

# The Saxon Messenger

Third Edition - March 2011



# Editorial

Of course we love Kipling, and enough to reprint that timeless poem bearing the name which we borrowed for this editorial, as we did last month. Timeless, because we are still letting our sons go to cannon fodder for the imperialist investment bankers – and in many of the same old places, such as Iraq and Afghanistan. Thinking about those places, see this month's offering from Kipling, *A Young British Soldier*. The battles for the control of the world's poppy fields are certainly nothing new. Getting back to our title, regardless of the state of Saxondom in 1899, when Kipling's poem was first published, today the White man's burden is something quite different. Something not so promising as that which the idyllic thoughts of Saxon world empire once invoked in our young men, all who went off to fight and die for something that only our God Himself can actually deliver, and which neither The City nor Wall Street ever will: a Saxon peace.

We as a race need to evaluate why it is that the entire world expects our assistance in every one of the calamities they suffer, and we fall over each other giving it to them - but we do not help our own kindred. The 2004 Indian Ocean tsunami sparked pledges of over 10 billion U.S. Dollars in aid, at least 85% of it from White nations, and a relative pittance from non-White but quite wealthy nations such as Saudi Arabia, China and Japan. Yet by the end of 2004 the United Nations grouched that Europe and America were not doing enough. There were huge outcries and a seemingly never-ending campaign in the Western media for aid. American military units were deployed almost immediately to assist with disaster relief, and all Western media eyes were on Sumatra for many days.

In 2005, in the aftermath of the Hurricane Katrina disaster, there were huge demands for aid from both the U.S. media and large portions of the affected population, and the United States government bent over backwards with monetary support for victims. In fact, the more the government gave – from relocated housing to free \$2000 debit cards – the louder the cries were for more. Of course, most of the victims doing the complaining and reaping the benefits were negroes, who make up a majority of the population of New Orleans, the city which was damaged the most in the disaster. Also in 2005, there was the earthquake in Kashmir, Pakistan. According to a Wikipedia article on the subject, Pakistan received over 5.4 billion U.S. Dollars in aid, mostly from America and Europe, and U.S. Military units were dispatched to assist in disaster relief.


Likewise, in 2010, the Haiti earthquake sparked commitments of over 2.4 billion U.S. Dollars in aid, the lion's share coming in roughly equal portions from America and Europe. The media not only wound up the usual drumbeat for aid, but even glorified the adoption of Haitian children by Whites into supposedly better lives in Western nations. The cure is indeed often worse than the disease. A year after the earthquake, the Associated Press, as found at Yahoo News, reports that “One year after the earthquake, Haitians marched down empty, rubble-lined streets singing hymns and climbed broken buildings to hang wreaths of flowers. The landscape is much as the quake left it, thanks to a reconstruction effort that has yet to begin addressing the intense need.” In other words, Haitians still have not begun to rebuild Port-au-Prince, a year later, in spite of the huge commitment of monetary aid.

In stark contrast to the responses by the White world for Sumatra, New Orleans, Kashmir and Haiti, the 2008 Iowa flooding – which affected White families and businesses almost exclusively – brought no outcries for aid from the Western media. Yet – according to the All Headline News website – as

much as 3 billion U.S. Dollars would be required to recover from the damages. The response from the U.S. Government was that “the Federal Emergency Management Agency said it would accept applications for disaster assistance”. No instant debit cards or four-star hotel lodgings, like the negroes of New Orleans were granted after the Katrina incident. (According to one Houston media outlet, KUHF, in a 2006 article entitled FEMA Ends Hotel Lodging, “the hotel bills paid by FEMA totaled more than \$520 million. At the peak, 85,000 hotel rooms were paid by FEMA”.) Only an application form and a few miles and months of red tape were promised in Iowa! Neither were there daily outcries in the Western media for aid for the people of Iowa. In fact, most Americans remain oblivious to any troubles which Iowa had due to the recent floods.

Perhaps not as extensive as the damage in Iowa, the recent Queensland floods – according to Wikipedia – affected 200,000 people, caused about a billion Australian Dollars in damage, and cut that nation's GDP for the year by about thirty billion Australian Dollars. The flooding to the south, in Victoria, compounded the problems. Again, unlike Sumatra, Kashmir and Haiti, this has gotten very little attention in the Western media, and virtually none in the American media. No daily cries for aid to alleviate the suffering of White Australians!

Now there is an earthquake in Christchurch, New Zealand, which has caused severe damage in the heart of that city. Yet in a Google search for “Christchurch earthquake” conducted at 8:30 PM New York time on February 22nd, 2011, only one report from an American media outlet appears in the first four pages of search results (from Bloomberg Business Week). It was briefly reported on Fox and other news outlets this same evening, as this editorial is being written, however there are not yet any outcries for aid as there were in the wake of the Kashmir and Haiti earthquakes, and we do not expect there to be any such outcries. In fact, an article at The Australian candidly admits that “although it is possible Australian taxpayers will contribute further money [to Christchurch earthquake relief] if requested, it is unlikely they will be asked to pump millions of dollars into rebuilding efforts, as has happened in recent years after natural disasters in the Third World”. The article also states: “Australians have dug deep over recent years to meet the cost of overseas natural disasters and also face a new \$1.8 billion levy to fund the cost of repairing damage from January's flooding in Queensland and other states, as well as that caused by Cyclone Yasi in north Queensland”.



**Christogenea**

**New Testament**

**Purchase or free  
download at**

**<http://christogenea.org>**

Why is it that disasters which befall White peoples are virtually ignored by the Western media, while abroad in alien countries the disasters which befall the dark races are rapidly turned into charitable campaigns and tales of suffering and plight? When are Whites going to wake up to the glaring hypocrisy of the controlled media? And all the while, as our Saxon forebears did in the 19th century, in this age we still fight in the far-off hinterlands to make the world safe for Corporations. But we are losing battle after battle at home. For instance, in practically every country in Europe there are districts into which even the police dare not venture.

Now, in Britain, it is reported (by the Mail Online) that foreign squatters are being given legal aid to fight eviction from a £1million house, as its British owner has to represent himself in court. In the meantime, it is the squatters who are freely occupying the man's home. Additionally, as it is also reported by the Mail Online, policemen in Britain flee in the face of Muslim demonstrators, and tell homeowners not to protect their windows with chicken wire, since criminals breaking in may injure themselves and file lawsuits. The article in the Mail Online states that “Residents in Surrey and Kent

villages have been ordered by police to remove wire mesh from their windows as burglars could be injured.”

We have become a mere caricature of our ancestors, and if we do not waken up and begin to look out for the interests of our own White race – to love our real brothers and sisters - and disregard the agitation, begging, threats and other ploys of the non-Whites, then we are about to become homeless in our own nations, while trying to accomplish the impossible: the civilization of the alien nations. “Give to the godly man, and help not a sinner. Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, lest he overmaster thee thereby: for [else] thou shalt receive twice as much evil for all the good thou shalt have done unto him. For the most High hateth sinners, and will repay vengeance unto the ungodly, and keepeth them against the mighty day of their punishment. Give unto the good, and help not the sinner.” (Sirach12:4-7)

**William R Finck**  
**Editor**  
**Christogenea.org**



**Earthquake damage Christchurch, New Zealand**

## C O N T E N T S

What is the Bible? - Wm R Finck	5
First Open Church, Followers of The Way - J Crosby	13
King James Centre Reference Bible - C A Emahiser	18
Health Benefits of Cinnamon	25
What is the World? - Wm R Finck	26
The Young British Soldier – R Kipling	28
Afghanistan – with apologies to Kipling	29
Valley of Decision South African contributor	30
Health Snippets	32
Announcements	

# What is the Bible? by William R Finck

*This paper was presented via Skype to a European Fellowship Conference of our Christian Identity brethren last summer. It is intended to present a more practical approach to the way in which Christians look at their scriptures. While the opening discussion concerning archaeological findings is quite brief, it only serves as an attempt to show that Scripture is indeed proven to be of great antiquity, but that there are also sources for it other than our King James Bibles, and all of them authoritative.*

Most Christians tend to have a Bible version which they love above all others, and which to them, as they are often taught to believe, represents the inerrant Word of God. But is that a healthy Christian attitude, inasmuch as Christians are urged by scripture in nearly any translation, to prove and to scrutinize all things? We have been raised and taught to love our King James Version, or Luther's version, and much esteem is held for these books among the English or German peoples. These versions contributed so much to Western culture that they even helped build and unify our very languages! But are they really scripture? Should they be blindly accepted as inerrant?

The King James version has thousands of known mistranslations. It can clearly be demonstrated that nouns were translated into verbs, verbs into nouns, and even that the grammatical object and subject were reversed in many sentences. Could these errors possibly be by the inspiration of Yahweh? Or rather, do Christians not have an obligation to examine all of these things?

Here we will discuss the possible avenues of investigation, since most Christians seem to be ignorant of the sources of their dearest treasure: which is their Bible.

## The earliest known manuscripts of the Old Testament

### The Silver Scrolls



The earliest known bible fragments were found a decade ago, when there was announced the discovery of tiny silver scrolls, once worn as amulets, found in Jerusalem in a layer ascertained to predate the final Babylonian deportations of Judah. These are fragments of text found at Numbers 6:24-26, translated by Coogan as follows: "May Yahweh bless you and keep you; May Yahweh cause his face to Shine upon you and grant you Peace" [Coogan, Michael D., 1995, 10 Great Finds. Biblical Archaeology Review 21.3: 36-47. This translation was on p. 45]. The existence of these scrolls more or less demonstrates the existence of scripture at this early time, and also shows the existence of the Tetragrammaton being used as we would assert that it was used.

### The Nash Papyrus

This consists of four fragments containing approximately twenty-four lines, including a section of the 10 commandments, which are from Exodus and Deuteronomy. The papyrus probably

dates to around the 2nd century BC., as W. F. Albright and others esteemed it. This is just one example of many ancient papyri fragments discovered by archaeology over the years, and while it is not significant by itself, the total body of such findings is a testament to the wide dissemination of scripture at an early time. However when the Nash Papyrus was first discovered, it was quite significant, being the oldest known Hebrew fragments of scripture. All fragments such as this should be evaluated, recorded, and considered a part of the general overall scriptural record, for they all give us insight into the readings of scripture at an early time.

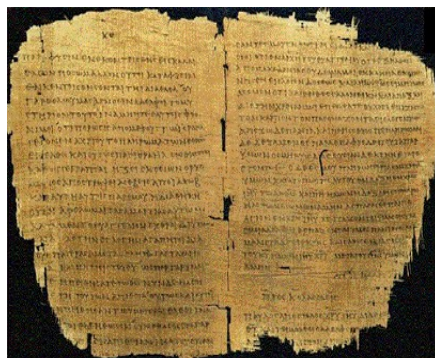
### The Aramaic Targums

The Aramaic Targums are interpretations of the Hebrew Old Testament into Aramaic. While some of these were done at a very early time – and some are dated by scholars to as early as the 2nd century AD, no actual manuscripts exist which are quite that old. The need for targums for the people in assembly was evident as early as the time of Nehemiah (Nehemiah 8:8 reads: "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.") While two of the known Targums were preserved in the Babylonian Talmud, there is one important one which was not. Talking about

the early Christian era, Bruce Metzger says in the article, "Important Early Translations of the Bible," *Bibliotheca Sacra* 150 (Jan 93), pp. 35ff. that "During the same period the Targum tradition continued to flourish in Palestine. In addition to fragments and citations that have been collected, the Palestinian Targum to the Pentateuch is found, primarily, in three forms. The two that have been the most studied are the Pseudo-Jonathan Targum and the Fragmentary [or Jerusalem] Targum, which contains renderings of only approximately 850 biblical verses, phrases, or words. In the mid-20th century a neglected manuscript in the Vatican library, identified as Neofiti 1, was discovered to be a nearly complete copy of the Palestinian Targum to the Pentateuch. Though claimed by some to have been copied in the 16th century, its text has the distinction of being the earliest form of the Palestinian Targum and some scholars date it to as early as the 1st or 2nd centuries AD. It is somewhat less paraphrastic than Pseudo-Jonathan in that its explanatory additions are fewer in number and more terse in expression.

The wide divergences among these Targums clearly indicate that they are "unofficial," in that their text was never fixed. There are no reliable data as to who the authors and compilers were, under what circumstances and for what specific purposes they labored, and how literary transmission was achieved." One of the more important targums is the Targum of Onkelos, which is believed to be at least as early as the 4th or 5th centuries AD, and to be more closely related to an

earlier Aramaic dialect.



**Targum Onkelos 4th or 5th century A.D.**

All of these are very important to our understanding of Old Testament scriptures and the formation of the Masoretic Text upon which most modern Bibles are based. It is evident that the targums are the earliest translations of scripture, however it is not to be taken for granted that the targums which we have are identical to the earliest of the targums.

### **The Samaritan Pentateuch**

Surviving texts of the Samaritan Pentateuch are at least as old as the earliest surviving Masoretic texts, and maybe even older, but the Jews themselves contend over this. The texts reflect a tradition which probably dates to the 2nd or 3rd centuries BC and the building of the temple at Mount Gerazim which is described by Josephus. The modern so-called Samaritan Christians possess something called the "Abisha Scroll", which they claim is 3,000-years old, but the few scholars who have seen and worked with it date only parts of it to the 11th or 12th century, and the rest of it to later periods. There are several modern-day fools who claim to be experts in palaeo-Hebrew, of whom we must be wary. While they cite the existence of the Abisha scroll as evidence that palaeo-Hebrew ma-

nuscripts do actually exist, the Abisha scroll is not written in true palaeo-Hebrew, but in a Samaritan script which evolved from an older, post-exilic, Hebrew script. The self-proclaimed "palaeo-Hebrew experts" have never themselves seen the Abisha Scroll, and they have never seen any other substantial palaeo-Hebrew manuscript to compare it to. However the Samaritan Pentateuch does give us some insight into the early books of the Bible.

### **The Dead Sea Scrolls**

The following is quoted from parts of sections 43 and 68 of "William Finck vs. The Paul-Bashers". "First, there is no substantial evidence that the Dead Sea Scrolls were written by Essenes. Reading the professional archaeology journals, scholars and academics refer to the authors of the scrolls as the Qumran Sect or the Dead Sea Sect, and such is proper since a definite identification of these people with any of the historically known sects of Judaea cannot be made. Most of the Dead Sea Scrolls fall into one of several categories, which I would generally identify as follows: a) Copies or targums of Biblical books; b) Copies or targums of known apocryphal books; c) Sectarian commentaries on Biblical books; d) Prayers and prophecies peculiar to the sect; e) Scrolls of instruction for and governance of the members of the sect. There are some other miscellaneous documents, such as the calendrical documents, or the Copper Scroll which is a description of buried treasure which the sect supposedly had in various places, which don't really fit into one of these categories. Most of the

scrolls are numbered in the fashion #Q#, where the first number is the cave where the scroll was said to be found, 1 through 11, and the second is a serial number of the scrolls and/or fragments from each particular cave. Additionally, many of the notable scrolls also have a familiar name. For example, the Copper Scroll mentioned [previously] is 3Q15.

“Josephus’ description of the Essenes, found at Wars 2.8.2-3 (2: 119-122) is very much like Luke’s of some of the first Christians (Acts 2:44-45; 4:32-37), yet that does not necessarily mean that these first Christians were Essenes, or that Essenes were the first Christians. While some of the sectarian documents found at



#### Fragment Dead Sea Scrolls

Qumran do indicate that the possessions of sect members were controlled by the sect and not by the individual, such as 4QRule of the Community, i.e. 4Q256 Col. IX (frag. 4) and 4Q258 Col. I (frags. 1a1, 1b), so it may appear that these people were Essenes, yet such communal societies were certainly not novel and they occurred elsewhere. For instance, Diodorus Siculus said of certain Greek colonists at Lipara that they 'took over the cultivation of the islands which they had made the common property of the community ... their possessions also they made common property, and living according to the public mess system, they passed their

lives in this communistic fashion for some time' (Loeb Library edition, 5.9.4-5). Diodorus wrote from about 50 B.C., and so it is quite possible that other groups besides the Essenes lived in a communal fashion, this way of life being known among both Greeks and Hebrews.

“Yet others of the Qumran documents suggest that these people did not live in a truly communal manner, such as 4QInstruction, at 4Q416 Fragment 2 and 4Q417 Fragment 1 which discuss the borrowing of necessities, and advise of the need to repay such loans as quickly as possible. These do not seem to be Essene teachings, since in a community where all things are held in common there should be no need for borrowing, or to make repayment for what one requires. This is especially true if the Qumran sect was as wealthy as the treasures which are listed on the Copper Scroll purports it to be. Some may point to a certain passage in Pliny’s Natural History, at 5:73, which seems to support the identity of Qumran as an Essene settlement, yet there is much dispute concerning this passage, for which see Biblical Archaeology Review, July-August 2002, p. 18, 'Searching for Essenes' for the details of this argument. Josephus testified that the Essenes 'have no certain city, but many of them dwell in every city; and if any of their sect come from other places, what they have lies open for them, just as if it were their own ...' (Wars 2.8.4). And so there are difficulties with identifying the members of the Qumran sect as Essenes.

“The War Scroll found in 4Q491 through 4Q497 and some other

Qumran scrolls, peculiar to the Qumran sect, was written by a vain and false prophet who described a grandiose apocalyptic scenario depicting a final battle between the remnant of Israel in Palestine and the 'Empire of the Kittim', which was the name that the sect gave to the Romans, also sometimes called the 'Empire of Belial' (i.e. 4Q491 Fragments 8-10 Col. I). This battle was to end with the aggrandizement of the remnant of Israel, which they saw as their own sect, and [with] the fall of Rome. The sect interpreted parts of Isaiah chapter 10 in this same manner, for which see 4Q161 Fragments 8-10. Since the Qumran sect seemed to know nothing of the destruction of Jerusalem by the Romans in 70 A.D., and even mentions the city on occasion, (i.e. 4Q504, Fragments 1-2, Col. IV) the War Scroll requires a dating for the Qumran sect somewhere between Pompey’s conquest of Judaea where it was subjected to Rome, and the revolt from Rome beginning about 65 A.D. which resulted in Jerusalem’s destruction in 70 A.D., a period of about 132 years. Since the scrolls lack mention of any contemporary historical figures or specific historic events, I know nothing (though others may) by which the scrolls can be dated more precisely. There was a fourth large sect in Judaea, that of Judas the Galillean, which Josephus said was noted for their refusal to heed any authority but God, and also for inspiring revolt from Rome. Josephus describes them at Antiquities 18.1.6 (18:23-25). This is in such agreement with the Qumran sect’s apocalyptic documents that this sect is as good a candidate for Qumran as the Essenes. [In fact, I am personally

convinced that the Qumran sect was that of Judas the Galilaian.]

“Yet one thing is certain, and that is that there is no mention of Christ or [of] anything Christian in the Qumran scrolls, and even if the sect had heard about Christianity, they surely made no mention of it. Even if Essenes were among the first Christians, and even if the people of Qumran were Essenes, the people of Qumran were not Christian! The people of Qumran were still awaiting the Messiah, who would lead them in the destruction of the Kittim (their name for the Romans), as evident in the eschatological scroll

4QSefer ha-Milhamah, or 4Q285 Fragment 5, and in many places elsewhere.

“The Qumran sect’s post-Apocalyptic New Jerusalem scroll (parts of which are found in 1Q32; 2Q24; 4Q232, 365a, 554, 554a, 555; 5Q15 and 11Q18) talks about Passover sacrifices and offerings (i.e. 11Q18 Fragments 16, 17 and 27), so the Christian understanding of Daniel 9:24-27 and 1 Cor. 5:7 is wanting at Qumran. Other scrolls, such as 4QRitual of Purification B (4Q512) and 4QOrdinances (4Q514) place an emphasis on ritual purification (baptism), which after the baptism of John we see Christ rejecting before the Pharisees (i.e. Mark 7:1-23). The Qumran sect, while anti-Roman and separatist, surely clung to traditional Judaism. While not Pharisees, neither were they Sadducees, since they believed in spirits and the continued life of the soul after the death of the body: things which the Sad-

ducees fully rejected (Antiquities 18.1.4; Acts 23:8). Now it should be apparent that while the Dead Sea Scrolls may have been produced during the time of Paul of Tarsus, this is not necessarily so, and since the sect was surely not Christian, nor were they anti-Christian, having no apparent knowledge of Christ, they certainly had no reason at all to make any reference to Paul of Tarsus in their writings.

**“Yet one thing is certain, and that is that there is no mention of Christ or [of] anything Christian in the Qumran scrolls”**

“The Dead Sea Scrolls are an enigma to most people, who will never have the time or the initiative to read them. The fullest published edition of the scrolls is Discoveries in the Judaean Desert, Oxford University Press, which is 38 volumes the last time I read about it but may be even more now...”

Later on in that same article, I write the following: “... contentions concerning the Dead Sea Scrolls and Paul of Tarsus hold up only if one is led to believe that the Qumran sect members were Christians. It has already been demonstrated here that the sect was positively not Christian, and made no indication in their writing that they knew anything of Christianity. Here I shall quote one more Dead Sea Scrolls passage which fully supports my contention, and which should remove any lingering doubts which anyone may have. From 4Q271, Fragment 5, Column I, a portion of the Damascus Document: ‘No-

one should help an animal give birth on the Sabbath day. And if it has fallen into a well or a pit, he should not take it out on the Sabbath ... And any living man who falls into a place of water or a well, no-one should take him out with a ladder or a rope or a utensil.’ In the Christian mind, this should immediately evoke the words of Yahshua Christ recorded at Matt. 12:9-13 and Luke 14:1-6, for He would surely want

us to help the animal, and especially the man, immediately on the Sabbath! The writers of the Dead Sea Scrolls were NOT Christians....”

However, once the sectarian manuscripts of the

Dead Sea Scrolls have been separated and distinguished from the Biblical manuscripts, it is evident that we have an important early witness to the extant Hebrew text of the Bible, and the commentaries on Biblical books found among the scrolls are also often important, for they give us insight into some of the things that a non-Pharisaical sect in Jerusalem thought about some of the Old Testament. And while they themselves are not entirely perfect, they are certainly the oldest manuscripts we have of significant portions of scripture.

The Dead Sea Scrolls have been often abused by people with an agenda, who need something to point to in order to support some usually false idea, and know that the likelihood of having their assertions investigated is quite slim.

### **The Septuagint and its manuscripts**

Like the Masoretic Text and the



New Testament, the Septuagint has long been preserved in various codices. However we have copies of the Septuagint which predate the Masoretic and other texts by many centuries. The Brenton translation is based on the Codex Vaticanus, and some alternate readings are supplied from the Codex Alexandrinus, which are 4th and 5th centuries AD codices, respectively. I employ the Hatch & Redpath Concordance to the Septuagint in my own Septuagint studies, which gives readings both from those and from several other ancient manuscripts. There are also many other such Codices of the LXX which are known to us. Parallel Bibles containing columns of Hebrew, Greek and other languages have been made at least from the time of Origen, and the Hatch and Redpath concordance includes readings from Origen's Hexapla.

The Septuagint suffered much criticism over the years, with the Jews, in desperate support of their Masoretic Text, leveling all sorts of accusations against it. Therefore, quite sadly, it has fallen into total disuse by the Western churches. Now, with the discovery and inspection of the Dead Sea Scrolls, it has been found that not only have fragments of the LXX been discovered among those scrolls, but also, the Hebrew scriptures of the scrolls are often much closer to the LXX than to the Masoretic text! But not always. The important and often-cited Messianic prophecy found in Isaiah 9:6 is quite different from the LXX than it is in the KJV, and yet here the DSS agree with the KJV reading of the Masoretic Text. Also interesting is the fact that

the DSS fragments of the Greek also contain the Tetragrammaton "Yahweh" instead of the Greek title kurios for the name of God.

In defense of the LXX, it is without a doubt the most-often quoted source of Old Testament scripture by the original writers of the New Testament. However it is obviously not the only source, and therefore it cannot be seen as an elixir for all of our woes concerning the ancient Biblical manuscripts in general.



### Caveats about the Septuagint [LXX]

Many of the names translated in the Septuagint Old Testament reflect Hellenic-period names and not ancient Hebrew names. Neither are many of these fair equivalents, since the Greeks were wont to call people after their geography, and not after their race.

Since all translation of prophecy is by necessity partly an interpretation, and since the original prophets were indeed inspired by Yahweh, but not necessarily the translators, I would hesitate to dismiss the prophetic books of the Masorete, but rather I must maintain them as a guide and a clue as to what the original text used by the LXX translators may have read.

The LXX is the "official" Greek

version of the second temple period, and there is little doubt that the Hebrew texts were corrupt already by that time, for which note the text of Jeremiah 8:8.

### The Histories of Josephus

The real value in the works of Josephus is that his histories provide an excellent and, I believe, a very honest account of Jerusalem from the rise of the Maccabees through the usurpation of the kingdom by Herod, and up to the fall of Jerusalem in 70 AD. For Judaeon history before the period of the Maccabees, however, Josephus relied on the same books of the bible which we have with us today. However often it is apparent that the scriptures from which he obtained his information were a much better Hebrew copy than any of the Hebrew copies which we now have. One caveat, however, is that Josephus was a Pharisee, and his learning to a great extent reflects the learning of the Pharisees, and such learning certainly affected his interpretations of the early books of the Bible, which are described in the early chapters of his Antiquities. Yet the works of Josephus, like the Septuagint and the Dead Sea Scrolls, help us to fill in several large voids left to us by a deficient Masoretic Text.

### The Masoretic Text

Finally we come to discuss the Masoretic Text, and all other Hebrew manuscripts of the Bible are Masoretic, and belong to the tenth century or later. Some of these manuscripts are claimed to be dated earlier. However textual critics consider these dates to be due either to intentional fraud or to uncritical transcription of the

dates of older manuscripts. For instance, a codex of the Former and Latter Prophets, now in the Karaite synagogue of Cairo, is claimed to date to A.D. 895; yet some assert that it can be dated only to the eleventh, or even as late as the thirteenth century. The Cambridge manuscript no. 12, is dated to A.D. 856, and some claim that it is a thirteenth-century work. The date of A.D. 489, attached to the St. Petersburg Pentateuch, Neubauer rejects as utterly impossible (for which see *Studia Biblica*, III, 22), and I must agree. In all likelihood the earliest Masoretic manuscripts are actually the *Prophetarium Posteriorum Codex Bablyonicus Petropolitanus*, dated A.D. 916, the St. Petersburg Bible, transcribed by Samuel ben Jacob and dated A.D. 1009, and the *Codex Oriental. 4445* in the British Museum, which is dated by scholars to A.D. 820-50. While the textual critics differ vary widely in the dates they assign to certain Hebrew manuscripts, very few are proven to date much before the tenth century AD.



The Masorah is not only a text, but also a commentary on the text, formulated by Jewish rabbis from the 6th to 9th centuries AD. With it, they sought to regulate the content of scripture, and use it as a rule to determine just what would be their “official” Hebrew

text. The commentary was left out of the King James Version, however it has found its way to us in other forms, such as the notes to the so-called Companion Bible, which is based heavily upon the Masorah. Yes, the Companion Bible actually brings to us all of the works and commentaries of the Masoretic Jews, disguised in Christian form. Yet the older manuscripts, such as the Septuagint and the Dead Sea Scrolls, do reveal that the Masoretic Text is not without problems, and is far from being an ideal copy of the Old Testament Hebrew. There are problems with the Masoretic Text. First, the close similarity of certain letters in the newer block-type Hebrew alphabet has caused some characters, notably the 'd' and the 'r', to be often confused, causing the misreading of many words. That this happened frequently is fully demonstrable when one compares passages of the Masoretic to the Greek manuscripts. Another problem with the Masoretic Text is the vowel-pointing, and the Jews have practically invented a new language out of the old with their use of it, creating nuances of grammar not known to have existed in ancient times, and interpreting words for us with interpretations that are not necessarily correct.

### **Sound Old Testament Interpretation for Christians**

Because of the fact that none of the witnesses which we currently have available for Old Testament scripture are perfect by themselves, we need all the witnesses we can gather in order to assist us with scriptural interpretation. Does the scripture itself not say that every matter is established upon the testimony of two valid

witnesses, or three? Therefore, studying the Old Testament, we need the Masoretic Text, we need the Septuagint, we need Josephus, and we need the Dead Sea Scrolls, and we should use more than these when we get the opportunity! But whenever we examine the Old Testament, the soundest practice for Christians is to examine it through a lens of understanding in the New Testament, for the Words of our Redeemer and His apostles are the most trustworthy, and they themselves were much closer to an understanding of the ancient scriptures than we could ever be today. So now we should turn our attention to the extant witnesses attesting those words.

### **The New Testament Manuscripts**

Attestation of the New Testament in early manuscripts is incredible. There are literally thousands of ancient Greek manuscripts and fragments which are known to exist throughout Europe and the Middle and Near East or which have been found by archaeologists. In addition, there are also thousands of known ancient manuscripts which contain translations of the Greek into Latin, Syriac, Armenian or other languages. By comparison, all other famous works of antiquity have remarkably scant attestation from ancient manuscripts. We have very few manuscripts of any of the Classics that are over a thousand years old, and virtually none of any of them which can be dated so close to when they were first written.

Of the extant New Testament manuscripts, the most notable are the Great Uncials. These are written on parchment, a material

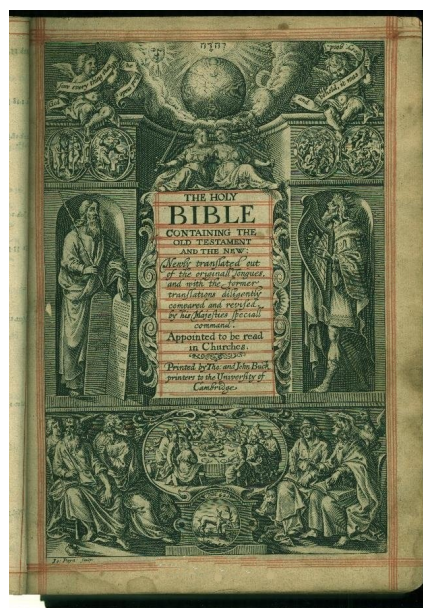
made from the skins of animals and therefore much more durable than brittle papyrus. Paul mentions parchments at 2 Timothy 4:13. We have parchment uncials which were preserved to us from the 4th century. Among these are the Codex Sinaiticus and the Codex Vaticanus. We also have several 5th century uncials. The Codex Alexandrinus, Codex Ephraemi Syri and Codex Bezae, along with many others, all date to around the 5th century.

In addition to the ancient codices, archaeologists have found, in various places, ancient papyri manuscripts, usually consisting only of fragments, dating to as early as the 2nd and 3rd centuries. One of the most notable of these is P-45, as the papyri are given a number by scholars so that they can be referred to in academic journals and books. In P-45 there survives large parts of the four gospels and the Acts. The papyrus dates to the third century and currently resides in the Austrian National Library in Vienna. Another Papyrus, P-46, which is dated to 200 AD, contains much of Paul's letters from Romans to Hebrews and is currently kept at a library of the University of Michigan in Ann Arbor. Yet there are many other fragments of New Testament papyrus manuscripts dating to the early centuries of Christianity, some of which are as old or even older than these.

### The King James Version

The politics surrounding the translation of the King James Version of the Bible is not at all as important to me as the manuscripts which were used in the making of the translation, and the efficacy of the translation when it

is compared to the original Greek. Let me limit the discussion to the fact that there were other English Bibles before the King James, but the King James was purposefully translated to be the official Biblical text of the government and its fledgling Anglican Church, and that its language was deliberately constructed in a manner which made it appear that the Bible actually decreed the ecclesiastical structuring of such an official church priesthood and the bureaucratic hierarchy by which the Anglican Church was organized. Now even without that, since all translation is in necessity part interpretation, it is important to take both history and the Biblical context into account while translating.



**KJV First Edition Title Page  
1611**

In this area I think that today we have a great advantage over the King James translators, who did not have the benefit of 19th century archaeology and the knowledge of history which we have available now. And the universalism of those original translations is mostly due to the limited

knowledge of history and the need for the translators to squeeze themselves into the covenants of Yahweh our God. Therefore the only valid perspective in Biblical translation can be the Christian Israel Identity perspective.

It was Erasmus, a priest and the (clerically) illegitimate son of a priest, born in 1466, who is primarily responsible for putting together what was eventually the manuscript of Beza upon which the KJV was originally based. Other modern New Testament translations are based upon the later Elzevir manuscript, the self-proclaimed "Textus Receptus". Erasmus used manuscripts dating from the 11th through the 15th centuries in his endeavor. He eventually published 5 editions of his manuscript before his death in 1536. It is a well documented fact that Erasmus either included or left out readings from older manuscripts which either suited or did not suit his particular theology.

Following Erasmus, Robert Stephanus published 4 editions of Greek texts from 1546 to 1551. Stephanus' editions agitated the romish catholics, and he had to leave Paris to continue his work in Geneva. Stephanus' later editions agreed with Erasmus' to a great extent, however by this time Erasmus' Greek text had already been gaining quite a following as having been "providentially appointed", so we see just how early this error got into the minds of churchmen. Stephanus used a wider collection of manuscripts in his New Testament publication, placing alternate readings in the margins. Some scholars suspect that some

of these alternate readings are even from the Codex Bezae, a 5th century great uncial, which I personally find to be quite unreliable when compared to all of the other early codices and papyri.

Not long after Stephanus, editions of the New Testament Greek were published by Theodore Beza, a disciple and successor to Calvin. Beza printed four Greek New Testament editions up to 1598. In the third edition, printed in 1582, Beza lists his sources, among whom were Stephanus, a Syriac version published by a Jew, an Arabic and Latin version, and his own Codex Bezae and Codex Claromontanus, a 6th century manuscript closely related to the Bezae. Beza obtained these manuscripts which bear his name from the monastery of Clermont in northern France. One item of note is that Beza defended the inclusion of Mark 16:9-20, a pericope which even the Latin translator Jerome had condemned.

With the Erasmus, Stephanus and Beza editions of the Greek New Testament all competing for recognition among scholars, a family of Dutch printers named Elzevir joined the fray and published editions of the NT in 1624 and 1633. In this second edition, it is here in the preface where the words "Textus Receptus" appear, which is believed to be the first place in which they appeared in relation to the New Testament. The words began as a mere boast by a printer! Elzevir for the most part followed Beza's editions, but also included readings from Erasmus and from some Latin copies. The second edition of Elzevir eventually became the "Textus Receptus" on the

European continent, yet by this time, the third edition of Stephanus had already become the preferred Greek New Testament in England.



**James I England & Ireland 1603-25**

English translation from Latin, which first appeared in 1382. Tyndale, born in 1485, became attached to the Reformation and printed his first New Testament editions from Germany in 1525 to 1528, with revisions later. Following Tyndale and using much of his work, Coverdale made an English translation of the Latin Bible in 1537, and again in 1539 under Cromwell who made it the official Bible of the church of England. During the reign of Queen Elizabeth two revisions of the Coverdale Bible were made, and the latter became known as the Bishop's Bible, published in 1568. Yet it is evident that since Tyndale never finished his OT from Hebrew, and Coverdale filled in the blanks with Latin, that this Bible was not really a unified effort. Therefore when the first King James Version appeared, it could make the boast that it was "Newly Translated out of the Original tongues". Work on the KJV began in 1604, and it was printed in 1611. The New Testament primarily employed Beza's edition of the Greek NT, but also

As Bede also attests, early Anglo-Saxon monks and priests had already made translations of parts of the Bible when Wycliffe made his

consulted editions of Erasmus, Stephanus, and the Complutensian Polyglot. However it is in great part based upon the Bishop's Bible, which itself was based on Tyndale's work.

Many defenders of the perceived divine inspiration of the KJV – none of whom have any apparent care for what text the apostles themselves may have used – make their claims based on emotional appeals and sentiment. They don't care that so many passages were added to the manuscripts over time. They don't care about the meanings of Greek words and translational errors. They took their doctrine from bad manuscripts and bad translations and now they don't want to review the translations because they insist that their doctrine is correct and inspired. They claim that the popularity of the King James is providential, and yet they totally ignore the fact that once it was published and made "official", all other English versions were banned by King James! So people had no choice but to use the official government version, for which reason it became so popular! The bottom line is this: we have access to many ancient manuscripts today, that are much better than those used to create the King James Version since they are much closer to the actual events which they describe. We also have a much better understanding of Greek, of history, and of the Bible through history. Therefore we would be ignoring our obligation to God NOT to reconsider the King James along with other extant and ancient versions, while also employing the most original ancient manuscripts that we can find!

# The First Open Church Followers of The Way

Part Two by Jeffrey Crosby

This is a continuation in the story of the early followers of the Messiah after the Passion, and the founding of the very first above ground church by Joseph of Arimathea and a band of those who worshiped Christ. They were followers of what was known as ‘The Way’. This is one of those stories that has become obscured as a result of the ravages of history. Yet enough of the pieces of the account have survived to make the narrative credible which will be documented as we go along. It is very much like the genealogy of Christ when the Edomite Herod family burned all the records of the noble families of Judaea, and the writers of the New Testament had to piece together Christ’s genealogy from private family records and by word of mouth. *The Church History*, 1:6 by Paul L. Maier, p. 37:

“... So Herod, with no Israelite ancestry and pained by his base origins, burned the genealogical records, thinking he would appear of noble birth if no one were able to trace his bloodline from public documents. A few, however, carefully kept private records of their own, either remembering the names or finding them in copies, and took pride in preserving the memory of their aristocratic birth ...”.

Joseph of Arimathea was Mary’s father’s brother (as stated in the Talmud), making him Yahshua’s great uncle. The Harlein

Manuscripts (in the British Museum – 38-59 f, 193 b) further supports this claim that Joseph of Arimathea was uncle to the “Blessed Mary”. It also adds that Joseph had a daughter (aside from his son Josephes), Anna, calling her “consobrina” or cousin of Mary.

“It is quite obvious that the husband (Joseph the widower and carpenter) of Mary died while Jesus was young. Under both Roman and Hebrew law, the next male kin automatically becomes the legal guardian of the family. In this case it was Joseph of Arimathea. Had there been blood brothers this duty would have passed to the eldest. The children of Mary’s husband, Joseph, were by a former marriage. The term ‘brothers’ (and sisters) in the Scriptures was only one of domestic association. We also note their mother was a sister-in-law of Zachariah, making [Yahshua] (and His ‘brothers and sisters’) full cousins to John the Baptist. (Jerome’s *Adiv Jovianum* libri II, compiled in Bethlehem 393 A.D.)” (*The Traditions of Glastonbury*, p. 19, hereinafter TG).

From the record, Joseph was obviously close to Yahshua. He stood by Christ at the trial, claimed the body afterwards and gave up the family tomb. He was always recorded as being a “just man” or “good man”, “honourable”, a “disciple of Jesus”.

The Sanhedrin knew that under Roman law, the offense of treason was a capital offence, punishable only by death. Only the Roman procurator, Pilate, who was Spanish-born yet powerful within his imperial position, could try the case. Jowett alleges in his book *The Drama of the Lost Disciples* (hereinafter TDLD) that Caiaphas, the former high priest of the Sanhedrin, had provable knowledge that Pontius Pilate was active in a plot to assassinate Tiberius Caesar. He claims it was because of this factor, through threat of extortion, that neither Joseph, who attempted to intervene at least once at the time of Yahshua’s mock trials, nor Pilate’s wife, who told Pilate to leave Christ’s adjudication alone, could avail over the trial of “that just man” (Matt. 27:19).

Pilate’s wife was Claudia Procula, the illegitimate daughter of Claudia, the third wife of Tiberius Caesar, granddaughter of Augustus Caesar. Pilate knew that the Emperor, against whom he plotted to assassinate, was fond of his stepdaughter (Carlo Franzen, *Memoirs of Pontius Pilate*). Because of his political positioning, he always deferred to his wife’s every whim. For him to disregard her warnings regarding Yahshua shows that as much as Pilate feared Caesar, he feared Caiaphas even more. It was on four separate occasions that he found Yahshua innocent, using a bowl to wash his hands of

the entire matter, only to accede to the murderous Sanhedrin. Pilate would later commit suicide over this entire affair (as described in the 29th chapter of the book of Acts, the 'lost' chapter supposedly found after the canonization of our Bible). Here it must be noted that the validity of Carlo Franzen's assassination plot story is not referenced.



**Procurator  
Pontius Pilate**

Nine out of twelve of the close disciples fled Jerusalem after Yahshua's arrest in the garden. Of course, Judas was gone. We know Peter and John

remained. Peter went into seclusion in Jerusalem and did not witness the crucifixion. It is said that neither John nor Mary, Yahshua's mother, stayed to witness His expiration. Records reveal that only one out of ten ever survived even the Roman floggings themselves.

All of the followers of Christ were persecuted after the crucifixion. Yet as a Roman senator and member of the legislative body of the Sanhedrin, although a disciple of Christ, Joseph of Arimathea freely walked the streets of Jerusalem, at least then. Although Mary was the next of kin to receive the body, particularly in a criminal case, it was Joseph, as the family guardian, who received Pilate's official sanction for the body so as to bury Him in his garden within his Jerusalem estate. One would not normally seek the

body from the Roman procurator, who had no interest in the matter, but rather one would ask the Sanhedrin (over the criminally charged), where the claim had to be before sunset under Israelite law. Both Pilate and Joseph knew that the Sadducees would destroy the body and put it in a 'criminal pit', destroying all record of His existence. The Sanhedrin could easily interfere with Mary's claim for the body of Christ, but not with Joseph's. It was because of Joseph's intercession that he became a doubly marked man to the Edomite infiltrated Sanhedrin and high-priest's office. We must remember from Scripture of their fears of the body being stolen. Yet it was Joseph, Nicodemus (with one hundred pounds of burial spices), Mary Magdalene, and the wife of Cleophas (who was Yahshua's aunt on Mary's side), fearing interception, who took the body for burial.

Mary Magdalene, Mary (mother of James) and Salome (the wife of Zebedee) went to the tomb when it was still dark on the morning after Sabbath. They saw a young man dressed in white, sitting on the ledge in the tomb. He told them that they must go to Galilee, where they would meet Christ.

Mary Magdalene hurried to inform Peter and John first of the missing body. They in turn went to the tomb, where John picked up the burial linen that Messiah had been wrapped in, which was still intact and stiff from the spices. Then the man in white was gone.

After the crucifixion, the Sadducees requested of Pilate for the Romans to post guard over the tomb, fearing a ruse of the

disciples to steal the body. Pilate refused the guards. The Sanhedrin posted their own guards. However, the sepulchre was unguarded when the women arrived early that morning.

Should it have been Roman guards who fell asleep during their post, it would have automatically carried the death penalty, under Roman military custom. Yet this was not so for the Sanhedrin. The priest's guards admitted to falling asleep, finding the stone rolled away from the tomb. The Scriptures are clear that Caiaphas then bribed them to say that the disciples stole the body. Caiaphas then ordered Joseph before the Sanhedrin for questioning, where he accused Joseph of taking the body, and then demanding it back. It is evident that the Sanhedrin did everything within their means to protect that body from coming up missing, yet it was beyond their power to prosecute him. The Sanhedrin did not bother to interrogate Mary (mother of Christ), Peter, John or Nicodemus, or any of the other women.

The Sanhedrin, who were primarily made up of Edomite Jews or mixed Canaanite blood, rather than of the holy seed of any tribe of Israel, set out to exterminate any followers of the risen Messiah Yahshua. They were first known as followers of 'The Way'. Saul led this secret police (like today's Mossad) of the Sanhedrin. Prisons were soon overcrowded with captured victims.

Stephen, defying the Sadducees, preached the Word throughout Jerusalem. Some three to five thousand were being converted

on a daily basis (St. Luke). These Judeans were the first converts, members of the holy seed of Israel. This infuriated the Sadducean priesthood.

Stephen was one of the first martyrs as Saul looked on at his public stoning. Saul illegally sought and chased down any followers of The Way outside of his jurisdiction. By the year A.D. 36, many of the followers escaped the holy land. Soon after, Claudius Caesar proclaimed an edict, making it a capital offence to be a Christian. Subsequent emperors would follow this edict. The Romans were to exterminate any and all Christians for the safety of the Empire. There are mentioned (in Scripture) seventy, then one hundred and twenty other apostles, plus many other disciples who were dispersed by A.D. 36. It would be less than 40 years later when the city would be totally destroyed, the area inhabited by heathens only, when Titus, the son of the Roman Emperor Vespasian would lay waste to Jerusalem, from A.D. 68 to 70. This fulfilled the judgment when Yahshua decreed to the Sadducean Jews, that the glory of the Kingdom shall be taken from them and given to another nation who was worthy, that being the twelve tribes of Israel scattered abroad, including those in 'the Isles'. Saul would soon become converted on the road to Damascus. It was thereafter that Saul, who was known by more than one name, would be referred to as Paul (by Luke's records), where he would then go to the scattered nations of Israel to found the churches.

The Romans did not Christianize the known world, but rather the Canaanite-jews put the Romans

up to opposing Christianity and got away with it for nearly three hundred years! From about this time on we must rely on secular history.

There are many legends from antiquity that proclaim that Joseph of Arimathea and Yahshua, when He was a teen, were linked to the tin mines of Cornwall in the British Isles. One such story relates how Yahshua, while on an expedition with His uncle, working with the miners taught them how to purge the tin of the ore wolframite. Another story tells of how Yahshua and Joseph often anchored their ship in the harbor at the mouth of Camel River and would come ashore for water for their ship. In fact, nearby there is an ancient well that, since time immemorial, is still called the "Jesus Well". It was always regarded as having healing powers. For centuries pilgrims came to the well where the remains of a chapel which was erected over it are still discernible. Records of its existence go back to at least the thirteenth century which refer to it, but even then the date and origin are unknown.

Another Cornish link of their visits to the Isles is found in the al-



most unknown "Place Manor Church" of St. Anthony-in-Rose-

land. "In the pre-Norman stone arch over the South Door of the Church is carved a story in ancient pictographs. The carvings are over 1000 years old and display an anchor, a Lamb and Cross insignia, the Lamb of God. The story told by the carvings is of Jesus and His uncle coming to Place for tin. Their boat got into difficulties, during a storm, and washed ashore on the headland where the modern lighthouse now stands. The local inhabitants (operating the trading post there) brought Joseph's boat into the lee of the headland by Place. While repairs were being made, Joseph and Jesus stayed there, and before they left they erected a little shrine with an account of their visit there" (TG p. 29). These carved pictographs are similar with Egyptian and Phoenician symbols. Similar symbols are found on a doorway of a temple at Denderah, in lower Egypt, belonging to the later Hyksos dynasties. An archaeologist (whose name is not mentioned by Capt) has interpreted these carvings to confirm that Yahshua not only came to Place, but also records His birth and the date of His suffering. Part of the interpretation shows "The Lamb and the Cross are facing the sun – This means that He was here in the early years of His life. His future was before Him. Because He is on the left of the center line (of the carvings) – it means He was here in December" (*The Story of Place*, by Edward Harte)

Capt erroneously feels that the Hyksos Dynasties were Hebrew Phoenicians in origin, and that because the Hebrews in fact have been established in the Isles centuries before Christ, there should be no mystery as to the use of Phoenician symbols in Cornwall,

then stating: “Logically, we may suppose that after thousands of years contact with the Phoenician traders, the Cornish people would have been greatly influenced by their civilization.” However, the Hyksos were in fact Kenites, of the tribe of Cain, and not “Hebrew Phoenician.” (See “Kenites”, *The Zondervan Pictorial Encyclopedia of the Bible*, volume 3, page 782). Regardless, this influence extended even to the early Celts worshipping the same gods. Thus, the Celtic Priesthood was initiated into their rituals – learning and using the symbolic (esoteric) signs of the Phoenicians. This knowledge continued on down the ages and into the early Christian times. Just as the Phoenicians used Ogham script (an early form of linear writing), so did the early Celts” (TG p. 32).



**Key to Ogham Script  
Book of Ballymote**

Here I must make mention that there are other sources within the Identity teachings which claim the Phoenicians were in fact Canaanites who, as records show, are of the cursed seed forevermore. Actually, because Canaanites lived along the Mediterranean coast, in the areas of Tyre and Sidon when the Israelites

came into the Promised Land, and because they came to live in that area, they would often be incorrectly referred to as “Phoenicians” also because of the purple dye that was manufactured and shipped out of their ports (Phoenicia being in reference to the dye itself). This area was where the tribe of Asher settled, with the tribe of Dan to their north. Dan has always been known for its excellent seafaring abilities, and of course Asherites lived at the port cities. So for this reason some have confused the Phoenicians, who were Shemitic and Hebrew, with ‘Canaanites’, yet such an idea is absolutely erroneous. Actually the Israelite tribes that can be identified with the Phoenicians are Dan, Asher, Zebulun, Gad and Naphtali.

Quoting from the *Ensign Message*, p. 25: “By the eleventh century B.C. the tribe of Asher alone of sea faring men, under the name Phoenician, had passed out of the Mediterranean, coasted along Spain and Gaul, established a trade with the ‘tin islands’, the Scilly Isles and Cornwall (*Universal Encyclopedia*). The ‘Phoenicians’, we now realize, who, according to many writers, made settlements in Britain, were of the Israel tribe of Asher, and were not of the “accursed Hamitic race of Canaan ... The reputed colonization of Cornwall by Phoenicians rests upon the same assumption as that of ‘Phoenician’ Ireland, [whose nomenclature] ... are without foundation in historical fact.” Bruce Hannay in his *Race Origins* states “The Phoenicians were Israelites.”

But returning to what has been found in Place, this “Ogham” script is Phoenician in origin.

There is a panel in the Spry Memorial Chapel (in the North Transept, [the opposite end of the aforementioned carvings]) of the Place Manor Church. Experts in ancient writing agree that these particular writings are no later than the end of the first century A.D. or at the latest, the beginning of the second century. The inscription tells the same story as the other stone carvings over the South Door. It starts with the ancient sign of “Ichthus,” the fish. To the early Christians, “Ichthus” stood for “Jesus Christ-God's-Son-Saviour,” the first letter of each letter spelling “Ichthus”, which is the Greek word for fish. Below the fish is found the top portion of a ship with its sails furled, meaning the ship was at anchor. Next is Messiah Yahshua's head crowned in thorns, showing the inscription was after His crucifixion. If in fact Yahshua once stayed here, these inscriptions are a memorial to that.

In 1835 the lighthouse in Place was built upon the foundation of an ancient chapel dedicated to St. Ann (Yahshua's grandmother), who came from Brittany, across the English Channel.

St. Just, in Cornwall, has their own legends of Yahshua coming there as a young man. One of the traditions is about a stone that Yahshua stepped on when He first landed there. In 1932, a flat stone was found by workmen cleaning out a blocked culvert coming from what is known as the “Christening Well” since times of antiquity. The stone was covered with unintelligible markings. The local inhabitants think this is indeed that stone of legend, marked at a later date after the identity of Yahshua be-



came known to them. Even before this stone was found, the “Holy Legend” was that Yahshua, as a young boy, came there with His uncle Joseph. Nobody would express any doubt about Christ coming to St. Just.

On ancient maps of western Cornwall, two rich tin mines had the names “Corpus Christi” (Body of Christ) and “Wheel of Jesus” (wheel being an old Cornish word for ‘mine’). Found around this area are numerous Celtic crosses, called “Tunic Crosses.” They are found by roads and churches here and nowhere else in the British Isles. On one side of these stone cut crosses is a crudely cut Christian cross. On the other side is a young boy dressed in a knee-length tunic, a youth with out stretched arms in an attitude of blessing, likely commemorating Yahshua’s visits there as a young boy with His uncle Joseph.

Just north of Glastonbury, in the County of Somerst, are the tin, lead and copper mines of the Mendip Hills. Traditions there relate that Joseph came to the Mendips and was accompanied

on several occasions by the boy Yahshua. At the parish Church of Priddy, atop the Mendips, they say “As sure as our Lord was at Priddy.” They sing a carol which professes “Joseph was a tin merchant,” and goes on to describe his arrival by boat from the sea.



**Antioch (1). Then all the main Phoenician settlements Cyprus (2), Crete (3), Sicily (4), Cyrenia (5), Massilia ( Marseilles) (7), Sardinia (6), Spain (8) and ultimately Southwest Britain (9)**

It is believed in Glastonbury that Yahshua even built a secluded dwelling place out of wattle, and that this place was preserved for some time then after. Capt says: “They preserved His dwelling as a ‘sacred spot’.” Later, when Jesus’ uncle Joseph of Arimathea (the Nobilus Decurio) and his companions returned to settle there after the Passion of Christ, they found that dwelling, the “Home of God” still standing.

Only this could explain the two mysterious titles, which in the earliest times clung to Glastonbury – “Secretum Domini” (The Secret of the Lord) and “Domus Dei” (The House of God). This brings us back to our story in Jerusalem, when Joseph took the battered body of our Saviour from the cross and laid it to rest, and the events that followed, giving cause to leave Palestine

Another traditional though sparsely substantiated tale is that in A.D. 36, Joseph of Arimathea and others with him were set out in a boat without sail or oars in the Mediterranean Sea, where they drifted to Marseilles, in Gaul (today’s France), and from there travelled on into Britain, where Joseph and others would preach the Gospel, where Joseph would eventually die of a full life (Cardinal Baronius, *Ecclesiastical Annals*, Vatican Library).

We will pick up our story here next, where there is a mass of corroboration to support this story, by Greek and Roman authorities and others, which, if true, must come as a shock to most Christians today.

### **Glastonbury, Somerset, England**



# A King James Version Bible with a good Center Reference teaches and proves Two Seedline by Clifton A. Emahiser

Ten years ago when Clifton wrote this we had a KJV Zondervan Classic Reference Bible, and the references followed just as he had written in this paper. Today, however, that edition is out-of-print. However, other Bibles may still be using the same traditional cross-reference system. Yet even if you do not have one of these old Bibles, you may still follow along with Clifton and understand exactly what it is to which he is referring. The Zondervan references show that when that cross-reference system was created, those who made it understood the nature of the passages in relation to the two seedlines of Genesis 3:15.

~

If you have a King James Version Bible with the proper center reference, you can very readily prove Two Seedline teaching with it, for it will take you from one supporting verse of Scripture to another almost endlessly on the subject. Not that the KJV is an especially advisable Bible to use for study, as it is alleged to contain approximately 27,000 translation mistakes. This KJV center reference system I am referring to was produced by the opinions of many contributing scholars and theologians. Most of the older Bibles have this proper center reference system. I have a KJV published by The World Publishing Company during the mid 50's which has the proper center reference system. I checked a World Bible recently at a Christian book store, and it had

been changed from the one which I have. I also have a large South-western Bible which has the correct center reference system. I understand some of the Bibles printed by Dove Inc., Nashville, TN have the correct center reference also. Today you can purchase a KJV Zondervan Classic Reference Bible with the correct center reference system.

If you already have a KJV with a center reference, you can check the following passages to see if you have the right one: See (1) if Rev. 12:9 takes you to Gen. 3:1, 4; Rev. 20:2; Rev. 20:3; Rev. 9:1, (2) if Gen. 3:1 takes you to Rev. 12:9; 2 Cor. 11:3 or (3) if Jude 6 takes you to John 8:44; 2 Pet. 2:4; Rev. 20:10. If you find these center references in your present KJV, chances are you have the correct center reference system. Beware of Nelson, Universal or Scofield.

Although the KJV has approximately 27,000 mistakes in translation, it has one thing in its favor. It was translated word for word which enabled it to be adapted to a numbered concordance like the Strong's.

## Two Kinds of Devils

When we start running the center reference of the KJV concerning Two Seedline doctrine, we will encounter two kinds of Satanic entities: (1) An evil counterfeit genetic gene-pool of living people directly descended from Satan himself through Cain. (2)

Disembodied spirits of former living, but now departed fallen angels, who like to take up residence in living men and sometimes swine. With this study, we are going to concentrate on the living devils walking around today in shoe leather among us, and avoid the cross-references in the KJV of the wandering spirits of the angel-dead as that is entirely a separate topic. I now invite the reader to examine the following center references with a proper KJV, and confirm for yourself the accuracy of these references.

Revelation 12:9: ▼

► Gen. 3:1, 4 (Rev. 12:9; 2 Cor. 11:3).

► Rev. 20:2 (2 Pet. 2:4; Jude 6; Rev. 12:9).

► Rev. 20:3 (Rev. 12:9).

► Luke 10:18 (John 12:31; John 16:11; Rev. 12:8, 9).

► John 12:31 (Luke 10:18; John 14:30; John 16:11; 2 Cor. 4:4; Eph. 6:12).

Genesis 3:1, 4: ▼

► Rev. 12:9 (Luke 10:18; John 12:31; Gen. 3:1, 4; Rev. 20:2; Rev. 20:3).

► 2 Cor. 11:3 (Gen. 3:4; John 8:44; Col. 2:4, 8).

Revelation 20:2: ▼

▶ 2 Pet. 2:4 (Jude 6; John 8:44; Rev. 20:2).

▶ Jude 6 (John 8:44; 2 Pet. 2:4).

▶ Rev. 12:9 (Luke 10:18; John 12:31; Gen. 3:1, 4; Rev. 20:2, 3).

2 Peter 2:4: ▼

▶ Jude 6 (John 8:44; 2 Pet. 2:4).

▶ John 8:44 (Mat. 13:38; 1 John 3:8; Jude 6).

▶ Rev. 20:2 (2 Pet. 2:4; Jude 6; Rev. 12:9).

Jude 6: ▼

▶ John 8:44 (Mat. 13:38; 1 John 3:8; Jude 6).

▶ 2 Pet. 2:4 (Jude 6; John 8:44; Rev. 20:2).

2 Corinthians 11:3: ▼

▶ Gen. 3:4 (2 Cor. 11:3).

▶ John 8:44 (Mat. 13:38; 1 John 3:8; Jude 6).

Luke 10:18: ▼

▶ John 12:31 (Mat. 12:29; Luke 10:18; John 14:30; John 16:11; 2 Cor. 4:4; Eph. 6:12).

▶ John 16:11 (Acts 26:18; Luke 10:18; Eph. 2:2).

▶ Rev. 12:8, 9 (Luke 10:18; John 12:31; Gen. 3:1, 4; Rev. 20:2; Rev. 20:3; Rev. 9:1).

John 12:31: ▼

▶ Mat. 12:29 (Luke 11:21-23).

▶ Luke 10:18 (John 12:31; John 16:11; Rev. 12:8, 9).

▶ John 14:30 (John 12:31; John 16:11).

▶ John 16:11 (Acts 26:18; Luke 10:18; Eph. 2:2; Col. 2:15).

▶ Acts 26:18 (2 Cor. 6:14; Col. 1:13; 2 Pet. 2:9).

▶ 2 Cor. 4:4 (John 12:40).

▶ Eph. 2:2 (Eph. 6:12; Col. 3:6).

▶ Eph. 6:12 (Rom. 8:38; Luke 22:53).

John 8:44: ▼

▶ Mat. 13:38 (**Gen. 3:15**; John 8:44; Acts 13:10; 1 John 3:8).

▶ 1 John 3:8 (Mat. 13:38; John 8:44; Luke 10:18; John 16:11).

▶ Jude 6 (John 8:44; 2 Pet. 2:4; Rev. 20:10).

Matthew 13:38: ▼

▶ **Gen. 3:15** (John 8:44; Acts 13:10; 1 John 3:8).

▶ John 8:44 (Mat. 13:38; 1 John 3:8; Jude 6).

▶ Acts 13:10 (Mat. 13:38; 1 John 3:8).

▶ 1 John 3:8 (Mat. 13:38; John 8:44; Luke 10:18; John 16:11).

1 John 3:8: ▼

▶ Mat. 13:38 (**Gen. 3:15**; John 8:44; Acts

13:10; 1 John 3:8).

▶ John 8:44 (Mat. 13:38; 1 John 3:8; Jude 6).

▶ Luke 10:18 (John 12:31; John 16:11).

▶ John 16:11 (Acts 26:18; Luke 10:18; Eph. 2:2; Col. 2:15).

2 Corinthians 4:4: ▼

▶ Eph. 6:12 (Luke 22:53).

▶ John 12:40 (Isa. 6:9, 10; Mat. 13:14).

Ephesians 2:2: ▼

▶ Eph. 6:12 (Luke 22:53).

Genesis 3:15: ▼

▶ John 8:44 (Mat. 13:38; 1 John 3:8; Jude 6).

▶ Acts 13:10 (Mat. 13:38; 1 John 3:8).

▶ 1 John 3:8 (Mat. 13:38; John 8:44; Luke 10:18; John 16:11).

Acts 13:10: ▼

▶ Mat. 13:38 (**Gen. 3:15**; John 8:44; Acts 13:10; 1 John 3:8).

▶ 1 John 3:8 (Mat. 13:38; John 8:44; Luke 10:18; John 16:11).

John 16:11: ▼

▶ Acts 26:18 (2 Cor. 6:14; Col. 1:13; 2 Pet. 2:9).

▶ Luke 10:18 (John 12:31; John 16:11).

▶ Eph. 2:2 (Eph. 6:12; Col. 3:6).

▶ Col. 2:15 (Isa.

53:12; Eph. 6:12).

Acts 26:18: ▼

► 2 Cor. 6:14 (Deut. 7:2, 3; 1 Cor. 5:9; 1 Sam. 5:2, 3; 1 Ki. 18:21; Eph 5:7, 11).

► Col. 1:13 (Eph. 6:12).

► 1 Pet. 2:9 (Deut. 10:15; Rev. 5:10; Isa. 62:12; Deut. 4:20; Acts 26:18).

► Col. 3:6 (Rev. 22:15; Eph. 2:2).

Acts 13:10: ▼

► Mat. 13:38 (**Gen. 3:15**; John 8:44; Acts 13:10; 1 John 3:8).

► 1 John 3:8 (Mat. 13:38; John 8:44; Luke 10:18; John 16:11).

You will notice that we keep returning to the starting point as all of these passages are affiliated with each other. I was not the one that designed it this way. It was all laid out by many Bible scholars without an ax to grind on any certain doctrine. They simply understood that certain Scriptures were interrelated. By quoting these passages now, a picture will begin to surface:

Revelation 12:7-9: “And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.”

Genesis 3:1-4: “1 Now the serpent was more subtle than any beast of the field which Yahweh had made. And he said unto the woman, Yea, hath Yahweh said, Ye shall not eat of every tree of the garden? 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which is in the midst of the garden, Yahweh hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4 And the serpent said unto the woman, Ye shall not surely die.”

2 Corinthians 11:3: “But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Yahshua.”

Revelation 20:1-3: “And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.”

2 Peter 2:4: “For if Yahweh spared not the angels that sinned, but cast them down to the grave, and delivered them into chains of darkness, to be reserved unto judgment.”

Jude 6: “And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment

of the great day.”

Luke 10:18-19: “18 And he (Yahshua) said unto them, I beheld Satan as lightning fall from heaven. 19 Behold I give unto you power to tread on serpents and scorpions (‘Jews’), and over all the power of the enemy: and nothing shall by any means hurt you.”

John 12:31: “Now is the judgment of this world: now shall the prince of this world (the ‘Jews’) be cast out.”

John 16:11: “Of judgment, because the prince of this world (the Satanic ‘Jews’) is judged.”  
John 14:30: “Hereafter I will not talk much with you: for the prince of this world (the Satanic ‘Jews’) cometh, and hath nothing (no part) in me.”



2 Corinthians 4:4: “In whom the god of this world (the Satanic ‘Jews’) hath blinded the minds of them which believe not, lest the light of the glorious gospel of Yahshua, who is the image of Yahweh, should shine unto them.”

Ephesians 6:12: “For we wrestle not against flesh and blood (like our kind), but against (Satanic

‘Jewish’) principalities, against (Satanic ‘Jewish’) powers, against the (Satanic ‘Jewish’) rulers of the darkness of this world, against (Satanic ‘Jewish’) spiritual wickedness in high places.”

John 8:44: “Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”

Matthew 13:37-41: “37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 The field is the world; the good seed are the children of the kingdom (Israelites); but the tares (‘Jews’) are the children of the wicked one; 39 The enemy that sowed them is the devil; the harvest is the end of the world; And the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend (‘Jews’), and them which do iniquity (‘Jews’).”

1 John 3:8: “He that committeth sin is of the devil (‘Jews’); for the devil (descendants of Cain) sinneth from the beginning. For this purpose the Son of Yahweh was manifested, that he might destroy the works of the devil (‘Cain-Satanic-Jews’).”

Acts 26:18: “To open their (Israel’s) eyes, and to turn them from darkness to light, and from the power of Satan (‘Jews’) unto

Yahweh, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.”

Matthew 12:24-30: “24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. 25 And Yahshua knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 And if Satan (the Satanic ‘Jews’) cast out Satan (spirits of deceased fallen angels) he is divided against himself; how shall then his kingdom stand? 27 And if I by Beelzebub cast out devils, by whom do your children (the ‘Jews’) cast them out? therefore they shall be your judges. 28 But if I cast out devils (spirits of deceased fallen angels) by the Spirit of Yahweh, (then doubtless has come upon you unawares the kingdom of Yahweh -Rotherham). 29 Or else how can one (Yahshua) enter a strong man’s (Satanic ‘Jew’s’) house, and spoil his goods, except he (Yahshua) first bind the strong man (Satanic ‘Jews’)? and then he (Yahshua) will spoil his house. 30 He (Satanic ‘Jews’) that is not with me is against me; and he (the Satanic ‘Jews’) that gathereth not with me (Yahshua), scattereth abroad.”

Colossians 2:15: “He (Yahshua) disarmed the principalities and powers (‘the Jews’) and made a public example of them (exposing them openly), triumphing over them (thereby).” (RSV)

Luke 11:21-23: “21 When a strong man armed (Satanic ‘Jews’) keepeth his palace, his

goods are in peace: 22 But when a stronger than he (Yahshua) shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his (the Satanic ‘Jew’s’) spoils. 23 He (the ‘Jews’) that is not with me is against me: and he (the ‘Jews’) that gathereth not with me scattereth.”

Colossians 3:6 “For which things’ sake the wrath of Yahweh cometh on the children (the ‘Jews’) of disobedience.”

Acts 13:10: “And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of Yahweh?”

Luke 22:52-53: “52 Then Yahshua said unto the chief priests, and captains of the temple (‘Jews’), and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? 53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness (‘Jew’ domination).”

John 12:40: “He hath blinded their (the ‘Jews’) eyes, and hardened their (the ‘Jew’s’) heart; that they (the ‘Jews’) should not see with their (‘Jew’s’) eyes, nor understand with their (the ‘Jew’s’) heart, and be converted, and I (Yahshua) should (peradventure) heal them.”

Genesis 3:14-15: “14 And Yahweh said unto the serpent, Because thou hast done this, thou art cursed above all cattle, an-

dabove every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. 15 And I will put enmity between thee and the woman, and between thy (Kenite - 'Jewish') seed and her (white) seed; it shall bruise thy head, and thou shalt bruise his heel."

## **A Two Seedline Scriptural Narrative**

Now that we have established a solid foundation both in the KJV center reference and Holy Writ concerning Two Seedline doctrine, let's tell the story in a different way. With this narrative, the center reference will be used only as an assisting tool. The one important fact revealed in the above passages is: Yahshua our Messiah exposed the "Jews" for what they are many years ago. You could spend thousands of dollars on books updating the story to our present time, and it is still the same old story as it was two thousand years ago, and some people today have the audacity to insinuate that our Redeemer didn't know what he was talking about.

We will start this narrative with Genesis 3:14-15. Re-read the second paragraph above. The center reference of the KJV then takes us to Revelation 12:9:

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

Next we will go unaided by the center reference to Mat. 3:7: "But when he (John the Baptist) saw many of the Pharisees and Sadducees come to his baptism, he

said unto them, O generation (offspring) of vipers, who hath warned you to flee from the wrath to come?"

The KJV cross reference then takes us to Matthew 12:34-35: "O generation (offspring) of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart (genetic intellect) the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things."

From here the KJV center reference takes us to Mat. 13:38: "The field is the world; the good seed are the children of the kingdom (Israelites); but the tares ('Jews') are the children of the wicked one."



The KJV center reference also goes from Mat. 12:34 to Mat. 23:33, so we will read this one, too, along with some other verses contained in that chapter: "Ye serpents, ye generation (offspring) of vipers, how can ye escape the damnation of hell (the valley of slaughter)?"

Matthew 23:23-32: "23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint

and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. 24 Ye blind guides, which strain at (out) a gnat, and swallow a camel. 25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. 29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, 30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. 32 Fill ye up then the measure of your fathers."

Here Yahshua calls the Kenite "Jews" exactly what they are: "serpents" and a "race of vipers" like their father Satan. That for a pretense they tithe on the trivial and proceed to transgress purposely and wantonly in arrogance the Laws of Yahweh. And just like the "Jews" of today, they put on a show of piety while they arrange every crime imaginable in

secret. And just as they killed every righteous person from Abel, so did they kill all the prophets of Yahweh. Not only this, they would persecute and kill the Messiah Himself along with His Apostles and followers from time past immemorial and into the unforeseen future which their children are still doing today. They have not changed. Then in verse 35 Yahshua spells it out in plain language, and it can be no other than Cain and his descendants:

“That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias (Zechariah) son of Barachias whom ye slew between the temple and the altar.”



It should be noticed that the KJV center reference for Mat. 23:35 takes us to: Rev. 18:24; Gen. 4:8; 1 John 3:12; 2 Chr. 24:20-21 which we will now read:

Revelation 18:24: “And in her (Babylon the great) was found the blood of the prophets, and of saints, and of all that were slain upon the earth.”

Genesis 4:8: “And Cain talked with Abel his (half) brother: and it came to pass, when they were in the field, that Cain rose up against Abel his (half) brother, and slew him.”

1 John 3:12: “Not as Cain, who was of that wicked one, and slew his (half) brother. And wherefore slew he him? Because his own works were evil (like his father’s; Satan’s), and his brother’s righteous (like his father; Adam).”

2 Chronicles 24:20-21: “20 And the spirit of Yahweh came upon Zechariah the son of Jehoiada (another possible name for Barachias, or possibly a grandfather) the priest, which stood above the people, and said unto them, Thus saith Yahweh, Why transgress ye the commandments of Yahweh, that ye cannot prosper? because ye have forsaken Yahweh, he hath also forsaken you. 21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of Yahweh.”

This last passage may seem like it has nothing to do with the “Jews” which Yahshua was accusing in Mat. 23:35, but let’s look a little more closely to what He was declaring here. He was saying to these “Jews”: You are the descendants of the sons of Athaliah who murdered Zechariah the priest and robbed Yahweh’s temple of the holy things and offered them to Baal, who was the daughter of Jezebel who murdered all the heirs of the royal house of Judah except Jehoash, who was the daughter of Ethbaal who murdered Phelles (Pheles) (a descendant of Hiram) to become the king of Tyre, who were all descendants of Cain who

murdered Abel. Ezekiel 28:13 says of the king of Tyre: “Thou hast been in Eden the garden of Yahweh.”

Mat. 23:35 is an interesting verse as the KJV center reference does not take us to Isa. 14:21, but Isa. 14:21 takes us to Mat. 23:35. This is a very important connection between these passages so let’s read the last one as we have already read Mat. 23:35.

Isaiah 14:21: “Prepare slaughter for his (Lucifer’s) children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the earth with cities.”

It might be well to read verses 12-14 while we are in the 14th chapter of Isaiah: “12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of Yahweh: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High.”

Speaking of “preparing slaughter for his children” (although it’s not in the KJV center reference), we should read Luke 19:27: “But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.”

**Yahshua plainly tells the “jews” they are not of his sheepfold**

John 10:26-27: “26 But ye be-

lieve not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me”.

The KJV center reference then takes us to John 8:47: “He that is of Yahweh heareth Yahweh’s words: ye (the ‘Jews’) therefore hear them not, because ye are not of Yahweh.”

This verse in turn in the center reference of the KJV takes us to 1 John 4:6: “We are of Yahweh: he that knoweth (or is kinsman to) Yahweh heareth us; he that is not of Yahweh (‘Jews’ and other races) heareth not us. Hereby know we the spirit of truth, and the spirit of error (doctrines of the ‘Jews’).”

If one will return to verse 3 of this same chapter (1 John 2), it spells it out in very clear terms that he is talking about “Jews.”

“And every spirit that confesseth not that Yahshua the Messiah is come in the flesh is not of (kinsman to) Yahweh: and is that spirit of anti-messiah, whereof ye have heard that it should come; and even now already is it in the world.”

From here it takes us to 2 John 7: “For many deceivers are entered into the world, who confess not that Yahshua the Messiah is come in the flesh. This is a deceiver and an anti-messiah (‘Jew’).”

### **Acts 19:13-15 proves “jews” to be of Cain**

These verses say, (and this cannot be found in the KJV center reference but can be found in The New Treasury of Scripture Knowledge by Jerome H. Smith where it takes you to Genesis

4:12): “13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of Yahshua, saying, We adjure you by Yahshua whom Paul preacheth. 14 And there were seven sons of one Seeva, a Jew, and chief of the priests, which did so. 15 And the evil spirit answered and said, Yahshua I know, and Paul I know; but who are ye?”

Genesis 4:12, 14: “When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. ... 14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.”

By the way, the word vagabond has the same meaning in the Greek as it does in the Hebrew, (wanderer). We should not overlook Jude 11 as it ties in with 1 John 3:12 in the KJV center reference which we have already quoted: “Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core (Korah).”

We cannot forget Rev. 12:17 as it speaks of a war between the dragon (Cain’s descendants) and the woman (Israel) and in the center reference of the KJV, it takes us to Gen. 3:15 which prophesied such a war (enmity). Look around yourself, this is happening now: “And the dragon was wroth with the woman, and went to make war with the rem-

nant of her seed, which keep the commandments of Yahweh, and have the testimony of Yahshua the Messiah.”

We should remember Matthew 3:10 as it is very important concerning the Cain Satanic “Jews.” John the Baptist was announcing the beginning of the end for them. He expressed it as follows: “And now also the axe is laid unto the root of the (corrupt ‘Jewish’) trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.”

The KJV center reference takes us with this one to (1) Mat. 7:19 and (2) Luke 13:7-9: (1) “Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. ... (2) 7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this (‘Jewish’) fig tree, and find none: cut it down; why cumbereth it the ground? 8 And he answering said unto him, Master, let it alone this year also, till I shall dig about it, and dung it: 9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.”

On this one, the KJV center reference goes to Mat. 21:19: “And when he (Yahshua) saw a fig tree (representing the bad figs of Judah, the ‘Jews’) in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the (bad) fig tree (nation) withered away (70 A.D.).”

We have just introduced a detailed comprehensive examination of Two Seedline doctrine as presented in the



center references of many KJV Bibles. Genesis 3:15 is the basis of this teaching, and is referred to by many Bible authorities as "The Protevangelion" (the first Gospel).

If it is the very first Gospel, then it would be the very foundation of all Scripture, and any other gospel would be flirting with heresy. To understand Two Seedline is to understand the great world conspiracy, and the

campaign by the enemy for creating miscegenation. This war is truly more than the battle of the spirit against the flesh (a personal individual conflict) as some tout.

## Health Benefits of Cinnamon from a UK contributor

The name *cinnamon* comes from Hebrew and Phoenician through the Greek *kinnámōmon*. In French it is called *cannelle*, diminutive of *canne* (reed, cane) from its tube-like shape and even here its origin is Hebrew from *qanah*, a cane.

Cinnamon is derived from the inner bark of *Cinnamomum* trees, and has a long history as a culinary and medicinal plant. Its uses in traditional medicine include the treatment of colds, congestion and diarrhoea, and modern science has found that it is high in antioxidants that may help reduce the risk of chronic diseases and slow the progress of ageing.



Studies have shown that just 1/2 teaspoon of cinnamon per day can lower LDL

cholesterol. Cinnamon's curative properties are extensive. It has been shown to stop medication-resistant yeast infections and in a study published by researchers at the U.S. Department of Agriculture in Maryland, cinnamon reduced the proliferation of leukaemia and

lymphoma cancer cells.

It has an anti-clotting effect on the blood.



In a study at Copenhagen University, patients given half a teaspoon of cinnamon powder combined with one tablespoon of honey every morning before breakfast had significant relief in arthritis pain after one week and could walk without pain within one month. When added to food, it inhibits bacterial growth and food spoilage, making it a natural food preservative and one study found that smelling cinnamon boosts cognitive function and memory.

It is a great source of manganese, fibre, iron, and calcium and also contains chromium, copper, iodine, manganese, phosphorus,

potassium, zinc, and vitamins A, B1, B2, and C, many of which are important for the prevention or treatment of diabetes.

However, a growing body of research suggests that the common spice cinnamon can help prevent and regulate diabetes. "Not only does cinnamon activate essential enzymes in the body thus stimulating the receptors in the cells so they will respond more efficiently to insulin, but it also inhibits the enzymes responsible for deactivating ... causing insulin resistance," writes David W Tanton in the book "Antidepressants, Antipsychotics, and Stimulants - Dangerous Drugs on Trial."

Cinnamon supplementation has been shown to reduce not just fasting blood glucose levels, but also overall body fat percentage. It also contributes to an increase in lean muscle mass.

Cinnamon has outperformed pharmaceuticals. The "Journal of Diabetic Medicine" showed that participants given cinnamon supplements experienced greater improvement in blood sugar levels than participants given standard diabetes drugs.

Not surprisingly, in the Bible it is an essential component of holy anointing oil.

## What is the World? William R Finck

*The author has taken three Greek words commonly translated as 'world' by the JKV translators to show that rather than being all encompassing terms, they are specific and as such apply to the Greek speaking Adamic world of New Testament times.*

There are three Greek words which appear in the New Testament and which are commonly translated as world in English. They are αἰών (aeon), κόσμος (cosmos), and οἰκουμένη (oikoumene, oy-koo-men-ay). It has become very important to the doctrines of mainstream so-called "Christian" churches that whenever these words appear and are translated as world, that they are understood to mean the entire planet and everything or everyone on it. However that was certainly not the case to the ancient Greeks, and it is the meaning of these words to Greek readers in the first century which should govern how Christians understand them, for the modern conception of the word is surely alien to any ideas which the Greeks themselves had when the New Testament was written. Here each of those three words shall be discussed.

The first word, αἰών (165) is “a period of existence...one’s life-time, life...an age, generation...a long space of time, an age, a definite space of time, an era, epoch, age, period...hence its usage in plural, εἰς τοὺς αἰῶνας for ever...” (Liddell & Scott, Greek-English Lexicon [L&S]). The related word αἰώνιος (166) is “lasting for an age...everlasting, eternal...” (L&S). According to

Strong’s Concordance, these words were rendered world(s) a total of 42 times in the King James Version (the A.V.) of the Bible. While the word world has meanings which transcend its ordinary spatial sense, and, as we shall see below, the original meaning of the term was, indeed, temporal and not spatial, the general perception of the word’s meaning today is certainly spatial, and not temporal. Rendering αἰών and αἰώνιος, which always have a temporal sense in Greek, as world, which today is most often perceived with a spatial sense in English, can create serious



misconceptions in the interpretation of scripture.

The word κόσμος (2889) appears approximately 182 times in the New Testament, with 85 percent of those occurrences being in John and in Paul (Moulton-Geden, Concordance to the Greek Testament). The related verb, κοσμέω (2885), is “to order, arrange...to deck, adorn, equip, furnish, dress...” Liddell & Scott

define κόσμος as “order... good order, good behaviour, decency...the form, fashion of a thing...of states, order, government... II. an ornament, decoration, embellishment, dress... III. a regulator...IV. the world or universe, from its perfect order ...mankind, as we use ‘the world’, N.T.” This last definition, where L&S show how the various New Testament translators and commentators perceive the term’s usage there, deserves further scrutiny.

First, of the other words translated world in the A.V., αἰών and αἰώνιος, discussed above, are literally age and lasting for an age, temporal and not spatial terms, and that in itself may give further insight into the flexibility of the definition of world in the A.V. translators’ minds, especially once the original meaning of the word itself is examined. Second, there is another word trans-

lated world that does indeed explicitly refer to a geographic area, and that is οἰκουμένη. Once we understand what οἰκουμένη means, then perhaps we can perceive κόσμος as the Greeks did.

Liddell & Scott define οἰκουμένη, which appears in the New Testament approximately 15 times, as “the inhabited world, a term used to designate the Greek world, as opposed to barbarian

lands...so in Roman times, the Roman world....” Strabo, the geographer, who died about 25 A.D. and therefore had written not long before Paul, described the οἰκουμένη in his 17-book Geography. It included practically all of the lands inhabited by the White races - and not only the Romans, but the Parthians, Scythians and others of Asia, and all of northern Africa. Diodorus Siculus, writing about 40 B.C., referred to the lands about India as the “limits of the inhabited world” (τῆς οἰκουμένης) in his Library of History, at 1.19.7. This was the οἰκουμένη - the physical world which the race of Adam inhabited (Deut. 32:8; Acts 17:26) - the physical world in spite of the fact that Strabo, Diodorus and others knew very well of lands - inhabited by alien tribes – both in Africa to the south and to the east of India - which were not considered a part of the οἰκουμένη, nor could they be included in the κόσμος.

It should be quite evident that if the οἰκουμένη was the portion of the physical world inhabited by Adamic man (and note the use of the word at Luke 2:1, where it clearly denotes only the Roman portion of that), the κόσμος describes the order, decorum, and arrangement of the οἰκουμένη. While the οἰκουμένη was the physical world, the κόσμος was its society and its embellishment. Of course, the heavenly bodies were considered by the Greeks and Romans to be only another part of that embellishment, and much more a part of their world than we perceive them to be of

ours today. Support for this idea that κόσμος is society is found in the May-June 2004 issue of Archaeology Odyssey, on p. 26 in an article entitled “Is Homer Historical?” by one Gregory Nagy, and while I can’t agree with all of the author’s opinions concerning Homer and his writings, the definition of κόσμος found in the article on p. 31 is a good one, where he explains that to the Spartans, the κόσμος was the sum total of their government and their social order – their society.

This is certainly a far departure



**Claudius Ptolemy World**

from the universalist theologian’s view of the world as the planet and everyone in it, which is surely not an accurate view when compared with the ancient texts. Yet by necessity, in the Biblical context I must understand the word to refer to the society in the sense of Adamic society. Anything more or less is intellectually dishonest. Interpreting scripture, like interpreting any other archaic writing, one cannot honestly change the meaning of a word as it was used by its original authors and presume to understand the original message.

Now to take all of this this a step further, it may very well be

that the way in which the A.V. translators understood the word world is itself quite different than how we understand it today. If we investigate the word world in the American Heritage College Dictionary, 3rd Edition, we find that it derives from an Old and Middle English word, weorold, and we are referred to an entry for a supposed proto Indo-European word (wi-ro) in their appendix of “Indo-European Roots”. When we check this entry, we find that the word world comes from the Germanic word wer, akin to the Latin vir, for man, and the Germanic ald, which is a life or an age (from which we get our word old), and that put together the word world means only age of man. Therefore, originally, world is a temporal and not a spatial term! It means to refer to our Adamic age, and it does not mean everyone and everything on the planet, or the planet itself!

Our confusion over the meaning of this word has led us into total confusion when attempting to understand our own literature, especially our Bibles! Why do we let satan publish dictionaries? The world is the age of Adamic man, and it should be nothing else, because it is only the (White) Adamic nations which Yahweh our God concerned Himself with throughout our Bibles, as evidenced in Genesis Chapter 10, Deuteronomy 32:8, Luke 2:1 and Acts 17:26!

The world is not the planet and all that it contains – not even in English, and certainly not in our Bibles!

# The Young British Soldier

by Rudyard Kipling - 1895

*The horrors faced by soldiers in Afghanistan more than 100 years ago*

When the 'arf-made recruity goes out to the  
East  
'E acts like a babe an' 'e drinks like a  
beast,  
An' 'e wonders because 'e is frequent deceased  
Ere 'e's fit for to serve as a soldier.  
Serve, serve, serve as a soldier,  
Serve, serve, serve as a soldier,  
Serve, serve, serve as a soldier,  
So-oldier of the Queen!

Now all you recruities what's drafted to-day,  
You shut up your rag-box an' 'ark to my lay,  
An' I'll sing you a soldier as far as I may:  
A soldier what's fit for a soldier.  
Fit, fit, fit for a soldier . . .

First mind you steer clear o' the grog-sellers' huts,  
For they sell you Fixed Bay'nets that rots out your  
guts -  
Ay, drink that 'ud eat the live steel from your butts -  
An' it's bad for the young British soldier.  
Bad, bad, bad for the soldier . . .

When the cholera comes - as it will past a doubt -  
Keep out of the wet and don't go on the shout,  
For the sickness gets in as the liquor dies out,  
An' it crumples the young British soldier.  
Crum-, crum-, crumples the soldier . . .

But the worst o' your foes is the sun over'eard:  
You must wear your 'elmet for all that is said:  
If 'e finds you uncovered 'e'll knock you down dead,  
An' you'll die like a fool of a soldier.  
Fool, fool, fool of a soldier . . .

If you're cast for fatigue by a sergeant unkind,  
Don't grouse like a woman nor crack on nor blind;  
Be handy and civil, and then you will find  
That it's beer for the young British soldier.  
Beer, beer, beer for the soldier . . .

Now, if you must marry, take care she is old -  
A troop-sergeant's widow's the nicest I'm told,  
For beauty won't help if your rations is cold,

Nor love ain't enough for a soldier.  
'Nough, 'nough, 'nough for a soldier . . .

If the wife should go wrong with a comrade, be  
loath  
To shoot when you catch 'em - you'll swing, on my  
oath! -  
Make 'im take 'er and keep 'er: that's Hell for them  
both,  
An' you're shut o' the curse of a soldier.  
Curse, curse, curse of a soldier . . .

When first under fire an' you're wishful to duck,  
Don't look nor take 'eed at the man that is struck,  
Be thankful you're livin', and trust to your luck  
And march to your front like a soldier.  
Front, front, front like a soldier . . .

When 'arf of your bullets fly wide in the ditch,  
Don't call your Martini a cross-eyed old bitch;  
She's human as you are - you treat her as sich,  
An' she'll fight for the young British soldier.  
Fight, fight, fight for the soldier . . .

When shakin' their bustles like ladies so fine,  
The guns o' the enemy wheel into line,  
Shoot low at the limbers an' don't mind the shine,  
For noise never startles the soldier.  
Start-, start-, startles the soldier . . .

If your officer's dead and the sergeants look white,  
Remember it's ruin to run from a fight:  
So take open order, lie down, and sit tight,  
And wait for supports like a soldier.  
Wait, wait, wait like a soldier . . .

When you're wounded and left on Afghanistan's  
plains,  
And the women come out to cut up what remains,  
Jest roll to your rifle and blow out your brains  
An' go to your Gawd like a soldier.  
Go, go, go like a soldier,  
Go, go, go like a soldier,  
Go, go, go like a soldier,  
So-oldier of the Queen!

# **Afghanistan**

## **with apologies to Kipling**

*While Kipling wrote of taking care of your Martini, the Martini-Henry, Britain's breech loading service rifle, this anonymous, modern British serviceman's ode below speaks of the Gimpy, shorthand for GPMG or general purpose machine-gun. and the "arty", slang for artillery. These poignant words show that nothing has changed since 1895. Anglo-Saxon blood continues to be sacrificed on Afghanistan plains*

When you're lying alone in your Afghan bivvy,  
And your life it depends on some MOD civvie  
When the body armour's shared (one set between three),  
And the firefight's not like it is on TV,  
Then you'll look to your oppo, your gun and your God,  
As you follow that path all Tommies have trod.  
When the Gimpy has jammed and you're down to one round,  
And the faith that you'd lost is suddenly found.  
When the Taliban horde is close up to the fort,  
And you pray that the arty don't drop a round short,  
Stick to your sergeant like a good squaddie should,  
And fight them like Satan or one of his brood.  
Your pay it won't cover your needs or your wants,  
So just stand there and take all the Taliban's taunts  
Nor generals nor civvies can do aught to amend it,  
Except make sure you're kept in a place you can't spend it.  
Three fifty an hour in your Afghani cage,  
Not nearly as much as the minimum wage.  
Your missus at home in a foul married quarter  
With damp on the walls and roof leaking water  
Your kids miss their mate, their hero, their dad;  
They're missing the childhood that they should have had  
One day it will be different, one day by and by,  
As you all stand there and watch, to see the pigs fly.  
Just like your forebears in mid, dust and ditch  
You'll march and you'll fight, and you'll drink and you'll bitch  
Whether Froggy or Zulu, or Jerry or Boer  
The Brits will fight on 'til the battle is o'er.  
You may treat him like dirt, but nowt will unnerve him  
But I wonder, sometimes, if the country deserves him.

# The Valley of Decision

*The Controlled Western News Media has chosen to remain silent about the genocide of black on white in South Africa preferring to see its light and life snuffed out*

Valleys and uplands, like hills and mountains, in biblical parlance are, metaphorically employed in prophecy to define departures from flatland or the norm. There is such an example to be found in Joel 3, where scripture is clearly in prophetic mode: "Proclaim this among the nations, (sometimes 'Gentiles' and sometimes 'heathen') Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plough shares into swords, and your pruning hooks into spears; let the weak say, I am strong .... Let the nations be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about... for their wickedness is great. Multitudes, multitudes in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem, and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel."

The two twentieth century suicidal family wars, still fresh in our minds, undoubtedly belong in end-time prophecy, but as Our Lord said, "the end is not yet." There is much more to come.

The Valley of Decision, suggests a serious 'depression', as valleys depress from flatland. Added to that is the condition typified by the darkening of the sun, the moon, and the stars.

Way back in the early years of

the Jacob/Israel family, Joseph, one of the 12 sons of Jacob, was mocked as "the dreamer" because he had his remarkable gift of prophetic foresight. What made his eleven brothers really sore was that his dreams predicted that they would one day bow to him.

This is how his father reacted to another dream: "He dreamed yet another dream, and told it to his brethren, and said, I have dreamed a dream more; and behold, the sun and the moon and the eleven stars made obeisance to me ... and his father rebuked him, and said unto him, "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" (Gen: 37)

These sources of natural light: the sun, the moon, and the stars



are here depicted as issuing from that remarkable family whose father's name Jacob was wondrously changed to Israel. At the same time it must be born in mind that the 'Man' Jesus of Nazareth too shared the flesh of Abraham, Isaac and Jacob through David, who was called in his Royal estate, "The Light of Israel". David moreover said, "Thy Word is a lamp unto my

feet, and a light unto my path", and again, "The entrance of thy word giveth light. His son and successor to his throne Solomon, wrote, "The Commandment is a lamp, and the Law is Light."

The many glowing passages from the Prophets especially Isaiah continue the theme of Light out of Israel. "Thou art my servant, O Israel, in whom I will be glorified ... I will also give thee for a Light to the nations, that thou mayest be My Salvation unto the ends of the earth. (Is. 49: 3-7.)

Jesus declared, "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the Light of life. (John 8/12) He moreover told His disciples, "ye are the salt of the earth, but if the salt have lost its savour, with what shall it be salted? It is therefore good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the Light of the world ... Let your Light ... shine before men." (Mt. 5:13-16)

With these declarations in mind let it be remembered that Jesus said, "I am not sent but unto the lost sheep of the House of Israel" (Mt. 15:24) Therefore He told his disciples, "Go not into the way of the Gentiles (alien peoples) and into any city of the Samaritans enter not; but go rather, to the lost sheep of the house of Israel. These clearly did not include the Jews because we read, "Then came the Jews round about Him ... Jesus answered them ... ye believe not, because ye are not of My sheep as I said unto you." John 10:24-26) /These

observations, we believe, are essential to help us discover from Joel's prophecy what the eclipse of the light of the 'sun, moon, and stars' could possibly mean. It may, of course have reference to a physical event; for Christ also mentioned this phenomena in relation to that troubled time referred to as "the tribulation of those days" and referred to elsewhere as "great tribulation" (Mt. 24:21), but we do not find any biblical reference to 'THE Great Tribulation' as a bracketed 7 year event. Strong's Concordance shows the Greek word 'thlipsis' θλίψις from which we get 'tribulation' to cover a range of meanings which include: "pressure, affliction, anguish, burden, persecution, trouble." Clearly there will be some or all of those things to a high degree, but the phrase does not suggest a specific pocket or package of time but certainly a period of protracted trouble facing our peoples.

In Mt. 24:29 Christ includes additional related factors. These are our Lord's words: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give its light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

What those "powers of the heavens" are is intriguing because the word "heaven" is from the Greek word 'ouranios', which clearly suggests to us the English word "uranium", the element which is used as a source of atomic energy in atomic bombs. Whether that implies nuclear warfare or the development of its potential, we shall only know when the time comes.

Joel mentions in his earlier quotation, "the valley of Jehoshaphat". As Kings were back then, Jehoshaphat was a good king of Judah. He was a man of faith who trusted in the God of Israel. Luckily for him he had a true prophet in his kingdom when attacked by an alliance, which included the Edomites, whose offspring you will find today, settled in 'Israel', and running the affairs of Washington. The King prayed and the answer came through Ahaziel, who said: "Thus saith the Lord unto you, be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's ... Ye shall not need to fight in this battle, stand still and see the salvation of the Lord " As the prophet predicted so it turned out. And so we return to the Valley of Decision. The metaphorical symbolism described above has landed us in this 'depression', a condition that aptly describes, our economic,

**'be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's ... Ye shall not need to fight in this battle, stand still and see the salvation of the Lord'**

racial and political dilemma. There is no light to guide us *only stygian darkness*, because the light of the world has gone out. The light of life that used to shine out from Great Britain, her daughter nations, and the United States has gone out. Their lights went out when they allied themselves to anti-Christ Communism, and Zionist liberalism. Now they have no light left.

The last beams of brilliant light shone out from National

Socialist Germany. There, were found the solutions that freed from the bondage of Usury, that cleansed public entertainment and shut down secret societies, that restored family values, and provided genuine care for the destitute and disabled; there Christ was honoured and His church supported financially, while mischievous subversives were weeded out; there anti-Christ Communism was the national enemy and fought unto death.

To their everlasting shame and disgrace, the rest of the Christian West declared war against this light of life, which offered the way to escape from the internationalist chains that even then were being forged for her enslavement to the Anti-Christ New World Order, and the demise of her national and racial integrity and her Christian traditions and values.

Their bombs came down, and those last precious beams of light went out.

Even then their loving God gave them yet one more opportunity to regain their lost integrity by raising up at the tip of "darkest Africa" the light of a small but powerful people, a

family relation. But she was unrepentant and rather than support them who had aided her in her wars and hosted many of her sons, she turned upon her with venom until little South Africa too breathed her last. That is why our peoples, unitedly, find themselves in this Valley of Decision.

The choices are few but critical, we dare not, on pain of racial and national demise, choose wrong this time.

# Health Snippets

## from our Health Correspondent

*Each month, we continue to expose the major pharmaceutical companies for their corporate greed and callous indifference to the needless harm and suffering they increasingly inflict upon society.*

A timely quote from British journalist Phillip Day, author of Health Wars [www.credence.org](http://www.credence.org)

'The overt war being waged against every citizen by government and big industry around the world has as its goal the increase of death, disease and ill-health, social unrest, wars, fear and heartache. Governments behave this way because they can increase taxes and remove personal freedoms to protect us against the threats they themselves instigated. Global control and a scientific dictatorship is the big plan. Sick? I fear 'sick' goes no way close to describing it. Political commentator H.L Mencken remarked over half a century ago:

*"The whole aim of practical politics is to keep the population alarmed and hence clamorous to be led to safety, by menacing it with an endless series of hobgoblins, all of them imaginary"*

### **NutraSweet's Dirty Little Secret: Neotame**

Our readers will be familiar with the artificial sweetener and neurotoxin Aspartame. Well, NutraSweet has now developed a more potent version called Neotame. As less of the product is needed, it is more cost effective. A case of less is more.

Further, it requires no special labelling and actually appears on the USDA Certified Organic food

items list and is also certified Kosher.

In fact, Neotame does not have to be included in any listing of ingredients so there is no way for the unsuspecting public to know if a supermarket bought product contains this drug or not.

Wherever low cost sweeteners are required, then Neotame can be legally substituted. Take for instance cattle feed. A product called Sweetos composed of Neotame, is being substituted for molasses in animal feed. You might be wondering why on earth this should be necessary? Well, if farmers use poor quality, rancid feed, then masking the unpleasant tastes and odors is essential if the cattle are to feed upon it. Enter Sweetos!



So what is the answer to the dilemma in which we find ourselves? First of all, do not buy processed foods, whether they are labelled Organic or not. Buy local organic food where its provenance is known. Do not buy into this genocidal adulteration of our food supply by those who seek to profit from our sickness

and shortened lifespan. Retaliate by not purchasing their poisons. It hits them where it hurts most; in their wallet.

### **New Vaccine Book**

If you want to know what this book is about – just read the title: **Vaccine Epidemic: How Corporate Greed, Biased Science, and Coercive Government Threaten our Human Rights, Our Health, and Our Children**, edited by Louise Kuo Habakus, M.A., and Mary Holland, J.D.

Covered are many shocking facts about America's sacred immunization program. These include sections and chapters on "herd immunity"; that vaccines are overrated, being neither a panacea nor responsible for curing diseases, since most diseases ebb and flow through society in their own life cycles; that by the time a child turns 18 he will have received 16 different vaccines with a total of 70 booster shots and components; that Big Pharma, with a wink from the government, bypass vaccine safety tests and protocols in fast tracking new products to the market; that a FOIA request for safety data related to the birth dose of the hepatitis B vaccine from the CDC is now more than 10 years old and counting; that the doses of thimerosal in the 1990s' vaccines grossly exceeded the EPA safety limits on daily mercury exposure; and that the U.S. military used American servicemen as guinea pigs without doing minimal



safety tests on a new, unproven anthrax vaccine.

Though the book is written by more than two-dozen authors, its central theme is freedom of choice. Does the government own the right to inoculate children or do their the legal guardians? This is a must read for parents, grandparents, everyone.

## **Supreme Court Immunizes Vaccine Makers Against Lawsuits**

The Supreme Court voted 6-2 to protect drug companies from liability when their vaccines cause debilitating injuries and death. Even though the high court majority considers vaccines to be *inherently unsafe* their concern was for the pharmaceutical companies being sued and obligated to compensate their victims. The Supreme Court chose to safeguard the financial interests of the multi-billion dollar vaccine industry rather than safeguard children.

Vaccine safety advocate Louise Kuo Habakus of the Center for Personal Rights said, "The Court is telling parents that they're on their own. Parents know that 4 out of 5 cases of vaccine injury do not get compensation in the misnamed Vaccine Injury Compensation Program. The Supreme Court has slammed the courthouse doors shut."

Justice Sonia Sotomayor joined by Justice Ruth Bader Ginsburg wrote a powerful rebuttal arguing, "The Court imposes its own bare policy preference over the considered judgment of Con-

gress...misconstrues the Act's legislative history, and disturbs the careful balance Congress struck between compensating vaccine-injured children and stabilizing the childhood vaccine market."

She added: "The majority's decision leaves a regulatory vacuum in which no one - neither the FDA nor any other federal agency, nor state and federal juries - ensures that vaccine manufacturers adequately take account of scientific and technological advancements.... The vaccine market will often have little or no incentive to improve the designs of vaccines that are already generating significant profit margins. Nothing in the legislative history remotely suggests that Congress intended that result."

Clearly drug makers need not worry about the quality of their products

## **Abortion Stillbirth events from Gardasil far exceed all other vaccines**

According to a National Vaccine Information Center (<http://nvic.org>) MedAlerts blog entry written in November 2010, the incidents of abortion and stillbirth events from the HPV4 vaccine Gardasil supersedes the same event from all other vaccinations.

Steven M. Rubin, Ph.D., a computer scientist maintains voluntarily the online searchable VAERS database, MedAlerts. In his blog entry on MedAlerts, Dr. Rubin states that "It has been suggested that the H1N1 Flu vaccine causes miscarriages. This

month, I want to see if the claim is supported by VAERS data."

He surmised the data would "surely favor vaccines that have been given for 21 years over those that have been recently introduced, because such vaccines will have been given much more, and so will have produced many more symptoms."

In other words, this graph should under report the H1N1 Flu vac-



cine, which has existed for just one year. We should expect to see relatively few H1N1-related miscarriage events compared with the "annual/seasonal" flu vaccine, which has been administered to many more recipients.

However, he was surprised by the VAERS data . Dr. Rubin acknowledges the "results are shocking. First of all, the H1N1 Flu vaccine has appeared in miscarriage events more often than almost any other vaccine but the graph has more shocking results for us. The H1N1 Flu vaccine appears in many of the abortion/stillbirth cases, but not the most. The 'winner', appearing in 297 of the VAERS records associated with miscarriage, is Gardasil (vaccine code HPV4)! Again, this vaccine is a newcomer, having only existed for four years."

# THE SAXON MESSENGER



## Announcements

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 Revelation  
<http://www.talkshoe.com/talkshoe/web/talkCast.jsp?masterId=67332&cmd=tc>  
Notes from Commentary posted at <http://christreich.christogenea.org/revelation>

CHRISTOGENEA FELLOWSHIP CALL open forum  
Monday nights 9:00 pm Eastern



CHRISTOGENEA EUROPEAN FELLOWSHIP CALL  
first & third Thursdays each month  
at 2:00 pm Eastern or 7:00 pm GMT.

If you have not yet connected to the Christogenea Community Conference Voice/Chat Server go to <http://christogenea.net/connect>  
Audios of all the above are available at <http://christogenea.org/audio/feed>

Christogenea 24/7 Internet Radio Streaming

The Radio page can be found at  
<http://christogenea.org/christogenea-247-internet-radio-streaming>