

# THE ROMAN BRANCH OF THE “SCARLET-THREAD”

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This is a sequel to my exposé *Following The Trail Of the “Scarlet-Thread”*. In that paper, I traced the Scarlet Thread from the birth of Zerah-Judah in old Canaan to Egypt, and then through Troy, then Rome, Greece, and finally to Britain. With this paper we shall concentrate on the Trojan-Roman connection. It is paramount that we understand this correlation or a good portion of our Bible will continue to remain a mystery. To understand this Trojan-Roman connection it is imperative that one have in his possession a copy of the works of Virgil containing the *Aeneid*, *Eclogues* and *Georgics*. There are many scholarly editions to select from. As we go along, it will become apparent why Virgil’s works are so important, especially his *Aeneid*. It will also become manifest why we need to consult other sources than the Bible alone. We will start by examining, as described in various encyclopedias, Virgil’s background and what he achieved.

From the *World Book Encyclopedia*, vol. 19, page 304 we read: “**VIRGIL**, or VERGIL (70-19 B.C.), was the greatest Roman poet. His *Aeneid*, the national epic of Rome, is a masterpiece of world literature. It was read all through the centuries when other pagan writings were ignored.

“**His Works.** The *Aeneid* is almost a Roman Bible. Its object was to show that Rome was founded and became great in accordance with a divine plan, that Augustus, like Aeneas before him, was a divinely appointed leader, and that Rome’s mission was to bring peace and civilization to the world. The first six of its 12 books are modeled on Homer’s *Odyssey* and the rest on Homer’s *Iliad*. There are also touches from other Greek poems, especially the *Argonautica* of Apollonius of Rhodes. But Virgil fused his literary borrowings and influences into a new creation that is as original and powerful as it is profound.

“**The *Aeneid*,** Virgil’s last work, was started about 30 B.C. In his youth, Virgil wrote the *Eclogues*, or *Bucolics*, poems about shepherds, in imitation of Theocritus’ idyls. He then wrote four books of *Georgics*, didactic poems on types of agriculture. Other pieces, collected under the title *Virgilian Appendix*, were probably written by others.

“**His Life.** Virgil was born near Mantua, in northern Italy. His full name in Latin was PUBLIUS VERGILIUS MARO. He attended schools at Cremona, Milan, and Naples, and then studied rhetoric and philosophy at Rome. In 42 B.C. his farm was taken to

provide bonuses for victorious veterans of Philippi. His youthful poetry had won him powerful friends who introduced him to Octavian, the future Emperor. Octavian made good his losses.

“From this time on, Virgil lived at Rome or Naples. He was one of the literary men gathered in the circle of Maecenas, who was a great patron of literature and a kind of secretary of public relations to the emperor Augustus. Because of his earlier Epicurean leanings, Virgil probably disapproved of strongly centralized government, but he now realized that only an Augustus could bring peace and security. So he willingly accepted Maecenas’ suggestion that he write patriotic poems, first the *Georgics* and then the *Aeneid*. Virgil became ill while visiting Greece, and died soon after landing at Brindisi, before the *Aeneid* was finished. He had left word that the poem, which he considered imperfect, should be burned. But Augustus prevented this, and Virgil’s friends Varius and Tucca prepared it for publication.”

From the *World Scope Encyclopedia* we read in vol. 1: “**Aeneid** (ee NEE ihd), the great epic poem written by Virgil, which ranks with the *Iliad* and *Odyssey*, and is classed as one of the three greatest poems bequeathed to posterity by the ancients. It was commenced about the year 30 B.C., and was left unfinished at the time of the author’s death. Virgil thought it of too little merit for publication and directed that his friends burn the manuscript, but Emperor Augustus saved it and gave it into the hands of two learned friends of the author for publication. The fact that many lines were left unfinished is proof that the poem was not carefully revised by the author.

“The story of the *Aeneid* relates the adventures of Aeneas after the fall of Troy and his final settlement in Italy, where he and his followers became the founders of Rome ...”

From the *World Book Encyclopedia*, vol. 1, page 75 we find in part:

“**AENEID** ... After the fall of Troy, Aeneas set out to found a second Troy for the Trojan gods, himself, and his companions. Divine prophecies gradually revealed to him his destination, which was Latium.

“In the course of his journey across the Mediterranean, Aeneas had to overcome many obstacles. His enemy, Juno, created a violent storm that carried Aeneas to North Africa. There he fell in love with Dido, Queen of Carthage, and almost forgot his mission. But Jupiter reminded him of his task, and he dutifully proceeded on his journey.

“A sibyl guided Aeneas into the Lower World when he reached Cumae, near the bay of Naples. There he met the ghost of his father, Anchises, who showed him the heroes, yet unborn, who were to make Rome great. On arriving at the Tiber, Aeneas tried to settle down peacefully, and proposed marriage to Lavinia, the daughter of King Latinus. But Lavinia’s jealous suitor Turnus prevented this. Aeneas defeated Turnus in single combat. This victory cleared the way for a new race, the ancestors of the Romans.”

The *World Scope Encyclopedia*, speaking on this same subject, describes this last incident between Aeneas and Turnus a little more in depth, stating: “They contain an account of the struggles of Aeneas in Italy, his alliances with Latinus, king of Latium, and his projected marriage with Lavinia, daughter of Latinus. The last volume closes

with the fall of Turnus, king of the Rutuli, by the hand of Aeneas. Virgil asserts that the Julian family of Rome descended from Aeneas, and traces the connection between him and Augustus Caesar, in whose honor the poem [*Aeneid*] was written.”

What we have learned from these cited sources is that of all of Virgil’s works, his *Aeneid* is by far his greatest achievement. Not only that, but the *Aeneid* is here likened to a Roman Bible. We see further that Augustus Caesar was following the same objective as the Trojan Aeneas of Troy over a thousand years before him. We can also grasp that Virgil was mainly modeling his *Aeneid* after Homer’s *Iliad* and *Odyssey*, along with other Greek poems of lesser weight. We see that Virgil lived 70-19 B.C., so he was addressing historical topics which happened about 1100 years before his time, and events that had happened from the fall of Troy up until his own day. We can comprehend that the *Aeneid* relates predominantly to the Trojans of Troy, and to where their descendants migrated after its fall. We learn from these citations that Rome (then called Latium) became one of their destinations. We see further that the members of Julian family of Rome were direct descendants of the Trojan, Aeneas. All this comes from an unbiased third-party source. To show you again that lineage, I will repeat what I stated in my *Following The Trail Of the “Scarlet-Thread”*:

Some of the descending progeny from Dardanus were: Erichthonius, Tros, Ilus, Laomedon, Priam, Hector, and Astyanax. Tros, being the grandson of Dardanus, gave his name to Troy. Tros had another son who was called Assaracus, from whom came Capys, who fathered Anchises, who fathered Aeneas. Priam was the king of Troy at its fall, while Hector was the foremost of its warriors. Yet Aeneas was a noted hero in the aftermath of the war.

After the close of the Trojan war, Aeneas journeyed with his son Ascanius to Italy, where they were welcomed with accolades by King Latinus. Latinus then proceeded to make Aeneas the envy of King Rutuli, a rival. In due time, Aeneas engaged in war with King Rutuli, defeating him to become the king of Italy (at that time called Latium). Ascanius then married Lavinia, the daughter of King Latinus, having a son named Sylvius, who in turn married Lavinia’s niece and had a son named Brutus, another distinguished Trojan hero.

My objective in citing all of the encyclopedias at the beginning of this essay was to show that even they corroborate the Trojan-Roman connection. Yet there are people calling themselves “Bible students” today who would deny all of this! The book on the poet Virgil which I have is entitled *Virgil’s Works* and contains *The Aeneid*, *Eclogues* and *Georgics*, and is translated by J.W. Mackail. As I was preparing this paper, I wondered if perhaps this book might be online on the Internet. So I typed a few words from Mackail’s text into the search engine and it took me to a website where I could copy and paste the entire book over into a Microsoft Word document, which I could then search electronically. I also used this same process to obtain Homer’s *Iliad* and *Odyssey*. This allows me to be able to search out all of the names in the two paragraphs above from all of this electronic data.

It should be noted that both Virgil and Homer wrote in epic poetry; Homer in Greek and Virgil in Latin. It is a method whereby the author can impress upon the listener or reader a pattern of words in verse, of sound, and of thought that appeal

strongly to the imagination. The object is to obtain the highest possible degree of thought and feeling. Poetry plays a vigorous role in most, if not all, primitive cultures where it assumes a variety of forms. Of the many kinds of poetry poets have written, the two main types are *lyric* and *narrative*. The problem with epic poetry is that when translated to a different language they sometimes lose these qualities and that results in laborious reading. Moses even wrote the Exodus as an epic poem. What we are looking for in Virgil's and Homer's poetry is their historical content.

Virgil's poem *Aeneid* was written for patriotic reasons inasmuch as the Roman patriarchs were the Trojans. To show that he was fascinated with the Trojans, he mentioned the city of Troy 143 times in all three of his works. Of the Trojans, he mentions Dardanus 10 times, Erichthonius 1 time, Tros 1 time, Ilus 6 times, Laomedon 7 times, Priam 45 times, Hector 22 times, Astyanax 2 times, Assaracus 7 times, Capys 5 times, Anchises 55 times, Aeneas 248 times, king Latinus 45 times, king Rutuli or the Rutulians 65 times, Lavinia 11 times, and Brutus 1 time. In fact, it appears that Virgil didn't speak much of anyone else other than the Trojans. Had not the Romans been of Trojan stock, the emperor Augustus surely would not have given Virgil his personal endorsement. The main thing to notice here is that Aeneas was mentioned 248 times and he was the patriarch of the Julian clan.

When researching Virgil's and Homer's writings, one must keep in mind that they often refer to their ancestors as mythical gods, or being in the favor or disfavor of those gods. Yet at other times they physically identify their forebears. One must fathom that Zerah-Judah left Egypt before the main body of Israelites went through the Red Sea, therefore they were never under the guidance of Moses. As a result the Trojans were still influenced by Egypt's gods. Therefore, we have to read around some of this when studying them! Actually, this helps authenticate their works. Also, in the cases of Homer and Virgil, sometimes they added fantasy to spice-up their epic poems. Hence, for the scholar it becomes necessary to separate fact from fiction. Often this can be accomplished by comparing other contemporary historical works.

Using different sources, I will now give a concise overview of Virgil's *Aeneid*: After Troy had fallen to the Greeks, Aeneas, son of Priam, a Trojan hero second only to Hector, fled the fortress; he lost his wife in the escape, himself carrying his aged father on his back and leading his young son by the hand. In the first century B.C., this is the way Virgil imagined the beginning of Aeneas' travels. He was favored by the Romans, who believed that many of their eminent families were descended from the Trojans who fled westwards with him from Asia Minor after Troy's fall.

During the Trojan War Anchises (Aeneas' father) was unable to fight, having been rendered blind or lame, but young Aeneas distinguished himself against the Greeks, who feared him second only after the champion Hector. In gratitude Priam gave Aeneas his daughter Creusa to become his wife, who bore him a son named Ascanius.

Later, sailing about the Aegean Sea with a small fleet commanded by Aeneas, he embarked at a number of islands, eventually arriving at Epirus on the eastern Adriatic coast. He then headed for Sicily, but before arriving at the Italian mainland, a sudden storm sent by the goddess Juno (the Roman equivalent of Hera), who had

harassed him throughout his voyage, diverted him to North Africa instead. However, the Roman sea god, Neptune, saved the fleet from shipwreck. Arriving at the city of Carthage, the great Phoenician trading port, Venus caused Aeneas to fall in love with its beautiful queen, the widow Dido. Because of her similar flight to Carthage, Dido welcomed the Trojan refugees with much kindness and charitable hospitality.

Time drifted pleasantly by for the lovers, as Aeneas and Dido soon became enthralled, and Aeneas' vision of a new state to be founded on Italy's shores seemed to be forgotten. But the ever vigilant Jupiter (the chief Roman god) dispatched Mercury to alert Aeneas, reminding him of his duty and commanding him to resume the voyage. Horrified by his intention to leave, Dido bitterly reproached Aeneas, but his deep sense of devotion gave him strength enough to launch his fleet again. Apparently, for remorseful reasons, Virgil contrived the Dido tale to explain the hostility between Rome and Carthage manifested in the great Punic Wars, in which Rome had prevailed and Phoenician Carthage had been destroyed, so we must lay this portion of his account aside, although Dido was an historical person.

Nevertheless, Aeneas' wanderings finally brought him to Latium in Italy, the land of the Latini. According to Roman persuasion, he became the progenitor of the Romans through his son Ascanios, the first king to reign in the new capital of Latium. Upon his arrival, Aeneas steered for the mouth of the river Tiber, upon whose banks the city of Rome was destined centuries later to be built. Conflict with the local inhabitants was bloody and prolonged. But peace was made when Aeneas married Lavinia, the daughter of King Latinus. It had been foretold that for the sake of the kingdom, Lavinia must marry a man from abroad. In order to appease Juno, the Trojans adopted the Latin traditions and language.

This is the basic story, if you can sidestep the mentions of the gods. The main thing we must do is to establish whether it is myth or fact. To start this, I will refer you to the founder of the Trojans. From the 1880 *Library Of Universal Knowledge*, vol. 4, page 607, where we read:

“**DAR'DANUS**, in Greek mythology, the ancestor of the Trojans. It is said that he crossed over from Samothrace to the Troad by swimming on an inflated skin, and founded the kingdom of Dardania before the existence of Troy. He is called a son of Zeus and the pleiad Electra; and the *Iliad* represents that Zeus loved him more than his other sons.” (More than the sons of Pharez-Judah perhaps?)

This is interesting as Josephus, writing in the Greek in reference to “Darda”, as we find it translated in our present Bibles, also has him as “Dardanus”. As a matter of fact, the name “Dardanus” is also confirmed for “the founder of Troy” by the Liddell & Scott *Greek-English Lexicon*, 7th ed. And also confirmed by Merriam Webster's *Collegiate Dictionary*, 10th ed. for this name. Thus, “Darda” = Dardanus!

For more documentation the following website states:  
[www.ucg.org/brp/materials/throne/appendices/ap3.html](http://www.ucg.org/brp/materials/throne/appendices/ap3.html)

“Sir William Smith's *Dictionary of the Bible* notes that the first-century historian Flavius Josephus used Dardanus as the Greek form of a biblical name: ‘Darda ... Dardanos; Darda ...’ (1863, vol. 1, p. 397). Darda, or Dara, is listed in Scripture as a

son of Judah's son Zerah – the same Zerah who had received the scarlet thread upon his wrist in Genesis 38. 'The sons of Zerah were Zimri, Ethan, Heman, Calcol, and Dara – five of them in all' (1 Chronicles 2:6). In 1 Kings 4:31, he is called Darda: 'For [Solomon] was wiser than all men – than Ethan the Ezrahite [i.e., Zerahite or Zarhite], and Heman, Chalcol, and Darda, the sons of Mahol; and his fame was in all the surrounding nations'."

Let's read 1 Kings 4:30-31 from the KJV: "<sup>30</sup> **And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.** <sup>31</sup> **For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.**"

It should be noticed here that Solomon is being compared in wisdom to "... Ethan the Ezrahite (Zerahite), and Heman, and Chalcol, and Darda ..." All four of these men were of the royal line of the Zerah branch of Judah! And it is highly unjust to compare them to Solomon unless they were also kings, or princes eligible to become kings. Not only that, but these four men were not kings anywhere, at that time, in the united kingdom of Israel, or Solomon surely would have had them hunted down and judged as impostors and put to death! So when it says "and his fame was in all nations round about", these four men would have been kings or princes in those "nations round about".

It should be noticed that "Egypt" and "the east" are eliminated in verse 30 where it says: "... of the east country, and all the wisdom of Egypt." So that leaves only the north and west for those "nations round about". And surely Dardania with its city of Troy was one of those nations.

We also have to investigate the term "nations" as it is used in the Hebrew. At verse 31, it's the Strong's #1471, "gôwy" or "gôy", and is usually translated as either "nation" or in some cases "heathen". Therefore it can mean an Israel "nation/s" or "heathen", and surely Solomon wasn't being compared to any heathen. I know that Strong points out it can mean "Gentile", but that is a corrupted term for "nation". So wherever one reads "Gentile/s" in the KJV or any other translation, it is a corruption.

It is also preposterous to believe that both of the twin sons born to Judah by Tamar were not royal, as that would make Jacob's forecast for each of his sons' future at Genesis ch. 49 null-and-void. Nowhere does it indicate that one son would be royal and the other not. It is true that Pharez had precedence over Zerah, and that the Messiah would come through Pharez, but that doesn't remove the Zerahites from also being kings.

From part III of a document from the Internet entitled "The Development Of Common Law In Pre-Christian Britain", we have more evidence concerning the founding of Troy: "In light of both archeology and First Kings 4:31 and First Chronicles 2:4-6, S.M. Bishop writes that the Judean Darda(nus) was the founder of the Trojan State. The Darda-nelles were named after Darda. His son Erichthonius had the reputation of being the richest man of his age. Erichthonius was succeeded by his son Tros. Ilus son of Tros founded that celebrated city called from his name: Ilion [alias Ilium] – but more familiarly known as Troy, a name derived from the father of Ilus." (Website location too long to give here.)