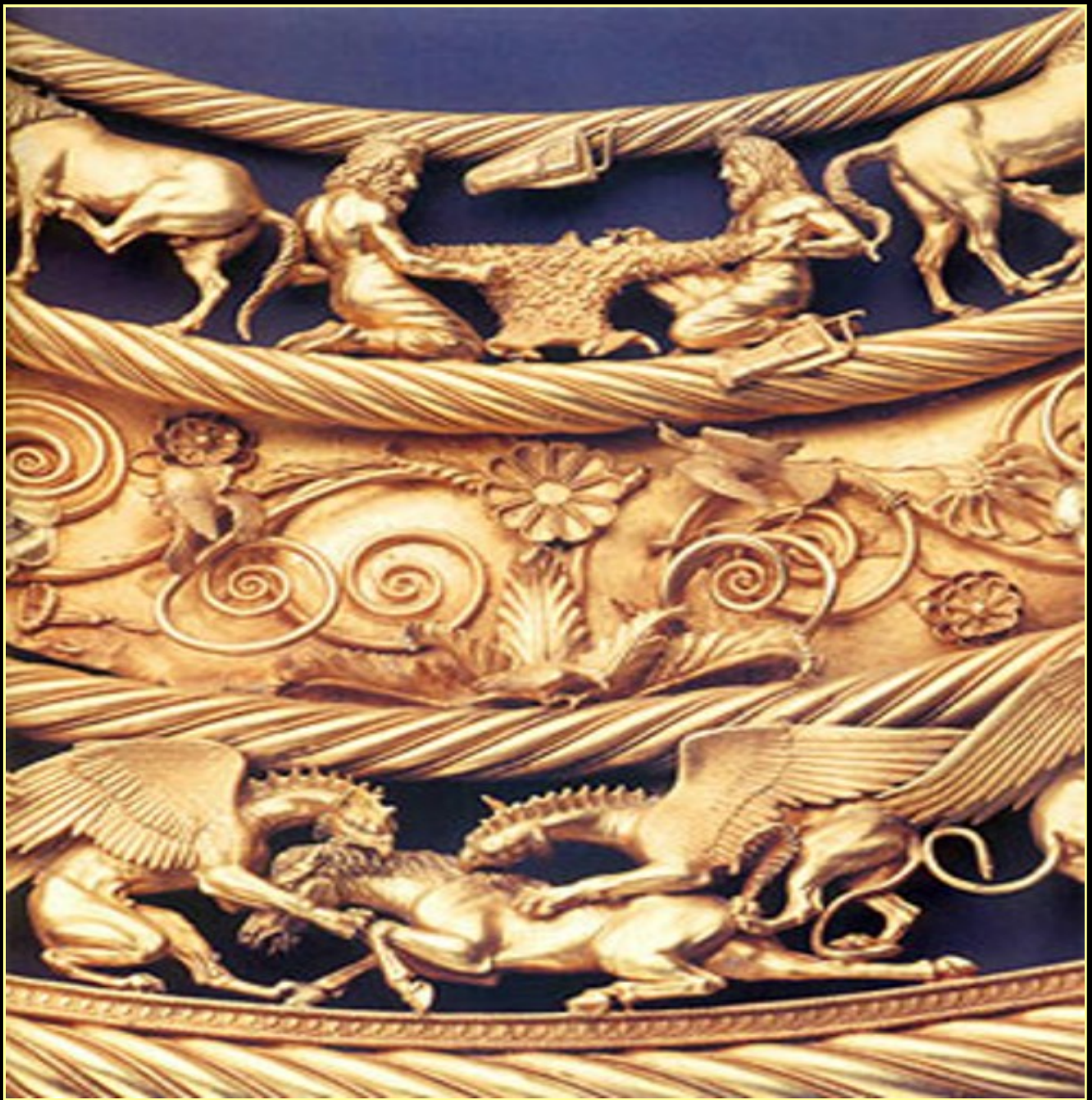


The  
Saxon  
Messenger

*Fifth Edition May 2011*



# Editorial

The United States' Federal Government has just (May 2nd, 2011) destroyed 130,000 acres of fine, productive, cultivated farmland at Bird's Point, Missouri, by blowing up two miles of levees which were part of a huge system of levees and dams built in the 1930's to protect the area from floods.

The State of Missouri tried to stop the Army Corps of Engineers from blowing the levees, all the way to the U.S. Supreme Court, however they were denied. This power of the Federal Government over the states is a huge infringement of the 10th Amendment, however the states have long lost any legitimate claim to that protection by sucking the tit of the federal pig for the past 100 years or better now. People should expect nothing from government, and the government would have no right - or ability - to lord over them in the first place.



One of the reasons given for the destruction of the levee was to save the town of Cairo, Illinois. The New York Times wrote, in a May 1st article entitled "[Plan to Breach Levee in Missouri Advances as a Storm Brews](#)" that "...over the past several days, [...] General Walsh has weighed the interests of about 200 people living in the floodway against the safety of Cairo, Ill., a struggling town of around 3,000 people that lies on a winnowed slip of land between the Ohio and Mississippi Rivers." A local television news broadcast, on [KMBC](#), affirmed the reason for the destruction of the levee as stated by the New York Times, to save Cairo from flooding.



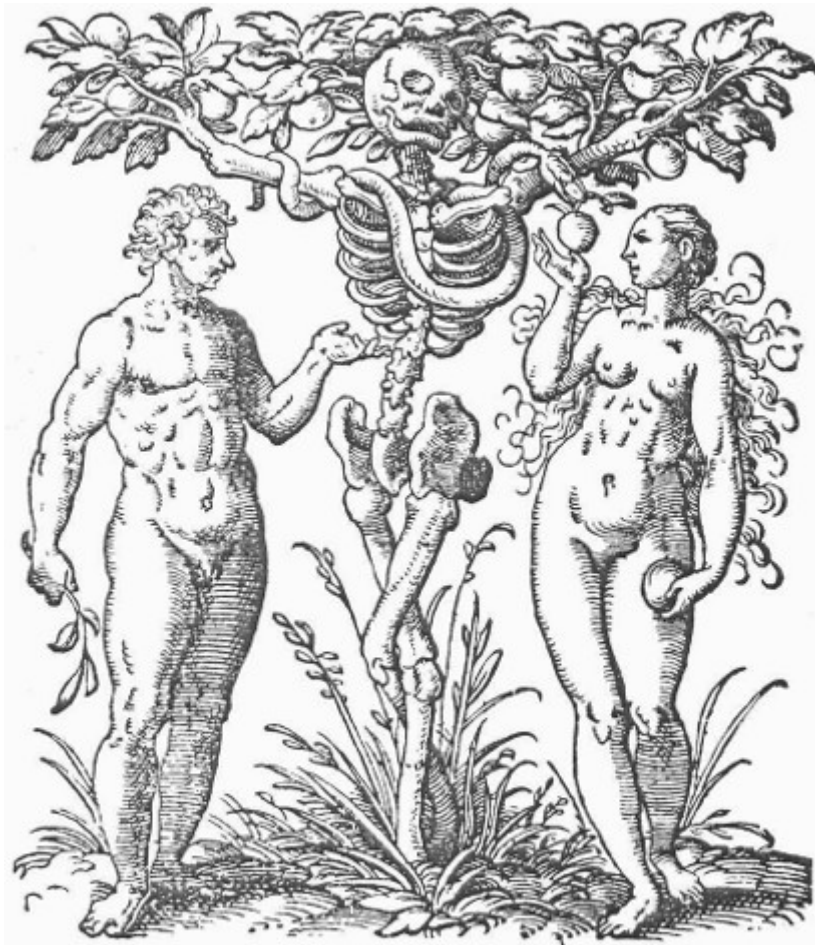
But Cairo is no "struggling town". It is actually a damnable slum of 2,800 "people" and is full of drug addicts and all sorts of vermin. However the political angle is that they are practically all negroes. Of course, after Iowa, Christchurch, and the many other disasters facing Whites where the government offered no help, now we know that Whites are fully expendable in the eyes of our government. It is clear from recent events that negroes are coddled as much as possible every time the slightest danger is faced. In New Orleans, the blame was placed on the federal government for not doing enough to protect

the levees. However where Whites are involved, the levees are the first things to go!

The negroes of Cairo do absolutely nothing to contribute to Western Civilization. While the farmers of Bird's Point seem to be "wealthy" compared to the negroes of Cairo, the truth is that they work. Yes, only hard labor and years of constant struggle create real wealth, while the negroes of Cairo - and New Orleans - know only how much they can expect in government handouts. The federal government has

chosen to destroy 100 families of producers, people who have helped feed our nation, while coddling a town full of parasites and crackheads. How is this not bolshevism? A nation which sets such policies and examples cannot endure.

William Finck  
Christogenea.org



192. Macabre representation of the Tree of Knowledge and Death. Woodcut by Jost Amman, from Jacob Ruell's *De conceptu et generatione hominis*, printed by Peter Fabricius, Frankfurt, 1587.

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*Front Page artifacts from Scythian Sarmatian Altai Golden Treasure*

# Classical Records and German Origins

William Finck Part Two © 2007

*Here we continue our exhibition of the proofs that the Germanic peoples of Europe descended from the ancient Scythians, and ultimately from the Biblical Israelites of the Assyrian deportations of Israel which occurred circa 740-676 BC.*

In preparation for writing his histories, Herodotus had traveled widely, actually visiting many of the places which he wrote about. One of the places that he visited was Istria, a Milesian colony on the Danube river which bordered upon the Scythians (cf. Diodorus Siculus, *Library of History*, 19.73.2), where he undoubtedly gained much of his knowledge of the Scythians and of the Ister (which is the Danube) and the region through which the river runs. Describing the Danube, Herodotus calls it “one of the great Scythian rivers”, considering the land north of the Danube to be Scythia, and mentions that there are five notable “Scythian” rivers which empty into the Danube from the north (*The Histories*, 4.48,51). The historian spoke of the land north of the Danube, later known to the Romans as Germany, thus: “As regards the region lying north of this country [Thrace] no one can say with any certainty what men inhabit it. It appears that you no sooner cross the Ister than you enter on an interminable wilderness. [Rawlinson notes here: ‘Hungary and Austria’, later political divisions of the land the Greeks came to know as Galatia, the Romans Germany.] The only people of whom I can hear as dwelling beyond the Ister are the race named

Sigynnae, who wear, they say, a dress like the Medes, and have horses which are covered entirely with a coat of shaggy hair, five fingers in length. They [the horses] are a small breed, flat-nosed, and not strong enough to bear men on their backs; but when yoked to chariots, they are among the swiftest known, which is the reason why the people of that country use chariots. Their borders reach down almost to the Eneti upon the Adriatic Sea [i.e. including perhaps the modern Carinthia in western Austria], and they call themselves colonists of the Medes; but how they can be colonists of the Medes I for my part cannot imagine. Still nothing is impossible in the long lapse of ages. Sigynnae is the name which the Ligurians who dwell above Massilia give to traders, while among the Cyprians the word means spears. According to the account which the Thracians give, the country beyond the Ister is possessed by bees, on account of which it is impossible to penetrate farther. But in this they seem to me to say what has no likelihood: for it is certain that those creatures are very impatient of cold. I rather believe that it is on account of the cold that the regions which lie under the Bear [the northern regions, ‘the Bear’ referring to the constellation] are without inhabitants. Such then

are the accounts given of this country, the sea-coast [of the Black sea] whereof Megabazus was now employed in subjecting to the Persians” (*The Histories*, 5:9-10). So it is apparent that central Europe, a few centuries later populated by so many Germans that Rome could not subdue it, was quite sparsely inhabited in the time of Herodotus, and those few who did dwell there are said to have come from Media. It has been made evident here already (in Part One of this essay) that both Kimmerians and Scythians, being one and the same people, originated in and around northern Media. Herodotus’ account of the small horses found north of the Danube is corroborated by archaeology. For instance, the horses of the Urnfield Culture (see, for example, the Internet site Wikipedia and the article “Urnfield Culture”) are found to be a mere 1.25 meters tall at the shoulders, on average.

In *The New Encyclopaedia Britannica*, 15th edition, in volume 3 of the *Micropaedia*, there is an article entitled “Cimmerian” which follows many of the mistakes which Herodotus and others also followed concerning the origin of the Kimmerians, and insisting that they should be distinguished from the Scythians the article states that “Ancient writers sometimes confused them

with the Scythians”, yet it has been shown here that the Kimmerians were indeed Scythians, by their Akkadian (Assyrian) name. The article ends by stating of certain archaeological remains that “... perhaps ... the western branch of the Cimmerians, who, under fresh Scythian pressure, eventually invaded the Hungarian plain and survived there until about 500 B.C.” While it is true that, as the article also relates, the Kimmerians are no longer mentioned in contemporary historical accounts after they departed from Anatolia, this is more likely due to confusion over names rather than to their disappearance. The period from 600-500 B.C. is the era generally proposed by archaeologists for the spread of the so-called Keltic La Tene culture throughout Western Europe. 500 B.C. is also only about 100 years before the spread of the Galatae into the Ligurian and Etruscan lands of the Alps and northern Italy.

Some time after Herodotus, but by the time of Aristotle about a century later, as attested to by the lexicographers in the 9th edition of the Liddell & Scott Greek-English Lexicon, the word *Galatae* began to be used. It shall be fully illustrated as this essay progresses, that before the time of the historian Polybius the word *Galatae* began to be used of those tribes which appeared north of the Alps in the west, and north of Greece and Thrace in the east, in lands which Herodotus had earlier

called *Scythia*. *Scythia*, along with *Scythian* were thereafter used only of the *Scythian* tribes of Asia, in the lands north of the Caucasus and east of the Tanais river. Yet the origin of the word *Galatae* has not, so far as I have seen, been sufficiently explained by the ancient Greeks (Diodorus Siculus only repeats a myth concerning Heracles and a supposed son named Galates, from whom they were fabled to have sprung), and it may be conjectured that the Scythians of the north, having previously been called by the Greeks “Galactophagi” (milk-fed) and “Hippemolgi” (mare-milkers), may have eventually been called *Galatae* from gala,



the Greek word for milk. The Latin word rendered Gaul in English is actually Galli, and may have come to them from the Greek, yet perhaps coincidentally, gaulus is Latin for bucket.

After informing us of the distinction between Kelts and Galatae (quoted in Part One of this essay), Diodorus Siculus tells of the Galatae that “... some men say that it was they who in ancient times overran all Asia and were called Cimmerians, time having slightly corrupted the

word into the name of Cimbrians, as they are now called ...” and goes on to relate how tribes of these Galatae once captured Rome, as Livy and others also relate had happened (about 390 B.C.), and how they later plundered the temple of Delphi in Greece (in 279 B.C.). Afterwards, certain tribes of them invading Anatolia were defeated by Attalus I of Pergamos, and negotiated to settle the land which became known as Galatia in Anatolia. These Galatians “became mixed with the Greeks” and so were called “Greco-Gauls”, and it is these Galatians for whom Paul wrote his epistle. Diodorus then adds of the Galatae: “... and who,

as their last accomplishment, have destroyed many large Roman armies”, referring to the Roman wars with the Cimbri (Library of History, 5.32.4-5). In the Loeb Classical Library edition of Diodorus, translated by C. H. Oldfather, a footnote at this passage reads:

“Much has been written to show that the Germanic tribe of the Cimbrians who threatened Italy shortly before 100 B.C. were belated Cimmerians who first entered Asia Minor in the seventh century B.C.” The Cimbri, after several astounding victories, were defeated by the Romans about 101 B.C. Strabo also tells us that they were the Kimmerians, and later calls them Germans, who with another kindred tribe, the Sugambri, were “best known” of the Germanic tribes (*Geography*,

7.2.2, 4). As the Germanic (Galatae, Kimmerian, or Scythian) tribes grew and divided, and the Greeks and Romans became more intimately knowledgeable of them, they were referred to less generally, by more specific tribal names. For instance, Strabo later enumerates the tribes of “those Galatae who settled in Phrygia” (*Geography*, 12.1.1) as “... the Trocmi and the Tolistobogii, [which] are named after their leaders, whereas the third, the Tectosages, is named after the tribe in Celtica.” The Tectosages (Tektosagas in Greek, and notice the presence of the -saga syllable present in so many names related to Scythian tribes, as mentioned in Part One of this essay) had also occupied a district near the Pyrenees mountains, and are said to be a division of the Volcae (*Geography*, 4.1.12-13; 12.5.1). Of the Trocmi, Strabo says that this tribe, settled near Pontus and Cappadocia, was “the most powerful of the parts occupied by the Galatians” (12.5.2).



**Scythian Horse  
Bridle**

Herodotus was somewhat correct in stating that the Kimmerians were pushed out of their eastern European lands by the Scythians. As he himself later explains, in his own time the inhabitants of the land north and west of the Black Sea and north of Thrace were Scythians, and he called the lands north of the Danube *Scythia* (*The Histories*, 4:48, 97). Yet this is not when the Kimmerians had destroyed Phrygia. They had already done that around 700 B.C. while they were enroute to Europe (as explained in Part One of this essay). Rather, this tradition helps to document the beginnings of a new westward push by the Indo-European or Caucasian” tribes of Asia into Europe, of which those *Scythians* first called *Kimmerians*, but later *Galatae* and *Kelts* by the Greeks – were the vanguard, and which would continue through the 5th century A.D. Of course, other “Indo-European” tribes, such as the Greeks and Romans, had long occupied southern Europe, and (as shall be discussed later) certain of the Slavic branch of the race had already occupied portions of central and northern Europe, as did colonists from the Greeks. Upon passing into Europe, the Kimmerians would not only settle the Crimea and the region north of Thrace, but would follow the Danube river into Celtica and the Alps, leaving many settlements behind along the way. Spreading along the Alps from the Adriatic to Massalia (now Marseilles) the Kimmerians then branched out into what are now Italy, France, and Iberia, diffusing the so-called La Tene culture of the archaeological record, becoming known to the Greeks of the west as *Gal-*

*atae*, and to the Romans as Gauls. Strabo tells us that all of the Cisalpine Kelts (those on the Roman side of the Alps) had migrated from Transalpine land (*Geography* 4.4.1). As we have already seen, the Greeks attest that the Galatae were indeed the Kimmerians.

It should not be a wonder that the Kimmerians could destroy Phrygia, cross into Thrace, and be found in what today is France a mere 100 years later, or before 500 B.C. The entire course of the Danube is not quite 1800 miles, and from the sources of that river to the Pyrenees there are about 500 miles more. The lands west of the Rhine and south of the Alps are much more inviting to settlement than those to the north and east, and even up to the time of Julius Caesar the Germanic tribes were forcing their way into them. For instance, in *The Gallic War* Caesar complains that “In a few years all the natives [those who were already settled in Gaul, west of the Rhine] will have been driven forth from the borders of Gaul, and all the Germans will have crossed the Rhine; for there can be no comparison between the Gallic and German territory ...” (1:31), bearing in mind that the distinction between Gaul and German here is a late Roman one. Strabo said of the Germans and Galatae (which he distinguishes although he tells us that the Germans are Galatae, at *Geography*, 7.1.2), “that they migrate with ease ... they do not till the soil or even store up food, but live in small huts that are merely temporary structures; and they live for the most part off their flocks, as the Nomads do, so that, in imitation of the Nomads, they

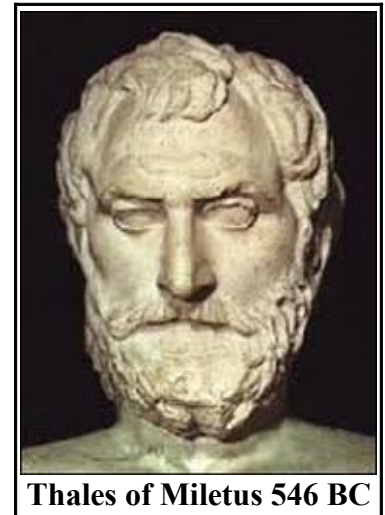
load their household belongings on their wagons and with their beasts turn whithersoever they think best”, then he proceeds to explain that other German tribes to the north are even more indigent, among them the Cherusci, Chatti, Cimbri, and others (*Geography* 7.1.3). This description of the Germanic tribes is much like that of Herodotus’ where he describes their Scythian forebears (*The Histories*, 1:216; 4:46). The distance from Boston to San Francisco by modern highway is very nearly 3000 miles, much farther than the distance from the Black Sea to the Pyrenees, and only 43 years after the west was opened to Anglo-America with the Louisiana Purchase there were already enough Americans settled in California that they could begin to wrest control of that territory from Mexico in the Bear Flag Revolt of 1846. All the lands of the American interior were also well-settled in a short time. The American pioneers of the west had at least as much resistance from the hostile Indian tribes, and no great technological advantage (with the exception of the black-powder rifle) over their Kimmerian ancestors in the settlement of northern and western Europe.

Moving through the Danube valley, the Kimmerians, or Galatae, had left many settlements along the way, where they encountered other White tribes who had long inhabited those regions. Foremost among these were the Thracians, the Illyrians, the Milesians (who had many colonies on the Danube and on the shores of the Black Sea), other Greeks; and then in the Alps the Etruscans, Ligurians, and other

tribes, such as the Rhaetians, whom Livy attests were descended from the Etruscans (*History of Rome*, 5.33.7-11). The Phrygians in Anatolia were themselves a colony of the Thracians (Strabo *Geography*, 7.3.2; 7.25; 10.3.16), who are of the Slavic, or Japhethite, branch of the White Adamic race (Tiras, or Thiyrac in Strong’s Hebrew dictionary; Genesis 10:2). The Illyrians were apparently of the stock of the Trojans, and Strabo tells us that in his time there was still a tribe of the Illyrians called Dardans (*Geography*, 7.5.6-7), the name by which Homer called the Trojans. The Milesians were descended from the Carian-Phoenician founders of Miletus in Anatolia (i.e. Strabo, *Geography*, 12.8.5), although they were Hellenized and the city considered a part of Ionia. Thales of Miletus, the city’s most famous inhabitant and one of the earliest of the famous Greek philosophers, was said by Herodotus to be “of Phoenician descent” (*The Histories*, 1:170). Milesians were also, along with the Danaans, among the earliest inhabitants of Ireland. The Etruscans were professed to be of the stock of the Lydians of Anatolia, and so they were Shemites (cf. Herodotus, *The Histories*, 1:94; Strabo, *Geography* 5.2.2; Genesis 10:22; Isaiah 66:19). These tribes are responsible for the earlier Tumulus, Urnfield, Hallstatt, Piliny, Lusatian, and other Bronze and early Iron Age cultures of central Europe, as identified by archaeologists. The Vistula river cultures, among them the Trzciniec, which preceded the Lusatian in that area, and also the Piliny culture of what is now Hungary and Slov-

akia, along with others of the region, have been shown by archaeologists to be related to the Tumulus culture. The Phrygians of Anatolia left behind numerous such Tumulus burials.

And so along the lower Danube river there are found many tribes of the Galatae. Strabo mentions “both the Illyrian and Thracian



**Thales of Miletus 546 BC**

tribes, and all the tribes of the Celtic or other peoples that are mingled with these, as far as Greece, [which] are to the south of the Ister” (*Geography*, 7.1.1). Among them are the “Scordisci Galatae” of the Balkans, intermingled with the Illyrian and Thracian tribes (*Geography*, 7.2.2; 7.5.2; Diodorus Siculus, *Library of History*, 34/35.30A); the Teuristae; the Taurisci and Norici (*Geography*, 4.6.9, 12; 7.2.2); the Trerans or Treres who are in turn identified as Kimmerian and Thracian (*Geography*, 1.3.21; 13.1.8; 14.1.40), where Strabo cites Callinus, an Elegaic Poet of the mid-7th century B.C., who said the Treres were Kimmerians (cf. *Greek Elegaic Poetry*, Loeb Classical Library, p. 15, Callinus, I); the Iapodes who are said to be a mixture of Kelts and Illyrians (*Geography*, 7.5.2); and the Boii,

whom Strabo also says were mingled with Thracians (7.3.2). The Kimmerians being Scythians, and as Josephus, the Biblical, and the ancient Assyrian records demonstrate, therefore being descended from those many thousands of Israelites who were deported and resettled by the Assyrian empire, here is surely evidence of the fulfillment of

prophecies such as those found at Genesis 9:27 and Isaiah 66:19, along with many others concerning the Old Testament Israelites. This also fully concurs with Strabo's assessment, quoted in Part One of this essay, that those Galatae north of the Danube and east of the Rhine

were called Germani because they were the genuine Galatae (*Geography*, 7.1.2), as those who advanced south of the Danube and west of the Rhine had mingled with earlier settlers of those regions. It is these Thracian, Illyrian, and Milesian tribes (and especially the latter two, since they had descended from Israelite tribes who had at a very early time migrated from Palestine by sea, and were therefore closely related to the Kimmerian Scythians), who along with those Phoenicians and Danaans who had at a much earlier time colonized the coasts of northern and western Europe by sea, who are all often identified as "proto-Kelts" by archaeologists and anthropologists, and who together with the Kimmerian Scythian

Galatae, and even later Scythian Sakans (Saxons), who migrated from Asia into Europe, eventually formed the White nations of Europe as we know them today. Substantiation for the above assertions concerning the Trojan Illyrians, Milesians, Phoenicians, Danaans, Scythians et al., may be found in my earlier essays on these subjects: *Classical Records*



*of Trojan-Roman-Judah; Classical And Biblical Records Identifying The Phoenicians; Classical Records of the Danaan & Dorian Israelite Greeks; and Classical Records of The Scythians, Parthians & Related Tribes.*

Long after the initial dispersion of the Kimmerians, Galatae are found raiding the countries to the south, from their homes in Germanic lands north of the Danube, well into the second century B.C. From 279-276 B.C. they destroyed a Macedonian army, raided Macedonia and sacked Delphi (Diodorus Siculus, *Library of History*, 22.3, 4, 9). From just before this time until about 210 B.C. the Galatae ruled all of Thrace. It was also during this time that tribes of the Galatae crossed back into Anatolia, and

after suffering a defeat at the hands of the king of Pergamos, settled the land which became known as Galatia, already discussed above. Yet by 168 B.C., Galatae from north of the Danube were being hired by the Macedonians as mercenaries in their wars against the Romans (*Library of History*, 30.19; 31.12-14). The Cimbri, in their later wars against

the Romans, fought with them at both Noreia (the modern Neumarkt in the duchy of Styria in Austria), and at Arausio (the modern Orange) in Gaul (cf. Strabo, *Geography*, 5.1.8; Diodorus Siculus, *Library of History*, 34/35.37.1; 36.1; and 37.1.5 where the Cimbri, "giantlike in appear-

ance and unexcelled in feats of strength" were said to number 400,000 at one battle, although Plutarch's account says 300,000. The footnotes to these passages in the Loeb Classical Library editions are cited here). The eventual establishment of Roman frontiers along the Rhine and the Danube checked the encroachment of the Germanic tribes upon the more fruitful lands of the south and west for several centuries. The appearance of so many Galatae in lands said to be German, without any recorded conflict among the peoples there – except where later incited by Rome – would certainly be odd, unless the Galatae were indeed German (Strabo, *Geography*, 7.1.2) and they were all kinsmen (4.4.2), which they certainly were.

Throughout *The Germania* the



Roman historian Tacitus attempts to distinguish Germans from Gauls based upon language and lifestyle, yet these differences may easily be accounted for by other reasons. In the rugged north, unfriendly to agriculture, tribes would by necessity adopt a lifestyle quite different than that of the tribes which inhabit the more arable, more temperate areas in the west and south of Europe. As for language, centuries of separation during a gradual sojourn from Asia, and the differing influences of various neighboring tribes through commerce, politics, intermingling, etc., or lack thereof, surely may account for the many dialects which de-

veloped amongst the Germanic peoples. This may also account for differences in religious beliefs found among these tribes, although their most basic beliefs seem to have at least been somewhat consistent. One does not have to investigate at length to see great evidence of these same things in modern times. Tacitus goes so far as to postulate that Gauls, who he purports are a race distinct from the Germans, had once migrated east into Germany (*The Germania*, 28). Yet this is contrary to the testimony of the earlier historians (i.e. Strabo, Diodorus Siculus), and also to the archaeological record. The Hallstatt culture, although errantly at-

tributed by many exclusively to the Kelts, is certainly earlier and preponderates further east than the La Tene culture. Surely the testimonies of the earlier historians are correct, and the Galatae, the people formerly known as the Kimmerians of the east and later also called Kelts, spread all through Europe as far as modern Portugal, yet were later divided into Gauls and Germans by the Romans and their conquests. The next parts of this essay shall discuss later, post-Kimmerian, waves of the Scythians into Europe, going back again to the 6th century B.C.

*The man who loves his nation can prove the sincerity of this sentiment only by being ready to make sacrifices for the nation's welfare. There is no such thing as a national sentiment which is directed towards personal interests. And there is no such thing as a nationalism that embraces only certain classes. Hurrahing proves nothing and does not confer the right to call oneself national if behind that shout there is no sincere preoccupation for the conservation of the nation's well-being. One can be proud of one's people only if there is no class left of which one need to be ashamed. When one half of a nation is sunk in misery and worn out by hard distress, or even depraved or degenerate, that nation presents such an unattractive picture that nobody can feel proud to belong to it. It is only when a nation is sound in all its members, physically and morally, that the joy of belonging to it can properly be intensified to the supreme feeling which we call national pride. But this pride, in its highest form, can be felt only by those who know the greatness of their nation.*

*- Adolf Hitler, Mein Kampf, Murphy, page 239*

# Special Notice to All who Deny Two Seedline

## part 1 By Clifton A. Emahiser

*Those denying the plain meaning of Genesis 3:15 do so at great peril: for they deny the entire foundation upon which the Bible story rests. An understanding of that age-old struggle between the offspring of the serpent and the offspring of the woman is the key to understanding all of the history of the Saxon race.*

**F**or those who may not be aware of it, we are at WAR! Even at the time of our birth, there was an enemy in the background plotting to destroy us along with all that we hold dear. This WAR has been going on continuously now, without a break, for over 7,000 years. There have been many fatalities by murder including Abel, the prophets, John the Baptist and his father Zacharias, the Messiah, and in more recent history, 20,000,000 White Ukrainians. While we have a genuine enemy, there are those on the sidelines who declare the enemy doesn't exist. Such an attitude is the zenith of irresponsibility. While the enemy is literally destroying our very being, those distracting gainsayers only want to play a game of theology.

Ted R. Weiland, Jeffrey A. Weakley, Stephen E. Jones, among other one-seedliners (or maybe you could call them "non-seedliners") go to a lot of effort to prove that the Two Seedline doctrine is a "dangerous" teaching. I will tell you what is really dangerous: When we have an enemy who has a history of 7,000 years of murder, including the Messiah, and to proclaim this enemy doesn't exist, NOW THAT IS DANGEROUS! Because of this, I am getting a little perturbed and distraught over all the refuse being promoted by people well-meaning, but really imma-

ture-in-the-Word-of-Yahweh, who ridicule Two Seedline teaching. They go to great lengths with their oral gymnastics trying to prove it's all a "spiritual" matter. They scoff at the idea of a GENETIC enemy. I am not the one making the claim that it is a matter of GENETICS, but the Bible unmistakably conveys this definite fact in no uncertain terms.

The one-seedliners (or non-seedliners, or maybe anti-seedliners) point to Genesis 4:1 where it says: "**And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from Yahweh.**" They will say: "You see there, Cain was the son of Adam." They don't seem to realize that Eve was already pregnant with Cain before Adam "knew" her. If they would take the time to study and see what the rest of the Bible has to say on the matter, they wouldn't come to that erroneous conclusion. Let's consider 1 John 3:12:

**"Not as Cain, who was of that wicked one, and slew his [half] brother..."**

Here, the word "of" in Greek is #1537 in the *Strong's Concordance*. When used implying a person, it means "a son of." (Will develop more on this shortly.) To show this, we will consider some of the various translations of the Bible on 1 John 3:12:

*The New Testament in Modern English* by J.B. Phillips: "**We are none of us to have the spirit of Cain, who was a son of the devil ...**"

*Smith And Goodspeed* : "**We must not be like Cain who was a child of the evil one ...**"

*Living Bible* : "**We are not to be like Cain, who belonged to Satan ...**"

*New English Bible* : "**... unlike Cain who was a child of the evil one ...**"

*New Century Bible* : "**Do not be like Cain who belonged to the Evil One.**"

*The New Jerusalem Bible* : "**... not to be like Cain, who was from the Evil One ...**"

*The Modern Reader's Bible* : "**... not as Cain was of the evil one ...**"

Now that we have consulted some various translations on 1 John 3:12, let's take a look at some Bible commentaries on this same verse:

*The Wycliffe Bible Commentary* page 1473: "**He [Cain] is said to have belonged to the family of the wicked one.**"

*Matthew Poole's Commentary On The Holy Bible*, volume 3, page 936: "**Which showed him [Cain] to be of that wicked one, of the serpent's seed: so early was such seed sown, and so an-**

**cient the enmity between seed and seed.”**

*Matthew Henry's Commentary*, volume 6, page 1077: **“It showed that he [Cain] was as the firstborn of the serpent's seed ...”**

That it is speaking concerning the GENETICS of Cain and his descendants compared to the GENETICS of the woman and her descendants can be readily observed in 1 John 3:9 (three verses before) contrasting the seed (offspring) of the serpent and the seed (offspring) of the woman:

**“Whosoever is born of Yahweh doth not commit sin; for his seed (*spérma*) remaineth in him: and he cannot sin because he is born of Yahweh.”**

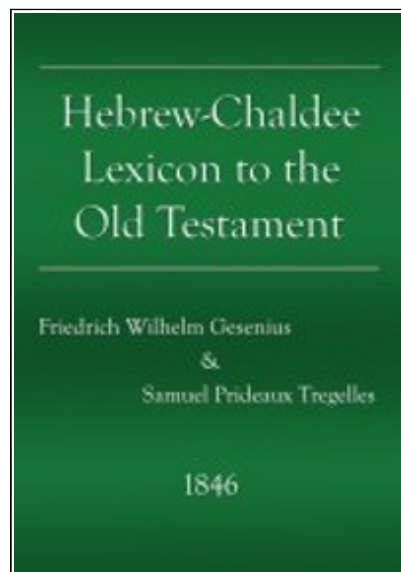
Here the word for seed in the *Strong's Concordance* is the Greek word #4690, *spérma*, **AND YOU CAN'T GET ANY MORE GENETIC THAN THAT!** In other words, the reason the descendants of Satan through Cain (the “Jews”) act the way they do is because it is in their GENES. Likewise those born of Adam and Eve, the offspring of Yahweh, will behave according to their GENETICS.

There is a real problem with the word “seed”, *spérma*, expressed by W.E. Vine in his *An Expository Dictionary Of New Testament Words*. This is what he says on page 339:

“While the plural form ‘seeds’, neither in Hebrew nor in Greek, would have been natural any more than in English (it is not used in Scripture of human offspring; its plural occurrence is in 1 Sam. 8:15, of crops), yet if the Divine intention had been to refer to Abraham's natural descen-

dants, another word would have been chosen in the plural, such as ‘children’ ...”

Note: There is nothing wrong with the first half of Vine's statement, which is actually helpful, explaining that in Hebrew and Greek a singular “seed” is used to denote a collective plural, as in English. It is the second half of Vine's statement which is faulty, using a word that describes a collective and limiting it to a single one. Further, in the original Hebrew, it may very well be that “seed” is always singular except in 1 Samuel 8:15, where multiple varieties are implied, and the plural would certainly be proper! It would, therefore, be proper to indicate that Eve's “seed”, like Jacob's “seed”, would be a singular kind of seed. There is a world of difference between a single variety of seed and a single seed. How are we to interpret Genesis 17:7 where it says: **“... thy seed after their generation(s)”**? It should be noted that all of Yahweh's Covenants with Adam-man were made with a single variety of “seed”. The word “seed” in



Scripture is important, for it excludes all those who are not “seed.” Whether or not Vine had an ax to grind is hard to say, but

he doesn't seem to ring entirely true according to *Wilson's Old Testament Word Studies*, page 377 where Wilson states concerning this word:

“... *semen virile*, hence children, offspring, posterity; spoken also of one child when an only one ...”

It would seem that Vine is applying the singular “seed”, *spérma*, in all cases, whether in a collective sense or in situations where there is but one child. Also, Vine's statement does not square with #2233 (seed) in the *Gesenius' Old Testament Lexicon*. I believe that many of the one-seedliners have been misled by Vine. By Vine applying a false premise for the word “seed”, *spérma*, it would be hard to estimate his influence in many Bible commentaries and religious books. There is one thing about it: either Vine is wrong or Wilson is wrong! It should also be noted, Vine referred to various “Rabbis” regarding the word “seed.” More than likely, this is where he got the idea that in all Scripture, both Old and New Testament, in every case, the word “seed” was used in the singular.

#### **HOW THE IDEA OF ONE SEED CAME ABOUT**

If you will look up #2233 in your *Gesenius' Hebrew-Chaldee Lexicon to the Old Testament*, page 255, you will find the following comment in brackets, which indicates it is the writer's opinion:

“[The remark upon Gen. 3:15 is intended apparently to contradict its application to the Lord Jesus Christ and his redemption, as if he could not be the seed of the woman; in reply it will here suffice to remark, that in the very

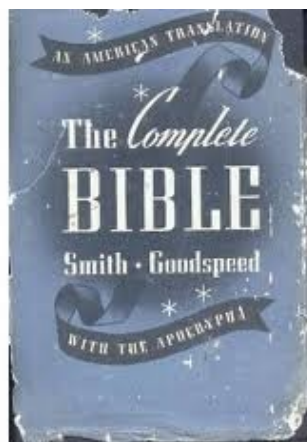
passage cited, immediately after Gen. 4:25, it is clear that [2233, seed] is used of *one son*, namely, Seth, when he was not an only one, because Cain was yet alive; and further, this seed of the woman was to bruise the head of the tempter, 'thy head', which can in no sense apply to any but Christ individually, who became incarnate 'that by means of death he might destroy him that had the power of death, that is the devil.']"

There are several things the writer has assumed which really are not in context or Biblically applied correctly:

(1) The death of Yahshua was not the bruising of the head of the serpent, but the bruising of the heel of the Messiah for He arose again. (2) The "seed" of the woman of Genesis 3:15 is not implied in the singular, for in Hebrews 2:11 it indicates Yahshua has many physical brethren, and He is not ashamed to call them as such. Also, I would remind you again of Genesis 17:7 quoted above. (3) In Romans 16:20, Paul told the Romans they would soon tread upon the head of Satan. By Yahshua using the Romans as His representatives to do this, suggests very strongly, with this "bruising", He was NOT acting in a "singular" individual sense. No doubt, this "bruising" took place when the Roman army besieged Jerusalem, for the majority of "Jews" there at that time were of their father, Satan. Those who know the story of the establishing of Rome, understand it was founded under the sign of the wolf, Romulus and Remus. This is the insignia of Benjamin. In other words, many of the Roman soldiers under Titus were

Benjamites. Also Zerah-Judah had settled in that same area at one time and probably had a bigger role than imagined, and was in all likelihood part of that Roman army. Also, if you will check Josephus Antiquities 17:8:3, you will find there were Israelite-Germans and Israelite-Galatians (Scythians and Kelts) in that Roman Army to help bruise the serpent's head. With this, Yahshua was using His people Israel to incapacitate the Satanic "seed" at Jerusalem. While the Serpent's head was bruised with the siege of Jerusalem, I am sure that it was just the beginning of the bruising which he will eventually receive.

From this, it is obvious the "seed of the woman" of Genesis 3:15 is collective in nature as well as the serpent's "seed." Let's now consider John 8:44:



### SMITH & GOODSPEED ON JOHN 8:44

"The devil is the father you are sprung from, and you want to carry out your father's wishes. He was a murderer from the first, and he has nothing to do with truth, for there is no truth in him. When he tells a lie, he speaks in his true character, for he is a liar and the father of them."

You can see very clearly, then, this verse is not speaking in a "spiritual" sense as most one-seedliners would have you to believe. If so, how would one murder someone spiritually? It would be ridiculously absurd to interpret this verse in a "spiritual" manner. When it is speaking of murder in this verse, it is speaking of Cain murdering Abel. It is not speaking of Cain murdering Abel "spiritually", but physically. I am not the only one who understands this verse in such a way. *The New Treasury of Scripture Knowledge*, edited by Jerome H. Smith, published by the Thomas Nelson Publishers, page 1203, understands John 8:44 to be speaking of the murder of Abel by Cain, for it makes reference to Genesis 4:8. This is an entire book of cross-references. As far as I know, this book is in no way promoting the Two Seedline doctrine, nor does it have an ax to grind on this subject. Let's take a look at Genesis 4:8 to which this book makes reference from John 8:44:

"And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."

For evidence to help prove that John 8:44 is speaking of the "Jews" as being descendants of Cain, and that Smith & Goodspeed have translated this passage correctly, we will check on the word "OF", like in "*Ye are OF your father the devil.*" The Strong's number in the Greek is 1537. The *New Testament Word Study Dictionary* by Dr. Spiros Zodhiates devotes five pages to define and expound the word "OF" as used in the Greek, pages

529-534. Obviously, I cannot quote this entire document here, but cite only that which is relevant to John 8:44:

“1537. ... Preposition governing the genitive, primarily meaning out of, from, of, as spoken of such objects which were before another ... Of the origin or source of anything, i.e., the primary, direct, immediate source ... **Of persons, of the place, stock, family, condition, meaning out of which one is derived or to which he belongs ... Of the source, i.e., the person or thing, out of or from which anything proceeds, is derived, or to which it pertains ...**”

#### MORE ON THE WORD “OF” IN JOHN 8:44

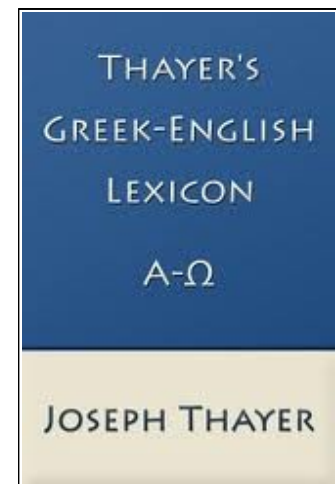
As I stated before herein, we really need to examine the word “**OF**” in John 8:44, for it is critical in understanding that the “Jews” are the descendants of Cain. The word “**OF**” is the Greek word #1537 in the *Strong’s Concordance*. Most one-seedliners will claim John 8:44 should be taken spiritually only; that it is not speaking of a literal genetic offspring of Satan through Cain. Jeffrey A. Weakley (a one-seedliner) in his 1994 booklet *The Satanic Seedline, Its Doctrine and History*, page 24, in his attempt to discredit the Two Seedline teaching, says this of John 8:44 (this is an “Argument” and “Answer” debate conducted solely by him in his booklet):

“This does not show that Cain was of that wicked one physically, but rather he was of that wicked one spiritually. Let’s look at part of 1 John 3:8: ‘He that committeth sin is of the devil ...’

When one studies out 1 John 3:8-12 the meaning becomes crystal clear. It must be talking about who we are serving spiritually. If it is talking about physical descendants, then all of us are physical descendants of Satan because we all have sinned. ‘For all have sinned, and come short of the glory of God ...’ (Rom 3:23) ... So if we have all sinned and if he that committeth sin is of the devil, we must conclude that all of us are of the devil ... So what is it saying? Are you of the devil by physical descent or are you of the devil because you serve him (or have served him in the past)?” ... “ARGUMENT [of the two seedliners]: John 8:44 says, ‘Ye are of your father the devil ...’ This shows that the devil is their physical father” ... ANSWER [by Jeffrey A. Weakley]: “Wrong. This once again shows that the devil is their spiritual father (the one that they serve).”

We must then determine whether John 8:44 is speaking of a “spiritual children or a physical children.” The word “**OF**” is critical in John 8:44 for determining this. The word in the Greek is #1537. In John 8:44 the Greek form is: ἐκ which is sometimes ἐξ. You can check this out in most any of the Greek interlinears. The *New Testament Greek Study Aids*, by Walter Jerry Clark, says, on page 230, about the Greek word ἐκ: “out of ... with the genitive: by means of, out of.” The *Intermediate New Testament Greek* by Richard A. Young, page 95 says the following about the Greek word ἐκ: “ἐκ often conveys special extensions ‘out of’ or ‘from.’ For example, the prophet said that God would call His Son out of Egypt

(Matthew 2:15)” From the *Greek to English Interlinear* by George Ricker Berry, page 31 of his *Greek-English New Testament Lexicon*, we have this on ἐκ: “ἐκ or before a vowel, ἐξ, a preposition governing genitive, from, out of.” The *Thayer Greek-English Lexicon of the New Testament*, page 189 expresses ἐκ this way: “... out of, as separation from, something with which there has been close connection ...” In other words, the “Pharisees” in John 8:44 had a close GENETIC connection out of or from “the devil.”



There are 32 other places in the New Testament where this Greek word (1537) ἐκ is used in the same sense. Let’s see if these other passages are speaking of physical or “spiritual” beings: In Matthew 1:3 it speaks of “Phares and Zara being ‘**OF**’ Thamar.” Does that sound “spiritual”? Again in Matthew 1:5 it says “Booz begat Obed ‘**OF**’ Ruth.” Again, does that sound “spiritual”? In Matthew 1:18 it speaks of the “child being ‘**OF**’ the Holy Ghost.” Again, does that sound “spiritual”? In Matthew 1:20 it again speaks of the “child being ‘**OF**’ the Holy Ghost.” Again, does that sound “spiritu-

al.”? In Mark 5:8 the Redeemer commanded an unclean spirit to “come out **‘OF’** the man.” Does the “man”, from which the spirit was cast, sound “spiritual”? In Luke 2:36 it speaks of one “Phanuel **‘OF’** the tribe of Aser.” Does this sound like a real person or a spirit? In Acts 13:21 it speaks of “a man **‘OF’** the tribe of Benjamin.” Again, are we talking “spiritually” here? In Romans 1:3 it speaks of Yahshua being “made **‘OF’** the seed of David according to the flesh.” How do the one-seedliners claim this one to be “spiritual” when it states outright, “flesh”? After all, it’s the same word **“OF”** as used in John 8:44?!?! In Romans 16:10 it speaks of “them which are **‘OF’** Aristobulus’ [household].” Can we ask again if this is someone who is a real person or something strangely “spiritual”? In Romans 16:11 it speaks of “them that be **‘OF’** the [household] of Narcissus.” Does the word **“OF”** here apply to some real person or do we have to relegate it to something “spiritual”? In 1 Corinthians 11:12, it says “the woman [is] **‘OF’** the man.” I can just imagine some ardent one-seedliner explaining to his wife she is not a real person! In Philippians 4:22 it speaks of “they that are **‘OF’** Caesar’s household.” I guess that we Two Seedliners are now supposed to believe that Caesar was something spiritual! In Hebrews 7:5 it speaks of “the sons **‘OF’** Levi ...” and “out **‘OF’** the loins of Abraham.” I guess the one-seedliners would now have us Two Seedliners to believe that the Levite’s and Abraham’s loins were some kind of a “spiritual” mirage! In 1 John 3:8 we are told: “He that committeth sin is

**‘OF’** the devil.” The devil (Satan) was the original lawbreaker, and that is what sin is all about! In 1 John 3:12 it further describes “Cain [who] was **‘OF’** that wicked one.” The one-seedliners really do some rhetorical gymnastics with this passage. Jeffrey A. Weakley said this passage was also “spiritual”. In Revelation 3:9 it states: “I will make them **‘OF’** the synagogue of Satan ...” A synagogue is a worship house of Satan. The “Jews” truly do worship Satan their father and they admit with their own words that they are descended from Cain. I have in my possession a quotation from a publication *Liberal Judaism* published January, 1949 by a Rabbi Dr. Abba Hillel Silver who states in part, speaking of the then new State of Israel: “... **the concept of the wandering Jew ... For the curse of Cain, the curse of being an outcast and a ‘wanderer’ over the face of the earth has been removed ...**”

It is only the one-seedliners who do not understand that Cain was to be a “vagabond”, a “wanderer” and having the “curse of Cain” upon him. Name one other group today that fits this category. In Revelation 5:5 it speaks of “the Lion of the tribe **‘OF’** Judah.” Are we also supposed to believe that this is something “spiritual”, and deny that Yahshua came in the flesh? In Revelation 7:5-8 we have: “**‘OF’** the tribe of Judah ... **‘OF’** the tribe of Reuben ... **‘OF’** the tribe of Gad ... **‘OF’** the tribe of Aser ... **‘OF’** the tribe of Nephthalim ... **‘OF’** the tribe of Manasses ... **‘OF’** the tribe of Simeon ... **‘OF’** the tribe Levi ... **‘OF’** the tribe of Issachar ... **‘OF’**

the tribe of Zabulon ... **‘OF’** the tribe of Joseph ... **‘OF’** the tribe of Benjamin.” If we are to be consistent, (a word which the one-seedliners like to use), if the same Greek word that is used in all these references is physical in nature, **so, too, is the word **“OF”** in John 8:44!** Very convenient to throw up the word “spiritual” whenever you want to forge a barrier and not accept the truth which Yahshua spoke: “**Ye are OF your father the devil.**” Yahshua was simply saying to the “Jews” that they were GENETIC chips off the old block.

Also, I suggest that most people who use the word “spiritual” in this way don’t even know what the word means. The dictionary might lead to the idea of a disembodied soul or an apparition; something mysterious or mystic. The Bible meaning for “spiritual” is: life as opposed to death. How does such a description of the word “spiritual” fit John 8:44? It’s obvious, it doesn’t!

### **WOMEN HAVE “SEED” TOO**

While women do not produce sperm, they contribute as much to the DNA of a child as does the man. The very instant at which the sperm unites with the ovum is when the life of a newly conceived child begins. This very first united living cell begins the birth process. This process is then continued until every single cell in the newly formed child is married with the blueprints of both the father and the mother. Science knows today that each single cell of the human body has two sets of 23 chromosomes, or a total of 46. I will now quote *The World Book Encyclopedia*,

volume 9, page 192d:

“Every human body cell contains two sets of 23 chromosomes. These two sets look very much alike. Each chromosome in one set can be matched with a particular chromosome in the other set. Egg cells and sperm cells have only one set of 23 chromosomes. These cells are formed in a special way, and end up with only half the number of chromosomes found in body cells. As a result, when an egg and a sperm come together, the fertilized egg cell will contain the 46 chromosomes of a normal body cell. Half of the chromosomes come from the mother, and half from the father.”

With this in mind, we know then, the female supplies 23 chromosomes from one of her egg cells and the male supplies the other 23 chromosomes from one of his sperm cells. Once we understand this, it gives a better portrayal of what the Bible is talking about when it mentions the word “seed.” One particular one-seedliner, Charles Weisman, went to great lengths to try to prove Eve didn’t have any “seed.” Inasmuch as Eve was taken from Adam, she could only have the very identical DNA (or “seed”) as Adam.

**The Parable of the Wheat and the Tares** is found in Matthew 13:24-30, 37-43. Sandwiched in-between these passages in verse 35 is the statement: **“I will utter things which have been kept secret from the foundation of the world.”** Yahshua then revealed the significance of the parable as meaning He, being Yahweh, had fathered the good “seed” (wheat), and that the tares were fathered by the



wicked *one*. At this point, His disciples were introduced to Two Seedline doctrine. If the disciples had understood it before, they wouldn’t have made the request to him to “declare the parable.” The declarations of the wheat and the tares are as follows:

(1) The good seed, *spérma*, (Adam and his descendants) were fathered by the Son of Man (Son of Adam, Yahweh/Yahshua). (2) The field is the world. (3) The

good seed, (Adamites) are the GENETIC sons of Yahweh. (4) The tares (“Jews”) are the GENETIC sons of Satan. (5) The enemy that fathered the tares is the serpent of Genesis 3:15. (6) The harvest of both the wheat and the tares is at the end of the age. (7) The reapers are messengers (angels) identifying both the wheat and tares. (8) The tares are gathered by the messengers and put into fiery judgment. (9) The tares will wail and gnash their teeth at the messenger’s Two Seedline message. (10) Then the GENETIC sons of Adam will shine as the sun, and will inherit the Kingdom after the tares are destroyed.

The one-seedliners are identifying the “wheat”, but the Two Seedliners are identifying both the “wheat” and the “tares”! Only the messengers of Two Seedline fit this description as angels. While Judeo-churchianity claims the “tares” are the “wheat”, the one-seedliners declare there are no “tares.”

I guess that makes the one-seedliners half Judeo-churchianity and half Israel Identity with only a half a message!!!

Maybe, also, half hot and half cold? Revelation 3:15-16, luke-warm.)

*'Judaism is not a religion at all. It's a license to lie, cheat, steal, rob, exploit, prostitute, enslave, destroy, torture, murder... as long as the victim is not Jewish. It's a mental disease somewhere in between bipolar disorder and psychopathy. It's the membership in a terrorist, satanic cult.'*

*Andrew Winkler, Editor/Publisher, ZioPedia - All There Is To Know About Zionism*

# The First Open Church Followers of The Way

## Part Three

by Jeffrey Crosby

**W**e were last discussing the facts of the Messiah's trials and tribulations which led to His crucifixion. Just prior to that, some officers of the Sanhedrin were sent to arrest Yahshua. But when He told them "Ye shall seek me and shall not find me; and where I am, thither ye cannot come. Then said the Jews among themselves, Whither will he go ...? will he go unto the dispersed among the Gentiles (Strong's #1672, 'Hellen' or Grecian speaking nations), and teach the Gentiles (sic Hellens)?" John 7:34-35. Even Yahshua's enemies within the Sanhedrin were aware of the dispersed tribes of Israel 2000 years ago! It was soon after that He was crucified yet resurrected from the dead, defying every principle of their created Babylonian religion of Judaism that they served.

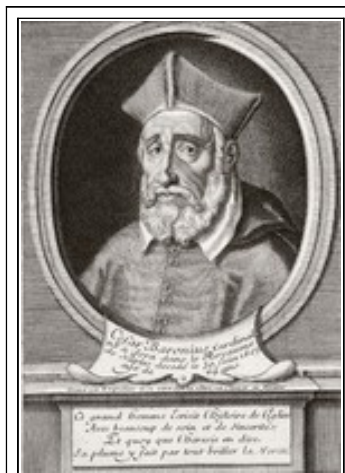
We left off with the great persecution of Christ's followers that broke out in Jerusalem soon after His ascension. James was beheaded and Peter put into prison (Acts 12:2-4). As mentioned, and as legend shows, Yahshua's great uncle, Joseph of Arimathea and a band of devout followers of Christ were cast off from the shores of the Promised Land in an oarless boat without sails.

Quoting Capt, in his Traditions of Glastonbury, p.37, he states:

"Without sails or oars, they drifted with the wind and the currents arriving unharmed at Cyrene, in northern Africa. After obtaining sails and oars, the little party of refugees followed the trade route of the Phoenician

merchant ships as far west as Marseilles, France.

"Cardinal Caesar Baronius (A.D. 1538-1609) was a learned historian and librarian to the Vatican. In his Ecclesiastical Annals, – ending A.D. 1198 (on which he spent 30 years) he identifies those that accompanied Joseph as (under section A.D. 35) 'the two Bethany sisters, Mary and Martha – their brother Lazarus – St. Eutropius – St. Salome – St. Cleon – St. Saturninus – St. Mary Magdalene – Marcella (the maid of the Bethany sisters) – St. Maxim (or Maximin) – St. Martial – St. Trophimus (Restitutus, the man who was born blind). Mary the mother of Jesus undoubtedly was not left behind.'



**Cardinal Caesar  
Baronius A.D. 1538-  
1609**

"The Cardinal's Annals quote the Acts of Magdalen for the record of the voyage to Marseilles and the preaching of the Gospel in the south of France by the Bethany family. The original manuscript was compiled by Rabanus Maurus, Archbishop of

Mayence (A.D. 766-856), and a copy is in the Magdalen College Library at Oxford, England.

Chapter 37, after listing names of those accompanying Joseph, describes their voyaging: 'Leaving the shores of Asia and favoured by an east wind, they went round about, down the Tyrrhenian Sea, between Europe and Africa, leaving the city of Rome and all the land of Italy to the right. Then happily turning their course to the right, they came near to the city of Marseilles, in the Veinnoise province of the Gauls, where the river Rhone is received by the sea. There, having called upon God, the great King of all the world, they parted; each company going to the province where the Holy Spirit had directed them; presently preaching everywhere, 'the Lord working with them, and confirming the word with signs following'."

Other manuscripts exist which corroborate this, some older and some later than that of Rabanus (MS. Laud 108 of the Bodleian), which all agree on the essential facts. As will be discussed later, the names of some of these early Saints are perpetuated in the records of the early Gallic Church. Roger of Hovedon (A.D. 1174-1201), the English chronicler, writing of Marseilles, says:

"Marseilles is an Episcopal city under dominion of the King of Aragon. Here are the relics of St. Lazarus, ... who held the Bishopric here for seven years after Jesus had restored him from the dead" (Vol. 3, p. 51). But they had to leave their homeland when "The chief priests consulted that



they might put Lazarus to death, because that by reason of him many of the Jews (sic, true-Judahites) went away and believed on Jesus.” (John 12:10,11).

J.W. Taylor, in his book *The Coming of the Saints*, has this to say about other sources that corroborate the story: “There are traditions, monuments, and even histories, which may carry us further. The *Recognitions of Clement*, purporting to have been originally written by him in the first century; the *Acts of Barnabus*, which has strong claims to be both genuine and reliable; *The Life of St. Mary Magdalene* and *St. Martha*, purporting to have been compiled from the then existing documents by Rabanus in the eighth century; and several traditions, Sicilian, Venetian, Provencal, Spanish, Cornish, British, or Welsh, English, and even Greek, contain references to the origin of Western Christianity, which are at all events worthy of consideration, and have this one great feature in common; the reputed coming of Hebrew disciples of our Lord into the farthest regions of the West in the earliest years of Christendom” (ibid p.56).

Saul (who we know as Paul), who was at that time the oppressor and not yet converted, later mentions Clement in his letter to the Philippians, listing him as one of his “fellow labourers, whose names are in the book of life” (Philippians 4:3). In his book *Recollections*, Clements gives an account of his first acquaintance with Christians through the preaching of St. Barnabas in Rome (which will be discussed in further detail later).

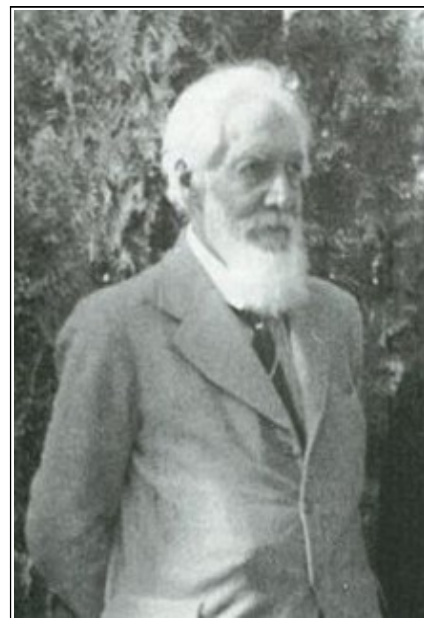
Christ Himself had made it very clear that the Kingdom, at that time primarily under the con-

trol of the Canaanite/Edomite-jews in Judaea, would be taken from them and given to another, and surely never to be returned, where He stated at Matthew 21:43: “... Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” And so it was that after the second period of persecution occurred, when King Herod “stretched forth his hands to vex certain of the church and he killed James the brother of John with the sword ... because he saw it pleased the [impostor] jews” (Acts 12:1-3), that he arrested Peter and threw him into prison. Realizing that persecution was imminent, the other disciples fled from Caesarea (where many had gathered), and later in Antioch, and emigrated to those and other cities, as explained in *Dedicated Disciples*, by Henry W. Stough, Artisan Publishers. But there is absolutely no record that the ekklesia representative of that Kingdom was ever moved to any other nation than to Britain, where there is evidence of this. And surely the move had to take place shortly after the crucifixion!

To the west, in the British Isles and in Gaul, ‘Cymric’ was the spoken language. The city of London (Llandin) was founded circa 1100 B.C. (about 350 years before Rome) by Brutus, of Troy (E.O. Gordon, *Prehistoric London* p.3).

The famed British archaeologist, Sir William Flinders Petrie, discovered pieces of Celtic gold ornaments and enamel ware in Old Gaza, dating to 1500 B.C., and Egyptian beads at Stonehenge. The enameling was invented by the early settlers of the Isles, and tin was identified with

Britain. Herodotus, the fifth century B.C. historian, named the Isles of Britain the ‘Cassiterides’ (because of the tin). Julius Caesar (55 B.C.) wrote of the Brit’s high culture in every aspect, although oftentimes with a purely Roman bias, exhibiting prejudice against those whom the Romans would consider barbarians.



**Prof. Sir William Flinders  
Petrie**

Those who were called Kimerians in the East, later known as Kimmerii, and Keltoi, then known as Kelts in the West, were the same people extended from the Crimea to the British Isles. William Finck, through the *Watchman’s Teaching Letter*, explains the migrations in broad detail in his *Classical Records and German Origins*, parts one through six. They were indeed and without doubt the scattered tribes of Israel. The Phoenician script (a Semitic language) is an earlier ancestor to our English today, and philologists say that Keltic, or Cymric, is the oldest living language still in use on earth, with an affinity to the archaic Hebrew language. In fact, English is more assimilated to Hebrew than to either Greek or

Latin.

The name 'Kimri' originally came from the name of King Omri, the king of the northern kingdom of the ten northern tribes of the House of Israel after they separated from their southern tribal kindred after King Solomon's reign. King Omri founded the city of Samaria, the capital of Israel. The Assyrians, in their writings since found, called their Israelite captives from the northern kingdom 'Beth Omri' (House of Omri), of 'Beth Kimri' (People of the Ghomri [King Omri]). The Greeks called them 'Kimmeroi'. The Welsh today are called the 'People of Cymri'.

There is a black obelisk in the British Museum, from the Assyrian King Shalmaneser II, which depicts and lists 'Jehu, son of [King] Omri' paying tribute to the Assyrian ruler. There it is pronounced K'Omri, becoming Kymri, Kimmerii, Keltoi, Keltic, where Cymri evolved from. Crimea is a corruption of the Cimmeri. Monuments in Crimean cemeteries identify these peoples as by this name. The Welsh still retain the original name Kymri (spelled Cymri), and their language is Cymric, the Welsh exhibiting their ancient racial characteristics more than any of the Celtic-Saxon-Scandinavian race. It was the later Engles, Frisians, Jutes and Saxons, all of the same stock and more numerous, who would influence the native disposition of the Isles. Yet they all originated from the northern kingdom of Samaria, where they were first led by Ephraim, which was the first stage of the fulfillment of the prophecy of Ephraim becoming a 'multitude of nations' (Bri-

tain, Canada, Australia, South Africa, and so many colonies), as preordained by the Almighty Yahweh in Genesis chapter 48.

In an article by the late Isabel Hill Elder of Northern Ireland, published by the *Ensign Message*, Vol. 11, 2009, Elder states: "The ancient Britons ... adhered to their own customs. This, with similarity of Welsh and Cornish words and whole sentences in the Hebrew language leaves no doubt as to the origin of the British people" (ibid p. 25). It goes on to say that the "Mythology of the British Druids" is a hymn of the arrival of the Hyksos from Egypt. But it must be noted, that the claims of the *Ensign Message* stating that the Hyksos were Semitic or Israelites is erroneous. They were in place in Lower Egypt prior to Joseph's arrival in Egypt, circa 1800's B.C., and were actually Kenites. Taliesen, the Welsh authority on matters Druidical, stated that his lore had been delivered to him in Hebrew.

**The ancient Britons ... adhered to their own customs. This, with similarity of Welsh and Cornish words and whole sentences in the Hebrew language leaves no doubt as to the origin of the British people**

Mr. Davies put this passage of some five hundred men, in five ships, landing in prehistoric times, into Hebrew letters which have been translated thus: "And I have Covenanted a Covenant. O heap (or ruin). A home of wood is my home, my budding forth, I have Covenanted a Covenant. O ships. Sak (my defender) is my witness. He is my friend." Interesting to note here is the fact that

the Brits are known as the "Covenant people", and the "Saks" are the Sakas, or 'Sons of Isaac', later called Saxons.

The ancient language of Cymric is still spoken in parts of Wales, Cornwall, Ireland, Scotland, Brittany and Normandy. Celtic is the official language of Eire (Ireland).

At the time of Christ, even soon after His crucifixion, nobody was known as 'Christians'. Although in Antioch they were referred to as 'One of Christ', all who followed the teachings of the Word and Christ were more commonly known as followers of 'The Way'. 'Christ' ('Kristos' in Greek) means 'consecrated', and 'ian' (from Hebrew) means 'am'. Therefore, 'Christian' means 'consecrated person', and the word is of British origin (Sabelus, early Christian presbyter and historian, A.D. 250).

When Joseph and the Bethany group landed in the Isles, and even later disciples that would come from Gaul, they were not called Christians, but rather 'Culdees', meaning 'certain strangers', which is derived from 'Ceile De', meaning 'Servant of the Lord'. In the ancient British Triads, Joseph and his twelve companions are referred to as Culdees, as were Paul, Peter, Lazarus, Simon Zelotes, Aristobulus and others of that walk, and the name is not known outside of Britain. It is attributed to Cymric, and even though Gaul was Keltic, the name 'Culdee' was never employed there.

In later years, the word Culdee emphasized that it was the 'Culdee' Christian Church that was the original Church of Christ on earth. It was termed the



This description of the island, as being joined to the mainland at low tide, describes St. Michael's Mount, a small island off the southern coast of Cornwall, in southern England.

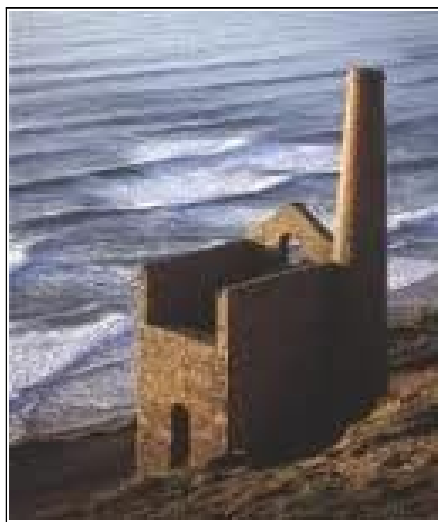
The tin mines of Cornwall were the source of the world's supply of tin (the chief metal for making alloys) in the first century A.D., the time of our story of Joseph as the 'Minister of Mining-,' Nobilis Decurio, during the height of the Roman Empire.

For many years the Phoenicians of Cadis (largely Semites – Israelite tribes of Dan, Asher, Zebulun, Gad and Napthali) held a monopoly on the source of the British tin they transported. Quoting Capt: "They guarded their secret jealously." Confirmation of this is found in the writings of Strabo, who died A.D. 25: "Anciently the Phoenicians alone, from Cadis, engrossed this [tin] market, hiding the navigation from all others. When the Romans followed the course of a vessel that they might discover the situation, the jealous pilot willfully stranded the ship, misleading those who were tracing him to the same destruction. Escaping from the shipwreck, he was indemnified for his losses out of the public treasury." Tin is the main alloy in the making of bronze, and therefore it can be assumed that the inception of the Bronze Age can be attributed to the tin mines in Britain.

These facts alone speak against any malicious insinuations of the ancient Britons as being barbarians. This tin trade kept these people in constant contact with the powers of the known world. The Brits, with the foundation of their language steeped in ancient

Hebrew, which is why many of the landmarks in the British Isles have Hebrew names, must surely be those Covenant People of the promise.

At the time of Christ, the islanders were best known as Kelts, derived from their historically racial name Kimmerian-Kimmerii-Kymri-Keltoi-Kelt, and the letter 'C' would eventually replace the 'K', yet the pronunciation never changed. In England and Wales, they were known as Celts. In Hibernia (or Ireland), called Kelts or Gaels, and in Scotland and Gaul they were called Gallic, the significance in each place meaning 'Stranger', showing that they were not aboriginal to the area, but rather the first settlers. Jowett, in *The Drama of the Lost Disciples*, states that they migrated to these areas (the British Isles) "from beyond the Euphrates River since before 1400 B.C.", which is not exactly right. The early settlers most likely mi-



**Ruins of Ancient tin mine Cornwall**

grated from Egypt, actually the Danites prior to the Exodus of Israel.

The area of northwest Spain, known as 'Iberia' more than 1000

years B.C., comes from the word 'Hebrews', as does the name 'Hibernia' for Ireland.

Today these areas are still referred to by these ancient names



**Cassiterite [tin]**

by some. Eventually, in the fifth century (A.D.), the Gothic Franks displaced the Gauls, where 'France' comes from, meaning 'Freeman'. But the Gauls left their impression upon the area, and it became known as 'Brittany', due east of the British Isles on the continent of Europe, Gaul's first province.

*As sure as geneticists can trace the lineages of peoples through their DNA, or customs and languages leave a fingerprint of clans through their migrations, we will see that it is through the Spirit of the Holy seed of these Saxons, Vikings and Celts that is the light to the world and the fulfillment of prophecy. And although much of the historical evidence has been destroyed through pillaging and wars, quite enough has survived to piece together our story. We are instructed at Jer. 16:16 to follow the message of the "hunters" (archaeologists) for the answer! We will next continue with these migrating 'Hebrews' and their predestined mission.*

## Errors Inspired by Whom? Part 2

William R Finck

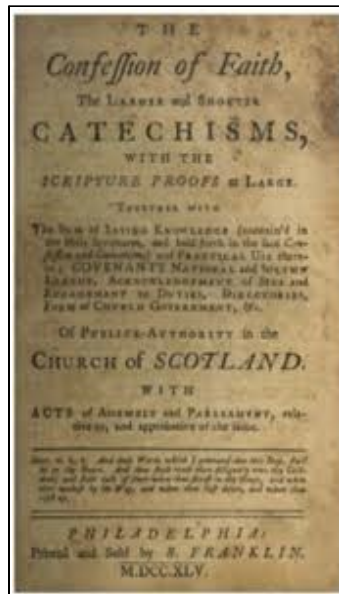
*Originally written in October, 2010, for an internet radio broadcast.*

Written at Westminster Abbey by the scholars of the Anglican Church at the behest of the English Parliament in 1643, *The Westminster Confession of Faith* was also accepted and adopted by many other denominations both in England and abroad. As we see in Chapter 1, Section 8 of the Confession, the churchmen at that time - just over thirty years after the institution of the King James Bible by the Anglicans - did not even consider the A.V. by itself to be the inspired word of God, but admit instead the authority of the original languages. The veracity of this statement as it appears in the Confession has been verified from several sources. From Chapter 1, Section 8, of *The Westminster Confession of Faith*:

*The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion the Church is finally to appeal unto them. But because these original tongues are not known to all the people of God who have right unto, and interest in, the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that*

*the Word of God dwelling plentifully in all, they may worship him in an acceptable manner, and, through patience and comfort of the Scriptures, may have hope.*

If in the 17th century the British Parliament and clergymen of the Anglican church formed and accepted this statement – which they did – then we see that the idea of the King James Version itself being the “inspired word of God” is nothing more than a later-day heresy, and those who cling to it are no better than the heretics of any other cult. They are worshiping the works of the hands of men.



that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

The phrase “ye shall receive the reward” as it is rendered in the A.V. is ἀπολήμψεσθε τὴν ἀνταπόδοσιν. The word rendered receive is from apolambano, where lambano by itself would suffice, no prefix being needed. The word apolambano means not merely to receive, but to get something back, or to recover. The word antapodosis is not by any means a reward. Rather, the word refers to something given back, or a giving back in turn. So it is evident that these two words actually work together in context and they must mean a return of something being given back. The King James rendering is little but dishonest. The phrase can only mean that “you shall recover the return”, of the inheritance. Indeed, Paul knew that he was talking to a part of the dispersion of ancient Israel, those who had lost their heritage in the first place as described in the histories and the prophets, all of which had nothing to do with jews.

**Colossians 4:5:** “Walk in wisdom toward them that are without, redeeming the time.”

Toward them that are without what, I must ask. This archaic English rendering is quite obscure today and may be readily misconstrued to mean something that the Greek cannot possibly mean. The word rendered without means outside, referring to someone who cannot possibly be inside, or be considered to be within the Covenants of God. In reference to those outside, you walk in wisdom, buying the time. “In reference to those outside”,

or “Pertaining to those outside” is precisely the exclusive statement which Paul intended, and the references supporting this statement are numerous. The covenants are only for Israelites even unto this day. Note, as examples, Gal. 6:10 where Paul talks about the “family of the faith”, Phil. 2:15 where he talks about “unmixed blood”, and II Thess. 3:2 where Paul says “and that we should be protected from those disgusting and wicked men, since the faith is not for all”. All of these passages are severely mistranslated in the King James version. See also I Cor. 5:12, 15:2; I Thess. 4:12; I Tim. 3:7; and Rev. 22:15, all where the same word is used in this same manner.



**2 Thessalonians 2:6-8:** 6 And now ye know what withholdeth that he might be revealed in his time. 7 For the mystery of iniquity doth already work: **only he who now letteth will let, until he be taken out of the way.** 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

First, there is really no future tense here, for Paul is talking about something that was going on when he was writing. Furthermore, the verb κατέχω (2722), is “to prevail” in both vv. 6 and 7 in the CNT, which I shall read mo-

mentarily. But in the A.V. it is “to withhold” in v. 6, and “to let” in v. 7. The verb is defined “to hold fast...to hold back, withhold...to detain...to have in possession, possess, occupy...to hold down, overpower, oppress, afflict...intransitive:...to hold, stop, cease...to prevail...to have the upper hand...” (L & S) and although it is quite a versatile word I cannot account for the A.V. rendering of to let at v. 7. It seems that the A.V. translators took the subject of Paul’s statements here to be Yahweh Himself, and so they confused the rendering and they distorted of the verb while inserting words not found in the text (which are “will let” in the A.V.) in order to try to make

sense of the statements. Rather, the subject of Paul’s statement here has not changed from vv. 3-4: it is that same “man of lawlessness” and “son of destruction” (the terms being used collectively) and so there is no confusion, keeping Paul’s statements in context.

This is one of those passages which the futurists use to support their false anti-christ theory. Yet here Paul tells us that this entity he references was prevailing at Paul’s time. But the first five verses tell us exactly who this is: it is that entity seated in the temple of Yahweh, and pretending to be as Yahweh. In verse 4 Paul tells us that he is seated, Present Tense! We must read the entire passage to understand verses 6 through 8 properly:

III Now we ask you, brethren, concerning the presence of our Prince Yahshua Christ and our gathering to Him, 2 that you are not to be quickly shaken from this

purpose; and you should not be troubled, neither by spirit, nor by word, nor by letter as if by us; as though the day of the Prince is present. 3 You should not be deceived by anyone, in any way, because if apostasy had not come first, and the man of lawlessness been revealed; the son of destruction, 4 he who is opposing and exalting himself above every thing said to be a god or an object of worship, and so he is seated in the temple of Yahweh, representing himself that he is a god. 5 Do you not remember that, yet being with you I had told these things to you? 6 And you know that which now prevails (καὶ νῦν τὸ κατέχον οἴδατε), for him to be revealed in his own time (εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ). 7 For the mystery (τὸ γὰρ μυστήριον) of lawlessness is already operating (ἤδη ἐνεργεῖται τῆς ἀνομίας), **he prevailing only presently (μόνον ὁ κατέχων ἄρτι), until he should be out of the way (ἕως ἐκ μέσου γένηται)**, 8 and then will the lawless be revealed (καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος), whom Prince Yahshua will destroy with the breath of His mouth (ὃν ὁ κύριος [ἰησοῦς] ἀνελεῖ τῷ πνεύματι τοῦ στόματος αὐτοῦ), and abolish at the manifestation of His presence (καὶ καταργήσει τῆ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ).

**2 Thessalonians 3:2** 2 And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.

The last clause of this verse, consistent in all of the ancient manuscripts which are cited by the NA27, is indisputably οὐ γὰρ πάντων ἡ πίστις. A word for

“men”, italicized by the A.V. here, does not appear in the clause. Neither does the verb “to have”, but that word is not italicized in the A.V.

The conjunction γὰρ is here explained by Liddell & Scott: “I. Argumentative, to introduce the reason for a statement, which usually precedes....” This first use fits this occasion perfectly. Other uses of γὰρ listed are “II. Epexegetic” and “III. Strengthening” and do not fit the grammatical purpose or the context here.

L & S states that γὰρ is in Greek “regularly placed after the first



word of a sentence” although of course this is not the case in English. γὰρ here is rendered “since”, to introduce the reason for the statement which precedes.

The word πάντων here is the Genitive Plural of πᾶς, “all”. The Genitive case marks source or possession. Surely in this case it does not indicate source. The particle οὐ is an unconditional negative, as opposed to the conditional μή. Here it negates πάντων, the word which follows.

The verb εἶμί, “to be”, is unique among Greek verbs in that “as in classical Greek, so also in the N.T. εἶμί is very often omitted...ἔστιν most frequently of all the parts” (quoting Thayer, εἶμί, VI., p. 180 col. B.). ἔστιν is the 3rd person Present singular of

εἶμί, i.e. “it is” or simply “is”: Examples of this are near at hand, see II Thess. 1:5, 1:6, 3:1, 3:16, and 3:18 in the A.V., noting the words in italics. This verb will be supplied here in its most natural position, following the subject of the clause – here marked by the Nominative Case. ἡ πίστις, “the faith”, with the definite article, is in the Nominative case and certainly cannot be the object of any verb, as the A.V. has it to be, supplying a verb of their own which does not exist. That situation which would require the Accusative Case: τὴν πίστιν. Since ἡ πίστις is Nominative, the words must be the subject of the clause. This is a fundamental of grammar and should be readily evident in any Greek grammar textbook.

With this it surely should be clear that the A.V. rendering of the clause is absolutely untenable. The rendering of the text: since (the conjunction γὰρ introducing the reason for the preceding statement) the faith (because in English we are inclined to state the subject of the clause at its beginning) is (ἔστιν being implied, as it often is) not (the negative particle preceding that which it negates) of (i.e. belonging to, or for) all (being in the Genitive case), and so “since the faith is not for all” is proper and literal.

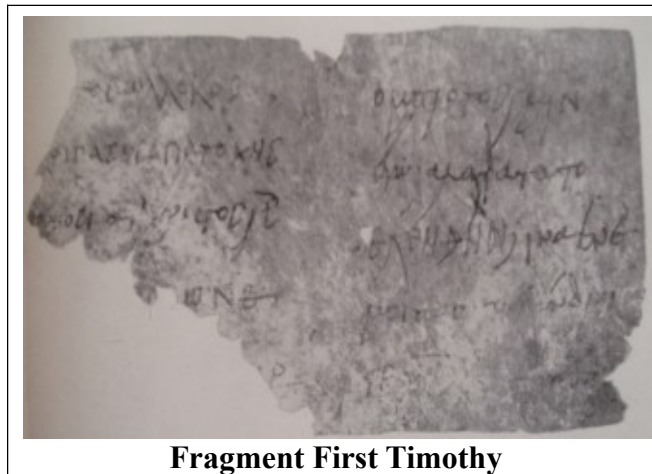
**This brings us to the epistle to the Hebrews.** This is a fairly safe epistle for the King James translators, and there are some petty things to pick on, but they all revolve around minor matters of interpretation or differences in the manuscripts. Since it is an epistle to Hebrews of the circumcision, who still kept the law and the prophets, there was not much opportunity for the King James

translators to screw up. Because of its nature, most of the epistle comes straight from Old Testament passages.

One place where the KJV translators erred in Hebrews is at 11:4, where it states “By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.” The “God” in the Greek of this passage where it says “God testifying of his gifts” is in the Genitive Case, and not the Nominative, and therefore it is not necessarily the subject of this sentence. Rather, since the word rendered *testifying* is a Participle form of the verb, and since in Greek Participles, while being verbs, also have Case, which in this instance is Genitive, the Genitive Participle verb and the Genitive noun rendered God must be understood as a unit. What this verse is really saying is that the fact that Abel was accredited came from Abel's having testified of Yahweh and not Yahweh's having testified of Abel. Here is a simple and straightforward rendering which is perfectly literal from the Greek: “By faith Abel offered to Yahweh a better sacrifice than Cain, through which he was accredited to be righteous, having testified of Yahweh by his gifts, and being slain because of it [meaning of the testimony] he still speaks.”

**Hebrews 11:17:** “By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son” . Yet Abraham at this time had another son, Ishmael!

The use of μονογενής (3439) here, literally “only-begotten”, where there were other sons (compare Gen. 22:2 in the A.V., and in the LXX where Isaak is instead called “the beloved one”), as the term was also used by Flavius Josephus at *Antiquities* 1:13:1 (1:222) and 20:2:1 (20:17) and which Whiston makes note of at those points in his translation, shows that the term (and Josephus was a contemporary of Paul) surely was used as a metaphor for “best beloved” or “most loved”, as I have written here, and as the LXX translators clearly understood when they translated Genesis to Greek, and which I would also write where the word appears at John 1:14, 18; 3:16, 18; and I John 4:9. With this understanding it is manifest that by no means do these pas-



**Fragment First Timothy**

sages conflict with the statements at Deut. 14:1; Psa. 28(29):1 (in the LXX) and 82:6 (81 in the LXX); Matt. 5:45; Luke 3:38; John 10:34-36; Acts 17:28-29; Rom. 8:14-39; Heb. 2:13 and 12:8; I John 3:1-2 et al.

**1 Timothy 1:2:** In Paul's salutation to Timothy in the first epistle of that name, we find in the King James Version: “ 2 Unto Timothy, *my* own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.” Yet the words “my

own” do not appear in any Greek manuscript.

The King James translation does omit another word, however, and that is γνήσιος. Perhaps I am being sarcastic. Instead, the King James has apparently translated γνήσιος as “my own”, but that is a definition that the word does not bear at all. γνήσιος (1103), means “*of or belonging to the race, i.e. lawfully begotten, legitimate*, opposed to νόθος” (L & S). The word νόθος appears at Heb. 12:8 opposed to υἱός (son), and is translated “bastard”, even in the A.V., which is as it should be. νόθος also appears several times in the Septuagint in the same context, describing someone who is not of the pure race. The word should be translated “purely bred” both here and at Titus 1:4, where in this context, only a phrase such as “purely bred” can capture its full meaning and the intention of the writer. In other contexts, the word is “legitimacy” at II Cor. 8:8, “genuine” at Phil. 4:3, and the adverb γνησίως (1104) is “genuinely” at Phil. 2:20.

However both here and in Titus, a stronger translation is required because a stronger meaning is inferred. As it is explained elsewhere in Scripture, Titus was a Greek, and Timothy was Hebrew on his mother's side but had a Greek father. He especially would have been considered a bastard by both the Judaeans and by the Greeks. Titus may have been held suspect by the Judaeans, since Greek was a general term denoting the language and culture of a collection of diverse Adamic tribes, and the Greeks as a people had lost the genealogies



that the Judaeans were more recently accustomed to maintaining. But Paul, as he correctly did throughout his ministry, taught that many of the Greeks actually descended from the ancient Israelites of Scripture. Paul, knowing as much, was surely assuring Titus and Timothy of their legitimacy, and therefore of their respective shares in the covenants made with Israel.

I must read 1 Timothy 1:2, as I did in the CNT, in this manner: “to Timotheos, purely bred child in faith: favor, mercy, peace from Father Yahweh and Christ Yahshua our Prince.” And Titus 1:4 must be read likewise: “to Titos, a purely bred child according to common belief, favor and peace from Father Yahweh, even Yahshua Christ our Savior.” Here κοινός is “common” and πίστις is “belief”, both which are perfectly literal meanings, and these are perfectly literal renderings of the Greek which are quite harmonious with the purpose of Scripture.

**1 Timothy 2:14** reads in the King James version “14 And Adam was not deceived, but the woman being deceived was in the transgression.” The Greek to this verse reads: καὶ ἄδὰμ οὐκ ἠπατήθη, ἣ δὲ γυνὴ ἔξαπατηθεῖσα ἐν παραβάσει γέγονεν.

Ἐν παραβάσει γέγονεν, is a specific phrase which can only mean “when the transgression occurred” (or “happened”), the transgression (παραβάσις, 3847) being the subject of the verb (ἔξαπατάω, 1096) here and not the woman, as the A.V. reads the clause. While Adam certainly also transgressed (Job 31:33, I Cor. 15:22), he was not deceived into doing so. Sin came into the society through Adam and not

through the woman, as Paul explains in Romans Chapter 8, and the King James translators here seem as though they too – like Adam did – are trying to blame the woman instead! The distinction being made here is that Adam was in the transgression, as was the woman, but of the two only the woman had been deceived. So Adam must have sinned purposefully. (Milton, writing *Paradise Lost*, fully understood this same thing.)

**The word deacon** appears 5 times in all of Scripture. One occasion is in Philippians 1:1, “bishops and deacons”, and the other four times are all here in 1 Timothy Chapter 3:

In the following four passages of 1 Timothy, we see that the Greek word διάκονος was never translated, but rather only transliterated as “deacon”:

**1 Timothy 3:8**: “Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre”.

**1 Timothy 3:10** “And let these also first be proved; then let them use the office of a deacon, being found blameless.”

**1 Timothy 3:12**: “Let the deacons be the husbands of one wife, ruling their children and their own houses well.”

**1 Timothy 3:13**: “For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.”

Refusing to translate διάκονος as it should be, as either minister or servant (and a minister is properly nothing more than a servant), and transliterating the word instead, is, I believe, outright deception. The word appears approximately 30 times in

Scripture, and on only these four occasions, and once in Philippians 1:1, was the word rendered *deacon*.

A deacon, in the Anglican Church, is an official of the Church just below a priest. Of course, in the New Testament and in the early years of Christianity, there is no such thing at all as a Christian priest. The phrase does not appear in the early Christian writings until the time of the Council of Nicaea. Then as soon as Christianity became lawful, voila, an entire generation of so-called Christian priests emerged from pagan temples looking to extend their careers as oppressors of their brethren. The word διάκονος, transliterated in these few passages where everywhere else it is minister in the King James Version, was clearly used here in a manner by which the Anglicans could look for Biblical approval of their false and un-Christian administrative organization.

**Okay, I wonder how many people have read this next verse and have headed straight for the swine in the barbecue pit:**

**1 Timothy 4:3-4**: “3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. 4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: 5 For it is sanctified by the word of God and prayer.”

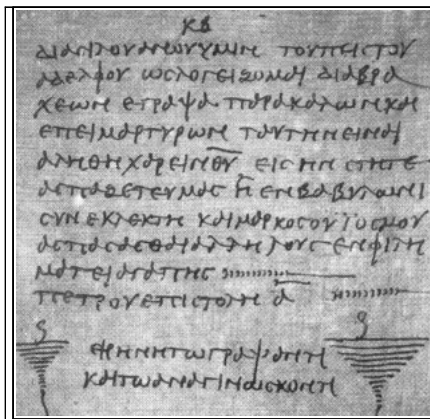
In 1 Timothy 4:3 we find the word κτίζω (2936), properly to found, used of colonies, and then *to establish* (L & S, κτίζω, 3.). It may also be “*to create...invent*” (ibid., 4.) where the King James translators have rendered it here

as created in the past tense. Yet Paul could hardly be saying that anything, or everything, which was created by Yahweh may be eaten. Although the Romans and the French, and especially the orientals, may imagine it to be a good idea, that is really a notion which could lead to all sorts of error. Should we really imagine it good to eat mud, rocks, sticks, or even poisons? Rather, Paul is telling us that whatever was “established” by Yahweh may be eaten, and we as Christians must therefore look to the Old Testament laws in order to make a determination of just what those things are. Even Peter, when he received his vision as it was recorded at Acts 10, after having spent nearly four years walking with and learning from Christ, had still proclaimed that he would not eat anything common or unclean, referring to the law, and that vision had nothing to do with food.

In 1 Timothy 4:4 we find the word κτίσμα (2938), a noun which is derived from that same verb κτίζω which we have seen in verse 3. It can only be “an establishment” here, which would agree with the sense of the verb as it is used at 4:3. Thayer defines κτίσμα as a “*thing founded, created thing*”, L & S “*II. that which was created, the creation...an authority created or ordained...*”, Strong “*an original formation...i.e. product*” and L & S again “*I. a founding, foundation...2. loosely...a doing, an act...3. a creating...*” where I find it safe, and even insist, in the spirit of the verb, upon adding to the lexicons the definition for κτίσμα as being “an establishment”.

These are the only examples of mistranslations which I will elu-

cidate here from the epistles of Paul. Of course, these were a remainder of those epistles which we did not get to discuss in the first segment of this series of essays. Now I will move on to the other epistles, and then – Yahweh willing - in later segments of this series I will be able to expose the many mistranslations in the Gospels and the Acts, and also in the Revelation. For now, I will move on to the epistles of Peter and James.



**Closing Verse from 1st Peter from the oldest known manuscript of the Epistle a papyrus of c 200 A.D. found in Egypt together with several other New Testament books and now in the Bodmer Library in Geneva**

**1 Peter 1:1:** “Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia...” The word *parepidemos* is not stranger, as it is in the King James Version, but rather it is *sojourner*. It describes one who leaves his own land and travels in a strange country. It is a specific word with a specific meaning which cannot be generalized without leaving behind a good part of the original writer's intent. The word does not signify people who are strangers to Israel, as churchianity would have it. Rather, the word signifies

people who are estranged from Israel: a statement which can only be made of the deported Israelites! We had seen several times in the first segment of this essay how these misinterpretations had changed the entire meaning of Paul's epistles, and here we see the same thing in Peter's first epistle. Peter defines sojourner later in this same chapter, by his use of *paroikos*, a synonym, rendered here as *sojourn* and in the KJV as *sojourning* in verse 17. In 1 Peter 2:11, these two words appear together. In that place the King James Version rendered *paroikos* as *strangers*, but this here word *parepidemos* as *pilgrims*, which is stranger yet. I would render the words there as “emigrants and sojourners”, looking at their meanings and examining the Scriptural context.

**1 Peter 3:6:** “Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.”

The portion of this verse which must be discussed here is “whose daughters ye are, as long as ye do well”. The King James Version has an “as long as” here. This is a conditional clause which is not found anywhere in the Greek! The King James Version also reads the verb as it would a simple εἰμί, “you are” when in fact it is γίγνομαι, which means *to become, to come into being, and of people, to be born*. The King James Version also attempts to cover for its errors here by translating the infinitive verb, to do, as a second person active verb, after it supplies a conditional clause that is not in the text! So one error necessitates the creation of another. Peter here is saying that you have to be BORN

as one of Abraham's children! There is no word anywhere in the Bible about anyone being able to somehow become one of Abraham's children! Everywhere the translators have inferred such an idea, it does not appear in the meaning of the original Greek.

Here is my reading of 1 Peter 3:5-6: "5 For thusly at one time also the holy women who have hope in Yahweh had dressed themselves being subject to their own husbands, as Sarah had obeyed Abraham calling him master, whose children you have been born to do good and not fearing any terror."

**2 Peter 1:1:** "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ..."

The Greek word λαγχάνω, Strong's # 2975, is according to Liddell & Scott *to obtain by lot, by fate, or by the will of the gods*. There are many ways in Greek to say "obtain", but here Peter uses a specific word which indicates that this obtaining was by the will of God. Since the decrees of Yahweh are spelled out in the Old Testament prophets and nowhere else, and since the Old Testament prophets tell us that this obtaining is only for the children of Israel, the dispersed and the still-circumcised, then we certainly cannot assume that Peter was including anyone else in his message here. While back in Acts Chapter 10 Peter evidently did not understand this, he surely shows an understanding here in this epistle, written about 30 years later: that the uncircumcised peoples of Europe and Mesopotamia who were the children of those Israelites that had either emigrated or were depor-

ted 700 to 1,500 years before the Advent of Christ were still included in the covenants of Yahweh our God.

Therefore, the second epistle of Peter was written "to those who have obtained by fate with us an equally valued faith in the righteousness of our God and Savior Yahshua Christ..." and yes, Peter is calling Yahshua Christ "our God and Saviour", as the Greek construction is a hendiadys, both nouns referring to the same entity.

**2 Peter 2:5:** "And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly..."

The King James reading here is absurd. Noah was not "the eighth person", where we see that person is italicized and was added to the text. The indefinite article was also added to the text, along with the comma. The Greek word ὄγδοος is an ordinal number, and not a cardinal number, which would be ὀκτώ, so neither is it talking about how many people were saved in the flood, as some people assume! The text clearly states that Noah was the eighth proclaimer of righteousness. The words "proclaimer" and "eighth" are both in the Accusative case, and the adjective modifying the noun therefore the two must be understood as a unit. While they are not adjacent in the Greek, they rather bracket the words for Noah and "of righteousness", which is not an uncommon device in Greek, and therefore the entire phrase must be understood as a unit. It is now important to show what "preacher of righteousness" means, so let us begin by counting patriarchs from Adam: Adam, Seth, Enos,

Cainan, Mahalaleel, Jared, Enoch Methuselah, Lamech, and Noah. That is ten, and Abel is discounted because he was never a patriarch. Now since Enoch and Lamech both were outlived – or outlasted - on earth by their fathers, neither of them ever fulfilled the role of a living head patriarch, and therefore there were only eight through Noah! Therefore that is what the term "preacher of righteousness" must have meant, and of course Cain was discounted also – he was a patriarch of the serpents seed rather than Adam's, and he can never be righteous. This verse must be read: "and He did not spare of the old society but He had kept Noah, the eighth proclaimer of righteousness, having brought a deluge upon the society of the impious..."

**Remember, that even according to the Westminster Confession, it is the original manuscripts in the original languages which were inspired by Yahweh our God, and not particularly any English translation, even the King James. We must therefore ask ourselves if we should base our beliefs upon a translation which can clearly be demonstrated to contain errors, or whether we are obligated to examine the Greek manuscripts. Now I will move on to the epistles of James.**

**James 1:23-24:** 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

First, I have to offer my own reading of James 1:23: "Because if one is a hearer of the Word and not a doer, he is like a man ob-

...serving the appearance of his race in a mirror...”

The Greek to the passage rendered by the KJV as “his natural face” reads: τὸ πρόσωπον τῆς γενέσεως αὐτοῦ, which is here τὸ (the) πρόσωπον (appearance) τῆς γενέσεως (of the race) αὐτοῦ (of him). The words τὸ πρόσωπον are a noun with the definite Article and are in the Accusative case and therefore are the object of the verb translated “observing”. The words τῆς γενέσεως αὐτοῦ are respectively a noun with the definite Article and a pronoun, and are both in the Genitive case. Together here they are treated as an adjectival phrase modifying the noun πρόσωπον by the King James and most other translators. While the phrase itself may be adjectival, the words are still nouns, and should not merely be reduced to an adjective, i.e. his *natural* face. The Greek language certainly had adjectives for such a purpose, if that were what Paul wanted to say. This is a blatant error on the part of the King James translators.

The word πρόσωπον (which we will see again in Chapter 2 here) is defined by Liddell and Scott: “...*the face, visage, countenance ... one’s look ... outward appearance, beauty ...*” The word γενέσεως is the genitive form of γενέσις (from which we have the English genesis) and is defined “... *an origin, source, productive cause ... a beginning ... manner of birth ... [and then] race, descent ...*” In the context here, speaking of the sight of a person in a mirror, I have translated the word race, and I would assert that descent, origin, or source may bear the same meaning in this case, but would nevertheless be mask-

ing the intent of the statement if employed in place of race. This clause can only be read “the appearance of his race”, since γενέσεως is a genitive noun!

All of this is supported by a comment found at the word face here in the Bible Works program in the edition of the New American Standard Bible, where it is stated: “Lit., *the face of his birth; or, nature*”, but I would assert that neither do they understand the literal and true meaning of the phrase. Phrases such as “the face of his birth” or “the appearance of his birth” make no sense to us today, or at all in this



Minuscule 319 Epistle of James

context. I have translated them “the appearance of his race” because that is exactly what James meant. The message here is that although we may be children of Adam and of Israel, born in the image and likeness of Yahweh our God, this is not enough by itself: for unless we are also doers of His Word then we are certainly not doing well, and not performing to the intent of our Creator. **However, and this is important, by using the phrase “appearance of his race” James also in-**

**dicates to us that not every race here was born in that image and likeness!**

This is the end of the second part of my presentation Errors Inspired by Whom? The next segment will discuss the many mistranslations found in the works of Luke, his Gospel and Acts.

Here now, because we have just discussed some things from James, and really do not have the time left tonight to start one of the other books, I will do a comparison of James 4:4 and John 3:16. Many think that these two statements conflict with one another. They do not. Rather, it is often our own lack of understanding which is the source of such conflicts.

John 3:16, in the King James Version states: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

James 4:4 states: “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.”

The word world in these passages, is κόσμος, or society as we shall see shortly, on each occasion. But what society does Christ love, and what society does James despise? The society which Christ loves must be that which is described in John 1:10, which I must read: “He was in the Society, and the Society came to be through Him, yet the Society knew Him not.” And the society which Christ needed to save is also described by John at 1 John 5:19 where it says: “We know that we are from of Yahweh and the whole Society lies in the power of the Evil One.” That is the world that James disdained.

The following passages reveal why the society had become corrupt:

John 12:31: "Now is the judgment of this world: now shall the prince of this world be cast out."

John 14:30: "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me."

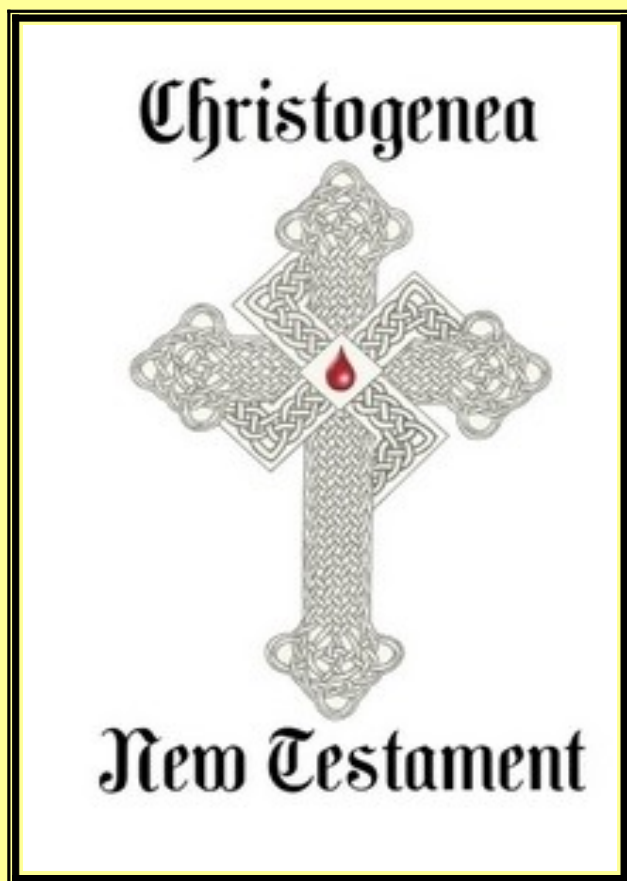
John 16:11: "Of judgment, because the prince of this world is judged."

1 Corinthians 2:6-8: "6 Howbeit we speak wisdom among them that are perfect: yet not the

wisdom of this world, nor of the princes of this world, that come to nought: 7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: 8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."

This corruption of the society, the "world", began in the garden of Eden with Adam, Eve and the Serpent, as Paul explains in Romans Chapter 8, 2 Corinthians

11:3, and elsewhere. If the society had not become corrupt, Christ would not have had to save it in the first place! The world which Christ loved which is mentioned in John 3:16 is defined by John as that world which was made by Him, at John 1:10. The world which James despised is the world which became corrupt, i.e. John 5:19 and the verses from Paul just cited. Hence we see that there is really no conflict between John 3:16 and James 4:4.



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# The Last of the Light Brigade 1891 ~ Rudyard Kipling

*Kipling uses his poem to expose the terrible hardship faced in old age by veterans of the Crimean War as exemplified by the cavalry men of the Light Brigade who charged at the Battle of Balaclava*

There were thirty million English who talked of England's might,  
There were twenty broken troopers who lacked a bed for the night.  
They had neither food nor money, they had neither service nor trade;  
They were only shiftless soldiers, the last of the Light Brigade.

They felt that life was fleeting; they knew not that art was long,  
That though they were dying of famine, they lived in deathless song.  
They asked for a little money to keep the wolf from the door;  
And the thirty million English sent twenty pounds and four!

They laid their heads together that were scarred and lined and grey;  
Keen were the Russian sabres, but want was keener than they;  
And an old Troop-Sergeant muttered, "Let us go to the man who writes  
The things on Balaclava the kiddies at school recites."

They went without bands or colours, a regiment ten-file strong,  
To look for the Master-singer who had crowned them all in his song;  
And, waiting his servant's order, by the garden gate they stayed,  
A desolate little cluster, the last of the Light Brigade.

They strove to stand to attention, to straighten the toil-bowed back;  
They drilled on an empty stomach, the loose-knit files fell slack;  
With stooping of weary shoulders, in garments tattered and frayed,  
They shambled into his presence, the last of the Light Brigade.

The old Troop-Sergeant was spokesman, and "Beggin' your pardon," he said,  
"You wrote o' the Light Brigade, sir. Here's all that isn't dead.  
An' it's all come true what you wrote, sir, regardin' the mouth of hell;  
For we're all of us nigh to the workhouse, an' we thought we'd call an' tell.

"No, thank you, we don't want food, sir; but couldn't you take an' write  
A sort of 'to be continued' and 'see next page' o' the fight?  
We think that someone has blundered, an' couldn't you tell 'em how?  
You wrote we were heroes once, sir. Please, write we are starving now."

The poor little army departed, limping and lean and forlorn.  
And the heart of the Master-singer grew hot with "the scorn of scorn."  
And he wrote for them wonderful verses that swept the land like flame,  
Till the fatted souls of the English were scourged with the thing called Shame.

O thirty million English that babble of England's might,  
Behold there are twenty heroes who lack their food to-night;  
Our children's children are lispin' to "honour the charge they made - "  
And we leave to the streets and the workhouse the charge of the Light Brigade!

# There Is No Political Solution

by William R Finck

There are many apparently well-intentioned Christians today who are promoting certain forms of political activism, wishing to reform the government of this once-great republic, and to turn it back to the interests of its natural-born citizens. For this reason we see and hear of demonstrations, “tea parties”, appeals to the original Constitution of the nation, and even state secessions, civil war and armed insurrection. Yet none of this is Scriptural, and indeed, the parasite-infested carcass that was once our body of government certainly cannot ever be reformed. While surely it is possible that the schemers on Wall Street may be able to breathe some new life into the beast, and keep its heart beating awhile longer, the final outcome is nevertheless inevitable, and Babylon shall fall.

Yes, Babylon. The root of the word means confusion, and while surely that is all that we get from our government today, the correlation is much deeper than that. Here are the tell tale signs that our Western governments are indeed under the spell and control of the enigma which the Bible calls “Mystery Babylon”:

»The democratic form of government can be traced back beyond Athens to ancient Sumer, a district of which Babylon was the chief city. This is established in several ancient Mesopotamian inscriptions. Therefore it is not a new idea, and it has always failed, leading to war and eventual tyranny. The federation of these United States of America was not founded as a democracy.

»The commercial laws of the

West, and of Britain and the United States in particular, have their origin in the Shetar, a book of the jews found in the Babylonian Talmud. Scholarly sources have demonstrated this. Usury was a practice forbidden by Christians, and alien to our Saxon and Keltic ancestors, until the jew was admitted into the lands of our fathers. The capitalist system as practiced in the west is truly jewish in nature, and self-destructive to those who fall victim to it. America was originally a free-enterprise, and not a usury-based capitalist nation. There is a difference.

»The romish catholic church, its rituals, many of its beliefs, and its practice of universalism in spite of the specificity of the covenants of Yahweh the God of Israel (none of whom are jews) also may be traced back to the ancient pagan cults of Babylonia and Mesopotamia. The romish church is in actuality a pagan church, Christian only to the extent of its own spurious claims. It has never been the “true church” of Christ, which is actually the Keltic and Saxon and related Christian people as a body, and not an organization. Neither have any of the protestant sects truly lived up to the Bible. They have rather merely replaced many romish church teachings with equally insidious dogmas, and systematically ignore, or even reject, sound Christian doctrine.

It is surely evident that Mystery Babylon has political, religious and economic aspects. Yet all of this is driven by one thing: the desire for open-border free trade and the flow of monies by those international merchants and

bankers who have no allegiance to any particular race or country, but rather have historically been parasites feeding off of all the other races – but especially the White race. Henry Ford called them “the international jew”. The 16th, 17th and 18th chapters of the Book of Revelation relate Mystery Babylon directly to international trade. The government of this nation, and of all of the other so-called “democracies”, has fallen into the control of these merchants through the central banking system which they own and are in full control of. That is a part of the confusion which the term Babylon describes: the Bank of England is owned not by the English, but by certain jewish families. The Federal Reserve is not federal, nor is it a reserve, but rather it is merely another instrument of those same jewish families. Yes, it is owned by banks which are “public” companies, however those companies are closely controlled by an elite minority through the use of devices such as special share classes and “voting” shares. Yahweh God created nations and borders (i.e. Deut. 32:8, Acts 17:26). It is the goal of Satan to eradicate them, confusing the nations in a Babylonish hodgepodge of multiculturalism and diversity. It is not a mistake that this program of confusion is only being carried out in White Christian nations: an assault by the enemies of God upon His people. Globalism, multiculturalism, and diversity are all programs of the international jewish merchant: the dragon which gives its power to the beast. This dragon uses

both international capitalism and socialist marxism to achieve its goals.

So, what is a Christian to do? The most sensible thing to do is simply to stop feeding the dragon! Scripture commands that a Christian be separated from the cares of the world. As the apostle James informs us, “Adulterers! Do you not know that the love of Society is hatred for Yahweh? He therefore who would desire to be a friend of Society establishes himself as an enemy of Yahweh!” (James 4:4, CNT). This is also evident in the parable of the sower, found in Matthew chapter 13 and Mark chapter 4, among other places in Scripture.

Rather than trying to somehow take back the corrupted system of government, Christians are explicitly told to separate themselves from the corrupt society. Here that is evident from both the writings of Paul, and the Revelation of Yahshua Christ:

“And what agreement has a temple of Yahweh with idols? For you are a temple of the living Yahweh; just as Yahweh has said, ‘I will dwell among them, and I will walk about; and I will be their God, and they will be my people.’ On which account ‘Come out from the midst of them and be separated,’ says the Prince, and ‘do not be joined to the impure, and I will admit you’.” (2 Corinthians 6:16-17, CNT) “And I heard another voice from out of heaven, saying: “You come out from her, My people, that you should not partake in her errors, and that you would not receive from of her wounds, because her errors have built up as far as heaven and Yahweh has called to mind her injustices!”

(Rev. 18:4-5, CNT)

Rather than attempting to take back Babylon, the Scripture instead commands first an obedience to the laws of Yahweh, and He will heal our nation, as we read in Deuteronomy chapter 28:1-7: “And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and

**only the children of Israel were given the law, circumcised hearts, redeemed, cleansed, and purchased by the blood of Yahshua Christ**

to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.”

Only the children of Israel can be obedient. This is because only the children of Israel were given the law, circumcised hearts, redeemed, cleansed, and purchased by the blood of Yahshua Christ. This applies only to the Keltic, Saxon and related White Christian nations, all whom descended from the Israelites of the Old

Testament. Being obedient, we cannot have communion with the unclean – the alien races. It is those same internationalists who have caused the flood of aliens to come over the White nations in the first place. Peter told our predecessors – those Aryan Christians of Anatolia who had also descended from the Biblical Israelites - that we were “an elect race,

a royal priesthood, a holy nation, a peculiar people” (CNT, 1 Pet. 2:9), a precept given to our fathers as far back as Exodus chapter 19. The only way to stay elect, holy, and peculiar is to be separate.

Therefore it should be wholly evident that the Christian should separate himself from the beast, from the unclean, and from the programs of international jewry. While one must get by in society, work, pay taxes, in order to keep a home and raise a family, one doesn’t have to keep feeding the dragon in order to manage. Yahshua Christ told us to “render to Caesar the things of Caesar, and to Yahweh the things of Yahweh!” Those movies and television programs that the jews make in Hollywood? Stop buying them, or at least stop paying to see them. The same for all of that pop music produced by the jewish-controlled record companies, most of which is laced with globalist or egalitarian propaganda. Organized sports is idol-worship and elevates the children of strange gods: the Christian should have no part in their promotion or support. The jewish owned and operated mainstream press? It is wholly evil and should be absolutely avoided by Christians. Say goodbye to the New York Times, CNN, The Wall Street Journal, Time, Newsweek,



USA Today, the major television networks and all other such trash, for it is all complete internationalist zionist propaganda. All of these outlets promote nothing but evil. The pulp-novel industry is also evil. Expose these as such in public and inform your brethren daily. Stop partaking in usury. Save up money to buy the things that you need. If you can, pay off all debts early and stop borrowing money! Interest payments are the oil of the internationalist jew machinery.

Love thy brother. Charity begins at home. All of the internationalist charities magnify the non-Christian heathens at the expense of the White Christian, and at the same time they create comfortable and well-paid positions for the zionists and their flunkies. We Christians have hungry and needy White children here in our own nation! Do you have money to spare? Find a worthy White family – especially one trying to raise children – and give it to them! And if not, then perhaps there are elderly White men and women who could use the help. Do not let your local pastors or so-called churches burden your consciences with pleas for your help or demands for tithes. Often they have set all of the precepts of Yahweh's laws aside except for their demand for the tithe! A hundred years ago, when the local church was the primary provider for widows and orphans, it was much more worthy than it is today. Now, the organized religions have ceded their responsibility to the community to the marxist government, which also fails White widows and orphans. Tithe Yahweh your God by providing for your brethren.

Love thy brother. This command is economic as much as it is anything else. Hire White men. Do business with White men. Buy as much locally-produced food and goods as possible, even if it costs more. White men are the only race who would cut off each others' subsistence to save a few dollars! Is that a display of love for one's brother? How does your brother feed his family, if you love the aliens? In my 2007 paper Translating Luke 16:8&9, I wrote the following: "If White men were truly concerned with their brethren, we could never be in the trouble which we are in today! One cannot love his brother, yet hire a Mexican to do labor, saving a few dollars an hour while putting his brother out of work. One cannot love his brother, yet shop at a Korean-owned grocery store rather than a White-owned store, to save ten or twenty cents on grocery items. One cannot love his brother, and buy an appliance made in China, rather than one made in Minnesota, because it is a few dollars cheaper. One's desire to save a few dollars would put all of his brethren out of work! Our care for riches has, therefore, precluded our ability to serve Yahweh by loving our brethren (John 13:34-35; 1 John 2:7-11; 3:11-17). And this is precisely what has been happening in the White nations for the past hundred years! Our care for riches and the desire to save a few dollars – or to buy more material goods for the money we have – has enriched the Mexicans, the Japanese, the Chinese, the Arabs, the Turks, all of those who truly hate us, and especially the jews! The jews, of course, have

orchestrated and have taken full advantage of this situation, and thus is our predicament. Notice that the global trade system is described as 'Mystery Babylon' in the Revelation, fully evident as it is described at Revelation chapter 18. This system is doomed to fail, as it is written. Shall White men recognize it, and those behind it, when it does fail? Pray that they shall! Shall the jews seek and gain refuge with our enemies, as the unrighteous steward hoped to find a place to dwell with his master's debtors? They may try, but I think not (Rev. 20:9-15)! 1 John 2:9 says: '**He that saith he is in the light, and hateth his brother, is in darkness even until now.**' To support the alien is equivalent to hating one's brother!"

There is an old saying that all politics is local. This is true. If one feels a need to get involved in the community, to do so at a local level is good, always being ready to rebuke evil and setting a good Christian example for one's brethren. However all party politics at the State and national levels – and often at even lower levels – is corrupted by internationalist corporate dollars and will not serve the people regardless of the claims being made. The Christian must always be aware of this, and speak out against it, but to participate in reform of this system is futile.

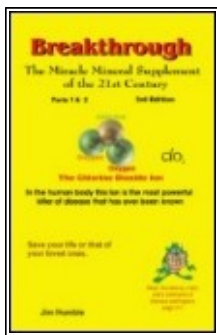
All of these things are only a start, but the more a Christian does them, the closer he comes to departing from Babylon. For the internationalist jewish system of debt and slavery certainly is going to fall. And only Yahweh knows the time.

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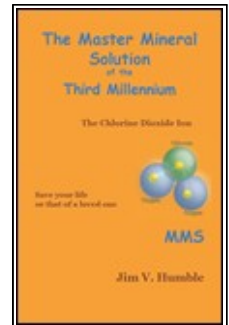
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## TSA Backscatter radiation Tests were Rigged



NaturalNews.com has revealed that the TSA faked its safety data on its X-ray airport scanners in order to deceive the public about the safety of such devices. It appears that we now live in an age where governments simply fake whatever documents, news or evidence they wish people to believe, then release that

information as if it were fact. This is the modus operandi of National Security agencies, which must fabricate evidence to excuse their invasion of privacy and imposition of unwarranted surveillance. See: [http://naturalnews.com/032425\\_a irport\\_scanners\\_radiation.html](http://naturalnews.com/032425_a irport_scanners_radiation.html)

# Vaccine Induced Death [VIDS]

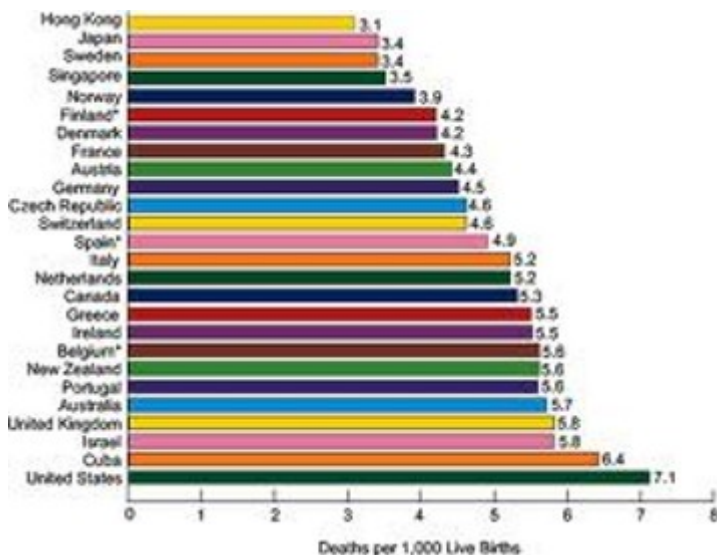
from our European Health Correspondent

Vaccines are the real WMDs – weapons of mass destruction – as we have previously revealed.

## DOSE RATE TO INFANT MORTALITY RATE [IMR] CORRELATION

Table 1. 2009 Infant mortality rates, showing top 34 nations

Rank	Country	IMR	Nation	Vaccines prior to one year of age, total doses
1	Singapore	2.31	Singapore	DTaP (3), Polio (3), HepB (3), BCG, Flu 17
2	Sweden	2.75	Sweden	DTaP (2), Polio (2), Hib (2), Pneumo (2) 12 1 (12–14)
3	Japan	2.79	Japan	DTaP (3), Polio (2), BCG 12
4	Iceland	3.23	Iceland	DTaP (2), Polio (2), Hib (2), MenC (2) 12
5	France	3.33	France	DTaP (3), Polio (3), Hib (3), Pneumo (2), HepB (2) 19
6	Finland	3.47	Finland	DTaP (2), Polio (2), Hib (2), Rota (3) 13
7	Norway	3.58	Norway	DTaP (2), Polio (2), Hib (2), Pneumo (2) 12
8	Malta	3.75	Malta	DTaP (3), Polio (3), Hib (3) 15 2 (15–17)
9	Andorra	3.76	Austria	DTaP (3), Polio (3), Hib (3), HepB (3), Pneumo (3), Rota (2) 23
10	Czech Republic	3.79	Czech Republic	DTaP (3), Polio (3), Hib (3), HepB (3), BCG 19
11	Germany	3.99	Germany	DTaP (3), Polio (3), Hib (3), Pneumo (3) 18 3 (18–20)
12	Switzerland	4.18	Switzerland	DTaP (3), Polio (3), Hib (3), Pneumo (3) 18
13	Spain	4.21	Spain	DTaP (3), Polio (3), Hib (3), HepB (3), MenC (2) 20
14	Israel	4.22	Israel	DTaP (3), Polio (3), Hib (3), HepB (3) 18
15	Liechtenstein	4.25	Liechtensteina	DTaP (3), Polio (3), Hib (3), Pneumo (3) 18
16	Slovenia	4.25	Slovenia	DTaP (3), Polio (3), Hib (3) 15
17	South Korea	4.26	South Korea	DTaP (3), Polio (3), HepB (3) 15
18	Denmark	4.34	Belgium	DTaP (3), Polio (3), Hib (3), HepB (3), Pneumo (2) 19
19	Austria	4.42	Austria	DTaP (3), Polio (3), Hib (3), HepB (3), Pneumo (3), Rota (2) 23
20	Belgium	4.44	Belgium	DTaP (3), Polio (3), Hib (3), HepB (3), Pneumo (2) 19
21	Luxembourg	4.56	Luxembourg	DTaP (3), Polio (3), Hib (3), HepB (2), Pneumo (3), Rota (3) 22
22	Netherlands	4.73	Netherlands	DTaP (4), Polio (4), Hib (4), Pneumo (4) 24 5 (24–26)
23	Australia	4.75	Australia	DTaP (3), Polio (3), Hib (3), HepB (4), Pneumo (3), Rota (2) 24
24	Portugal	4.78	Portugal	DTaP (3), Polio (3), Hib (3), HepB (3), MenC (2), BCG 21 4 (21–23)
25	United Kingdom	4.85	United Kingdom	DTaP (3), Polio (3), Hib (3), Pneumo (2), MenC (2) 19
26	New Zealand	4.92	New Zealand	DTaP (3), Polio (3), Hib (2), HepB (3) 17
27	Monaco	5.00	Monacoa	DTaP (3), Polio (3), Hib (3), HepB (3), Pneumo (3), HepA, BCG 23
28	Canada	5.04	Canada	DTaP (3), Polio (3), Hib (3), HepB (3), Pneumo (3), MenC (2), Flu 24
29	Ireland	5.05	Ireland	DTaP (3), Polio (3), Hib (3), HepB (3), Pneumo (2), MenC (2), BCG 23
30	Greece	5.16	Greece	DTaP (3), Polio (3), Hib (3), HepB (3), Pneumo (3), MenC (2) 23
31	Italy	5.51	Italy	DTaP (3), Polio (3), Hib (3), HepB (3) 18
32	San Marino	5.53	San Marinao	DTaP (3), Polio (3), Hib (3), HepB (3) 18
33	Cuba	5.82	Cuba	DTaP (3), Polio (3), Hib (3), HepB (4), MenBC (2), BCG 22
34	United States	6.22	United States	DTaP (3), Polio (3), Hib (3), HepB (3), Pneumo (3), Rota (3), Flu (2) 26



**Total number of doses, from 17 to 26, a 53% average dose rate rise produced a 169% rise in IMR**

**Notice US is leader in Infant Mortality with UK close behind in fourth place**

## Update from South Africa

The month of April takes us back some years to when we used to bring together thousands of people in the Cape Town Good Hope Centre on Good Friday to commemorate the death and Resurrection of our Lord Jesus Christ. We continue to regard that time of the year as the most sacred of the Christian Calendar. But times have changed since then. Officially we still commemorate the death of Jesus, but no longer His Resurrection. That day is now called "Freedom Day" - a creature of our new order.

"Freedom" has become a handy word in the vocabulary of the architects of today's politics: it has come to mean Democracy; escape from responsibility, free love; religious adventurism; racial integration, things like that. It is a social experiment that could not and cannot work. It was doomed before the ideas reached our Law books. The reason is graphically illustrated every, single, twenty-four hours that comes and goes.

Civilised people, accustomed to order and decency are daily confronted with the manners and morals of primitives and in the name of democracy, are required to like it or lump it. The disparities of life are such that ne'er the twain shall meet. Social tensions increase with each robbery, rape and murder, and sooner or later the growing account will need to be settled.

Already they have stolen our land, devoured our treasures despoiled our culture and traditions, they are disrupting and defiling our families, they have

devastated our education institutions, ruined our religion, murdered our farmers, raped our women; driven from our shores our precious people. And still no reaction while barbarians make sport of our misery, and continue to make us cringe under their accusations of our racism.



The ignored factor in all of this is the divine element. South Africa, as we once knew it, was the work of our God. The Afrikaner constituted the core of its racial constituents, and the Afrikaner is a Godly people. Their God gave them the territory of this land "beyond the rivers of Ethiopia" and the gifts and callings of God are without repentance. That means God is not sorry he made that gift to these, His people, and He is not going to allow it to be taken from them. What is happening to them at present is the history of the Israel fathers repeating itself, because they had become careless, and had largely lost their first love. Too much prosperity might have played its part in letting them forget miraculous sagas in their history, as "Blood River."

When Elijah challenged early Israel on Mount Carmel the

nation was reduced by three years of drought to utter poverty on all levels. The people, once lean and hopeless, were now ready to listen to the prophet. Little by little, after watching for years the decline around them of everything they held dear, watching as farmer after farmer and their families are butchered by savages; by seeing hundreds of thousands of their flesh and blood deprived of their employment, living like squatters, the Afrikaner I say, is nearly ready to listen to their prophets. They have had true prophets who warned them of these times, and who told of their eventual delivery from their misery and their ultimate triumph over their tormentors. The God of Lights who did not spare the corrupt latter day National Party, will not long tolerate the defilement of the sacred land we live in. A cleansing is overdue.

But the major factor hindering the manifestation of the power of the Word of God in our nations is the overwhelming influence of Zionism. Jesus doubly endorsed that warning when He told the Twelve, here are His Words: "Take heed and beware of the leaven of the Pharisees and of the Sadducees ... Then understood they how he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." (Mt. 16) In Mark 18/15 (Peter's Gospel, scholars say) we read, "Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod."

Despite these plain-as-light warnings we have allowed these

people to pour into our nations and run them like they have the right to do it. Our religious bodies have totally ignored the words of our Lord and have amended our Christian identity and doctrine to incorporate that of our Lord's enemies. Today we are no longer Christian but Judeo-Christian. Christ is now in second place, and His word is no longer sovereign. There was a time when the Jewish shackles, that today bind us, did not exist. The Word of God was free, accepted and believed by the fathers, and great things were done, things that would liberate us today in almost an instant, if we would allow the Word to have its way.

Recently, a Swedish doctor came to this country to offer help to poor and suffering South Africans and left telling the country to: "go to hell!" Stephan Kloppers watched as a White woman was attacked outside a restaurant and went to her rescue. After recovering her cell phone and returning it to the lady, security guards intervened and called the police who arrested Mr. Kloppers for "assault" and detained him in a police cell for two days. No attempt was made to detain the Black criminal.

Friends abroad send us stuff like that and are kind enough to be concerned about our welfare almost pleading with us to "Get out!!" To our dear friends, whom we love very dearly, we ask them to please understand that what we do is more important than our safety. We are together with our Afrikaans brethren in this literal life and death test of our faith and trust in our Almighty God.

We cannot forsake the task for which our farmers, over a thousand of them, laid down their

lives. Oom Jaap Marais, the late leader of the HNP, gave us the oft-repeated theme; "Die Land is Ons Land." (The land is our Land.). We cannot abandon our land, and leave our undone duty - however small - for others to do.

We know that many hundreds of thousands of our people have sought refuge elsewhere, and with young families, it is difficult to fault their decisions. But the Afrikaner is a stubborn creature. Like all of us, he has his faults, but what he does not lack is courage and determination. In the early eighteen-hundreds, he trekked away with nothing but what he could carry, to an unknown destiny. Their God gave them - in time - the Transvaal, the Orange Free State and Natal, and much more. Moreover, their soil bristled with wealth.

Their coming was resisted, but they stole no man's land. They fought off more than ten thousand angry Zulus with slightly over 400 people: men, women and children, and with help from on high they lost not a single soul. This largely agricultural people were never left alone. Financiers wanted their gold and sent the British army to secure it for them.

Though they had no standing army they formed Commandos: rag tag perhaps, but Boy, could they fight! they knew how to ride a horse and shoot from the saddle. For nearly three years they resisted the most powerful army in the world, until it burned down their farms, slaughtered their herds and flocks and imprisoned their families in "Concentration camps." So the war ended.

They recovered, and in 1910 became a Union and 50 years

later under Dr H F Verwoerd a Republic. The Afrikaner is today stressed almost beyond recovery, but he is a survivor.

God told Jeremiah, "Oh, that I had in the wilderness a lodging place of wayfaring men, that I may leave My people, and go from them! For they are all adulterers, an assembly of treacherous men." Jer. 9:2. It seems like our Lord's wish is to come at long last. God seems to prefer to work with minorities, Gideon is evidence of that. It may be that the 'contemptible Boer' might just be those few 'wayfaring men', through whom he will reveal His power and glory.

The ANC has shot its bolt. The whole world knows that now and the monkeys must be put back in their trees. They will not go willingly though, and it will take some time to clean up the mess they have made. Housecleaning time has come. We want our family to come back home to a clean and tidy house.

Our brethren abroad have enjoyed the benefit of the talents and skills of South Africans in many spheres: England's last two cricket captains are South Africans too White to make the South African eleven. Then there was Dr. Christiaan Barnard, among others.

We know there are risks involved in our national renewal, but if the worst comes to the worst, there is a resurrection. Jesus said: "This is the will of Him that sent Me, that everyone who believeth on Him, may have everlasting life; and I will raise him up at the last day." [John 6/40]

So, What is there to lose?



## Letters Page

*Dear Editor*

*I have just read my first issue of The Saxon Messenger and it is fabulously interesting.*

*I wonder if you can help solve a mystery? According to an interview on Project Camelot, we were told by a gentleman located somewhere in the New England States, that he had knowledge of an alleged library and secret documents about the Royal Family spirited out of Buckingham Palace by the late Duke of Windsor upon his exile in the 1930's. These were allegedly left in trust with an organization at an undisclosed location in the Ozarks for public disclosure sometime in the future.*

*If this story is indeed true, many of us feel the time for disclosure is at hand, as they are displeased with the Queen's serious breach of her Coronation Oath. Such a breach, they say, spells the end of the House of Windsor, and neither Prince Charles nor Prince William will be king of England. Prince Charles has given in to multiculturalism, Romanism, ecumenism, and obviously favours Islam to his own faith.*

*If you can shed any light on this story, many would be most interested.*

*Sincerely, M*

From the Editor

Regrettably, we cannot shed any light on this issue but wondered if our readers may be able to supply further details? Please write: [editor@saxonmessenger.org](mailto:editor@saxonmessenger.org)



## **A n n o u n c e m e n t s**

The Saxon Messenger can be contacted by email [editor@saxonmessenger.org](mailto:editor@saxonmessenger.org)

The Saxon Messenger Website is at <http://saxonmessenger.org/> where this issue and future issues will be archived.

Clifton A Emahiser's Non-Universal Teaching Ministries can be found at <http://emahiser.christogenea.org/site/> including all writings produced by his ministry since its inception in February 1998

### **Christian Identity Radio**

Christogenea 8 pm EST Friday Commentary on Matthew  
<http://talkshoe.com/talkshoe/web/talkCast.jsp?masterId=67332&cmd=tc>  
Notes from Commentary on Revelation posted at <http://christreich.christogenea.org/revelation>

**CHRISTOGENEA OPEN FORUM CALL**  
Monday nights 9:00 pm Eastern



**CHRISTOGENEA EUROPEAN OPEN FORUM CALL**  
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