "know" is a legend.

the there ist the Pudens of Martial - called Aulus Pudens (but Aulus seems to be incorrect) - and I also believe, he's an other Person. He was as Officier in Dacia - a little later than Rufus Pudens was.

Titus Valerius Pudens - soldier at the 2nd Legion Adiutrix. was from Pannonia Superior, died in Britain (in Chester was fount his tomb in 1732)

next Pudens was a Proconsul in Lycia-Pamphylia under Marcus Aurelius und Lucius Verus (PIR ² P 1064)

L. Arrius Pudens - Consul in 165

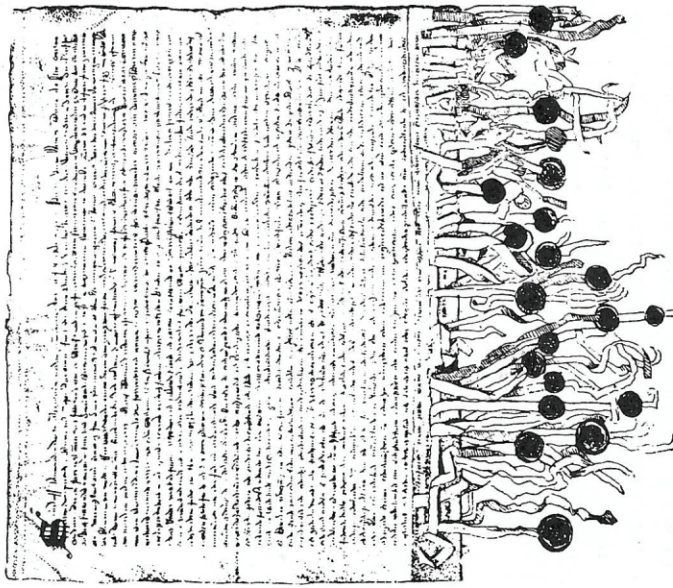
Q. Servilius - Consul in 166

I think what would be best is to have an article for each of the known Pudens, and cite each separately. As I stated, I will work with Ken to work out the references. This is the approach I favour. Cheers --WikiRat

19:28, 11 November 2005 (UTC)”

Emphasis added.

people of Israel... acquired for themselves the possessions of the West. In this kingdom, one hundred and thirteen kings or their own royal stock, no strangers intervening, have reigned, whose nobility and merits... shine out plainly enough from this, that the King of kings, even our Lord Jesus Christ, after His passion and resurrection, called them, though situated at the uttermost part of the earth, almost the first, to His most holy faith."



THE SCOTTISH DECLARATION OF INDEPENDENCE

In this document, the Scots not only refer to themselves as situated in "the uttermost part of the earth" but also that they are of Israel, and date their history from the Exodus, here termed "the outgoing of the people of Israel." This furnishes a reasonable explanation for the Apostles carrying the Gospel to Britain. Their ministry was to be an extension of His own, and must lie within the scope of old-time prophecy. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel." (Matt. 10:5,6) "I am not sent but unto the lost sheep of the house of Israel." (Matt. 15:24) Without doubt, their ministry was to Israel, and not some mysterious, foreign land and people. This agrees with the vision given to Esdras of "the most High" leading escaped Israel from Assyria.

For three and a half years the Gospel was preached in and around Jerusalem, and then the teaching began to spread far and wide. Paul looked after the churches in Asia Minor, and we can find no record of any of the Twelve assisting him. After Pentecost, we are not told any more concerning the activities of eight of the Twelve. The one who had betrayed Jesus was replaced by Matthias, and his name is not mentioned again. This leaves only Peter and John about whom we hear nothing more, apart from the Epistles and the Book of Revelation which they wrote. Paul acknowledges that these were ministers of the circumcision, and yet when he went to Jerusalem for a 15 day visit, he saw only James, the Lord's brother and Peter: "...but other of the apostles saw I none." (Gal. 1:19) Where could they possibly be if they were ministering to "the circumcision" but not in Jerusalem, Judea or Samaria? Circumcision was the outward sign of the Kingdom Covenant which God made with Israel through Abraham, and therefore we must conclude that they had followed Israel to the "appointed place" — the coastlands and islands of the north-west.

Generally overlooked by Bible scholars is the fact that Israel was "appointed" a place outside of Palestine. In the Second Book of Samuel, Chapter 7, we read how God would establish David's house, kingdom and throne forever in safety, but not in the Holy Land, which had once been occupied by others who now surrounded them as enemies. For he says in verse 10: "Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." Since they were then in Palestine it follows that the appointed place had to be somewhere else.

Although the Bible does not tell us of the migrations of Israel all the way from Palestine to western Europe and the islands in the north-west, it does say how and when they started. This is not an occasion for a detailed study of this subject. (For books covering this subject write Artisan Sales — listed last page.)

It should be pointed out that when Paul entered Britain, he was not the first to carry the Gospel of Jesus Christ to Britain. Joseph of Arimathea, the great uncle of Jesus, together with other of the disciples of Christ, had already laid the foundation of the Christian faith in the Isles of the West. King Arviragus, cousin of the great Caradoc, accepted the new faith, as did Bran (the Blessed), the father of Caradoc. It was Bran, as King of Siluria who acclaimed Britain to be a Christian nation before the Roman invasion.

Caradoc is given official credit as being the first general to lead a Christian army in battle in defense of the faith. With this knowledge in

mind, let us examine Paul's Epistle to the Romans (so-called). In chapter 1:7 and 8 he starts out as follows: "To all those that be in Rome beloved of God called saints..." Then he goes on in verse 8: "First I thank my God through Jesus Christ for you all that your faith is spoken of throughout the whole world". Speaking with such assurance could only mean that Paul was speaking from first hand information; speaking as an eye witness so to speak.

One remaining question should be raised. If Paul preached in Britain — has any portion of his doctrine or teachings in Britain come down to us? And such doctrine would surely be transmitted in a British form, and most probably in that triadic form in which the Druids (the religious teachers of Britain) delivered their teachings. Such triads do exist. Written in the ancient British language, these triads have always been known as "the Triads of Paul the Apostle." While they are not found, either whole or fragmentally, in his Epistles, the morality expressed is in complete agreement with the rest of his Gospel preaching.

TRIADS OF PAUL THE APOSTLE

"There are three sorts of man: The man of God, who renders good for evil; the man of men, who renders good for good and evil for evil; the man of the devil, who renders evil for good."

"Three kinds of men are the delights of God: the meek; the lovers of peace; the lovers of mercy."

"There are three marks of children of God: Gentle deportment; a pure conscience; patient suffering of injuries."

"There are three chief duties demanded by God: Justice to every man; love; humility."

"In three places will be found the most of God: Where He is mostly sought: where He is mostly loved; where there is least of self."

"There are three things following faith in God: A conscience at peace; union with heaven; what is necessary for life."

"Three ways a Christian punishes an enemy: By forgiving him; by not divulging his wickedness; by doing him all the good in his power."

"The three chief considerations of a Christian: Lest he should displease God: lest he should be stumbling-block to man; lest his love to all that is good should wax cold."

"The three luxuries of a Christian feast: What God has prepared; what can be obtained with justice to all; what love to all may venture to use."

"Three persons have the claims and privileges of brothers and sisters; the widow; the orphan; the stranger."

To further our study of Paul's interest in Britain we should turn to his Epistle to the Romans. "To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ." (Rom. 1:7) In the closing chapter (Chap. 16) we find a very interesting list of names of individuals that Paul had in mind at the time of writing and with whom he was closely associated. These people and their kinship with Paul are generally overlooked by Bible scholars; however, they deserve special notice from us. A little analysis here will help us to understand why Paul was not only desirous of visiting Rome on his way to Spain but also Britain.

In the third verse of chapter sixteen we find the names, "Priscilla and Aquila". They were the owners of the home where Paul was a guest and where the members of the Christian Church in Rome assembled. Verses five and six mention other friends and co-workers. In verse seven, in the same chapter, we find the names of Andronicus and Junia who are noted as "kinsmen" and implied as having become Christians before Paul's conversion. In verse 10, we read the following: "Salute them of Aristobulus' household." Among the names listed in the following verses we find other kinsmen (relatives) mentioned; "Herodian;" (v.11) "Rufus;" (v. 13) "Lucius," "Jason," and "Sostipater." (v. 21) Evidently, the Apostle knew all these persons quite well before going to Rome and was seeking to renew old acquaintances.

Timotheus, who is known generally by the name "Timothy" is also mentioned in chapter sixteen of Romans. In a later letter to Timothy, Paul again mentions Prisca (Priscilla) and Aquila, her husband (Tim. II 4:19). In verse 21, Paul mentions one "Eubulus", before referred to as "Aristobulus." (Rom. 16:10) At the time of the writing of "Timothy" Aristobulus was present with Paul in Rome. Other names that Paul mentions are "Pudens" and "Linus" and still another "Claudia." It is certain from Paul's own letters to the Romans and to Timothy, that he was on the most intimate and affectionate terms with the mother of Rufus Pudens, with Rufus Pudens himself, with Claudia, his wife, and Linus.

Before going into these details it is important to examine some historical events prior to Paul's actual arrival in Rome (generally conceded between the years 58 A.D. to 60 A.D.). In the year A.D. 42, Claudius, Emperor of the Romans, issued his fateful decree that the acceptance of the Druidic or Christian faith was a capital offence, punishable by death. Christians were to be killed by the sword, the torture chamber, or to be thrown to the lions in the arena of the colosseum. In his edict, Claudius ordered the complete destruction of Christian Britain and the

burning of its great institutions and libraries. To this purpose, Claudius equipped the largest and most efficient army ever sent by Rome to conquer a foe. The Commander-in-Chief selected by the Emperor to carry out his edict was Aulus Plautius, whom Rome records as being one of the most brilliant commanders and strategists in her military history.

The Romans had not previously held any special enmity toward the British, and perhaps, grudgingly, they held the Briton in respect. For centuries, commerce and culture had drawn them together and it was not uncommon for the children of the nobility, on both sides, to be sent to the educational institutions of the other. However, the overwhelming rise of Christianity, producing an ever-increasing flow of neophytes being sent to other lands to teach "The Way," was viewed with grave consternation at Rome. Rome could no longer ignore this challenge to its own pagan policies and imperial security.

Plautius arrived in Britain A.D. 43, making his headquarters at Chichester, in that area of Britain now known as England. His first military campaign was against the Silurians to the south. The Silurian army was led by Guiderius. He was the elder brother of Arviragus, who was second in command and ruled over his Dukedom of Cornwall. Both armies clashed with great ferocity and the Romans, probably underestimating the quality of their opponents, were forced to retreat. In the second battle with the Silurians, the Romans killed Guiderius who was succeeded by his brother, Arviragus.

At this time another branch of the Silurian kingdom, lying farther south in what is now Wales, had not entered the conflict. This southern kingdom, known as the Welsh Silures was ruled by Caradoc, first cousin to Arviragus. A few years before this record, Caradoc's father, Bran or Brennus (son of Llyr), known as the "Good King Bran," had abdicated his throne voluntarily in favour of his son. Following his abdication, Bran became Arch Druid of the College of Siluria, where he remained till called upon to be a hostage for his son. At the time of his accession to the throne, Caradoc had three sons: Cyllin or Cyllinus, Lleyrn or Linus, and Cynon, and two daughters, Eurgain and Gladys. (later renamed Claudia)

As the conflict between Rome and Britain increased in vigor and magnitude, Caradoc realized the seriousness of the situation and committed his personal forces against the common enemy. Caradoc was a man of great leadership, intelligent, versed in the arts of politics and warfare. He had received his education, chiefly, in the British Druidic universities and partly in Rome. He was an able administrator of outstanding stature. His countenance was described by Roman writers as "bold and honourable."

It was the law among the British that the supreme leader of an army, especially when more than one clan was involved, could only be appointed by general acclamation of the people, the military council and the Arch Druids. The election to such a command was known by the official title of "Pendragon," meaning "Commander-in-Chief." By popular election, Caradoc, better known in history by the name the name the Romans gave him - "Caractacus," was appointed Pendragon; Arviragus consenting to act under him.

For nine years, Caractacus, King of Siluria, waged ceaseless warfare against the Roman Legions. With Arviragus at his right hand, he matched his foe, blow for blow and in many instances the famed Legions of Rome suffered defeat with terrible slaughter. Five of the greatest generals mentioned in Roman history were, at one time or another, singly or in joint action, pitted against this noble Briton: Plautius, Geta, Vespasian (future Emperor of Rome), Titus and Augustus. As a strategist, Rome never met Caractacus' equal.

No better picture can be obtained of the relentless manner in which the war between Rome and Britain was fought, with victory swinging from one side to the other, than by reading the reports of the foremost Roman writers, Tacitus, Martial, Juvenal and others. With ungrudging admiration they tell how the Silurian warriors, led by Caractacus and Arviragus, swept onward in irresistible waves over the bodies of their dead and dying comrades with a battling savagery that appalled the hardened, war-scarred veterans of the Roman Legions. For the first time the Romans met women warriors fighting side by side with their men in defense of their homeland and new faith, Christianity, the Gospel of Jesus, with the freedom it gave to all who believed in Him.

After two years of ceaseless warfare, Claudius recognizing the futility of the struggle and the terrible drainage on his finest Legions, offered a six month truce to seek peace through an armistice. As an inducement to peace, the Emperor Claudius offered his daughter, Venus Julia (named after Venus, mother of Aeneas and of the Julian family, therefore of Trojan stock), to Arviragus in marriage. And amazing as it appears, they were married in Rome during the truce period, A.D. 45.

During the six month's truce while Caractacus and Arviragus were at Rome discussing peace terms and the latter was getting married, Gladys, (Celtic for Princess) the sister of the British General Caractacus, was united in marriage to the Roman Commander-in-Chief, Aulus Plautius who had remained in Britain maintaining the truce on behalf of Rome. Upon her marriage, Gladys took the name of "Pomponia," according to the Roman custom. This was the name of the Plautium clan. Later, the name "Graecina" was added, so that she is thereafter known as "Pomponia Graecina Plautius."

Here, we have the strange instance of a Christian British king becoming the son-in-law of the pagan Roman Emperor Claudius, who has sworn to exterminate Christianity and Britain. It seems incredible to modern historians that the Emperor of a nation, then the most powerful in the world, high in culture and intellectual pursuits, would give his daughter over to an enemy of Rome, and a barbarian follower of The Way, just for the sake of peace. There had to be some other valid reason and as events unfold we can see that the unseen Hand of God was writing the script. This marriage was but the beginning of other similar strange circumstances that were later to have a tremendous influence on the Christian movement in Rome.



COIN OF CLAUDIUS

The peace initiative collapsed and hostilities were resumed between the British and the Romans. Commander Aus Plautius was recalled to Rome in A.D. 47 and honourable relieved of his command. Apparently, the Emperor distrusted leaving the husband of a member of the British royal family in charge of operating the war. In Rome, Gladys, the wife of Plautius, was subjected to a novel trial brought about by her Christian faith. (Tradition has that Gladys had been personally converted by Joseph of Arimathea at Avalon) By right of Roman law, nobility could judge a legal dispute where the family was concerned. Consequently, it was in order for Plautius to judge his wife. Since theirs was a love marriage, free of all political significance on either side and Plautius knew his wife was a Christian before he married her, the verdict of innocence was not unexpected.

The trial of Gladys is well covered by Tacitus (Roman historian A.D. 55-120) as noted from his record:

“Pomponia Graecina, a woman of illustrious birth, and the wife of Plautius, who, on his return from Britain, entered the city with the pomp of an ovation, was accused of embracing the rites of a foreign superstition. The matter was referred to the jurisdiction of her husband Plautius, in conformity to ancient usage, called together a number of her relations, and in her presence, sat in judgment on the conduct of his wife. He pronounced her innocent.”

Caractacus and Arviragus along with his wife, Venus Julia, returned to Britain. They left Gladys, sister of Caractacus, with Plautius in

Rome. All were faced with an unpleasant situation; Plautius in conducting the war against his in-laws, Caractacus against his sister and brother-in-law, with Arviragus opposing his father-in-law, the Emperor Claudius. For sheer drama and stirring romance this situation has no equal in the pages of history.

Plautius was replaced by Ostorius Scapula and the war continued for seven years. Finally, after many bloody battles, the British under Caractacus, met disaster at Clune, Shropshire in A.D. 52. It took the combined forces of four great Roman generals together with the Emperor Claudius and a new army from Rome that vastly outnumbered the British to bring about their defeat. This, in itself, is the greatest tribute that could be given to the military excellence of Caractacus, the valorous British general. However, Caractacus himself could have escaped to carry on the conflict had he not been betrayed by one of his Icene countrymen into the hands of his enemies. Later, Arviragus avenged the treachery by warring through the domain of the betrayer and taking terrible vengeance.

As the result of his betrayal, Caractacus was taken hostage to Rome. Among the captives were his wife, his three sons, two daughters, his father Bran, the Blessed, and a brother who remained on the field of battle to receive the terms of the victors. Tacitus, in his Annals (Bk. XII, Chap. 36), records the jubilation of the Roman people at the arrival of the famed British warrior. Even in chains, the people feared and yet respected this “barbarous Christian” British leader.

Roman conquerors were never noted for their clemency. They delighted in humiliating their adversaries in the most savage forms of torture. The greater the renown of their unfortunate victims, the less chance they had of escaping the horrors of the Tartpeian dungeons.

Caractacus was tried before the Roman Senate. Although it was against the Roman law for a woman to enter the Senate, Tacitus tells us that the younger daughter of Caractacus (named “Gladys” after her aunt) refused to be separated from her father. She remained by his side throughout the trial. Standing calmly, defiant, unconquered in spirit, the Briton faced the Emperor Claudius and the great Queen Agrippina. Speaking in a clear voice, vibrant with the courageous conviction of a free man, the captive replied to his prosecutors with words that will be remembered by free man the world over. From the Annals of Tacitus we learn how Caractacus addressed the Senate:

“Had my government in Britain been directed solely with a view to the preservation of my hereditary domains, or the aggrandizement of my own family, I might long since have entered this city an ally, not a prisoner: nor would you have disdained for a friend a king descended

from illustrious ancestors, and the dictator of many nations. My present condition, stripped of its former majesty, is as adverse to myself as it is cause of triumph to you. What then? I was lord of men, arms, wealth; what wonder if at your dictation I refused to resign them? Does it follow, that because the Romans aspire to universal domination, every nation is to accept the vassalage they would impose? I am now in your power betrayed, not conquered. Had I like others, yielded without resistance, where would have been the name of Caradec? Where your glory? Oblivion would have buried both in the same tomb. Bid me live. I shall survive for ever in history one example at least of Roman clemency." (Annals 12:37)

TI·CLAUDIO DRVSI F· CAISARI
 AVGVSTO GERMANICO
 PONTIFICI MAXIMO TRIB·POTESTAT·XI
 COS·V·IMP·XXI·PATRI PATRIAE
 SENATVS·POPVLVSQVE·ROM·QVOD
 REGES·BRITANNIAI XI DEVICTOSSINE
 VLLA·IACTVRA IN DEDITIONEM ACCEPRIT
 GENTESQVE BARBARAS TRANS OCEANVM
 PRIMVS IN DITIONEM POPVLI ROM·REDIGERIT

INSCRIBED STONE TO THE EMPEROR CLAUDIUS FOUND IN ROME

By the order of the Claudian Tribunal, Caractacus (with all the members of the royal Silurian family) was immediately set free. Only one restriction was imposed on the pardon of the British king. He must remain in Rome, on parole, for seven years. Neither he, nor any member of his family, were ever to bear arms against Rome. Caractacus agreed to this and never thereafter did he break his pledge, even after his return to Britain while the war continued between Briton and Roman. One son, Cyllinus, was permitted to return to Britain and rule over the kingdom of the Welsh Silurians in the place of his father.

Again, we have a strange situation that has puzzled students of Roman history for years. Why did the Emperor Claudius render his remarkable verdict? Why had the Romans not demanded the customary Roman revenge? The pages of history are full of Roman "triumphs;" thrown to the starving lions in the arena; torn apart on the rack, strangled, burnt or confined to the horrible pit of the Mamertine where they went stark raving mad.

Following the pardon of Caractacus, a close relationship developed between the two former enemies and their households evolving into a startling climax. Claudius greatly admired the character and extraordinary beauty of Gladys, the daughter of Caractacus. It grew into a deep paternal affection with the result that the Emperor Claudius

adopted Gladys as his own daughter, a girl who was an exceptionally devout Christian. By royal decree she was renamed "Claudia" after himself and she is known in history by that name. Concerning this Marital (the epigrammatist born AD 29) wrote: "Our Claudia, named Rufina, (Rufina was the feminine vernacular for her husband's first name) sprung we know from blue-eyed Britons; yet behold, she view in grace with all that Greece or Rome can show. As bred and born beneath their glowing skies."



LEFT - EMPEROR CLAUDIUS AND HIS WIFE AGRIPPINA THE YOUNGER
 RIGHT - CLAUDIUS' UNCLE TIBERIUS AND HIS MOTHER LIVIA

A year after her adoption (A.D. 53) Claudia was betrothed and married to Rufus Pudens Pudentius. Pudens, as he is most commonly referred to, was a Roman Senator and former personal aide to the Roman Commander-in-Chief, Aulus Plautius. Perhaps their attachment had begun in Britain, during the six months truce period of A.D. 45 when Plautius married Gladys, the sister of Caractacus. These extraordinary marriages have been a source of wonderment to history students. What could be a stranger circumstance than that of the British King Caractacus permitting his favourite daughter and his sister to be married to the leaders he had opposed in battle for nine long years; Plautius and Pudens. Such British-Roman marriages cannot be considered as political alliances since the conflict between Britain and Rome continued, with rare interludes, for over three

hundred years. One can only reason that a greater authority than that of man was moving these personalities in conformity with His Will. At that time, it was unlikely that any of them realized the dramatic part they were to play, under the instruction of St. Paul, in laying down the foundation of Christianity at Rome.

During his stay in Rome, Caractacus and his family resided at the Palatium Britannicum (The Palace of the Britain) which was soon to become world famous as a Christian sanctuary. Later, the Palatium Britannicum was called "Titulus", or "Hospitium Apostolorum" — then "St. Pdentiana", which is retained to this day. Adjacent to the palace were baths known subsequently as "Thermae Timothinae" and "Thermae Novatianae." The palace and the grounds were bequeathed by Timotheus to the Church at Rome. And these were the only buildings of any magnitude possessed by the Roman Church till the reign of Constantine.



SILVER COIN OF CARATACUS

Obverse, Cara and head of Hercules Reverse, eagle standing on serpent with ring — ornament above — cir. 35-40 A.D.

Rufus Pudens and Claudia had four children: two boys and two girls: Timotheus, the eldest (named after Timothy, Bishop of Ephesus) and Novatus, the youngest, were boys. Pendentiana and Praxedes, born in between, were girls. These four were later numbered among those who suffered martyrdom for their Christian faith under the storm of persecution that fell on the followers of Christ. (Roman Martyrologies). Startling as it may appear at first, facts will prove that living with the Pudens family was the mother of St. Paul.

Paul, writing his Epistles to those at Rome prior to his coming says, "Salute Rufus, chosen in the Lord, and his mother and mine." (Rom. 16:13) Taking these words at their face value they could only mean that Rufus (Pudens) and Paul were sons of the same mother. Some Biblical scholars have suggested that the woman was Paul's "spiritual mother." But a spiritual mother, or father, was one who had converted another and it is well known that Paul was converted by

Christ Himself on the road to Damascus. The implication is that St. Paul and Rufus Pudens Pudentius were half-brothers, and this is not contradicted by the facts.

Paul describes himself as being an Israelite of the tribe of Benjamin. (Rom. 11:1) Other than telling us Paul was a Roman citizen, the Scriptures give no reference to other members of his immediate family. Certainly, Paul had a mother and in all probability a brother. Both brothers would be free-born Roman citizens. Paul, himself, had been born in Tarsus. Assuming his mother had married a second time would help, greatly, our understanding of some very perplexing situations in the life of Paul. Rufus Pudens could have been born of this second marriage, making Paul and Pudens half-brothers. This, in turn, would make the British Princess Gladys, now known as "Claudia Britannica Rufus Pudens Pudentius," the sister-in-law to the Apostle Paul. This would further explain why the ancient writers affirm that Paul spent most of his time, while in Rome, with the Pudens, at the Palatium Britannicum. The "Roman Martyrologies" state that "The children of Claudia were brought up at the knee of St. Paul."

Rufus Pudens was the son of a Roman Senator, of long illustrious ancestry. His mother was not a Roman consort as Pudens inherited his father's estates as the legitimate son. While with the Roman armies in Britain, he donated the ground for the erection of the temple to Neptune and Minerva at Chichester. The temple was found and excavated in A.D. 1723 and an inscribed monument was uncovered. The inscription, cut in very bold characters (partly mutilated), read as follows:

NEPTUNO ET MINERVAE
TEMPLUM

PRO SALUTE COMUS DIVINAE
EX AUCTORIATATE TIB: CLAUDII
COGIDUNI REGIS LEGATE AUGUSTI IN BRITANNIA
COLLEGIUM FABRORUM ET QUI IN EO
A SACRIS SUNT DE SUO DEDICAVERUNT
DONANTE AREAM PUDENTE PUDENTINI FILIO

Translation:

"The College of Engineers, and ministers of religion attached to it, by permission of Tiberius Claudius Cogidunus, the king, legate of Augustus in Britain, have dedicated at their own expense, in honour of the divine family (The imperial family) this temple to Neptune and Minerva. The site was given by Pudens, son of Pudentinus."

The discovery of the temple on land donated by Pudens indicates that at that time he was pagan, following his inherited family religion

and subject to Roman gods. However, this would not necessarily prove that his mother was a pagan worshipper. She could have been born into the Judean faith and remained neutral or indifferent. It is certain between the year A.D. 50 and the nuptial year A.D. 53, that both mother and son must have been converted. This seems a safe assumption since we find Priscilla, his mother, a member of the British household directly following the marriage of Rufus Pudens to Claudia.



THE CROSS IN MONOGRAM
(Used by the early Christians)

Additional evidence that Rufus and his mother were Christians prior to Paul's coming to Rome is the manner in which he salutes Pudens, "chosen in the Lord." This is further supported by the Roman writers of that time who attest that "all" of the Pudens household at the Palatium Britannicum were Christian. It is known that several years prior to the coming of Paul to Rome, dating from the marriage of Claudia and Pudens, the home of the British had been the scene of the first Church of Christ, above ground, at Rome. Hermas, mentioned in Rom. 16:14, conducted the services. There is much we would like to know about Hermes who pastored the little Christian flock in Rome. We only know he looked after the spiritual welfare of the hostages from Britain and may have come with them. His was the "Gentile Church" or the Church of the Uncircumcision that continued during the succeeding centuries under the Bishopric as established under St. Paul. The "Hebrew Church" or Church of the Circumcision, met at the house of Aquila and Priscilla. (Rom. 16:5)

As the light of the Gospel spread through his ministry, Paul found it necessary to appoint an overseer of this Christian mission field. This he did and the first Bishop to be appointed to fill this position was none other than Linus, the son of Caractacus. Linus had been baptized and confirmed in Britain (possibly by Joseph of Arimathea) long before being taken hostage with Caractacus to Rome. A Prince of the royal blood of Britain, he is the same Linus whom St. Paul addressed in his Epistles and consecrated to be the First Bishop of the Christian Church at Rome. To this fact we have no less authority than that of St. Clement who later followed in the same office as the third Bishop of Rome.

Further corroboration is given to Linus' appointment to be the First Bishop of the Christian Church at Rome in the writings of St. Peter. His words, preserved in the "Apostolic Constitutions" (Bk. I, Chap. 46) read: "Concerning those Bishops who have been ordained in our lifetime, we make known to you that they are these; of Antioch Eudius, ordained by me, Peter; of the Church of Rome, Linus, brother of Claudia, was first ordained by Paul, and after Linus' death, Clemens, the second ordained by me, Peter." In another statement Peter affirms that Linus was a Briton, son of a royal king. Irenaeus, a disciple of Polycarp (Born cir. A.D. 130) and later Bishop of Smyrna, also confirms Linus' appointment. He wrote: "The apostles, having founded and built up the Church at Rome, committed the ministry of its supervision to Linus. This is the Linus mentioned by Paul in his Epistle to Timothy." (Irenaei Opera Lib. III. C.1.)

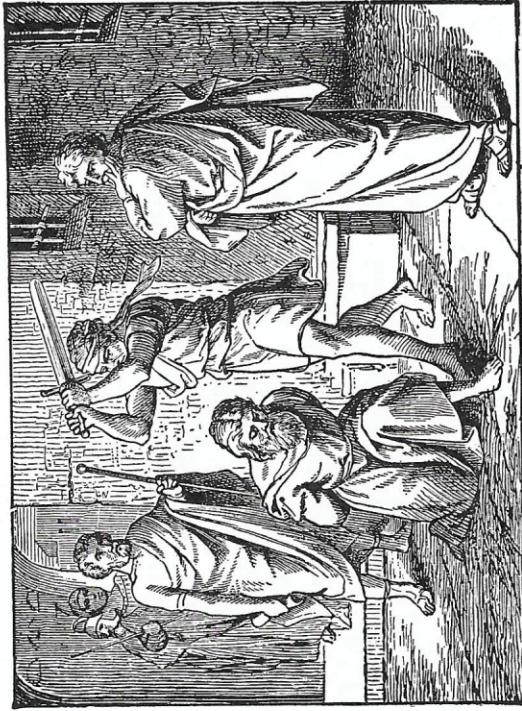
When Paul came to Rome there remained three years of parole for Caractacus to complete. At that time, the residents of the Palatium Britannicum were the High Priest Bran, King Caractacus and the Queen, his wife; his daughter, the Princess Eurgain and her husband, Salog, Lord of Salisbury; her brother, the immortal Prince Linus, now a Christian Bishop. Also resident was the Emperor's adopted daughter, Claudia, and her husband the Senator Pudens; his mother, Priscilla; Pastor Hermas, and Cyllinus and Cynon; the son's of Caractacus. There were other members of the Pudens' Christian household dedicated to the faith, but those mentioned are the important ones to remember.

Ex-Prince Pomponia Graecinna, the sister of Caractacus resided nearby with her influential husband, Aulus Plautius. Both were spiritually confirmed Christian having experienced the laying on of hands by St. Paul. Llyr Llediaith, the grandfather of Caractacus and one of the British hostages to Rome, died shortly after his arrival at Rome. One other name should be mentioned, Eubulus, who is sometimes referred to as "Aristobulus." His household is mentioned in Romans 16:10. In the letter, Paul makes it clear that they were living in Rome but that Aristobulus himself was absent and Paul knew it. The Scriptures do not tell us who this man was. However, it is possible he may have been none other than the father-in-law of the Apostle Peter. If so, then Peter's wife's mother was (Mrs.) Aristobulus. (Mark 1:30) Paul knew Peter well and it is not at all improbable that he also knew his father and mother.

Aristobulus may have been in Britain at the time of Paul's letter to his household. In the "Martyrologies of the Greek Church", among other references, is one that states that "he (Aristobulus) was chosen by St. Paul to be the Missionary Bishop to the land of Britain."

Dorotheus, writing in the year A.D. 303, states that "Aristobulus, who is mentioned by the Apostle in this letter to the Romans, was made Bishop of Britain."

No clear record, concerning Paul's life after leaving Britain, has come down to us. After visiting Asia, we find him back with the royal family in Rome. From his last imprisonment Paul writes his farewell charge to Timothy in which he sends him the greetings of Pudens, Linus, and Claudia. These names along with that of Eubulus, are the only ones of the brethren mentioned by him. (II Tim. 4:21).

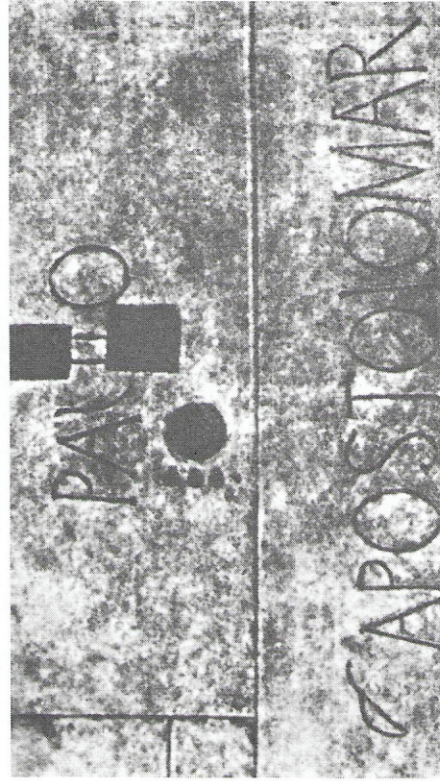


Paul was beheaded at Aquae Salviae, a little way out of Rome, and the royal family consigned his remains with their own hands to the Pudentian family tomb on the Ostian Road. In the old cemetery, by the Via Ostiensis, lie the mortal remains of the friends of St. Paul, who also suffered martyrdom: Linus in A.D. 90; Pudens in A.D. 96; Pudentiana who suffered on the anniversary of her father's martyrdom; Novatus in A.D. 139; Timotheus and his sister Praxedes, who received their "crowns" some years later, and Claudia, who alone died a natural death. (A.D. 97) She died near Sannium, before any of her children. All these lie in the same plot with the remains of the Apostle to the Gentiles. In the catacombs of St. Priscilla, three miles out on the via Salaria, rests the remains of Priscilla, the mother of Paul.

From the preceding accounts we can believe that Paul did take the Gospel to Britain. In view of his kinship with the British Royal family, we would regard it much more extraordinary if the Apostle had not made a missionary journey to Britain in preference to any other land of

the West. Britain was the great isle of the Gentiles (nations) and through his royal converts, a "great door and an effectual" (I Cor. 16:9) for its conversion was opened to him. Only after he had taken the Light of the Gospel to all the lands in his province could he have truly said, "I am now ready to be offered up and the day of my departure is at hand. I have fought a good fight. I have finished my course. I have kept the faith. Henceforth, there is laid up for me a Crown of Righteousness which the Lord, the Righteous Judge, shall give me in that day and not to me only, but to all those who love His appearing." (II Tim. 4:7,8)

Paul shared the fate of those he loved in Rome. Faithful in Life, he was fearless in death. He practiced what he preached, and as he declared in Acts 20:24: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."



"PAULO, APOSTOLO MARTYRI"

This inscription was found in 1823 on a marble slab under the high altar in the "Church of St. Paul Outside the Walls", in Rome. The lettering is typical of the period of Emperor Constantine who is said to have built the first church on this site above the grave of the Apostle Paul.

APPENDIX

Both the Council of Hippo in A.D. 393 and of Carthage in A.D. 397 published lists of the canonical books of the New Testament which were accepted as correct. But, in the main, it was between A.D. 170 and 200 when the 27 books comprising the New Testament began to be accepted as genuine. Therefore, why was this chapter omitted? How and why was it preserved at Constantinople? Could it be a fraud?

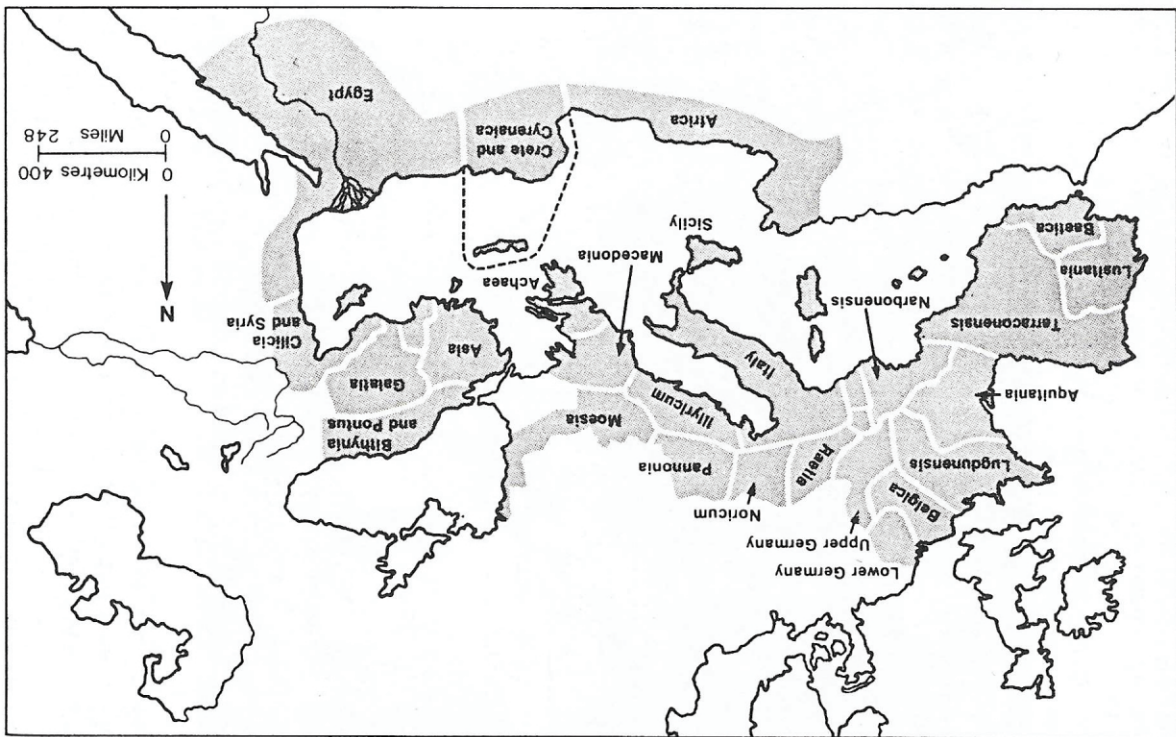
In his book, "Far Hence unto the Gentiles," (chapter 29) Major Samuels, refers to the period when the manuscript was found thus: "Louis XVI reigned from A.D. 1774 to A.D. 1793, when the French Revolution began, so that M. Sonnini must have published his "Book of Travel in Turkey and Greece" sometime between those two dates." He continues: "It is absurd to suggest that he deliberately invented this manuscript. What possible reason could he have for so doing? What did people know or care about the Druids or St. Paul in his day? Moreover, if he had possessed the necessary knowledge to perpetrate a literary forgery of this description, would he have resisted the temptation to glorify his own country in preference to that of England, France's bitterest enemy, at that time? Without doubt, he did obtain a copy of some ancient manuscript which somehow came to be preserved among other documents at Constantinople. Its preservation was no doubt due to the fact that it fell into, and remained in, the custody of the Turks at Constantinople instead of falling into the hands of the Western Christian Church at Rome."

As to why this chapter 29 was omitted, one answer could be found in verse 2: "That it might be fulfilled which was spoken of by the prophet." The prophet referred to most likely was Hosea, who was Pre-eminently a prophet to the Ten Tribes of Northern Israel. In his book, Chapter 1: 9,10, Hosea wrote: "Then said God, call his name Loammi: for ye are not my people, and I will not be your God. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God."

It is obvious that had this second verse of the Lost Chapter appeared in our Bibles, we could not have remained ignorant of our racial origin, and have become the Lost Ten Tribes. We could not be lost with a plain address like that staring us in the face!

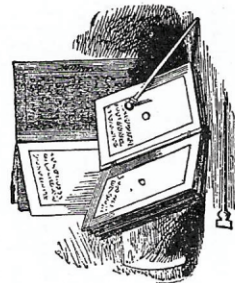
And yet Hosea predicted that we were to be called the "Children of a Living God!" Therefore, the Gospel was taken to Britain by St. Paul, "far hence unto the Gentiles" — to the Goyim — to the "Not-MY-People" of the Northern Israel Tribes, "and they will hear it." (Acts

THE ROMAN EMPIRE AT THE TIME OF ST. PAUL'S JOURNEYS.



28:28) The title "Sons of the living God" is a fine Old Testament equivalent for the New Testament work "Christians." It is a title coined by Divine foreknowledge and Hosea was inspired to so name the Long Lost Ten Tribes of Israel, in the Latter Days.

"That the Scriptures might be fulfilled," is an all sufficient reason for this chapter of the Acts being lost, until just prior to the close of this age. For justification of this age-long historical camouflage we turn to the Ferrar Fenton translation of Deut. 29:29 (which is considered a great improvement over the A.V.): "The Secret Reasons are with our Ever-Living God; but the revelations (the prophecies) are with us and our children for ever, that we may practise the whole of the Decrees of this Law!"



AUTHORITIES

1. St. Clement of Rome (A.D. 30-100) wrote: "Saint Paul, also having seven times worn chains, and been hunted and stoned, received the prize of such endurance. For he was the herald of the Gospel to the West, as well as in the East, and enjoyed the Illustrious reputation of the faith in teaching the whole world to be righteous. And after he had been to the extremity of the West, he suffered martyrdom before the sovereigns of mankind; and thus delivered from this world, he went to his holy place, the most brilliant example of steadfastness that we possess." (Epistle to the Corinthians, C. 5)

St. Clement belonged to the first century, knew St. Paul personally, and was the third Bishop of Rome. St. Paul speaks of him in his Epistle to the Phillippians, 4:3: "With Clement also and other of my fellow labourers whose names are in the book of life". Irenaeus (born about A.D. 130) himself the pupil of Polycarp (the friend of St. John) thus speaks of him: "Clement, who had seen the blessed Apostles and conversed with them; who had the preaching of the Apostles still sounding in his ears, and their traditions before his eyes."

2. Theodoret the Blessed, Bishop of Cyrus near Antioch in Syria (born about A.D. 390), noted as an accomplished man of letters and learned Church historian, writing about A.D. 435 said of St. Paul (the leather-worker):

a. "Our fishermen and tax gatherers and the leather-worker have brought to all men the laws of the Gospel, and they persuaded not only Romans and their tributaries, but also the Scythians and Sauromatian nations (or Cimrians), and Germans, to accept the laws of the Crucified (Graed. aff. cur. Sermo. IX).

b. "St. Paul reached Spain and brought salvation to the Islands of the Sea." (Bishop Edwards of St. Asaph's 'Landmarks in the History of the Welsh Church,' p. 4) This fits in with St. Jerone's statement that, besides visiting Spain, St. Paul went "from ocean to ocean", and St. Chrysostum's writings that Paul went "from Illyricum to the very ends of the earth."

3. Sophronius, Patriarch of Jerusalem (A.D. 633-637) wrote: "...the unwearied champion of the orthodox faith against the monotheistic heresy, not unworthy to be ranked with Athanasius and Cyril among the defenders of the truth against successive depravations." (Smith and Wace, Dic. Christ. Biog., Vol. IV, p. 719) Robert Parsons in his "Three Conversions of England (p. 22) cites Sophronius as saying, in his sermon on "The Nativity of the Apostles", that St. Paul came to Britain. Parsons also cites —



A.D. 54-68.

**EMPEROR NERO BELIEVED RESPONSIBLE FOR
PAUL'S EXECUTION AT AQUAE SALVINE**