

The Saxon Messenger

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Editorial

Liberalism is both Racist and Hypocritical

Not that we even accept the false Liberal vs. Conservative as paradigm – for both ideologies as they are practiced in the West today are severely flawed - however here we shall comment upon the blatant hypocrisy of Liberalism when it comes to the issue of race. It is the Liberal who insists upon programs – in the United States anyway – such as so-called equal opportunity and affirmative action, unlimited third-world immigration into traditionally White nations and massive relief and aid campaigns for the people who remain behind in those third-world nations, especially whenever there is some sort of natural disaster. We have, in the past, compared these actions and attitudes to the relative indifference towards White areas hit by equal calamity.

Often the more conservative among us are decried by Liberals for being “racists”, when we speak out against certain Liberal policies. These policies include, but are not limited to, such things as handouts to those who do not deserve to be the recipients of other people's money, jobs for applicants who are unqualified for certain positions yet who still get hired for them, or university admissions for marginal students, all to meet someone's ideal of equity. Liberals use all sorts of schemes, veiled and otherwise, to implement these policies, such as adding unearned points to test scores for minorities, the waiving of certain requirements, and so on up to outright quotas.

Yet when a Liberal insists that a non-White person be given points on an employment or promotional exam simply because the person is not White, then the Liberal is in essence insisting that non-White people are unqualified failures who cannot get a position without such help. Even non-Whites who actually earned such positions fairly are then disparaged. It is therefore the Liberal who is the racist.

And when a Liberal insists that non-White countries need a handout every time one of them suffers some sort of disaster, then the Liberal is in essence insisting that non-White people cannot help themselves. It is therefore the Liberal who is the racist.

When a Liberal insists that the White nations are flooded with aliens, so that the aliens can have some opportunity that they cannot have at home, then the Liberal is in essence insisting that the plight of these aliens in their own countries is hopeless, and that they are unable to provide any opportunity. It is therefore the Liberal who is the racist.

When a Liberal insists that students of color must be awarded university admissions that they cannot obtain without special consideration, then the Liberal is in essence insisting that non-White people are academic failures or have deficiencies in intelligence that prohibit them from eligibility without such consideration. It is therefore the Liberal who is the racist.

And the hypocrisy of Liberals is even more glaring than their systematized racism. For most Liberals would indeed profess to believe in Darwinian theory. Just ask one Liberal about evolution and you will most often find this to be so. Yet they do not practice their belief. For it was Darwin who described natural selection as a mechanism of evolution, and who also used the phrase “survival of the

fittest” in reference to it. Yet it is the Liberal who insists upon bypassing natural selection by educating, employing and promoting those who are – by their own tacit insistence – less fit to be educated, employed or promoted. And this is, of course, at the expense of the “more fit” who can meet the qualifications without preferences. Therefore, the Liberal is a racist, and a hypocrite.

Liberalism as it is practiced today is a self-righteous arrogance which is destructive of all cultures while claiming to embrace all cultures. Yet it is destructive of White culture beyond all others, since Liberals in their hypocrisy only beat the drums of diversity in White nations. Nobody, for instance, has been demanding on third-world immigration into China, a monolithic society of one-and-a-half billion yellow people. For that reason, Isaiah the prophet wrote of the day when “The vile person shall be no more called liberal, nor the churl said to be bountiful” (Isaiah 32:5).

The inevitable outcome of integration claimed to achieve diversity is that diversity is destroyed. This is already evident in many nations and regions which once had ethnically diverse populations, which are now ethnically ambiguous. Zoologists know that in order to preserve diversity in the animal kingdom, diverse groups must be isolated from one another. Therefore Liberalism is racist, being purposely destructive of all distinct groups.

In order to effectively counter its disease, those who stand against the devices of Liberalism must cease from fearing its calumny. Conservatives must not fear the “racist” slander. Since God is the author of race, and His law as it is often repeated in Genesis is “kind after kind” and “everything after its kind”, then racism is in essence love – and not hate. Racism is the love of God's original creation, and the desire to preserve it. Anti-racism and miscegenation are the desire to destroy that creation. This is true regardless of one's opinion of non-Whites and other cultures. It is also true if your god is evolution, or the God of the Christian Bible.

William R Finck
Editor



C o n t e n t s

Classical Records & German Origins - W R Finck Part 3	4
Special Notice to All Who Deny Two Seedline - C A Emahiser	10
First Open Church, Followers of The Way - Crosby	16
Errors Inspired by Whom - W R Finck Part Three	21
If – R Kipling	35
Thoughts on Aftermath of WWII – from South Africa	36
Health News	38 – 40
Announcements	

Front Cover showing Female Scythian Archer

Classical Records & German Origins

Part Three William R Finck

Before further discussing the Scythian migration into Europe it is fitting to discuss the tribe called the Getae. The accounts concerning this people are not entirely clear. Strabo says at one point: “Now the Greeks used to suppose that the Getae were Thracians” (*Geography*, 7.3.2), and tells us that the Getae and the related Daci spoke the Thracian tongue (7.3.10, 13), yet offers no other explanation of their origins. He again distinguishes them in an instance where he mentions “the country of the Thracians and of those of their number who are Getae” (7.3.4), but also says: “And see the statement of Menander about them, which, as one may reasonably suppose, was not invented by him but taken from history: ‘All the Thracians, and most of all we Getae (for I too boast that I am of this stock) are not very continent’” (7.3.4). As expected from Strabo’s statements, Herodotus believed the Getae to be Thracians, calling them “the noblest as well as the most just of all the Thracian tribes” (*The Histories*, 4.93).

Discussing the religion of the Getae, it certainly seems to have an Israelite origin, though Strabo repeats a tale (*Geography*, 7.3.5) similar to one recorded by Herodotus (*The Histories*, 4:94-96). Both writers gave accounts which claim that the Getae de-

rived their religion from Pythagoras, who indeed seems to have studied and derived a good part of his own philosophy from the Hebrew scriptures. Nevertheless, such a tale may have been invented by some other writer, earlier than either Herodotus or Strabo, in order to account for similarities in the beliefs of the Getae with those of the famous Pythagoras. Herodotus states first that a certain Zalmoxis is the god of the Getae, but also gives another account, which he relates even though he rejects it, that Za-



lmoxis was merely a slave of Pythagoras from whom the Thracians acquired their religion, and this is close to the version of the story related by Strabo. The knowledge which this Zalmoxis (Zamolxis in Strabo) imparts to the Getae is said by Strabo to have come from Egypt. Also mentioned in these accounts are the beliefs of the Getae in the immortality of the soul, and their monotheism, along with other ideas which have parallels in the

Israelite religion. In a discussion concerning lawgivers, Diodorus Siculus also mentions Zalmoxis, “among the people known as the Getae who represent themselves to be immortal” (*Library of History*, 1.94.2), but says nothing else of him or of the religion of the Getae. Discussing the Galatae, however, he compares their beliefs in immortality and metempsychosis to the similar philosophy of Pythagoras (5.28.6), things also related of the Kelts by both Strabo (*Geography*, 4.4.4) and Julius Caesar (*The Gallic War*, 6:14).

Thucydides, the Athenian general and historian, writing circa 420 B.C. in *The History of the Peloponnesian War*, describing an earlier war between Thrace and the Macedonians, lists the nations levied for this war which were under the dominion of the Thracian King Sitalces, among them “The Getes [Getae] and the people of those parts [north of

Thrace, who] are borderers upon the Scythians and furnished as the Scythians are, all archers on horseback ... He [Sitalces] also drew forth many of those Scythians that inhabit the mountains and are free states ... and are called Dii, the greatest part of which are on the mountain Rhodope ...” (2:95-96). As for these Dii, Strabo, writing about 400 years later, says that the Daci of his time, whom he labels a division of the Getae, “were called

Dai in early times”, but refused to connect them to the “Scythians who are called ‘Daae,’ for they live far away in the neighborhood of Hyrcania” (*Geography*, 7.3.12). Yet Thucydides does identify the Dii, who were certainly Strabo’s Dai, as Scythians. Elsewhere, Strabo had no problem explaining the relations between remote groups of Galatae, such as those Tectosages of both Celtica and Anatolia.

So it seems that while the Getae may indeed have been a division of the Thracians, they may rather have been Scythians who fell under Thracian dominion at an early time, yet such cannot be stated with any certainty. Diodorus Siculus used the terms *Thracians* and *Getae* interchangeably, such as where he describes the defeat and capture, and subsequent release, of Lysimachus, the Macedonian King who invaded the land of the Getae about 292 B.C. (*Library of History*, 21.12.1-6). But Strabo, realizing that the origins of the Getae were not entirely clear, states that “as for the Getae, then, their early history must be left untold” (*Geography*, 7.3.11). Yet neither did Strabo consider the Getae or Daci to be German, as he distinguishes these when discussing the struggle against the Romans (7.3.13). It must be conjectured here, that if the Getae were indeed Thracians, and not Scythians, the attainment of their religion, described by the Greeks in a manner which makes it seem so much like the Hebrew, may have come from the Israelites in a different manner. For it is evident that many centuries be-

fore any of the writers cited here, the early Thracians had much intercourse with the Phoenicians and Trojans, both of whom can be shown to have been of the stock of the Israelites.

Speaking of a time much nearer his own, Strabo tells us that the land of the Getae adjoins that of the Suevi (Suebi), who are to their west (*Geography*,.). Surely Strabo is counting the Germanic tribes of the Marcomanni and Quadi as Suebi, as Tacitus did (*The Germania*, 42, 43), and Strabo also mentions these tribes individually (*Geography*, 7.1.3; and 7.3.1 where Strabo tells us that the Quadi had a common border with the Getae). The Marcomanni had displaced the Boii, who dwelt north of the Danube in Bohemia, which retains its name from the Boii, by 8 B.C., by

much of modern Romania and eastern Hungary, and was known to the Romans as Dacia. Strabo then says that the Getae “not only laid waste the country of the Celti who were intermingled with the Thracians and the Illyrians, but actually caused the complete disappearance of the Boii who were under the rule of Critasirus, and also of the Taurisci” (*Geography*, 7.3.1, 11; 7.5. 2). These Boii here had at this time dwelt south of the Danube, northeast of the Adriatic Sea. By the time of Tacitus, as he describes in *The Germania* (43), there are no Getae dwelling north of the Danube, for he makes no mention of them. Rather, he places in their lands two tribes of the Suebi, the Marsigni and Buri, a tribe which he says is Keltic, the Cotini, and a tribe which he described as

Pannonian, the Osi. (Tacitus’ distinction between German and Keltic shall be discussed at length in a latter part of this essay.) Pannonia, roughly equivalent to the northern, inland part of modern Croatia (and Illyria was roughly equivalent to the coastal portion of modern Croatia), seems to have been occupied in ancient times by a mixture of Keltic,



which time also the Quadi had come to inhabit the districts in and around Moravia to the east.

The land of the Marcomanni was roughly equivalent to what is in modern times the Czech Republic and part of northern Austria, and that of the Quadi to what is now Slovakia (anciently Moravia) and part of Hungary. The land of the Getae, as described by Strabo, would occupy

Illyrian, and Thracian tribes (Strabo, *Geography*, 7.5.3, 4, 10); the provinces of Noricum, Pannonia, Moesia and Rhaetia south of the Danube were created by Augustus Caesar early in the first century. The Osi may well have been Getae, since Tacitus distinguishes them and the Cotini by language alone. Yet it is evident that at least most of the Getae were forced south by the en-

croachment of more powerful German tribes from the north and east. Leaving the account of the Getae here, it is now expedient to return to the earliest accounts of the Scythians and their migrations into northern Europe.

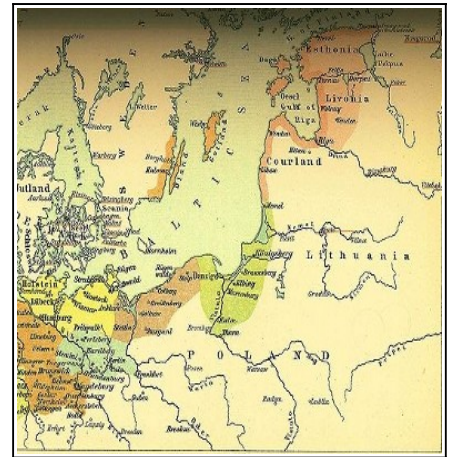
Diodorus Siculus informs us that the Scythians originated along the Araxes river in northern Media, and spreading out towards the north came to occupy all the lands from the Caucasus mountains in the south to the Tanaïs river (the modern Don) and to the east as far as India. Then he relates that crossing the Tanaïs, the Scythians brought their western borders to Thrace (*Library of History*, 2.43.1-4; 3.55.10). The Tanaïs river was regarded as the border between Europe and Asia (i.e. Strabo, *Geography*, 2.5.26, 31). Elsewhere, discussing amber, Diodorus says that “Directly opposite the part of Scythia which lies above Galatia there is an island out in the open sea which is called Basilea (“king”). On this island the waves of the sea cast up great quantities of what is known as amber, which is to be seen nowhere else in the inhabited world” (*Library of History*, 5.23.1). By “Galatia” here Diodorus means the lands of the Galatae in Europe. A footnote in the Loeb Classical Library edition identifies this island as Heligoland, citing “... Cary in Cary and Warmington, *The Ancient Explorers*, 38”, which would put the western border of “Scythia” in the north at least as far west as the mouth of the Elbe. Yet Tacitus, in *The Germania* (45), speaking of the Germanic tribe of the Aestii, says: “They are the only people who collect amber – glaesum is their own word for it [surely the Old English *glaes*, our *glass*] – in the shallows or even

on the beach.” The Aestii are described as occupying the Baltic shores, and so we see that Diodorus’ “Scythia” extended, if not as far west as the Elbe, then at least nearly as far, beyond the Vistula, and well into historically Germanic territory. Tacitus called the Baltic “the Suebian Sea”, after the Germanic tribe known by that name. Later, Diodorus Siculus describes the land of the Galatae as “lying as it does for the most part under the Bears, [it] has a wintry climate and is exceedingly cold”, and proceeds to describe deep snowfalls and frozen rivers. The phrase “under the Bears” refers to the constellations, and places this land in the extreme north of Germany, as Diodorus also describes the Rhine and the Danube in this chapter (*Library of History*, 5.25.1 ff.).

Writing long before Diodorus, Herodotus says of the amber trade: “I do not allow that there is any river, to which the barbarians give the name of Eridanus, emptying itself into the northern sea, whence (as the tale goes) amber is procured” (*The Histories*, 3:115). In his edition at this passage George Rawlinson says in a footnote: “Here Herodotus is over-cautious, and rejects as fable what we can see to be truth. The amber district upon the northern sea is the coast of the Baltic about the Gulf of Dantzic, and the mouths of the Vistula and Niemen, which is still one of the best amber regions in the world.

The very name, Eridanus, lingers there in the Rhodaune, the small stream which washes the west side of the town of Dantzic. The word Eridanus (= Rhodanus) seems to have been applied by the early inhabitants of Europe, especially to great and strong-running rivers.” Part of Herodotus’ protest against the account

is that “in the first place the name Eridanus is manifestly not a barbarian word at all, but a Greek name”, and such is true, for the name even appears for rivers in Greece and Italy (i.e. Strabo *Geography*, 5.1.9; 9.1.19; Hesi-



od, *Theogony* 337-345; *Batrachomomachia*, 20). The Latin name for the Rhone river was Rhodanus, equivalent to the Greek Eridanus.

The existence of such a name in Dantzic, where Rome never ruled, may reveal an early Greek hand in the Baltic amber trade. Both Milesians and Thracians had colonies upon and north of the Danube, as history and archaeology reveal, before the Scythian presence in Europe, and both must have exploited the surrounding regions for such resources. Recalling the island which Diodorus called “Basilea”, Herodotus mentions a tribe of Scythians who migrated into Europe called the “Royal Scythians” to whom other Scythian tribes were subject (*The Histories*, 4:6, 7, 11, 20, 56, 57, 59), and Strabo also mentions a tribe of Scythians called “Basileians”, or “Royals”, in northeast Europe (*Geography*, 7.3.17).

While Herodotus does not give an account of Scythian origins which corroborates Diodorus Siculus, his historic narratives con-

cerning the Scythians surely do support Diodorus' account. Reading Herodotus, the Persian King Cyrus fails in an attempt to conquer the Scythians after Cyrus crossed the Araxus river north of Media, and the Scythians whom Cyrus engages here are identified as Massagetae (*The Histories*, 1:201-216), whom Diodorus explains are a division of the Scythians (*Library of History*, 2.43.5).

A couple of generations later, as the Persian King Darius was preparing for an invasion of Greece (conducted later by his son Xerxes), he first endeavored to conquer Macedonia and Thrace, where he succeeded, and then the Scythians to the north of Thrace, for which he crossed the Danube, and though returning safely, he failed to subject the Scythians of Europe (*The Histories*, 4:93; 97 ff.; 5:17 ff.). Strabo also discusses Darius' expedition against the Scythians north of Thrace (*Geography*, 7.3.8), and explains that these people whom Darius had campaigned against were indeed Sakae, "of Scythian stock", who "used to live in wheat-producing Asia", quoting Choerilus of Samos, an epic poet who flourished towards the end of the 5th century B.C. (7.3.9). It was the "Desert of the Getae" which was said to be the place from which Darius was forced to retreat (7.3.14). Diodorus Siculus tells us of the later Greek wars against the Scythians of Europe, first under Philip of Macedon, "when he had conquered in war Illyrians, Paeonians, Thracians, Scythians, and all the peoples in the vicinity of these" (*Library of History*, 16.1.5), and later by Lysimachus,

who ruled Macedon, being one of the successors of Philip's son Alexander the Great (19. 73.1-5). Diodorus placed these Scythians west of the Black Sea. Polybius also mentions the passing of Darius through Thrace to attack the Scythians of Europe (*The Histories*, 4.43.2). Elsewhere, however, Polybius does not mention Scythians in Europe, but only Galatae, whom he still considered a threat to the Greeks in his own time, likely as he wrote, about 146 B.C. (2.35.9).

Herodotus, describing the Ister

Prut, Siret, Ialomita, Arges, Olt and Jiu, and two in modern Hungary, the Timas and Tisza. Yet where Herodotus counts the Danube as a Scythian river "from the west", he must have meant that portion of the river which flows from north to south, dissecting modern Hungary today. Without doubt, this brings Herodotus' perception of Scythia as far west as modern Austria. While it is unknown why Herodotus named only five of the lower Danube's tributaries from the north, and not eight, surely he

seems to have known the course of the Danube and the rivers which fed into it as far as Austria. He described the tributaries which feed it from the south as far west as the "country above the Umbrians", or in northern Italy (4:49). From this region, two rivers, the Sava and the Drava (as they are now known) flow out of the Alps and into the

Danube. Herodotus called the Danube itself "one of the great Scythian rivers" (4:51).

The Scythian land around the northern coast of the Black Sea was first held by those Scythians whom the Greeks called Kimmerians (as explained in Part One of this essay), hence the name *Crimea*, and later (as has also been demonstrated), Galatae. Pushing west, the Scythians also migrated south of the Danube at an early time, and took lands there from the Thracians which later became known as "Little Scythia", adjacent to the Black Sea. Strabo says that the Scythians also pushed the Getae entirely south of the Danube (*Geography* 7.3.13; 7.4.5; and 7.65, where the Scythians are said to have "often crossed the



(the Danube river), says: "Counting from the west it is the first of the Scythian rivers", and names five "genuine Scythian" rivers which empty into it from the north, beginning with the Pyretus in the east, "called by the Scythians Porata", surely the modern Prut (*The Histories*, 4:48). While it cannot be ascertained exactly which five rivers Herodotus had in mind, since not all of their names are recognizable today, in the *National Geographic Atlas of the World, Eighth Edition*, plate 55, a "Physical Map of Europe", there are eight named rivers shown which feed the Danube from the north, six in modern Romania (the land described by later writers as that of the Getae and Daci, discussed above) which are from east to west the

Danube”). Herodotus distinguished the region of the Scythians south of the Danube from “Old Scythia” north of the Danube (*The Histories*, 4:99). Many modern commentators assume that the ancient Getae were the Goths who had much later invaded Rome (in the 5th century A.D.). However, such is not possible since the later Gothic invasions are well recorded and it is known that the Goths did not cross the Danube until the 3rd century A.D. It is possible, however, that if the Getae were originally Kimmerians or later Scythians who had merged with the Thracians (as Strabo attests happened often), rather than being Thracians originally, that the names are indeed related, describing different divisions of the same people. However, such cannot be determined with certainty.

Seeing the descriptions of “Scythia” in Europe provided here, it is shown to extend along both the banks of the Danube and the shores of the Baltic (which Tacitus called the Suebian Sea, after the Germanic tribes of that name). There is also a quote of Ephorus, a 4th century B.C. historian who wrote a treatise, *On Europe*, provided by Strabo, where Ephorus said that the Kelts dwelt in “the part on the west”, and the Scythians in “the part from which the north wind blows” (*Geography*, 1.2.28). With Diodorus Siculus and Herodotus, we have seen that “Scythia” was perceived as extending well into Central Europe. The Scythians were a northern

people at this time, and not merely an Asian people, but we have also seen the testimony that these people of the north had originated in Asia. Yet of the people north of the Danube, Diodorus and Polybius, when speaking of their own times, mention Galatae and not Scythians. So with Strabo in his own descriptions of northern Europe, and his use of the terms Galatae and German for these same people inhabiting this same land, it is evident that the geographer is straddling the earlier Greek terminology, such as that used by Diodorus, and then the Roman. For the Romans of Strabo’s time were in control of much of the inhabited world, and as Strabo was writing, the Romans were making continual failed attempts to conquer the German people north of the Danube and east of the Rhine. So

an, Thracian, and other tribes, while he considers the Germans to be the genuine Galatae. Diodorus Siculus – even though he wrote during the time of Julius Caesar (who used the term *German*) and revered him greatly – did not use the term *German* but only *Galatae*, (interchangeably with *Kelt*) to describe these people, as Polybius did before him. The term *German* in Strabo should always be interpreted to mean *genuine Galatae*, as he himself explained of the origin of the term among the Romans (*Geography*, 7.1.2), and says that the Galatae and Germans, while they are distinguished, are kin (4.4.2).

Strabo tells us that the Rhine divides Celtica and Germany (*Geography*, 2.5.28, 30). Speaking of the Galatae of Celtica, Diodorus Siculus describes them as

being “tall of body, with rippling muscles, and white of skin, and their hair is blond”, and goes on to relate how they made their hair even blonder by washing it in lime-water (*Library of History*, 5.28.1). Strabo says of the Germans that they are “taller, and have

yellower hair” than the Galatae of Celtica (*Geography*, 7.1.2). Diodorus Siculus apparently places the borders of Scythia at the Elbe (*Library of History*, 5.23.1; 5.32.1-3), yet Strabo tells us that the Elbe (which he calls “Albis”) divides Germany into two parts (*Geography*, 1.2.1). Herodotus, as we have seen, calls the lands of Central Europe north of the Danube *Scythia*. By all of



Strabo quotes the most ancient writers, where the people of the north were known as Scythians, and then writing of his own time, he is calling them Galatae and Germans. One must not forget, however, that while Strabo often distinguishes between Galatae and Germans, he has fully described those Galatae south of and along the Danube as having mixed themselves with the Illyri-

these descriptions, the eastern portion of Strabo's Germany is clearly the European Scythia of the earlier writers: Ephorus, Herodotus, and Diodorus. As we shall see in subsequent parts of this essay, the Germany of Tacitus extends all the way to the Black Sea.

Strabo tells us of the earlier writers: "Now all the peoples towards the north were by the ancient Greek historians given the general name 'Scythians' or 'Celts-scythians'; but the writers of still earlier times, making distinctions between them, called those who lived above the Euxine [Black Sea] and the Ister

[Danube] and the Adriatic 'Hyperboreans,' 'Sauromatians,' and 'Arimaspians,' and they called those who lived across the Caspian Sea in part 'Saciens' [Sakae, or Sakans, all the same in Greek] and in part 'Massagetans,' but they were unable to give any accurate account of them, although they reported a war between Cyrus and the Massagetans" (*Geography*, 11.6.2), and here Strabo is being critical of Ctesias, Herodotus, and Hellanicus, among others, although his criticism is surely harsher than Herodotus deserves. Strabo himself here confuses "Hyperboreans" by listing them along with historical

peoples, since he himself explains elsewhere that the name is a general description meaning "most northerly peoples", and is not the name of any specific tribe (1.3. 22). Yet after rebuking Herodotus for doubting whether there actually were "Hyperboreans" (referring to *The Histories* 4:13, 32-36), Strabo himself later calls them "mythical", revealing his own confusion on the matter (*Geography*, 7.3.1). Yet hopefully the links between Kelts, Galatae, Germans, Kimmerians and Scythians, through the different stages of history, are becoming quite apparent here.

BRITISH ISRAEL DOCTRINE PROBLEMS.

An Extract from the this paper by Arnold Kennedy

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people - 1 Peter 2:9

It seems that the entire Israel-Identity movement is corrupted in the UK, the traditional identity view held by most British Israelites being supplemented by the following beliefs:

(a) That the Bible had a definite plan for the "restoration of all earthly things to the perfections of the Garden of Eden".

(b) That all mankind came from Adam.

(c) That the blessing God made by covenant to Abraham, is also available to believers in Jesus Christ from all other races.

(d) That Israel's purpose is "to save the world".

'These views can be seen to be contradictory because the all over

effect is that ultimately there is no difference between Abraham's seed and the seed of all other peoples, in regard to God's blessing'.

'Jehovah is not the God of all nations. He is confined to one nation - the sons of Jacob. No Biblical record can be found that Jehovah is the God of any people other than Israel'.

'When exclusive Israel becomes the foundation of prophetic interpretation, much of the common conflicts in prophecy are found to disappear. But, above all, the acceptance or non-acceptance determines our ability to believe and to understand Jesus' words.'

Arnold Kennedy concludes, 'Jesus said, "I lay down my life for the Sheep". Israel is described

so often as the "sheep of my pasture". There is no record of Jesus giving Himself for "goats" or "tares" or anyone else.

'In the book of Revelation, THE TWELVE TRIBES still feature! They have in no way become some non-Israel, non-twelve-tribed church!'

The author uses British-Israel's own quotes such as, '*Christ died for the redemption of the Israel nation, as well as for the salvation of every individual in the world who accepts Him as the Son of God and as their personal saviour*' to rebut their universalism. He has papers dealing with every objection to "The Exclusiveness of Israel".

The July edition of the Saxon Messenger will begin to cover this paper in greater detail.

Special Notice to All Who Deny Two Seedline

Part Two
Clifton A Emahiser

After finishing my *Special Notice To All Who Deny Two Seedline*, #1, I realized there was much more evidence which could be presented on the subject, so I decided to post another paper concerning it. In that paper, I reminded everyone concerned of the fact that we are in a 7,000-plus year-old WAR. *The Book Of Enoch*, 22:6-7 speaks of this WAR where it says:

“6 Then I inquired of Raphael, an angel who was with me, and said: Whose spirit is that, the voice of which reaches to heaven, and accuses? 7 He answered, saying: This is the spirit of Abel, who was slain by Cain his [dizygotic] brother; and he will accuse him, until his seed be destroyed from the face of the earth.”

I added the word “dizygotic” to the above quote inasmuch as Cain was only a half brother. Because Cain’s descendants (the “Jews”) have as yet to be totally destroyed, Abel’s blood is still crying from the ground! I know there are some in Israel Identity who claim that Abel, because he shared the womb with Cain, was of polluted seed. I do not share that premise, for my Bible says Abel was “Righteous”, (Matthew 23:35). Abel could not have been considered Righteous if he was of polluted seed. We read in Genesis 4:25 that Seth was appointed as another seed in place of Abel. Therefore, Seth was the same identical seed as Abel. The word

“Seth” is #8352 in the *Strong’s Concordance* and means “substitute.” Substitute for whom? If Seth were of pure seed, he couldn’t have been a substitute for polluted seed, could he?

For a moment, let’s consider the argument the anti-seedliners put forth that Cain was a full-blooded son of Adam. Let’s just stop and think for a moment: (1) Cain and Abel are born, (2) Cain kills Abel, (3) Cain is kicked out of the family, (4) There are no qualified heirs for Adam. If, then, Seth were a substitute, he would, by Law, have to be a substitute for the disinherited firstborn Cain. Why, then, does Genesis 4:25 indicate Seth is a replacement for Abel instead of Cain? Even if Cain was disqualified for the act of murder, Seth legally would have to be a replacement for Cain, the firstborn son. If you will remember, in the case of Judah and his Canaanite wife, he had three sons by her, yet Pharez, his fourth-born son by Tamar was considered his firstborn! Actually, Cain was a son of Adam, a stepson, for when Cain was born of Eve his wife, Adam became his legal father, just as in the case of Mary, the Messiah became the legal stepson of Joseph. And, just as in Matthew 13:55, James, Joses, Simon and Judas are called Yahshua’s brothers when they were only half brothers, or maybe, only legal brothers if they were children of Joseph by a former marriage.

Before we quit this concept of

Seth’s seed being a replacement for Abel’s seed, let’s look into another aspect of this thing. In the Bible there is something called the Levirate Law. If an Israelite wife’s husband was killed in battle, and they had no children, the Law required a brother to supply his seed so the widowed wife might be able to raise up seed (children) to her deceased husband. Because both the husband’s and brother’s seed were identical, it was considered her husband’s seed. The only way Abel’s blood can be crying from the ground for revenge is: if Seth is the identical seed as Abel, and that Seth’s seed will, in the end, destroy Cain’s seed. If what I am saying here is true, we, as Israelites, are descendants of Abel as well as Seth. Thus, we must avenge Cain on behalf for Abel’s seed!

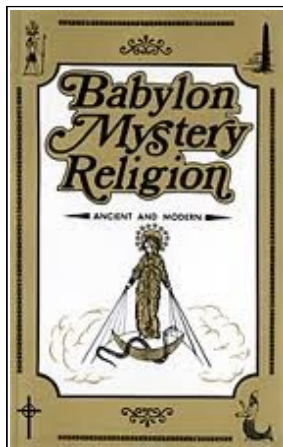
Here are some excerpts concerning Cain and Abel taken from *Matthew Henry’s Commentary*, volume 1, pages 38, 40, 41 & 43 on chapter 4 of Genesis. In these separate quotations, you will notice several outstanding observations which could constitute individual lessons in themselves:

“The Pharisees walked in this way of Cain, when they *neither entered into the kingdom of God themselves nor suffered those that were entering to go in*, Luke 11:52” ... “A fruit of the enmity which is in the seed of the serpent against the seed of the woman. As Abel leads the van in the

noble army of martyrs (Matt. 23:35), so Cain stands in the front of the ignoble army of persecutors, Jude 11. So early did he that was after the flesh persecute him that was after the Spirit; and so it is now, more or less (Gal. 4:29), and so it will be till the war shall end in the eternal salvation of all the saints and the eternal perdition of all that hate them. ... Thus, in Cain, the devil was both a murderer and a liar from the beginning. ... In the original the word is plural, thy brother's bloods, not only his blood, but the blood of all those that might have descended from him; or the blood of all the seed of the woman, who should, in like manner, seal the truth with their blood. ... He [Cain] went and *dwelt on the east of Eden*, somewhat distant from the place where Adam and his religious family resided, distinguishing himself and his accursed generation from the holy seed."

The anti-seedliners point to Genesis 4:1 quoting: "**And Adam knew Eve his wife; and she conceived, and bare Cain ...**" and say: "that settles the matter, Adam was Cain's father." The problem is: they are reading the account in English and it was originally written in Hebrew. In the original Hebrew, there were no punctuation marks; no capital letters at the beginning of a sentence nor periods at the end; there were no vowels; nor were there any chapter and verse divisions as we know them today. Therefore, we have to hope that the translators put all of these things in their proper places. Yet we know that they didn't always do that, for many times part of a topic is given at the end of one chapter, and continued into the first part of the following chapter. So, if they were inconsistent with

the chapter and verse divisions, so might they also be on these other things.



In Ralph Woodrow's *Babylon Mystery Religion*, page 146, there is a footnote which reads: "Note: When the Bible was originally written, commas (and other punctuation marks) were completely unknown. Punctuation marks were invented by Aldus Manutius in the Fifteenth Century. Since the original manuscripts had no punctuation marks, the translators placed commas wherever they thought they should go — based entirely on their beliefs ..."

With this, you can begin to see the problem we are up against with the interpretation of Genesis 4:1! We must give the translators credit though, as they placed a semicolon (;) between, "And Adam knew Eve his wife" (;) "and she conceived and bore Cain." A semicolon indicates the greatest degree of separation possible within a sentence before dividing it into two separate sentences. It is my opinion that the translators should have used two separate sentences in this case as Adam knowing Eve, in this particular case, had nothing to do with Eve bearing Cain. Should it have two sentences, or one? Once we begin to understand that Eve was pregnant with Cain before Adam ever knew her, we can

realize Adam knowing Eve didn't have anything to do with Eve bearing Cain. It's the old concept of cause and effect. I could say I went to a movie one evening and the sun rose the next morning. If this was said, it would be true. But, even though it was true, it does not mean that the sun rising the next morning had anything to do with my having gone to a movie.

EVE HAD TWINS

Genesis 4:2 says, "**... she again bore his brother Abel.**" The word in Hebrew for "again" is #3254 and means "to continue something or to add." In other words, after she bore Cain, she "continued" bearing Abel. I have heard some say that Abel wasn't born for several years after Cain, but the Hebrew doesn't support such an idea. The Hebrew word #3254 can also mean "conceive again", but this does not seem to fit the context.

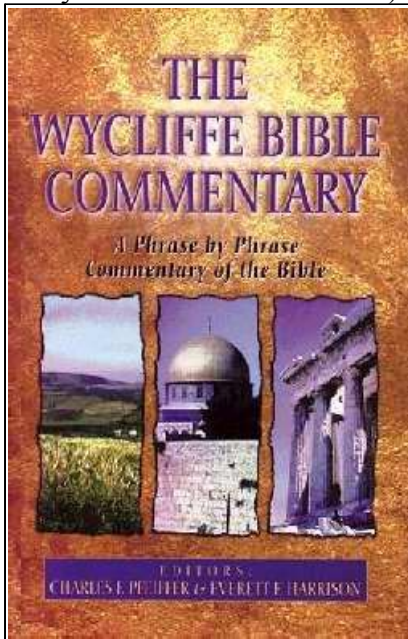
MORE ON JOHN 8:44

We will again quote this verse from *Smith & Goodspeed* as we did in *Special Notice To All Who Deny Two Seedline, #1*. With this rendition, there can be little doubt the "Jews" are the genetic descendants of Satan:

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

This is what the *The Wycliffe Bible Commentary* has to say concerning this verse, page 109: "The true reason for their [the Jews] failure to receive him [Yahshua] was their kinship with

the devil. He was their father. No wonder they acted as he does (cf. Mt 23:15). His special sins are lying (seen in connection with the temptation in the garden) and murder (in the incitement of Cain to slay his brother — 1 Jn 3:12).”



Please notice the word “**kinship**” here. It’s not talking about something “spiritual”, but **literal** and **genetic**. The *Matthew Henry’s Commentary* understands it this way also, volume 5, page 999:

“Having thus disproved their relation both to Abraham and to God [Yahweh], he comes next to tell them plainly whose children they were: *You are of your father the devil*, v. 44. If they were not God’s [Yahweh’s] children, they were the devil’s, for God [Yahweh] and Satan divide the world of mankind; the devil is therefore said to *work in the children of disobedience*, Eph 2:2 ... All wicked people are the devil’s children, *children of Belial* (2 Cor. 6:15), the serpent’s seed (Genesis 3:15), children of the wicked one, Matt. 13:38. They partake of his nature, bear his image, obey his commands, and follow his example ...”

These last two quotations are

simply brilliant, yet slightly flawed. I believe it is simply amazing that these commentators had moments of inspiration, for the message of Two Seedline and Israel Identity were not to be revealed until the end times according to Matthew 13:37-43. This passage indicates (1) the tares will be gathered and burned, and then, (2) the wheat will be gathered into the kingdom. Here the tares are those of the Satanic-seedline, while the wheat are true Israel. While both of these messages are important, for the moment, the Two Seedline message has priority, for the majority of Israelites will not understand their Identity until after the tares are cast into the fire. With the Two Seedline message coming to the forefront, they are, at the present time, beginning to feel the heat. If you haven’t, as yet, grasped the Two Seedline message, maybe it isn’t your time to understand it. If you do fathom this message, I would encourage you to promote it, for it is the message of the hour.

For yet another comment on John 8:44, I will use the *Jamieson, Fausset & Brown Commentary On The Whole Bible*, page 1046: “Ye are of your father the devil — ‘This is one of the most decisive testimonies of the *objective* (outward) *personality* of the devil. It is quite impossible to suppose an accommodation to Jewish [Hebrew] views, or a metaphorical form of speech, in so solemn an assertion as this’ [ALFORD]. the lusts of your father — his impure, malignant, ungodly propensities, inclinations, desires, ye will do — are willing to do; not of any *blind necessity of nature*, but of *pure natural inclination*.”

We will now consider some of the passages quoted here by these

various commentaries, starting with Matthew 13:38 which reads: “**The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one.**”

The word “children”, in this passage, is the Greek word #5207, and means “legitimate sons” as opposed to #3541 “illegitimate sons.” How fitting is the use of this Greek term in this particular verse, for this is exactly what this passage is speaking about. In other words, it is addressing the legitimate (lawfully begotten) sons of Adam- Israel and the legitimate (lawfully begotten) sons of Satan. While it is true there was nothing “legitimate” or “lawful” concerning the birth of Cain, nevertheless the Greek words make it quite clear there are a **genuine** and **counterfeit** children spoken of. It might be said, more or less, in this manner: “the unlawful and illegitimate sons of Satan are his lawful responsibility.” The *Wycliffe Bible Commentary* has the following to say in respect to this verse:

“The field is the world. Not the Church. Children of the kingdom. As in the explanation of The Sower, the seed is here regarded as having produced plants (13:19). The springing up of Christ’s true followers in this world is counterfeited by the devil, whose children often masquerade as believers (2 Cor. 11:13-15).” [Verses 13:8 & 23 would be more relevant than 13:19.]

As 2 Corinthians 6:15 was referred to by Matthew Henry, let’s take a look at that one next. We will quote verses 14, 16 & 17 as well, for they are pertinent to the passage. While this passage strongly commands we are not to have common ground with people of a different race or spe-

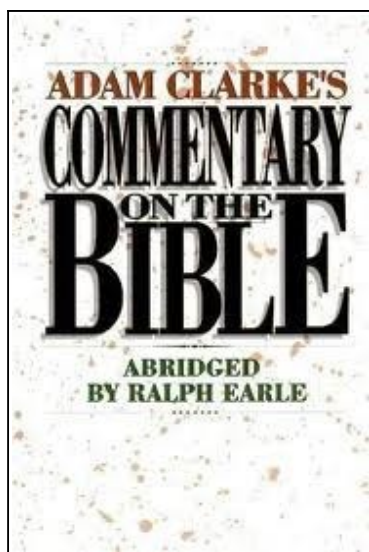
cies, it also charges us to have no fellowship with the wicked unbelievers, especially the “Jews.” If you will check your center reference, you will notice that it takes you to Deuteronomy 7:2-3 where we are instructed not to minge with the Canaanites representative of today’s “Jews.” Apparently, the anti-seedliners haven’t learned this very important lesson yet:

“14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Yahshua with Belial? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of Yahweh with idols? for ye are the temple of the living Elohim; as Yahweh hath said, I will dwell in them, and walk in *them*; and I will be their Elohim. and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith Yahweh, and touch not the *unclean thing*; and I will receive you.”

We will now take a survey of what some various commentaries state on this passage. As this is a very important part of the Two Seedline message, we should take special note of the following:

The *Believer’s Bible Commentary* by William MacDonald, page 1845: “This section of 2 Corinthians is one of the key passages in all the word of God [Yahweh] on the subject of separation. It is clear instruction that the believer should separate himself from unbelievers, iniquity, darkness, Belial, idols ... Neither can light have communion with darkness. When light enters a

room, the darkness is dispelled. Both cannot exist together at the same time.”



The *Adam Clarke’s Commentary on the Bible*, abridged by Ralph Earle, page 1140: “*Be ye not unequally yoked together with unbelievers*. This is a military term: keep in your own ranks; do not leave the Christian community to join in that of the heathens ... As *righteousness* cannot have communion with *unrighteousness*, and *light* cannot dwell with *darkness*.”

The *Jamieson, Fausset & Brown Commentary On The Whole Bible*, page 1243: “... As Satan is opposed to God [Yahweh], and Antichrist to Christ; Belial being here opposed to Christ, must denounce all manner of Antichristian uncleanness [Bengel]. — he that believeth with an infidel — Translate, ‘a believer with an unbeliever’.”

The *Wycliffe Bible Commentary* contributes this on page 1273: “The word concord (*sunkatathesis*) is found only here in the New Testament. The holiness and purity of Christ [Yahshua] cannot harmonize with the wickedness and impurity of Belial (a synonym for Satan). Cf. 1 Cor. 10:21 ... The word agreement (*sunkatathesis*) climaxes

the four previous words that Paul used to express sinful union between the sons of God [Yahweh] and the children of the devil. This word suggests a sympathetic union of mind and will in a plan mutually agreed to ... God [Yahweh] cannot lovingly entertain those who are knowingly and willingly involved in evil.”

From the *Matthew Poole’s Commentary On The Holy Bible* we get the following, volume 3, page 618: “It is a metaphor drawn from horses or oxen; which should draw together, being in the same yoke, neither standing still, nor yet holding back. It is a general precept, prohibitive of all unnecessary communication and intimate fellowship with such, as either in matters of faith or worship, or in their lives and conversations, [who] declare themselves to be unbelievers ... *And what concord hath Christ with Belial?*, Christ, who is the Head of believers ... and to him who is the head of all unbelievers, and the god of the world ... therefore we ought to have no unnecessary communication with such who manifest themselves to be of their father the devil ...”

The *Matthew Henry’s Commentary* has this to say concerning this passage, volume 6, page 625: “It is an unequal yoking of things together that will not agree together; as bad as ... to have ploughed with an ox and an ass or to have sown divers sorts of grain intermixed. What an absurdity is it to think of joining righteousness and unrighteousness, or mingling light and darkness ... and what comfortable communion can these have together? Christ [Yahshua] and Belial are contrary one to the other; they have opposite interests

and designs, so that it is impossible there could be any concord or agreement between them ... therefore, the exhortation is (v. 17) *to come out from among them*, and keep at a due distance, *to be separate*, as one would avoid the society of those who have the leprosy or the plague, for fear of taking infection ...”

There probably is no better an example of fellowship of “light” with “darkness” than the blatant organization “The International Fellowship of Christians and Jews”, 309 W. Washington Street, Chicago, Illinois. They say their aim is: “*Working to strengthen Christian-Jewish understanding on issues of shared concern.*” Supporters of this organization are people like Pat Robertson, Jerry Falwell, Pat Boone, Jack Hayford, Rabbi Yechiel Eskstein, Senator Joseph Lieberman, Charles Colson, Sallai Meridor, Yuli Edelstein, Zvi Raviv, and Ehud Olmer among others. And, let’s not forget John Hagee, as he is really in bed with the “Jews.” They promote a program called “On Wings Of Eagles” where they dupe the ignorant Christians into donating money to fly a “Jew” from Russia to Jerusalem, and help them to get established with a job, home and food when they get there. Ted R. Weiland, an anti-seedliner, in his booklet: *Eve, Did She Or Didn’t She?*, page 94, went so far as to say the scribes and Pharisees of Yahshua’s time were true members of Jacob’s household as follows: “**Acts 4:5-10, 24-35 and 7:2-52 declare the Pharisees were Judahites of the seed line of Jacob/Israel.**” While it might be true that there were still a smattering of pureblooded Judah left in that area, they would have been significantly few. To equate

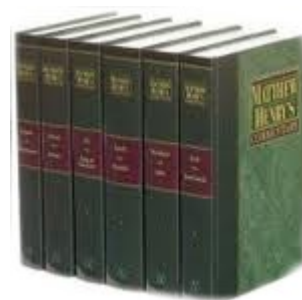
these few with the scribes and Pharisees would be like, saying, in effect, the scribes and Pharisees were and are children of light rather than children of darkness. Revelation 2:9 & 3:9 make it quite clear there were both true and false members of the Tribe of Judah. No doubt, Weiland is a product of the Judeo-Christian college, “Christian Leadership Bible College” in Denver, Colorado, where he attended for four years, as he makes mention on page 133 (a college for fellowship of “light” with “darkness”).

To answer Weiland’s preposterous statement that “...the Pharisees were *Judahites of the seed line of Jacob/Israel*”, I will use Colossians 2:15: “**And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.**”

Quoting now from the *Adam Clarke’s Commentary on the Bible*, abridged by Ralph Earle, page 1200. Let’s see if what Clarke has to say agrees with Weiland: “It is very likely that by the *principalities and powers* over whom Christ [Yahshua] triumphed the apostle means the *nesioth* and *roshoth*, who were the rulers and chiefs in the Sanhedrin and synagogues, and who had great authority among the people, both in making constitutions and in explaining traditions. The propagation of Christianity in Judea quite destroyed their spiritual power and domination.”

The *Wycliffe Bible Commentary* portrays the picture on this verse even to a greater extent on page 1341: “Spoiled, or better, *stripped (apekdyomai)* is a compound not essentially different from another Pauline expression *ekdyo*. The latter, as used in the LXX (and classical Greek) of the defeating or stripping of enemies

in war, provides a clue to the meaning here. In Old Testament times captives were stripped of most or all clothing. This action came to symbolize defeat, and for the prophets it signified the judgment of God [Yahweh] (cf. Ezk 16:39; 23:26). In the New Testament this idea moves into the realm of ‘last things’, when the righteous will be clothed, in contrast to the wicked, who will stand stripped and naked under God’s [Yahweh’s] judgment (cf. Mt. 22:11; Rev. 3:17,18; 16:15; 2 Cor. 5:3,4).”



Matthew Henry’s Commentary, volume 6, page 759 describes this verse as follows: “He *spoiled them*, broke the devil’s power, and conquered and disabled him, and *made a show of them openly* — exposed them to public shame, and made a show of them to angels and men ...” *The Matthew Poole’s Commentary On The Holy Bible*, volume 3, page 718, comments on this passage thusly: “... delivering his subjects *from the power of darkness*, Col. 1:13, according to the first promise, Genesis 3:15. He made a show of them openly; yea, and Christ [Yahshua] did, as an absolute conqueror, riding as it were in his triumphal chariot, publicly show that he had vanquished Satan and all the powers of darkness ...”

The *Interpreter’s Bible*, volume 11, page 199, makes the following observations concerning this passage: “The mighty spirits [Jewish control] which once held

men in their ‘dominion of darkness’ (Colossians 1:13-14) are now reduced to impotence ... Paul depicts the breaking of their dominion under the figure of a military defeat, and the parade of the vanquished in the triumphal procession of the conqueror. God [Yahshua] has stripped them of their arms, displayed them in public as his trophies of victory, leading them in captive chains at his chariot wheels.”

Many commentaries try to connect Colossians 2:15 with Yahshua dying on the cross, but this refers rather to Messiah’s encounters with the scribes and Pharisees, and His open denunciation of them. If the Satanic “Jew” scribes and Pharisees are not meant here, who, then, pray

tell, is it speaking of? To help answer this, let’s find out who the



scribes and Pharisees are, and are not.

For this we will read Josephus’, *Wars* 2:8:2: “For there are three philosophical sects among the

Jews. The followers of the first of whom are the Pharisees; of the second the Sadducees; and the third sect, who pretends to a severer discipline, are called Essenes. These last are Jews by birth, and seem to have a greater affection for one another than the other sects have.”

It would appear from this, that of these three, only the Essenes could claim to be pure blooded Israelites of the Tribe of Judah. Why didn’t Josephus mention the Pharisees and Sadducees as being Jews by birth? Evidently, Weil- and believes himself more of an authority on the origin of the “Jews” than Josephus; and more of an authority than even Yahshua Himself.

Notes on the Mongrelization of Nations

from the Christogenea blog

Even without discussing the perils of miscegenation – it can clearly be countenanced that the racist nation is the nation which endures, and a non-racist nation cannot possibly continue in its traditions and cultural institutions without falling into intermittent states of chaos, strife, and poverty: its culture eventually decaying into a shadow, even a remnant, of its former grandeur.

No mongrel nation ever rose to a position of renown and scientific and cultural achievement in the world. The non-White empires of history, the Mongols, Arabs, and Turks, have all been causes of destruction rather than of creation. Of course, there were advances in some of the civilized discip-

lines in the early centuries of the islamic arab empire, yet those advances came on the shoulders of the vestiges of Byzantine Greek civilization which the arab empire replaced, and were not the original work of arabs themselves. Even some early arab writers admit that they had studied the Greek books which they fell onto, from which they acquired the sciences. The only achievements of the arab nations today are made possible by Western engineering and Western oil money. (The arab, oriental, ladino and negro races would not even use oil if it were not for the inventions of the White man which have unlocked its capability.) Every great White nation which became an empire (and

therefore “multicultural”), from the Cushite Empire of Nimrod (the first Babylonian Empire), to Egypt, Assyria, Media, Persia, Greece, and Rome, all decayed with miscegenation, leaving a mongrelized sewer in place of the great nation which founded the empire in the first place.

Today Iran, Iraq, Egypt, Greece and even Italy are all, to one degree or another, among the poorest, most backwards of nations, although at one time each was the greatest of nations. Only racially pure nations perpetuate their cultures and civilizations. Mongrel nations cannot possibly succeed, being full of disparate spirits and naturally full of strife and hostility.

THE FIRST OPEN CHURCH, FOLLOWERS OF “THE WAY”

Part Four
Jeffrey Crosby

Although this is the story of the very first church and the individuals involved with its founding, we have only, to this point, started to establish the foundation of why things occur the way they do; the folks involved and their God given purpose. The first three parts in this series have been necessary to set the stage. The succession of historical facts that lead us to where we are, both then and today, are simply a process of prophecy fulfilled by Yahweh’s chosen Israel, His holy seed, His Ambassadors on earth. So if it seems like a slow boat to China to bring us to this point in this story, it is nonetheless imperative. Nobody could walk into a play at the end and expect to understand what is going on. Likewise with the Creator’s agenda. We are on His prophetic clock. And we must remember that, as servants to Him, we carry “the testimony of Jesus: worship God (Elohim): for the testimony of Jesus is the spirit of prophecy” (Rev. 19:10). It is this fulfillment of prophecy, through history, which establishes our faith. No other religion on earth, no writings of great wisdom can make that claim. In other words, there is a reason why the Word of Christ was brought to the British Isles, only to be spread to the four corners of the world from there.

So that those who are unfamiliar with the history of the Israelites may understand our story’s background, it was some seven

centuries before Christ was born that the tribes of Israel were sent into dispersion as a punishment for sinning against their God, Yahweh. The Greeks would call these scattered tribes by a common name of ‘Scythians’. But they were known as the ‘Kimmerians’ in the Assyrian tongue, the ones who captured the northern portion of Israel and sent them into dispersion in the first place, along with many of the southern House of Judah. They would eventually become known as the ‘British’ to the world because of their religious beliefs and customs, which were set apart from the other known religions and practices. With them was a belief that was not found elsewhere, even considering the pagan practices that these migrating peoples may have adopted in their travels westward across Europe. It was a monotheistic belief, with One God and a coming Messiah. There were no graven images or idols. They worshiped in the open, facing the east (where they had migrated from). The immortality of life was their belief. The Kymri, namesake of King Omri, the King of the northern kingdom in Israel at the time of their capture and dispersion, carried a replica of the Ark of the Covenant before them in their religious observances (so Jowett claims), giving birth to the British surname – Old Hebrew/Cymric – “‘B’rith”, meaning ‘covenant’, and ‘ish’, meaning ‘man’, ‘woman’ or ‘person’. ‘Ain’ pertained to ‘land’. The

Keltoi were adherents of a covenant law. As Christians, they were known as the ‘Covenant people’, or ‘Consecrated people’ (British), living in the ‘Covenant land’ (Britain).

From ancient chronicles and records it is possible to glimpse the early Britons at the time of our story of Yahshua and Joseph in the Isles. Diodorus Siculus describes the people of these islands as “civilized and courteous to strangers. They are of much sincerity and integrity, far from the craft and knavery of men among us [Romans], contented with plain and homely fare, and strangers to the excess and luxury of rich men.” Other descriptions show the Britons’ advancements in arts and commerce.

“... [W]e read that their ordinary clothing was of ‘tartan, spun, coloured and woven by themselves. The upper classes wore collars and bracelets of gold and necklaces of amber. The chiefs were armed with helmets, shields and cuirasses of leather, bronze or chain mail, while their many weapons of defence – darts, pikes and broad-swords – were often richly worked and ornamented’.” (Conybeare *Roman Britains*, p. 48-50).

The great similarities between the ancient Hebrew patriarchal faith and Druidism in the British Isles are also obvious. As Sir Norman Lockyer states in *Stonehenge and Other British Stone Monuments*, on page 252.: “... I am amazed at the similarities [between the Israelite/Kelts and

Druids] we have come across”. Edward Davies, in *Mythology and Rites of the British Druids* states likewise, and W.M. Stukely, in *Abury* writes: “I plainly discerned the religion professed by the ancient Britons was the simple patriarchal faith.” Procopius of Caesaria saw a connecting link between the Israelite faith and Druidism, and Julius Caesar wrote, in 54 B.C.: “The Druids make the immortality of the soul the basis of all their teaching, holding it to be the principal incentive and reason for a virtuous life”. (*Gallic War*, VI, 14)



Sir Norman Lockyer

At this point it would be best to take a look at what we may or may not know regarding the Druids and Druidism. There has been much slanderous speculation over the ages regarding this subject. A very straightforward and unbiased account on Druidism is laid out in the book *The Druids*, by Peter Berresford Ellis, William B. Eerdmans Publishing Company, copyright 1994. Although this book does not necessarily delve into the early Keltic religious beliefs prior to and during the time of Christ, at least in depth, it shows that Druidism was not merely a religion but rather a sort of caste society

among the Kelts. Regarding things centuries after the time of our story (being possibly dictated by Roman influence by that juncture), it does state on page 11: “[T]he bulk of the ‘Classical’ observations [regarding Druidism] consist of the anti-Celtic propaganda of the Roman Empire. There has been a tendency for scholars to accept these sources as giving us facts writ in stone which are not to be questioned. By the time the Celts themselves came to commit their knowledge to writing, they had become Christianized and ... the Druids continued to get ‘a bad press’.”

It was when some of the antiquarians of the seventeenth and eighteenth centuries wrote of Druidism, they romanticized them beyond recognition to what their role in Keltic society originally was. This is because the Druids committed nothing of their knowledge or ways to writing, not because they were illiterate, but quite the contrary. They were highly astute, yet their ways were so secretive that they would never allow even the knowledge of their exclusive society to be shared with outsiders. You could call theirs a separatist society.

We do know that training to become a Druid, which involved learning of everything from science and mathematics to medicine, astronomy, philosophies, law, and their religious rites, was a process of anywhere from fourteen to twenty years of study before one would become a Druid. They were not necessarily just priests, but rather the highest of the Celtic caste system. They would hear and judge Celtic society’s situations and issues, wisely proclaiming the final say in all matters, including whether to seek peace or go to war. This was similar to both the judges and

priests purpose among the Israelites after their exodus from Egypt. Yet it was the Greco-Roman view which prejudiced the Druids and Celtic life.

This entwines with our story of why Glastonbury would become the place for retreat and solace by Yahshua Christ, and for Joseph of Arimathea to later return to bring the Gospel to these particular people in the Isles, and there are a couple of reasons why. First, the island was unconquered by the Romans and remote from Roman influence and authority. Since before Christ, at the time of Julius Caesar invading Britain in 55 B.C., until A.D. 47, the Roman armies never reached Glastonbury. Secondly, Glastonbury was the center of the Druidic faith in Britain. It was surrounded by the chief centers, such as Caerleon, Salisbury, Bristol, Bath and Dorchester. Capt appropriately states, on page 9 of *Traditions of Glastonbury*: “Druidism was regarded by the Romans as its greatest religious opponent because of its widespread influence definitely opposed to Roman and Greek mythology.”

It should not be in doubt that one of the main causes for the Romans to invade the British Isles, even prior to Christ, was to exterminate a cult which had proved the rival of Roman pagan civilization. The Roman legate in Britain, Suetonius Paulinus, in A.D. 61, would proceed to carry out instructions received from Rome to extirpate Druidism at any cost (Tacitus’ *Annals*, XIV, Chap. XXX). However, the relentless resistance of the Keltic tribes on the island, which will be discussed further, was mainly because of their steadfast doctrine of the indestructibility of the soul taught by their religion.

Quoting Capt, “Druidism

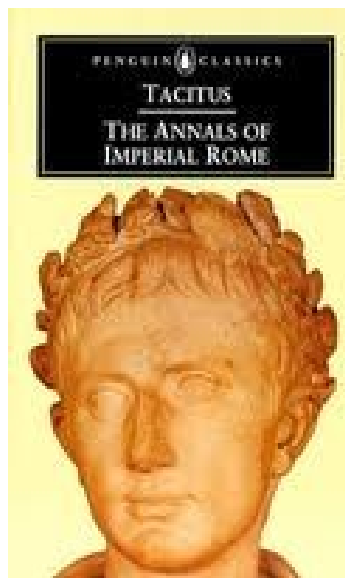
taught ‘Three duties of every man: Worship God, be just to all men, die for your country’.” Julius Caesar wrote: “The Druids teach that by none other way than the ransoming of man’s life by the life of man is reconciliation with the Divine Justice of the Immortal Gods possible” (*Comment*, Lib. V). The basic Druid belief was in a trinity, but not polytheism. The God-head was called “Duw,” (the one without darkness who pervaded the universe). Although British-Israel refers to God as three persons of the Godhead, it is rather One Almighty in three manifestations!

“The emblem of Druidism was three golden rays of light, representing the three aspects, or persons [sic manifestations], of the Trinity [sic ‘Godhead’], emanating from the God-head. They were known as ‘Beli,’ the Creator as regards the past; ‘Taran,’ the controlling providence of the present; and ‘Yesu,’ the coming Saviour of the future. Druidism thus anticipated Christianity and pointed to the coming Saviour under the very name which Christ was called” (*Traditions of Glastonbury*, p.9).

Although E. Raymond Capt uses the term ‘Trinity’ loosely, this must not be confounded with what the Roman Catholic doctrines would later, falsely, profess as three separate entities of ‘God’, His Son Jesus under Him, and the Holy Ghost aside from ‘them’. These beliefs come from paganistic polytheistic doctrines dating back into antiquity. Capt has never professed a Trinitarian teaching, but rather the three manifestations or forms of One Almighty Elohim.

In fact, and as will be seen as we get further into our story of the early Church and its Apostles and followers, the first converts

of the Culdees or “Judean refugees” would be the Druids of Britain, who found no difficulty in reconciling the teaching of the Culdees with their own teaching of the resurrection and inheritance of eternal life. The remarkable coincidence which exists between Druidism and Christianity is overwhelming. Before the introduction of Christianity to Britain, the Druids also made reference to the Supreme God as: “Distributor,” “Governor,” “The Wonderful,” “The Ancient of Days,” terms of Old Testament origin (*Religion of Ancient Bri-*



tain by G. Smith, Chap. II, p. 37).

Capt further points out that “Jesus would confirm and enlarge the Druid’s faith in the One God, with three aspects [the Trinity] and their belief in a coming ‘Yesu’ or ‘Hesus’. One thing is certain – Jesus never revealed His identity as the ‘Yesu’ they expected. He had not, as yet, accomplished the redemption of His people [by the cross] and the salvation of Mankind” (*Traditions of Glastonbury*, p. 10). This statement by Capt should not be out of order, inasmuch as “His identity” as Yahshua was not what was expected of the proph-

esied Redeemer in Palestine either, and yet He changed the destiny of the twelve lost tribes of Israel, which in turn benefited the whole world, whether deserving or not. Only Israel of the line of Adam was subject to divorce, so only Israel was subject to Redemption (meaning to be purchased back). But this doesn’t exclude the rest of the pure White Adamic line from the Resurrection, such as the queen of Sheba.

Yet the Druids preserved His dwelling place in Avalon as a ‘sacred spot’. Later, when Yahshua’s uncle Joseph of Arimathea (the Nobilis Decurio) and his companions returned to settle there after the Passion of Christ, they found His 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).

“It is no wonder that when Joseph of Arimathea subsequently came back to the Isles to proclaim the Saviour under the very name familiar to every Druid, we shall see that He received a welcome at the hands of the Druids and a king whose religion was Druidism, King Arviragus, or at least sympathetic to their ideals. Druidism prepared the way for Christianity by its solid acceptance of ‘The Way’. But for Druidism, Christianity might never have flourished. Druidism nourished it through all its early stresses, giving it the vigor to endure through adversity” (*Traditions of Glastonbury*, p. 9).

“Pliny the Elder (A.D. 23/24-79) seems to be the first to raise questions about the reasons for the decline of the Druids and certainly has no hesitation in attributing it to Roman repression” (*The Druids*, p. 16). Yet the Roman’s attempt to suppress the Keltoi/Roman sociopolitical roots was not peculiar to them alone, as will be evident when we consider the introduction of Christianity across the realms of the Roman Empire, but in particular the Isles and Gaul.

It is not a fact that this early Druidic society disappeared from the face of the earth, any more than Yahweh’s chosen Bride on earth, the tribes and seed of Israel did. Rather, the Druids eventually merged with Christianity. “The adoption of Christianity ... did not lead to the abolition of the Druids but simply to their transformation” (*The Druids*, p. 19).

There were many links between the peoples of Gaul and Britain since times of antiquity, as will be seen when we look at the theme of our story of the first Apostles and Church founders. The Druids in both Gaul and Britain were well organized, as shown by Caesar’s statements a century before Christ. “The Druidic doctrine is believed to have been found existing in Britain and thence imported into Gaul; even today those who want to make a profound study of [Druidism] go to Britain for the purpose.”

Although the Druids were often portrayed as opponents to Christianity, the sources of such writ-

ings must be considered, as mentioned, particularly out of Rome. There is no evidence whatsoever of the Druids performing human sacrifice, no writings of same. The Kelts are another story altogether, and very well may have, but even that we can only speculate. Findings of mutilated bodies could possibly be victims of war . . . ‘Lindow Man’, a mummified



body which was found submerged in peat bogs in 1984 near Winslow, in Manchester, is one example. A leg was found, then a decapitated head, and then the torso. From this one finding came the book *The Life and Death of a Druid Prince*, by Dr. Anne Ross and Dr. Don Robins, Institute of Archaeology, London. It was a 25 to 30 year old man, healthy but with mild arthritis, wearing a fox-fur amulet on his arm. His skull crown had been fractured and his jaw broken. His neck was dislocated, as is consistent with any hanging. There were apparent skin lacerations, and autopsy revealed that the man had been hit twice from behind, probably with an axe, then garroted by a knotted cord around the neck, a sharp blade

plunged into the jugular vein, then dropped into the bog. The problem here is how these individuals with degrees and doctorates came to the conclusion that this was a sacrifice, or that this poor soul was a ‘Druid Prince’. There was no evidence of either, but anyone can see how assumptions, along with myth, can compound one another’s errors.

Although the Druids were not known for putting their knowledge to writing, per se, they were a people that kept their secret knowledge through poetry, where they speak of such things as the ‘Tuatha De Danaan’, or ‘the People of Dan’ as their lineage since the earliest times, and the ‘Lia Fail’, or ‘Stone of Destiny’, which is Jacob’s anointed Pillar Stone, and later King David’s seat or

throne, whereupon all kings and queens have been coronated throughout Ireland, Scotland, and then England since B.C. 583 to the present, their most precious relic. The Kelts, with their triune Godhead, and their belief in immortality and an afterlife alone attest to their heritage. The fact is that, although the Kelts may have manifested forms of paganism in their travels, and often resulting in vicious treatment of their enemies, they were hardly barbarians, and Druidism had ab-



solutely nothing to do with such behavior.

The Druids were known for their prophetic foreseeing and great wisdom and leadership. "It is said," Julius Caesar wrote of the Druids, "That they commit their studies to twenty years, [It is] improper to commit their studies to writing They use the Greek alphabet for almost everything else" And one thing that is attributed to their teachings is that the spoken 'Word is the Truth,' that it is sacred and divine and is not to be profaned. So in reality, we can no longer continue to view the Keltoi/Druidic societies of Gaul and the British Isles through the Greco-Roman writers who may have, it appears, denigrated a society that they just did not know enough about. Now let us return to our story at hand.

The people of Gaul, where Joseph of Arimathea and the group that left out of Palestine went, were called 'Gauls' (until the much later invasion of the Franks, when it would thereafter become known as France). The territory was called Gaul, Gallica, or Galatia. That name was carried in the migrations of Israel as they traveled in their trek westward along the Danube River. Ireland was called Hibernia and Scotland was, at early times, called Caledonia. The Irish folk were called Kelts, but it was only in Britain and Wales that the title of 'Brit',

meaning 'Covenant' prevailed, where they were called British Celts. Scots were called 'Gael', who were originally inhabitants of Iberia (northwestern Spain) who migrated to Caledonia, as the Irish of Hibernia had migrated from that same area of Iberia. But it should be noted, that the people that migrated to these areas, both in western Europe and the Isles, are all one and the same stock of kinfolk, whether they be known by the numerous names of Kelts, Saxons, Angles, Franks, Goths, Van-



dals or whoever.

These Isles were formally known as the **Britannic Isles**, then the British Isles, then the United Kingdom or Great Britain. Now although the United Kingdom including the Irish, Welsh, and Scottish, each of these areas have retained their clan titles through their names today. It was not until long after the arrival of the AngloSaxons in A.D. 426, when the invading Normans began to domestically absorb the British Kelts and Saxons did the Anglican title take

hold. It was the lesser used name of the Angles (of Angle-Saacsen or Anglo-Saxons) which morphed into Angle-land, or England. Each and every one of these aforementioned peoples, the Kelts, Anglo-Saxons and Normans, were but separate tribal branches of the same Keltic race, the migrated tribes of scattered Israel. This is also true of the Danes (from Dans-Merck, Denmark or tribe of Dan) who would invade Britain in A.D. 787. Ethnologically the Keltic race is composed of Keltic-Saxon-Scandinavian tribes, of one original stock. What has historically occurred in the Isles is the regathering of the 'Covenant People' of the sacred Scriptures, Britain becoming the motherland.

Jowett agrees, on page 48 of *The Drama of the Lost Disciples*, that the things that linked these people were a common language of Cymric, and that each practiced the

"Druidic religion", that Britain was the central headquarters to Druidism and that all others (Ireland, Gaul, etc.) paid tithes. As previously discussed, the Druidic/Keltoi society entailed so much more than "religion". But the point is made, that this 'Covenant' land and its peoples did factually fulfill the role of which prophets of old spoke. Britain was the world hub for the whole Keltic race.

Part Five to follow
next month

Errors Inspired by Whom?

William R Finck

Part Three

The first two parts of this series of essays exhibited many plain errors in the translation of the King James Version of the Bible, which clearly contradict the often-heard claims that the famous Authorized Version, as it is also called, is indeed the inspired Word of God in English. Unless one wants to purport that the God of the Bible is the author of error, then the King James Version cannot be deemed infallible. It has even been demonstrated, by the very words of the Westminster Confession formulated in the year 1643, that those same men who first elected the King James Version as their official version of the Bible fully understood and professed that the original languages must be appealed to whenever there is a question of doctrine. A sufficient number of these questions have already been raised here from the King James translations of the letters of Paul and certain statements in the writings of John and in the other epistles. While it has been demonstrated that there are many plain errors in translation in the King James Version, if there is one only, then can we imagine the book to be infallible? Of course we cannot, and we must examine the scripture from sources as original as possible – for it is our Christian duty.

Here we shall present many more passages in the writings of Luke where the renderings of the

King James Version must be confronted, because the translators have watered down the clear racial message of the Scriptures and therefore of the word of the fulfillment of the covenants of God which were made only with the children of Israel – which is the Gospel. Once certain passages in Luke (in both his Gospel and in the Acts) are properly translated, the everlasting and harmonious message of those Covenants and the promises to Abraham and his posterity is perfectly consistent throughout the Bible. With the current King James Version, the words of Scripture conflict in many places, and require a specially-trained

us have some preliminary information. It was accepted by the early Christian writers, and it is evident from the fact that Luke was a long-time companion of Paul's, that wherever Paul had mentioned the Gospel in his epistles, he was referring to that version which consisted of the accounts collected and recorded by Luke. It is also apparent that of all the Gospels, Luke's certainly pays the most attention to historic details and the historical setting of the events in comparison to what is going on in the wider Roman world. Luke also pays a great amount of attention to the covenant relationship between the “lost” Israelites and

Yahweh their God, and this is very likely because of the role he had with Paul in searching out those long-lost Israelites. This is why, we believe, he felt it so important to record the words of Zachariah, the father of John the Baptist, words which set the tone for an understanding of Luke's entire body of writing. Here we shall repeat them: **Luke 1:67-80:** “67 Then Zacharias his father was filled with



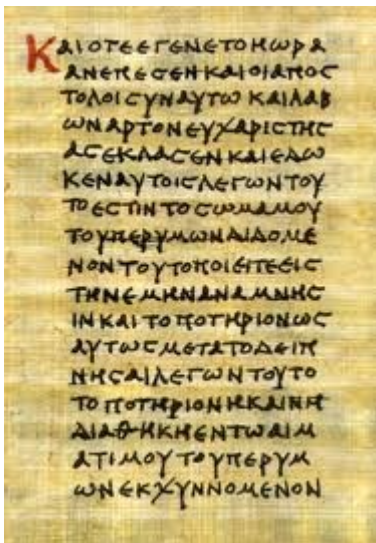
Opening of the Gospel of St Luke, folios 173v-1

so-called “priest” to decipher them for the people, whereas the original Word had no such requirement. It will hopefully become evident here, that these priests have indeed attempted to ruin the Word of God, and pollute His covenants!

Before we begin examining some of the mistranslation in the writings of Luke, which include both his Gospel and the Acts, let

the Holy Spirit and prophesied, saying: 68 “Blessed is Yahweh the God of Israel, that He has visited and brought about redemption for His people, 69 and has raised a horn of salvation for us in the house of David His servant, 70 just as He spoke through the mouths of His holy prophets from of old: 71 preservation from our enemies and from the hand of all those who hate us! 72 To

bring about mercy with our fathers and to call into remembrance His holy covenant, 73 the oath which He swore to Abraham our father, which is given to us: 74 being delivered fearlessly from the hands of our enemies to serve Him 75 in piety and in righteousness before Him for all of our days. 76 And now you, child, shall be called a prophet of the Highest: for you shall go on before the face of Yahweh to prepare His path. 77 For which to give knowledge of salvation to His people by the dismissal of their errors, 78 through the affectionate mercies of our God, by whom dawn visits us from the heights 79 to shine upon those sitting in darkness and in the shadow of death, to guide our feet in the way of peace.” 80 And the child grew and was strengthened in spirit, and was in the wilderness until the day of his manifestation to Israel.”



We should stress the fact that Luke must have known that the coming of Christ was certainly a fulfillment of the promises of Yahweh to Israel, and that those promises – as found in the Law and the Prophets, were made only to Israel, and were exclusive of all others. This is evident

throughout Luke's writings, however the distinction is blurred by bad translations and misused words such as gentile. Here we shall proceed to expose this more fully.

Luke 2:25-32: 25 And behold, there was a man in Jerusalem whose name was Simeon and this man was righteous and devout, expecting the consolation of Israel, and the Holy Spirit was upon him. 26 And it was forewarned to him by the Holy Spirit, not to see death before he should see the Anointed Prince. 27 And he came in the Spirit into the temple, and in there being introduced to the parents of the child Yahshua, upon their doing that which is according to the custom of the law concerning Him, 28 then he took Him into his arms and praised Yahweh, and said: 29 “Now release Your servant, Master, in peace according to Your word: 30 Because my eyes have seen Your Salvation, 31 which You have prepared in front of all the people: 32 a light for the revelation of the Nations and honor of Your people Israel!”

The phrase φῶς εἰς ἀποκάλυψιν ἔθνῶν here is “a light for the revelation of the Nations”, and it may have been rendered “a light for a revelation of the Nations”. The word ἀποκάλυψις (602) is a noun, meaning *an uncovering, a revelation* (Liddell & Scott), and it is the same word which supplies the alternate name for the Book of Revelation in our Bible, the *Apocalypse*. The A.V. rendering, “A light to lighten the Gentiles”, uses the noun ἀποκάλυψις as a verb, which is both impossible and inexcusable. Furthermore, the A.V. rendering would require

that the noun for *nations* be in the accusative case, to be a direct object of the [non-existent verb], which it is not. Paul defines the faith which Abraham had as being the belief in the promise of Yahweh, that his offspring would become many nations, in Romans Chapter 4. Here we see that it is the light of the Gospel which would make those nations manifest, and certainly it did once the people of Europe became known collectively as Christendom. This wonderful truth of the Christian Israel fulfillment of Scripture is therefore hidden in this mistranslation in the King James Bible.

Let us read verse 32 once more: “a light for the revelation of the Nations and honor of Your people Israel!” Although it is not properly a hendiadys, which is a grammatical construction that employs a definite article and different nouns which refer to the same entity, *the Nations* and *the honor* here certainly both belonging to “Your people Israel”, meaning the Israel of Yahweh. The Israelites were prophesied to leave Palestine at an early time (II Sam. 7:10; I Chr. 17:9; Gen. 28:14) and to become many nations (Gen. 35:11; Acts 9:15 et al.). These things certainly happened, as it is revealed by a study of ancient history that many of the Greeks, Romans, Trojans, Phoenicians, etc. descended from Israelites migrating out of Palestine before the Assyrian deportations, and that the Parthians, Scythians, Kimmerians (Kelts), and others all descended from the Israelites of the Assyrian deportations. Along with certain Japhethite tribes (i.e. the Ionians at Athens, whom Paul addresses at Acts 17:22-31), these Israelites make up the population of Europe, and are the

White Europeans (as opposed to the later Arab and Turkic invaders) of today. To them did the Apostles bear the light of the gospel, and in them is found Christendom, fulfilling the Old Testament prophesies which concerned the true Israelites, not the jews.

Luke 11:45-52: 45 Then replying one of the lawyers said to Him “Teacher, saying these things You also insult us!” 46 So He said “And to you lawyers, woe! Because you load men with burdens hard to bear, and these burdens you touch with not one of your fingers! 47 Woe to you! Because you build the monuments of the prophets, and your fathers killed them! 48 Therefore you are witnesses and you consent to the works of your fathers, because they killed them, and you build. 49 For this reason also the wisdom of Yahweh says: ‘I shall send to them prophets and ambassadors, and some of them they shall kill and they shall persecute’, 50 in order that the blood of all the prophets spilled from the foundation of the cosmos should be required from this race, 51 from the blood of Abel unto the blood of Zacharias who was killed between the altar and the house. Yeah, I say to you, it shall be required from this race! 52 Woe to you lawyers! Because you have taken the key of knowledge, you do not enter in yourselves, and you prohibit those who are entering in!”

The Greek word *γενεὰ* (1074) is “*race, stock, family...also a tribe, nation...2. a race, generation...*” (Liddell & Scott) and so in the King James Version it is more often than not rendered *generation*, as it also is here, in

defiance of the context and most basic meaning of the word. In this context, where we have sons and fathers both near and remote, which we see in vv. 47-48, and where both the remote past and the recent past are in focus, in reference to Abel and Zacharias, in v. 51, the word must be rendered *race*, for it cannot be referring to merely a single generation, or as we may define the term, a mere portion of a race which exists at any particular time.

Here I would like to discuss Luke 9:41, which many people have brought up in reference to Luke 11:45-52 which we just discussed. This passage has Yahshua



exclaiming “O faithless and perverted race!” in reference to people in Jerusalem who evidently had little true faith in God. The word *διαστρέφω* (1294), is here *perverted*, and may be read *distorted*. The word *γενεὰ* (1074), is *race*, and it may be read *generation*, yet similar language is used at 11:47-51 and speaking of fathers and sons, both recent and long past, where only *race* can be meant, and not simply a group of contemporaries. With this passage, I would

purport that alien elements may indeed pervert a race as a whole, both genetically and also by undue influence, without each and every member being genetically corrupted, but rather only a portion of those members. Cf. I Sam. 21:7, 22:9-22; Mal. 1:1-4; Josephus’ *Antiquities* 13.9.1 (13:254-258); Rom. 9:1-13 et al.

While we are here in Luke, it may be fitting to point out something in Luke 6:34 and 15:27:

Luke 6:34: And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to **receive** as much **again**.

Luke 15:25-27: 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. 26 And he called one of the servants, and asked what these things meant. 27 And he said unto him, Thy brother is come; and thy father hath killed the fattened calf, because he hath **received** him safe and sound.

The verb *ἀπολαμβάνω* (618) is to *recover* in my own translations in both of these places, and we see that in each case, where the subject of the discourse receiving back something they once possessed, *recover* is certainly more appropriate. The verb is rendered in the King James as to “receive ... again” in Luke 6:34, where the NAS version if someone should check it would say “receive back”. This difference is rather innocuous in Luke 15:27, but there are other places where it is much more important, such as at Gal. 4:5. The renderings of “receive back” or “receive again”

help to show those who do not read Greek the true meaning of the word. The verb λαμβάνω (2983) by itself, without the prefix, is sufficient to say simply “to receive”; ἀπολαμβάνω is “to take or receive from another, to receive what is one’s due...II. to take back, get back, regain, recover...” (Liddell & Scott).

If we read Galatians 4:5 with this in mind, the importance of translating this verb correctly in the context of the covenant mes-



15th Century illuminated manuscript The Bedford Book of Hours

sages to the children of Israel becomes absolutely clear. The King James has it “To redeem them that were under the law, that we might receive the adoption of sons.” Yet we would read the Greek: “in order that he would redeem those subject to law, that we would recover the position of sons.” So we see that the King James translators, in their blindness to their own identity as children of Israel, diluted the importance of the covenant message in their translations of Scripture.

Luke 16:1-9: The parable of

the unrighteous steward is very poorly understood, because it is very poorly translated. That might sound pretentious, but it is a simple fact. If you listen to most commentators on the matter, they will go so far as to claim that Yahweh justifies stealing, in order to maintain the veracity of the King James Version and other translations of this passage!

1 Then He also said to the students: “There was a certain wealthy man who had a steward, and he had suspected him of squandering his possessions. 2 And calling him he said to him ‘What is this I hear about you? Give me an account of your stewardship, for you are no longer able to be steward.’ 3 And the steward said to himself ‘What shall I do, that my master has taken the stewardship from me? I am not able to dig, and I am ashamed to beg. 4 I know what I shall do, in order that when I have been removed from the stewardship they shall receive me into their houses!’ 5 And calling on each one of those indebted to his master, he said to the first ‘How much do you owe my master?’ 6 And he said ‘A hundred baths of olive oil.’ So he said to him ‘Take your records, and quickly sitting down write fifty.’ 7 Next he said to another ‘And how much do you owe?’ And he said ‘A hundred kors of grain.’ He says to him ‘Take your records and write eighty.’ 8 And the master praised the unrighteous steward because he did wisely, because the sons of this age are wiser than the sons of light are towards their own race. 9 And I say to you, shall you make for yourselves friends from the riches of unrighteousness, that when you should fail they may receive you into eternal dwell-

ings?

The verses in question here are verses 8 and 9, and an examination of them will reveal a very different meaning in this parable from what most Bible studies and commentaries suggest. Therefore they will be discussed here at length.

Concerning the text of Luke 16:8, as we have said several times already, γενεά (1074), “race, stock, family” (L&S), is “race” here and not, as it may be in some contexts, “I...2. a race, generation” or “II...2. age, time of life” or as we say: “generation”. This is evident without resorting to any other Biblical references, but from the full statement here alone, which I shall endeavor to elucidate. The full clause, ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσὶν, or “Because the sons of this age are wiser than the sons of light are towards their own race”, shall be examined here, inspecting each Greek word or phrase in the order which it appears in the sentence. ὅτι (“because”) οἱ υἱοὶ (“the sons”, in the Nominative case and therefore the subject of the clause).

τοῦ αἰῶνος τούτου (“of this age”, the pronoun referring to what precedes). αἰῶνος is the Genitive singular of αἰών (165), age here. The word is “a period of existence...an age, generation...a long space of time, an age...a definite space of time, an era, epoch, age, period...” (Liddell & Scott). It is the source of our English word *eon*, and usually in the N.T. infers a long period of time, and so it may be presumed to be equivalent to the

span of many “generations”, as we use that term today. If αἰών indeed infers such a long space of time here, then γενεά must be rendered “race”, since many generations would be required to fill “this age”. Yet if αἰών infers a shorter duration, a single “generation” or era, γενεά still must be rendered “race”, lest the use of the word is redundant and it becomes meaningless. The A.V. translators must have realized this predicament, and here (as they did elsewhere) they rendered αἰών as “world”, a meaning that the word certainly does not have! αἰών can only refer to a period of time, not of space.

φρονιμώτεροι ὑπὲρ (“are wiser beyond”). The word *are* comes from the last word of the clause, the third person plural form of εἰμί (1510), εἰσιν or *they are*. This is common in Greek, which orders its words quite differently than English. ὑπὲρ is a preposition which is properly *over* or *beyond* (what follows) but here is not rendered as such, the comparative form of φρόνιμος (5429), *wiser*, and the conjunction *than*, and so *are wiser than*, being sufficient to express the meaning in English.

τοὺς υἱοὺς (“the sons”) here in the Accusative case, which distinguishes the noun as the object of a verb or of certain prepositions, here the preposition ὑπὲρ or *beyond*, *than* in the text.

τοῦ φωτός (“of light”), the Genitive singular of φῶς (5457), the Genitive is a case that expresses possession, source, or measurement, and here *the sons*, the preceding noun, belongs to it, so *the sons of light*.



Opening words of St Luke's Gospel Quoniam from the Book of Kells, c800.

εἰς (1519) is a preposition used only with the Accusative case (as τὴν γενεάν is which follows), and is properly “*into*, and then *to*” and also among other things “...*at...with...to or towards...in regard to...for*” (L&S), and in certain contexts it may sometimes be rendered *in*, but is not commonly *in*. Liddell & Scott give one example, where in English we would say “to look in the face”, rather than the literal *at* or *towards* the face. The *in* where it says “in their generation” that the A.V. has here would be properly expressed with ἐν (1722) and the Dative case, and not with εἰς and the Accusative, as it is found here.

τὴν γενεάν τὴν ἑαυτῶν (“their own race”), or literally “the race that is of themselves”, the Articles (τὴν) and γενεάν are all in the Accusative case, and so are the object of the preposition εἰς. While the Article τὴν is the Accusative singular, the pronoun ἑαυτῶν (“of themselves”, or “their own” here) is Genitive plural (ἑαυτοῦ, 1438) and “re-

flects back to the subject” (MacDonald, *Greek Enchiridion*, p. 104), and so here τὴν γενεάν belongs to one party only, the “sons of this age”, who are the subject of the clause, and so the word γενεάν must again be rendered *race*, and not *generation*, since the sons of both “this age” and “light” are obviously contemporaneous and so they share the same period of time. While such number and case mismatches are rare, the Article τὴν is Accusative singular while its noun ἑαυτῶν Genitive plural. Yet this is done expressly in order to avoid confusion, to show the relationship between ἑαυτῶν and τὴν γενεάν here. The result is that there is no question that τὴν γενεάν (“the race”) belongs to ἑαυτῶν (“of themselves”), referring to the subject of the clause: “the sons of this age”. εἰσιν the final word here, is the 3rd person plural of the verb *to be*, εἰμί (1510), and so is *they are*, or *are* here. It may be protested that the word *are* appears twice in the English version here, and that is true. “As in classical Greek, so also in the N.T. εἰμί is very often omitted” (Thayer’s Greek-English Lexicon of the New Testament, εἰμί, VI., p. 180 col. B), and so it must be supplied in English as often as it is found wanting, yet admittedly this supplying can be quite subjective.

Luke 16:8: “And the master praised the unrighteous steward because he did wisely, because the sons of this age are wiser than the sons of light are towards their own race.” Here it should now be manifest, that this verse is describing the “sons of this age” and the “sons of light” as two separate races, which have vied with each other throughout the

age, just as Gen. 3:15 forebode that they would. Once we translate this passage correctly, we realize that it is indeed a parable about the two seeds of Genesis 3:15, and that it is not a parable about Yahweh our God approving of the breaking of His Own commandment: “Thou shalt not steal”.

Now to turn our attention to the text of Luke 16:9, “And I say to you, shall you make for yourselves friends from the riches of unrighteousness, that when you should fail they may receive you into eternal dwellings?”. This verse is very naturally read as a question, which neither the King James Version nor the NA27 nor any other of the versions which I’ve seen do.

In fact, if one checks the websites where they present all of the popular translations in parallel, none of them do

(<http://bible.cc/luke/16-9.htm>).

Rather, many commentators use this verse as a statement, to justify the wicked methods of the dishonest steward, which amount to stealing! So much drivel has been written concerning this verse, because its being a rhetorical question has been overlooked by so many! The construction of the verbs here very naturally makes a rhetorical question, where a verb of the Indicative mood is followed by a verb of the Subjunctive mood. ποιήσατε, the Future Indicative of ποιέω (4160), is “shall you make...?” Later the verb ἐκλίπη, Aorist Subjunctive of ἐκλείπω (1587) is “when you should fail” preceded by ὅταν (“when”), and it may be written “when you might fail”. The verb δέξονται is the Aorist Subjunctive of δέχομαι (1209), here followed by ὑμᾶς (“you”) and being

in the 3rd person plural, “they may receive you”, or “they might receive you” (it may have been translated as *accept* in either case). A similar pattern is found at Gal. 6:5, which I also read as a rhetorical question, and comment upon at length in my edition of Paul’s epistles. The Indicative Mood, as ποιήσατε is here, is often used in interrogation (MacDonald, *Greek Enchiridion*, p. 43), and even without an interrogatory particle. This is also often done by Luke (and recognized by both the King James Version and the NA27), at 4:34; 7:19 and 20; 9:54; 12:51; 13:2, 4, and 15; 14:3; 20:4; 22:48; and 23:3; and at Acts 5:28; 16:37; 21:37; 23:3 and 4; 25:9; and 26:27.

Biblical evidence that in context this interpretation is the correct one is quite plain. First, the commandment states that “Thou shalt not steal”, and Christ is certainly not endorsing embezzlement here. Second, it is certain that the friends of the unrighteous steward cannot receive him into any “eternal dwelling”, for only Yahweh himself can do that! Third, the subsequent verse at 16:13 plainly states that one cannot serve both Yahweh and riches simultaneously. So the obvious answer to the question asked here in verse 9 is a resounding “No!” The real lesson here is that the unrighteous steward, evidently one of the “sons of this age” (v. 8), acted as those of his race are expected to act: craftily, because they have no reward hereafter. The sons of light, the true Adamic Israelites, should not do as the others (note Matt. 7:16-20). The Israelite’s eternal dwelling is with Yahweh, and there is none other. He should store his treas-

ure there (Matt. 6:19-21; Mark 10:21; Luke 12:16-21 and 31-34), since worldly riches, mammon, mean nothing (i.e. Heb. 11:26).



Lindisfarne St Luke Gospel

Luke 17:11-19: 11 And it came to pass, while traveling to Jerusalem, that He had passed through the center of Samaria and Galilaea, 12 and upon His coming into a certain town they encountered ten leprous men who had stood afar off. 13 And they raised their voices saying “Yahshua, Master, have mercy on us!” 14 And seeing them He said to them “Going, show yourselves to the priests!” And it happened that with their going off they were cleansed. 15 Then one of them, seeing that he was healed, returned with a great voice extolling Yahweh, 16 and fell upon his face by His feet thanking Him, and he was a Samaritan. 17 And replying Yahshua said “Were not ten cleansed? Then where are the nine? 18 Are there none found returning to give honor to Yahweh, except he who is of another race?” 19 And He said to him, “Arising go, your faith has preserved you.”

The word ἀλλογενής (241) is “of another race, a stranger” (Liddell & Scott), and it appears only here in the N.T. While the word certainly may be used to signify a non-Adamite, that interpretation is not compulsory, for it

may only signify that the man is merely a non-Judaeian, or a non-Israelite. Today we are used to the idea that there are multiple nations created from one race, so we look at the word differently. The Greek view of race was much narrower than our own. From their perspective, a race could specify a tribe or other subdivision within a nation – even though we today would perceive all the members of that nation to be of the same race. The man, being a Samaritan, most probably was an Adamite, since at least most of the peoples that the Assyrians had brought into Samaria were from other parts of the same Adamic world which they had conquered. However more importantly, with this we see that by Luke's use of the word ἔθνος, most often translated *gentile* in the King James Version, he cannot mean to describe people of other races – or he would have used this word ἄλλογενής instead! Most of the references by Luke and Paul to the *gentiles*, or properly *nations*, are references to the dispersed nations of Israel. Yet this leads us to discuss Luke



Codex Alexandrinus – last page of Luke's gospel

18:32. **Luke 18:32:** For He shall be handed over to the heathens, and mocked and abused and spat

upon 33 and being scourged they shall slay Him, and in the third day He shall be resurrected.”

The phrase τοῖς ἔθνεσιν (ἔθνος, 1484), in the Dative Plural here is “to the heathens”. The word ἔθνος is usually, and properly, *nation*, yet it may in certain contexts be translated *people*, for which see the discussion below at Acts 13:46. This is especially true when the people being described consist of more than one nationality, where λαός (2992), which is properly *people*, is inappropriate (again, cf. Acts 13:46 below), and examples are found at Mark 11:17; Acts 8:9 and 18:6 and elsewhere. The scriptural as well as the historical records are clear, that the Edomites in Judaea were primarily responsible for the Crucifixion, having gained the political and ecclesiastical leadership of the nation, although both the Romans and those true Israelites in Judaea were unwitting accomplices. The scriptural record also attests that both Judaeans and Romans spat on and abused Yahshua Christ, as evident comparing Matt. 26:67, Mark 14:65 and Matt. 27:30, Mark 15:19, and so in this context ἔθνος may properly be translated *heathen*. The word ἔθνος is properly “*a number of people accustomed to live together, a company, body of men ... after Homer, a nation, people ... a special class of men, a caste, tribe ...*” (Liddell & Scott) and it is in that last sense, *a special class of men*, that we may read the word in these instances.

Luke 21:25: And there shall be signs in the sun and moon and stars, and upon the earth an affliction by the heathens, the sea and the waves roaring in diffi-

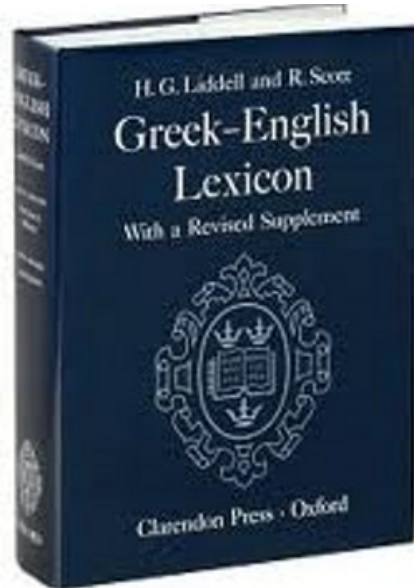
culty...the phrase above which reads “by the heathens” is by itself literally “of nations”, as it is rendered in the King James Version, the phrase coming from the Genitive Plural form of ἔθνος (1484). We have already had a brief discussion of ἔθνος as *nation, heathen, or people* above in a discussion of Luke 18:32, and we will again below at Acts 13:46. Translating this verse I must let the context stand on its own. The implication is that the affliction is “by the heathens”, or more literally “from heathens”, and it is plain in the Greek. The King James Version's rendering “of nations”, while a literally correct rendering of the word, in context is in error. The heathens (or *nations*, whichever one may prefer) here are not those who are being afflicted, where the Accusative case would be expected. Rather, the heathens are the *source* of the affliction, for the Genitive case is used to express either possession or source. An exactly similar grammatical construction which the A.V. handled appropriately is found at Acts 14:5, where the phrase ὀρμὴ τῶν ἐθνῶν τε καὶ ἰουδαίων is “an attack of both the people and the Judaeans”, where we see clearly in the King James Version that “people” (from the phrase τῶν ἐθνῶν), along with Judaeans, are the source of the attack. So here συνοχὴ ἐθνῶν is an affliction (συνοχή) coming from people, or heathens (ἐθνῶν, Genitive plural of ἔθνος), the absence of the Article not being a grammatical issue in this instance. It is apparent that Yahshua's discourse is a dual prophecy, both of the time of the destruction of Jerusalem, and of the time of His return. Understanding that distress is caused “by the heathens”, as I be-

lieve the phrase in this verse at Luke 21:25 should be read, is perfectly clear in light of the circumstances both now and back in 70 AD when Jerusalem was destroyed.

Luke 21:24 and 32: At verse 24 the King James Version reads, discussing those who rejected Christ, “And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” Yet I would read the Greek of the latter half of this verse “and Jerusalem shall be tread upon by the heathens until the times of the heathens should be fulfilled.” The word which the King James rendered *gentiles*, which I translated as *heathens*, may also be read as either *nations* or *peoples*, yet I shall let the context speak for itself. Many believe that this verse should be read to mean “until the times of the [Israel] nations should be fulfilled”, yet such an interpretation cannot possibly be correct. Since Israel has been promised in so many places an eternal preservation, and to always be a nation (i.e. Jer. 31:31-36; Dan. 2:44 and 7:27), their time shall never be fulfilled, from a Greek word which also means *completed*. One must not confuse Luke 21:24 here with the prophesied period of Israel’s punishment, a separate topic, which would necessitate reading ideas into the text which are not expressed. Israel’s enemies, and so the *heathen*, have indeed trampled Jerusalem under foot since the time of Christ, but we, the children of Israel, are Jerusalem – wherever our seats of government are located. This prophecy does not describe that forever broken desola-

tion in Palestine (Jeremiah 19, Luke 13:35). Pray for Yahshua that their time shall be fulfilled shortly.

Having this in mind, I would read verse 32 thus: “Truly I say to you that by no means should this race escape until all things come to be.” The word $\gamma\epsilon\nu\epsilon\acute{\alpha}$



(1074) is rendered by its primary definition here, *race* and not, as the King James Version has it, *generation*. First, it must be realized that there were nearly forty years between this discourse by Christ and the destruction of Jerusalem. The generation of the Exodus spent a like amount of time in the desert so that those who left Egypt, excepting a few, would not see Palestine (cf. Heb. 3:5-19). Secondly, statements at vv. 24-28 had not come to be fulfilled by 70 A.D., nor for many centuries later, so $\gamma\epsilon\nu\epsilon\acute{\alpha}$ must mean *race* and not *generation*. Thirdly, reading *race* here is in context with use of the word elsewhere, such as at 9:41, 16:8, and the related word $\gamma\acute{\epsilon}\nu\omicron\varsigma$, for examples of which see Luke 11:50. Note the parable of the wheat and the tares, Matthew 13:36-42.

Acts 1:20: For it is written in

the Book of Psalms: ‘His home must be desolate, and there must not be one dwelling in it’ and ‘Another must take his office’.

Where we see “office” here, the King James Version has “bishoprick”. An $\acute{\epsilon}\pi\iota\sigma\kappa\omicron\pi\eta$ (1984) is “*a watching over, visitation...II. the office of $\acute{\epsilon}\pi\iota\sigma\kappa\omicron\pi\eta\varsigma$... generally an office*” (Liddell & Scott), and it is *bishopric* in the A.V. $\acute{\epsilon}\pi\iota\sigma\kappa\omicron\pi\omicron\varsigma$ (1985), the root word, came into English through the late ecclesiastical Latin word *ebiscopus*, to be our English word *bishop*. Properly it is “*one who watches over, an overseer, guardian...a public officer, intendant*” (Liddell & Scott) and is usually *bishop* in the King James Version. The word $\acute{\epsilon}\pi\iota\sigma\kappa\omicron\pi\eta$ appears both here and in Luke 19:44. The word $\acute{\epsilon}\pi\iota\sigma\kappa\omicron\pi\omicron\varsigma$ appears in Luke’s writing only at Acts 20:28, where in the *Christogenea New Testament* the word is *overseer* although it is *supervisor* wherever it appears in that edition of Paul’s letters, at Phil. 1:1; I Tim. 3:2; and Tit. 1:7. It is clear in the historical record, that when the King James Version of the Bible was translated, those who worked on it had a definite order and intent to render certain words in order to give the appearance of legitimacy to the then-young Anglican Church. For this reason we see that it employs terms such as *church*, where the more accurate word *congregation* appeared in earlier English versions, and also terms such as *deacon* and *minister* and *bishop*. While even I have used the word *minister* in translation, as someone who performs a deed or service for the assembly, the words *church*, *deacon* and *bishop* are contrivances of organized religion and of those who seek to maintain religious

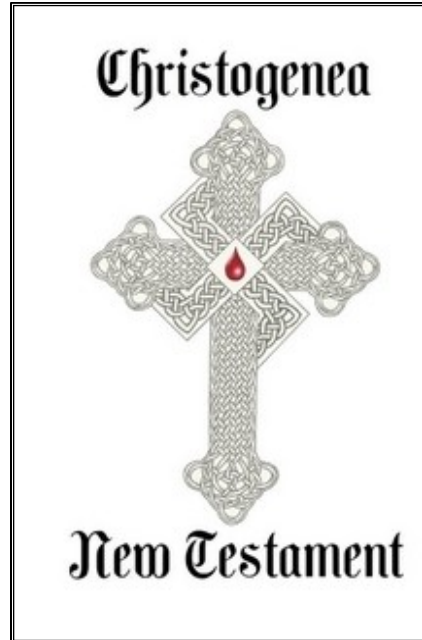
control over the people – a precept found in the New Testament only among the Pharisees and Sadducees!

Acts 2:37-41 37 Now hearing they had pierced their hearts, and said to Petros and the rest of the ambassadors “Men, brothers, what should we do?” 38 And Petros to them: “Repent, it says, and each of you must be immersed in the Name of Yahshua Christ for remission of your errors and you shall receive the gift of the Holy Spirit. 39 For the promise is to you and to your children, and to all those in the distance, as many as the Prince our God should call.” 40 And with many other words he affirmed and exhorted them saying “You must be saved from this crooked race!” 41 So then those accepting his account were immersed and they added in that day about three thousand souls.

The word **γενεά** (1074) is *race* here. We have already seen at Luke 19:45-52 that in those passages the word **γενεά** must be translated as race, or it makes no sense whatsoever. That is also the case here. If one is born in the same period of time as that of one's peers and one needs to be saved from one's peers, then being part of the same generation – as we use the term today – how could one be saved from one's own generation? And what if one's enemies were born much sooner – or much later – than oneself? As we are about to see from subsequent passages in Acts, *race* is certainly the proper term here.

Acts 4:5-7: 5 And there was on the next day a gathering of them, the leaders and the elders and the scribes in Jerusalem, 6 and Han-

nas the high priest and Kaiaphas and Iohannes and Alexandros and as many as were of the race of the high priest, 7 and standing them in the midst they inquired, “By what power or by what name have you done this?”



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The King James Version has “kindred of the high priest”, yet this is that same word, **γένος**, that they translated as *generation* almost everywhere else it appears. The phrase **ἐκ γένους ἀρχιερατικοῦ**, “of the race of the high priest”, fits both the Biblical and historical context here, especially since we see in verse 23 that an opposing phrase, “their own countrymen” (**τοὺς ἰδίους**), is employed. If all of these people were jews, as the popular perception imagines, we would not see such phrases employed at all.

Acts 4:23: And being released they went to their own countrymen and reported as much as the high priests and the elders said to them.

The King James Version has

“their own company”. The phrase **τοὺς ἰδίους** (the Accusative plural) is here “their own countrymen”, as Thayer has at **ἴδιος** (2398) for the Nominative plural **οἱ ἴδιοι** *one's own people...one's fellow-countrymen, associates...one's household, persons belonging to the house, family, or company...*, and the 9th edition of the Liddell & Scott Greek-English Lexicon agrees, having at the same phrase under **ἴδιος** “*member of one's family, relatives*”. Here it must be ascertained that the word is opposed to the phrase above at Acts 4:6 which reads “and as many as were of the race of the high priest”, knowing from both Josephus and Paul (i.e. II Thessalonians chapter 2 and Romans chapter 9) that many of the leaders and high priests of the time were Edomites, but the followers of Christ were surely true Israelites. This distinction is lost where these passages are translated in the King James Version, yet Acts Chapter 4 shows that the apostles were not of the same race as the high priests.

Acts 7:19: 19 He dealing craftily with our race mistreated the fathers, causing their infants to be exposed for which not to be produced alive.

The King James Version has *kindred* where we see *race* here. This further demonstrates that the word **γένος** should have been rendered *race* in many other places where the context demands it.

Acts 9:15: But the Prince said to him “Go! For he is a vessel chosen by Me who is to bear My Name before both the Nations and kings of the sons of Israel.

The phrase τῶν ἔθνῶν τε καὶ βασιλέων υἱῶν τε Ἰσραήλ: is here “both the Nations and kings of the sons of Israel”; the NA27, following the codices Sinaiticus, Alexandrinus and the Majority Text, wants the first definite article, τῶν *or the*, while the codices Vaticanus and Ephraemi Syri have the article. With the article, the phrase is a form of hendiadris (which is a grammatical term meaning one by means of three), a longer hendiadys (one by means of two), where the items joined by the conjunctions coalesce, or represent the same entity (for which see MacDonald, *Greek Enchiridion*, p. 117). But even without the article, the grammar displays an intrinsic connection between the nouns here. While the Greek particle τε may be written simply “and”, followed by καὶ it is “both...and” for which see either Liddell & Scott or Thayer (τε, 5037). Thayer gives examples for τε...καὶ and τε καὶ: “not only...but also”, “as well...as”, and “both...and”. The final τε is not rendered here, and it certainly shouldn’t be “and” because “of the sons of Israel” is not an addition, but is the same entity as “the Nations and kings”, all three items being of one and the same entity. Thayer states that τε differs from the particle καὶ, where καὶ is conjunctive, but τε is adjunctive and that “καὶ introduces something new under the same aspect yet as an external addition, whereas τε marks it as having an inner connection with what precedes” (Thayer, τε, p. 616, column B.). So the phrase may well have been rendered “both the Nations and kings both of the sons of Israel”, and therefore while it is not exactly literal, it would not do any damage to the meaning of the phrase to in-

terpret it thus: “both the Nations of the sons of Israel, and the kings of the sons of Israel”, for which see the promises to the Israelite patriarchs recorded at Gen. 17:4-6 and 35:11 and elsewhere.

Acts 11:1: And the ambassadors and the brethren who were throughout Judaea heard that the nations also accepted the Word of Yahweh.

The King James Version has *received* where we see *accepted* here. The verb δέχομαι (1209) is to *accept* and not, as the A.V. has it, simply to *receive* which is usually λαμβάνω (2983). The verb δέχομαι is “to take, accept, receive what is offered...to accept or approve...” (Liddell & Scott). It was a matter of prophecy that “lost” Israel would hear and accept the gospel that those in Judaea had rejected, for which see examples at Isaiah chapters 53 and 54; Ezekiel chapter 34; and Hosea chapters 2 and 14. For this very reason Paul wrote “for me to be a minister of Yahshua Christ to the Nations, performing the service of the good message of Yahweh, in order that it be a presentation acceptable of the Nations, having been sanctified by the Holy Spirit”, Romans 15:16.

Acts 12:1-5: 1 Now throughout that time Herodas the king applied his hands to mistreat some of those from the assembly. 2 And he slew Iakobos the brother of Iohannes with a sword. 3 Then seeing that it is pleasing to the Judaeans, he proceeded to seize Petros also (and it was the days of unleavened bread), 4 whom he then laying hold of put into prison, committing him to the four

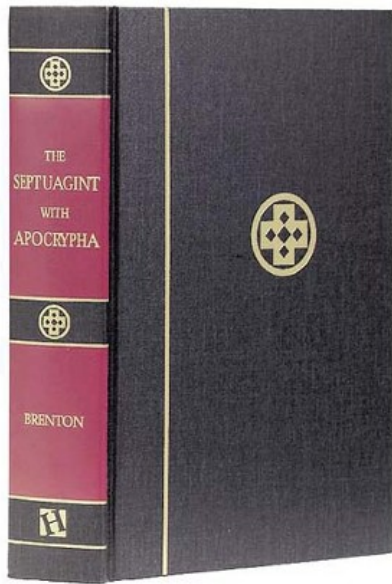
squads of four soldiers to watch him, planning after the **Passover** to lead him to the people. 5 So then Petros was being kept in the prison, but prayer was fervently being made to Yahweh by the assembly concerning him.

But at Acts 12:4 the King James Version has *Easter*, and that might be one of the most ridiculous renderings those translators have committed to the text. The word seen here as *Passover* is πάσχω (3957), and this is the word used to describe the Passover feast throughout the Septuagint and the N.T. The substitution of the pagan fertility holiday of Easter by the “church” is a crime, and so is the A.V. use of Easter here. Christians should keep the Passover, as Paul advised at I Corinthians.5:8.

Acts 13:46 Then Paul and Barnabas speaking openly said: “To you it was necessary to speak the Word of Yahweh first. Since you have rejected Him and judge yourselves not worthy of eternal life, behold, we turn to the people!

The King James Version has “the gentiles” here at Acts 13:46. The phrase is τὰ ἔθνη, the Accusative plural of ἔθνος (1484), and with the Article here it is “the people”. There are several other places in the N.T. where context dictates that ἔθνος be rendered *people* and not *nation* or even *heathen*, among them are Mark 11:17, Acts 8:9 and 18:6, and I Cor. 12:2. The King James Version does have *people* for ἔθνος at Acts 8:9, and note also the A.V. at Isa. 56:7 which is quoted at Mark 11:17. In the LXX, Brenton has “people” for ἔθνος at Lev. 20:2, and I haven’t checked else-

where in that volume.



It is an absolute fallacy committed by many theologians that here Paul invents a new religion, rejecting the Judaeans and bringing Christianity instead to some “gentiles”, but this is the usual interpretation. In fact, we see Paul at other Judaeon synagogues in the subsequent chapters, immediately after this incident at Acts 14:1, and in Acts chapters 17, 18 and 19. Many Bible editions cross-reference Matthew 21:43 to Acts 13:46 to somehow support this fallacy. Instead, Matthew 21:43, where Christ says to the Pharisees that “The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof”, should be cross-referenced to Dan. 2:44 and Mic. 4:7-8, which both prophesy of the everlasting kingdom of the Israelite people of Yahweh.

In the context of Acts 13:46 here, Paul is addressing the assembly hall leaders and he is rejecting them – those opposing him in this one local assembly hall – and turning to the people themselves who make up the assembly, which consisted of both

Judaeans and Greeks, and probably also of Kelts, Romans, and maybe even Phrygians, all Adamites, and most of whom descended from the Israelites. So the mixed group cannot properly be termed in Greek a λαός (2992), which is the general word for *people* in Greek. A λαός is a people as a collective unit, but the group which consists of various ethnic backgrounds is not properly considered as such, and so it is termed τὰ ἔθνη, *the nations* of people in a place. The word λαός is “the people, both in singular and plural” (Liddell & Scott), although Brenton writes “peoples” for the plural at Psalm 116 (117):1. Thayer makes no definite comment but “the plural...seems to be used of the tribes of the people”, giving Gen. 49:10, Deut. 32:8, Isa. 3:13, and Acts 4:27 as examples.

Acts 14:21-23: 21 And announcing the good message in that city and many becoming students, they returned to Lustra and to Ikonion and to Antiocheia 22 reinforcing the spirits of the students, encouraging them to abide in the faith and that it is necessary through many tribulations for us to enter into the Kingdom of Yahweh. 23 And elders being elected by them in each assembly, praying with fasting they presented them in whom they had confidence with the authority.

The phrase “with the authority” here is from the phrase τῷ κυρίῳ. The King James Version renders the verb πιστεύω as *believe*, and supposes that τῷ κυρίῳ, the Dative case of ὁ κύριος, which is usually *the Lord*, is what is referred to by the pronoun *whom*. If that were the case, I would expect the pronoun

to also be in the Dative case, and not in the Accusative which fully indicates that it refers to the earlier pronoun *them* which is also in the Accusative case here. While there is a number mismatch, that is frequently the case when a group is referred to as a collective unit. In context, if the assembly did not first believe in Christ, they wouldn’t have been bothering to elect elders at all. They would not even be gathered as an assembly addressed by the apostles! Rather, the intent here is to show that the assembly must have confidence in a man before he is elected to a post of authority.

Furthermore, the King James Version rendering of Acts 14:23, “And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed”, contains another serious mistranslation. The verb χειροτονέω is rendered *ordained*. The word is “*to stretch out the hand for the purpose of voting ... to vote for, elect, properly by show of hands ... to vote*” (Liddell & Scott). This word could never mean *ordain*, as the King James Version has it, except that, as we have previously stated, the primary mission of the translators of that version was to uphold the authority of the Anglican Church – an institution created by man. The elders in a true Christian assembly were voted into office by the common people, and were exclusively responsible to the common people. I will read this verse again, adding clarifying emphasis “And elders [to lead the people] being elected [voted for by the people] by them [the people of the assembly] in each assembly, pray-

ing with fasting they [the people of the assembly] presented them [the newly elected elders] in whom they had confidence [in whom they trusted and therefore voted for] with the authority [over the assembly who elected them].”

Acts 22:9: The King James Version of this passage reads: “And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.” Yet I must read the Greek here: “And they who were with me surely beheld the light, but for the voice they did not understand that being spoken to me.” The following is adapted from my paper, *William Finck vs. The Paul-bashers:*

Paul gives three accounts of the “Road to Damascus” event, the last given many years after the first. Can we expect them to be the same, word for word? Of course not! Over the years, different aspects of an event are more lasting in the memory, while other details fade into oblivion. And each time Paul relates the event, it is someone else (here it is either Luke or someone Luke obtained the record from) who is recording his words! Is the recorder really reporting everything which Paul said on each of the three occasions? Or is it more likely that, as was customary at the time, only a synopsis was given in each of the three records? Of course each record is only a synopsis, and we should not force a higher standard upon Paul than we would upon any other ancient writer, and the same goes for Luke. Luke, the typically exacting historian (which for example see

Luke 3:1), certainly saw no conflict in the three accounts, and may well have rectified them if he did, having had every opportunity to do so since he wrote them!

Yet comparing the King James A.V. or the R.S.V. translations of



Conversion of St. Paul, from a series depicting the Acts of the Apostles, woven at the Beauvais Workshop under the direction of Philippe Behagle 1641-1705 1695-98

Acts 9:7 and 22:9, I can see where there would be a cause for concern regarding the validity of Paul's account, for there does seem to be an irreconcilable discrepancy: in English. Did those with Paul hear the voice, or did they not? It is commonly professed by most people in various factions of what we term “Israel Identity”, that there are many errant translations found in the A.V. and other versions of the Bible. While certain of Paul's detractors have cited the R.S.V. here, referring to Acts 9:7 and 22:9, it is because that version does virtually no better than the A.V. in many respects, and Acts 22:9 is poorly translated in both versions. Investigating other versions of Acts 22:9, such as the New Living Translation, they are worse still! It can be demonstrated time and again that theologians have writ-

ten what they think the Greek says, and just as often what they think that the Greek should say, and claim to be offering fair translations! Because all of our Bible versions are so polluted, to one extent or another, one shouldn't dare to judge any Bible passage critically unless one can, as Paul attests, “prove all things”, making trial of them for one's self!

The first half of Acts 22:9, which I have translated “And they who were with me surely beheld the light”, is not an issue here. The second half, which I have translated “but for the voice they did not understand that being spoken to me”, is in the NA27 Greek: τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι, and is consistent among all ancient mss. Here we shall examine each word of this clause.

δὲ, “but”, marks the beginning of a new clause here, being a conjunctive Particle with adversative force. It is always placed as the second word in a clause, and so it follows the Article τὴν here.

τὴν φωνὴν, “the voice”, is in the Accusative Case which marks it as the direct object of the verb here. I have supplied *for*, just as with the Genitive Case *of* or *from* often must be supplied, or *to* or *with* for the Dative Case. φωνή (phonê, 5456) may have been written *sound*, which is evident since it was translated as such in the King James Version at Matt. 24:31; John 3:8; 1 Cor. 14:7, 8; Rev. 1:15; 9:9 (twice) and 18:22.

οὐκ is the negative Particle, “not” here. It precedes that which it negates.

ἤκουσαν is a 3rd person plural form of ἀκούω, “to hear ... to hearken ... to listen to, give ear to ... to obey ... to hear and understand” (Liddell & Scott), and this last sense is used often in the N.T. For instance, where Christ is attributed as saying at Matt. 13:9 “Who hath ears to hear, let him hear”, the verb is ἀκούω both times it says *hear*. Yet it is clear from the context that everyone who was present heard His words physically, and certainly they all had physical ears, yet there were certainly also many present who did not understand what He said. The same verb is repeated twice again in Matt. 13:13, accompanied with another word which does literally mean *understand*, and so the physical acts of hearing, and hearing with understanding, may be both represented by the same word, lest how could one “hearing ... hear not”?

Now if Luke wanted to write, or if Paul wanted to say, that the men present with him physically “heard not the voice”, he may well have stopped right here, for he has already written enough!

By continuing, Paul explicitly reveals his intended meaning, but all of the translators missed it.

The next phrase in the clause, τοῦ λαλοῦντός, is a Participle form, Imperfect tense, of the verb λαλέω, “to speak” or “to talk.” With the Article it is a Substantive, a group of words used as a noun. The form of both the Participle and the Article here is either Masculine or Neuter, yet there is no personal pronoun present, where we nevertheless see “him” in the A.V. or “the one who” in the R.S.V., and the writer or speaker may easily have included such a pronoun if he wanted to explicitly state as much. Rather, the phrase may just as properly, and perhaps more so for want of the personal pronoun, be written “that being spoken.” The last word of the clause, μοι, is “to me”.

And so the way in which I have rendered this verse is quite proper, and there is no conflict with Paul’s earlier statement at Acts 9:7. Indeed the men with him heard the voice, or the sound

(φωνή), but they did not hear with understanding what it was that the sound had said!

This concludes this three-part exposition entitled *Errors Inspired by Whom?* When this project was begun, its purpose was to show that there are clear errors in the King James Version of the Bible. The intent was not to create a mere ad hominem attack on the translation – although it is clear in some cases that the motives of the translators did indeed purposefully affect the translation. Rather it was intended to show that, if the King James Version of the Bible contains any plain error in translation, then it can by no means be considered the Word of God in English – and that it is our Christian duty to investigate both the sources of the manuscripts employed, from the better and more original manuscripts when we can find them, and the meanings of the words they employ in their original languages. By the grace of Yahweh our God, we pray that this is now fully evident.

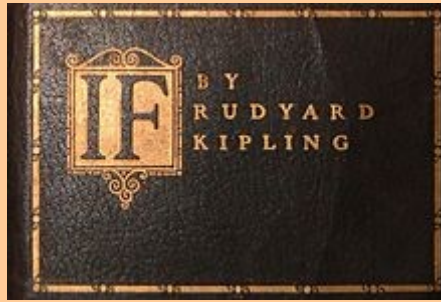
Misogeny is “Hatred of Race” from the Christogenea Blog

There are only two possible options: one is either racial, or one is genocidal. The racist seeks to preserve the genetic heritage, the nature and the culture of his own race. The opposite is the misogynist (not to be confused with misogynist), which is one who hates his race, because miscegeny – the mixing of the races – is a cause of genocide, and is a destroyer of all races. Genesis chapter eleven,

where even one race – the Adamic or White – was separated into separate nations by Yahweh their God, along with Deuteronomy 32:4 and Acts 17:26, demonstrate the fact that racial and national separatism is defined and mandated by Yahweh God. Therefore, multiculturalism is rebellion against Yahweh God.

The Tower of Babel event, although only the White race

which descended from Noah was involved, is nevertheless representative of a model of multi-culturalism. Babel, from which we also have the name Babylon, is a Hebrew word which means confusion.



*If you can keep your head when all about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
And yet don't look too good, nor talk too wise:*

*If you can dream - and not make dreams your master;
If you can think - and not make thoughts your aim;
If you can meet with Triumph and Disaster
And treat those two impostors just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build 'em up with worn-out tools:*

*If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: 'Hold on!'*

*If you can talk with crowds and keep your virtue,
' Or walk with Kings - nor lose the common touch,
if neither foes nor loving friends can hurt you,
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And - which is more - you'll be a Man, my son!*

Thoughts on Aftermath of World War II

May 8th German Unconditional Surrender

from South Africa

There will be thanksgiving celebrations on May the 8th. Trumpeters will sound their solemn notes as the fallen are remembered, and fresh wreaths will betoken the tribute of the living to the heroic victims of an unnecessary war. It is right and proper that the nations commemorate their gallant countrymen, not only the fallen but those too who went and also returned, some who had lost their limbs, or their sight, others who came home with torments that would never leave them.

Commemorations have another function: they offer opportunity to reflect on causes and their effects. It is impossible for an Englishman, for example, to stand at his son's grave and not look around him and wonder, what was achieved by the sacrifice.

Britain's heroic air aces who won the battle of Britain will never be forgotten. The wonderful spirit that saw her airmen claw the German planes out of her skies is etched deep into the hearts, the psyche of Englishmen of yesteryear.

But to another generation of Englishmen who were born after the defeat of Germany, these grand events have lost their meaning. The anticipated German invasion was stifled with weapons of war, but since then, an invasion immeasurably more perilous than the bombs and bullets of Goering's Luftwaffe was achieved by a different sort of enemy, not in battle dress, but wearing pin-stripe suits and silk ties,

and managed from the benches of England's ancient parliament chambers.

Victory can only be measured in what the victor has gained, in terms of territory, wealth and influence. In nothing is England thus enriched by her victory, nor enhanced in integrity. England has lost her integrity because she cannot be trusted. She has betrayed the bonds of blood and friendship. South Africa and Rhodesia who fought side by side with her through two world wars are symbols of Albion perfidiousness. Her betrayal was not passive, but belligerent. We wish it were different. Despite her hatred, leaders like Dr. Verwoerd, attempted to offer helpful advice regarding Britain's plunge into racial suicide, only to be scorned and insulted by Prime Minister Harold Macmillan and his entourage. With the aid of her MI5, England assisted in the assassination of South Africa's greatest and most respected Prime Minister, and then destroyed our nation by aiding and abetting black Communist rule over this Christian land. No, England's victory was a pyrrhic one, in which all that was once dear to her: the empire, her independence, her integrity and her culture was lost. It is all gone. Now, her own race is teetering in the balance, as the defence of her racial integrity is made punishable as a crime in the once Great Britain.

Straight talking Johan Schoeman, now dead, had this to say of

the Allied victory, in a telegram to General Smuts, the wartime Prime Minister of South Africa.

"VICTORY!"

"What a bloodcurdling lie! What a criminal blasphemy! What a negation of all Christ stands for! Victory of the Powers of Darkness over the Powers of Light! Victory of the vampire of history over a nation that has been the hope of man! Victory of tyranny and satanic sadism, born of craven fear, jealousy and revenge, against a people that has been martyred again and again! First by a policy of strangulation, then after the armistice by the deliberate starvation by blockade of a million German women and children, to be followed by the horror, the so-called Peace Treaty of Versailles. And if that was not enough to satisfy even Hell and its Ruler, these crimes of an unspeakable gangsterdom, had to be crowned by the Crime of Crimes, a crime unparalleled in all history - both of beast and of man - the crime of surrendering German womanhood to the lusts of the lice of the African Jungles, the Allies of Christian France and Britain. Thanksgiving! Good God! For such a chain of crimes! Thanksgiving!!!! For our children's sake, cease your blackmail of God Almighty. Cease your mockery and your slimy, subtle, insidious denial of truth, beauty and love for all mankind. The writing is on the walls of your dungeons, mis-called halls of liberty. It is on the faces of millions of tortured wo-

men and children. It is the writing of universal doom." This Afrikaner rebuke was not a voice in the wilderness, patriotic White men everywhere proclaimed their indignation at the madness of this 'family' war. Hundreds went to prison, others wrote books. One of them Peter H. Nicoll (M.A., B.D.) wrote Britain's Blunder, first published in 1946. He wrote, "The conduct of the Second World War is marked by one outstanding and deplorable feature - the general breach of international law ... Germany was not the lawless, ruthless combatant which we made her out to be."

"Who first commenced this lawless procedure ... it was Britain. She invaded Norwegian waters, laid mines there to hinder the transport of iron ore to Germany from Sweden and chased the Altmark right into the Norwegian shore in order to free captured Britain's on board it." Germany reacted in kind by taking steps to protect her homeland from further violations on the part of Britain against neutral countries, by occupying Denmark and then Norway."

Nicoll goes on, "After the Polish campaign Hitler had pleaded for peace on a basis of joint agreement with all the powers, both in regard to Poland and all other international concerns on the Continent. It was an exceedingly reasonable offer ... but it was blankly turned down by Britain in favour of pursuing the war to the bitter end. And now that end was defined and published

for all to know. It was the unconditional surrender of Germany.

This fell purpose was the most unreasonable and outrageous policy of action, which any power, professing a love of peace, a sense of justice, or a regard for religion could have possibly adopted. It ignored all reason and all justice. It was a policy designed to destroy Germany, the greatest nation on the Continent, distinguished above all others as the nursery of all arts and sciences, the most industrious, the most gifted, the most advanced in practically all branches of civilisation, was to be ruined and trampled under foot, the hapless and helpless victim of all the hate and fury and vengeance of the



Yalta - Traitors' Conference

victors." (page 50)

They knew that behind all passing tactics and agreements, Soviet Russia aimed at one thing always and relentlessly - the communist domination of all lands. Stalin himself had declared as much openly for all to read, to enforce the principles of Karl Marx on his own people in their millions, first Lenin and now Stalin had waded through blood without one scruple, had used terror, proscription, enslavement,

exile and every cruel weapon of tyranny. They knew that the Soviet Government had abrogated every vestige, not only of Christianity but of any religion at all, and that their only test of morality was conformity with their own creed and power. They knew that Stalin had shown himself a despot more ruthless, more determined than ever, And knowing all this, just because it suited their cards to win the fight against Hitler, they at once adopted this despot and his minions as their ally, hailed him indeed as a noble friend and champion, in this great campaign to rid the world of 'tyranny'.

How could any honest observer fail to ask on what principle Britain and America adopted the Soviet Government as an aid and instrument to human freedom? It was a moral contradiction, which no consideration of expediency or necessity can excuse. It proves that the main purpose of the Allies was not to win freedom for mankind, but to defeat Hitler and ruin Germany, and that in defeating

Hitler their main purpose was not to win freedom for mankind, but to put down a menacing rival of their own powers and privileges."

Today our nations are not our own, our lands are everywhere overrun by aliens and infected with their vice and depravity.

Our survival as a race in a civilised world depends on our using the one option remaining to us - to return humbly to our God and to our roots.

FDA Accuses Supplement Manufacturers of Selling drugs

<https://secure3.convio.net/aahf/site/Advocacy?cmd=display&page=UserAction&id=69>

Consumers are largely kept in the dark about the potential health benefits of foods and supplements because current law makes it illegal for food and supplement producers to share this information.

According to the FDA, any product which purports to heal or have a health benefit, is now classified as a drug and drugs have to be approved by the FDA which is a prohibitively expensive racket.



In other words if the FDA has not been *paid* to rubber stamp the product then it is illegal to sell it. This is why groups such as the Alliance for Natural Health [ANH] are seeking public support for the **Free Speech about Science Act** which will end the censorship and

*Every year in the US there are:

- **12,000 deaths from unnecessary surgeries;**
- **7,000 deaths from medication errors in hospitals;**
- **20,000 deaths from other errors in hospitals;**
- **80,000 deaths from infections acquired in hospitals;**
- **106,000 deaths from FDA-approved correctly prescribed medicines.**

The total of medically-caused deaths [iatrogenic] in the US every year is 225,000.

This makes the medical system the third leading cause of death in the US, behind heart disease and cancer. *Starfield Study

suppression of proven science and restore freedom of speech to natural health.

Already the North Carolina SB31 [stealth]bill seeks to turn healers into felons. If this proposed legislation were to be enacted alternative medicine practitioners such as herbalists, naturopaths and homeopaths would become felons based on the definition of 'practicing medicine' without a license. Yet the State of North Carolina has consistently refused to license holistic health practitioners. Welcome to the 2011 New World Order Police State where real medicine is a crime and where the tyranny of the Medical Mafia with their poisonous prescriptive medications rule supreme.

Not surprisingly, Western medical healthcare is the third major cause of death in our society* although few people realise the figures are so high.

Holistic medicine in its many forms is safe and cheap and what drug companies fear the most,

and that is why complementary and alternative health care practitioners are being targeted as felons.

There is a wind of change blowing through the health freedom movement which will no longer tolerate being demonised for bringing much needed healing powers to the world. In both North America and Europe, practitioners, healers and clients alike are creating a backlash against more than a century of medical abuse and oppression.

No law created by man has any authority over a plant created by Yahweh which He announced good[Gen 1] and intended for our benefit.

The above website offers us the opportunity to make our voice heard. Become **co-sponsors for the Free Speech about Science Act, HR 1364!**

Now the good news

Cocoa Flavanols from Dark Chocolate

Improve Vision and Cognitive Function

*Potent cacao flavanols from dark chocolate have proven effective in lowering the risk from heart disease and sudden heart attack in recent studies. Writing in the journal *Physiology and Behavior*, researchers demonstrate that antioxidants released by consumption of cocoa products can improve multiple aspects of eyesight and cognitive performance. Scientists from the University of Reading found that improvements in visual function were evident for two and a half hours after ingesting foods high in cocoa flavanols (CF) and certain cognitive brain functions were enhanced. Small amounts of unsweetened dark chocolate can aid visual acuity and boost memory performance' according to John Phillip, a health researcher and author at naturalnews.com*

Previous studies have shown that the consumption of CF has resulted in both increased central and peripheral blood flow leading to improved cerebral and cardiac function as well as enhanced eyesight.

"As well as extending the range of cognitive tasks that are known to be influenced by CF consumption, this is the first report of acute effects of CF on the efficiency of visual function," note the authors.

The researchers found that participants ingesting the highest amount of cocoa flavanols improved visual contrast sensitivity, and reduced the amount of time needed to detect random motion. The study authors noted of their findings

"A reduction in the time required to integrate visual motion could be beneficial in time critical everyday tasks, such as driving. The effect on the simpler early phase of the choice reaction time task suggests that CF can increase response speed in simple tasks."

Source: *Physiology & Behavior*
Published online - cocoa flavanols can improve eye and brain function, study.

Title: *Consumption of cocoa flavanols results in an acute improvement in visual and cognitive functions*

Authors: D. T. Field, C. M. Williams, L T. But

High cocoa chocolate can prevent cardiovascular illness

According to a Swedish study, women who consume one to three servings of high-cocoa chocolate a month cut their risk of heart failure by 26 percent over nine years, and women who eat one or two servings a week cut their risk by 32 percent.

Polyphenols from the cacao

plant have been shown to promote cardiovascular, skin and brain health in recent studies. Research published in the *Journal of Agricultural and Food Chemistry* provide evidence that extracts of the cacao bean, particularly the flavanol epicatechin, are potent inhibitors of enzymes that break down carbohydrates during digestion.

Of course, any benefits depend on the type of chocolate. The flavanols in chocolate believed to confer cardiovascular benefits are concentrated in the cocoa solids (pure chocolate minus the cocoa butter)—so the greater the cocoa content, the better are chocolate's health effects. Overwhelmingly, according to Mittleman, the chocolate consumed in Sweden is milk chocolate, but in accordance with European standards, its cocoa content is likely to be about 30%. It can therefore be richer in flavanols than some dark chocolate in the US, which is allowed to contain as little as 15% cocoa solids.

The most beneficial form of chocolate is the kind that is closest to its raw, natural form, with high cocoa content and no refined sugar. Organic, dark, high-cocoa chocolate made with a little bit of natural sugar is one of the best bets for a sweet, healthy treat.

COUNTERTHINK "DON'T TOUCH MY JUNK - THE CARTOON"



Watch the "Don't Touch My Junk" music video at www.NaturalNews.com/Music

Radiation scientists agree TSA naked body scanners could cause breast cancer and sperm mutations. The potential health dangers of the TSA's naked body scanners have been revealed in a letter signed by five professors from the University of California, San Francisco and Arizona State University. You can view the full text of the letter at: <http://www.propublica.org/documents...>
http://www.naturalnews.com/032425_airport_scanners_radiation.html#ixzz10XIC7g6t

THE SAXON MESSENGER



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

The Saxon Messenger can be contacted by email editor@saxonmessenger.org

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

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

Christian Identity Radio

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

CHRISTOGENEA OPEN FORUM CALL
Monday nights 9:00 pm Eastern



CHRISTOGENEA EUROPEAN OPEN FORUM CALL
first & third Thursdays each month
at 2:00 pm Eastern or 7:00 pm U.K.

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<http://christogenea.org:8000/index.html> and at <http://christogenos.net:8000/index.html>.