

The New Ensign

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Calling The True Israel Peoples

Editorial

Dear Israelite Reader

Nearly two months ago The New Ensign issued a general challenge to debate any and all Kelto-Saxon deniers of Two-Seedline doctrine, and we only received one letter in response to that challenge in spite of having over two thousand website visits since then, along with the email circulation of the magazine.

Here is the one letter which we received in reply to our challenge. The letter consists of five questions and it will be reproduced in its entirety along with our answers. The writer's text is in italics, and our answers are in regular type.

*From: anna de lange
To: editor@newensign.christogenea.org
Sent: Sunday, August 29, 2010 2:11 PM
Subject: 2seed line*

To the editor:

Question 1: *If Cain is seed from the devil, what does Eve's statement "I have gotten a man with the help of the Lord" in Gen. 4:2 mean?*

Answer 1: It is highly demonstrable that Genesis 4:1 (not 4:2) is a corrupt verse, that early Hebrew readers understood it to be corrupt, and therefore they attempted to fill in the missing words for themselves, which we now have several versions of in Aramaic Targums. It does not matter whether one wants to accept the

concepts found in readings of the apocryphal literature or not. Because the grammar of the verse is corrupt, it would nevertheless be dangerous to imagine that Cain was a son of Adam based upon this single corrupt verse, and without second or third witnesses. In fact, other scriptures clearly refute that Cain is a son of Adam. For a full explanation of this, please see Clifton Emahiser's paper The Problem With Genesis 4:1 at his website at Christogenea.

Question 2: *aren't angels (and demons) spiritual beings? Isn't it so that spiritual beings cannot procreate, as they do not carry seed like us humans. They may sometimes take the appearance of humans but they cannot procreate.*

Answer 2: These are your own words, that angels are merely spiritual beings, and cannot procreate. These concepts are not supported by Scripture. Many point to the words of Christ as they are found at Matthew 22:30 or Mark 12:25, however in those places Christ says that the angels which are **in heaven** do not marry. The angels who visited Lot certainly were considered to be objects of lust deemed desirable for carnal pleasure by the men of Sodom. Furthermore, the "sons of heaven" (in some manuscripts), the angels of Genesis 6:1-4, had no problems mating with the daughters of "man" (Adam), through which were born the Rephaim. This is explained in detail in our paper, *The Problem With Genesis 6:1-4*, also available at Christogenea.

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Notice

This and all previous editions of THE NEW ENSIGN Are now on line in an easy to read format at:
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Question 3: *If Satan as a creation of God has created the beasts of the field and the Canaanite/Edomite Jews does this mean that God is only half Creator and has got limited power? That He is by consequence not All Loving, Almighty, Omnipresent, Omniscient, but in reality a fallible God?*

Answer 3: Yahweh created both men and angels with free will. If we abuse that gift which He has bestowed upon us, how can we blame Him for our abuse? How can we accuse him of being fallible, because we ourselves have sinned? There are clearly peoples here on earth who did not come from Yahweh our God. Therefore Christ said "Every plant, which My Heavenly Father hath not planted, shall be rooted up" (Matthew 15:13). Christ also informed us in Matthew Chapter 13 that it was His enemy who sowed the tares among the wheat. Yahweh mentioned strange plants, which He had not known, as early as Jeremiah Chapter 2. Paul tells us that there are sons, and there are bastards (Hebrews 12:8). Yahweh's first law is "kind after kind". When man violates that law by creating bastards, is it meet to pass the blame to Yahweh our God? Does διάβολος not mean *false accuser*? This is why the goat nations are destined for the flames of eternal destruction (i.e. Matthew 25:41): they exist in violation of Yahweh's law. Neither is Yahweh God "all loving", which are your words. He has told us that He hated Esau, and Esau was a fornicator who despised his birthright (Hebrews 12:16).

Question 4: *1 Cor. 15:28 states that at the very end "everything is subjected to Him and then the Son Himself will also subject Himself to the Father Who put all things under Him, so that God may be all in all".*

What does "all in all" mean? Just Israelites? If that is the case, are all the other peoples who are non-Israelites, Jews, heathen, blacks, Chinese, Indians etc. doomed? Also believing Christian non-Israelites? Doesn't this mean that in the end Satan a created being prevails and God who is the Creator looses out to a creation of His?

Answer 4: Reading the Bible, one cannot read it a verse at a time and arrive at any sort of honest conclusion. The subject of Paul's discourse in verse 28 of 1 Corinthians Chapter 15 is found where he begins at verse 1, "Now I explain to you brethren..." (CNT), and the subject of the entire discourse which follows is related there and at verses 3 through 5, where it states: "For you are among the first that I had transmitted to that which I also had received. That Christ had been slain for our errors, in accordance with the writings; 4 and that He had been buried, and that He was raised in the third day, in accordance with the writings; 5 and that He had appeared to Kephaz, then to the twelve." (CNT) Since only those under the law could be found to have been in error (or sin), since error is defined as transgression from the law, and since only Israel needed to be redeemed under the law, then the "all" in verse 28 can only mean "all Israel" in the context of this chapter, where it does not mean "all things" as sometimes the Greek does. It can clearly be demonstrated from Scripture and History that the Corinthians were a portion of the dispersions of Israel, for which see a strikingly clear example at 1 Corinthians 10:1.

You also assume that Yahweh our God created the non-Adamic races, yet you cite not one word of Scripture by which to establish such a premise. The Adamic race consisted only of White people, as they descended from Noah originally, and there is not one Scripture by which you can establish that the non-White races were created by Yahweh our God. Furthermore, since only Israel is included in the New Covenant (Jeremiah 31:31, Ezekiel 34:25, Hebrews 8:8), why would you even care for the other races, since Yahweh God commanded Israel to be a separate race and a peculiar people (Exodus 19:5, Psalm 135:4, 1 Peter 2:9)?

Both Matthew Chapter 25 and the Revelation tell us clearly that at the day of Yahshua Christ, many of the things that He subjects are destined for the Lake of Fire, which is the Second Death.

Therefore we certainly cannot hold out the hope of salvation to people whom the Bible does not explicitly offer it to, and the Bible only explicitly offers the hope of salvation to Israel.

Question 5: *do you believe in Ultimate Reconciliation?*

Answer 5: The phrase “ultimate reconciliation” does not appear in Scripture, and therefore we do not believe in it. We do not put our faith in man-made constructs. Rather, we put our faith in the Word of Yahweh our God. All of Israel is to be forgiven, saved, and redeemed. No other people have those promises, and since bastards are excluded, and those races which have no genealogy from Adam are never included, we ourselves dare not attempt to add to the Word of Yahweh. Clearly there are vessels of mercy mentioned in Scripture, and there are vessels of destruction mentioned in Scripture (Romans Chapter 9). The gospels, the prophets, and Paul all identify these groups for us. We urge you to stop confusing them.

*I look forward to your reply in anticipation.
Mrs. A. de Lange*

We would hope, Mrs. de Lange, that you investigate our answers honestly and also take the time to read the papers which we have suggested.

William Finck - Christogenea.org

Editor

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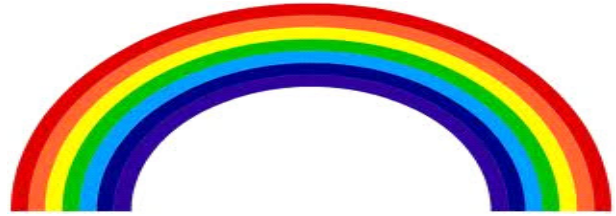
A Poem - From Our North West Correspondent

We've messed up His glorious world
with all our Junk and litter

The rivers all polluted on which the sun still
glitters.

He created all for us to enjoy
The animals and fish that swim in the seas,

The flowers, the birds and butterflies Some like
us, are hurt by terrible diseases.



No wonder our dear Lord above sighs when He
Looks down
Upon all the blunders we have made in country-
side and town.

Once He sent a flood upon earth to tidy up the
problems then
But He allowed Noah to build the ark and
promised it would not happen again.

God told Noah His sign would be a rainbow in
the sky,
So when you Look up and see one there you'll
keep warm and dry.

For God is always there for us no matter what
we do or say,
He only asks that we do His will and talk to
Him every day.



**An appropriate warning concerning the re-
cent state visit of the Pope to England last
month.**

**We are grateful for this photo by our north-
ern correspondent taken while on a visit to
London**

What Is The World?

William Finck



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

The first word, αἰών (165) is "a period of existence... one's lifetime, life... an age, generation... a long space of time, an age, a definite space of time, an era, epoch, age, period... hence its usage in plural, εἰς τοὺς αἰῶνας for ever..." (Liddell & Scott, *Greek-English Lexicon* [L&S]). The related word αἰώνιος (166) is "lasting for an age... everlasting, eternal..." (L&S). According to Strong's Concordance, these words were rendered *world(s)* a total of 42 times in the

King James Version (the A.V.) of the Bible. While the word *world* has meanings which transcend its ordinary spatial sense, and, as we shall see below, the original meaning of the term was, indeed, temporal and not spatial, the general perception of the word's meaning today is certainly spatial, and not temporal. Rendering αἰών and αἰώνιος, which always have a temporal sense in Greek, as *world*, which today is most often perceived with a spatial sense in English, can create serious misconceptions in the interpretation of scripture.

κόσμος (2889) appears approximately 182 times in the New Testament, with 85 percent of those occurrences being in John and in Paul (Moulton-Geden, *Concordance to the Greek Testament*). The related verb, κοσμέω (2885), is "to order, arrange... to deck, adorn, equip, furnish, dress..." Liddell & Scott define κόσμος as "order... good order, good behaviour, decency... the form, fashion of a thing... of states, order, government... II. an ornament, decoration, embellishment, dress... III. a regulator... IV. the world or universe, from its perfect order... mankind, as we use 'the world, N.T.'" This last definition, where L&S show how the various New Testament translators and commentators perceive the term's usage there, deserves further scrutiny.

First, of the other words translated *world* in the A.V., αἰών and αἰώνιος, discussed above, are literally *age* and *lasting for an age*, temporal and not spatial terms, and that in itself may give further insight into the flexibility of the definition of *world* in the A.V. translators' minds, especially once the original meaning of the word itself is examined. Second, there is another word translated *world* that does indeed explicitly refer to a geographic area, and that is οἰκουμένη. Once we understand what οἰκουμένη means, then perhaps we can perceive κόσμος as the Greeks did.

Liddell & Scott define οἰκουμένη, which appears in the New Testament approximately 15 times, as "the inhabited

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

It should be quite evident that if the οἰκουμένη was the portion of the physical world inhabited by Adamic man (and note the use of the word at Luke 2:1, where it clearly denotes only the Roman portion of that), the κόσμος describes the *order, decorum, and arrangement* of the οἰκουμένη. While the οἰκουμένη was the physical world, the κόσμος was its society and its embellishment. Of course, the heavenly bodies were considered by the Greeks and Romans to be only another part of that embellishment, and much more a part of their *world* than we perceive them to be of ours today. Support for this idea that κόσμος is *society* is found in the May-June 2004 issue of *Archaeology Odyssey*, on p. 26 in an article entitled "Is Homer Historical?" by one Gregory Nagy, and while I can't agree with all of the author's opinions concerning Homer and his writings, the definition of κόσμος found in the article on p. 31 is a good one, where he explains that to the Spartans, the κόσμος was the sum total of their government and their social order - their *society*.

This is certainly a far departure from the universalist theologian's view of the *world*

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

Now to take all of this a step further, it may very well be that the way in which the A.V. translators understood the word *world* is itself quite different than how we understand it today. If we investigate the word *world* in the American Heritage College Dictionary, 3rd Edition, we find that it derives from an Old and Middle English word, *weorold*, and we are referred to an entry for a supposed proto-Indo-European word (*wi-ro*) in their appendix of "Indo-European Roots". When we check this entry, we find that the word *world* comes from the Germanic word *wer*, akin to the Latin *vir*, for *man*, and the Germanic *ald*, which is a *life* or an *age* (from which we get our word *old*), and that put together the word *world* means only *age of man*. Therefore, originally, *world* is a temporal and not a spatial term! It means to refer to our *Adamic age*, and it does not mean everyone and everything on the planet, or the planet itself! Our confusion over the meaning of this word has led us into total confusion when attempting to understand our own literature, especially our Bibles! Why do we let satan publish dictionaries? The *world* is the age of Adamic man, and it should be nothing else, because it is only the (White) Adamic nations which Yahweh our God concerned Himself with throughout our Bibles, as evidenced in Genesis Chapter 10, Deuteronomy 32:8, Luke 2:1 and Acts 17:26!

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

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Identifying The “Beast Of The Field”, Part 2 Clifton Emahiser

In part #1 of this series, I took to task a video presentation by Allan Campbell of Belfast, Ireland entitled *Who Are The Beasts Of The Field?* I’m not sure how long ago he addressed this subject, but it was announced that the video was being distributed by The National Video Network of Phoenix, Arizona, and I suspect that it has been circulating for several years. In general, I don’t have a great problem with Campbell’s premise, but I am very ill-at-ease, as he used Hebrew words that were not in the Scriptural passages he cited. About five years ago, around 2005, I had another run-in with a man named Campbell on this subject, and his name and address were Don Campbell, P.O. Box 301, Pipestone, Minnesota 56164. Don is since deceased, but I will never forget his irrational supposition that the non-white races were created by God at Genesis 1:24-25. Had Don ever read the Charles Thomson’s version of *The Septuagint* on Genesis 1:24-25, he could not have made that error! Here it is:



“[24] Then God said, ‘Let the earth produce animal life according to kind; four-footed beasts and reptiles and wild beasts of the earth according to kind.’ And it was so. [25] God indeed made the wild beasts of the earth according to their kind, and the cattle according to their kind, and all the reptiles of the earth according to kind. And God saw that they were good.” There is absolutely nothing here about creating the non-white races!

This English translation of the Septuagint Bible was made by Charles Thomson, Secretary of the Continental Congress of the United States, and one of the founding fathers of his country. On

this translation, Thomson, one of the great Greek scholars of his time, a friend of Franklin, Washington and Jefferson, devoted twenty years of his life, from his sixtieth to his eightieth year. The *Thomson Bible* was first published in 1808. Although Thomson’s translation comes highly recommended, I still wanted to consult with another Greek authority on Genesis 1:24-25!

For this I used the Libronix Digital Library, opening up the Nestle Septuagint a Morphologically Tagged Edition to Genesis 1:24-25 which was all in Greek. To get the correct definition for each Greek word, I first highlighted and right-clicked on a word, and then several options appeared, whereupon I chose “Display Information”. For the English words “beast” the Greek was “Τετράποδα” and then “θηρία” and the definitions given by Liddell & Scott in Libronix were “four-footed ... a quadruped” and “a wild animal, beast”. For the English word “cattle”, the Greek was “κτῆνη” and the definition given by Libronix was “flocks and herds ... in sing. a single beast, as an ox or sheep ... a beast for riding”. Therefore, there are absolutely no Greek words in these two verses to indicate the creation of the non-white races! To make this clear, I will amplify it thusly:

“[24] Then God said, ‘Let the earth produce animal life according to kind; four-footed beasts (‘τετράποδα fourfooted ... a quadruped’) and reptiles and wild beasts (‘θηρία’ ‘a wild animal, beast’) of the earth according to kind.’ And it was so. [25] God indeed made the wild beasts of the earth according to their kind, and the cattle (‘κτῆνη’ flocks and herds) according to their kind, and all the reptiles of the earth according to kind. And God saw that they were good.”

While Charles Thomson’s work in the Greek is quite excellent, *The Complete Bible* by Smith & Goodspeed is a good reference Bible when a passage is in question. While it is referred to as Smith & Goodspeed, the Pentateuch was actually translated by Theophile J. Meek, who along with Leroy Waterman, produced a translation from the Hebrew of Genesis 1:24-25 very much like what Charles

Thomson rendered from the Greek. So what we have here are two different parties translating from two different languages at two different time periods coming up with similar results:

“24 Then God said, ‘Let the earth bring forth the various kinds of living creatures, the various kinds of domestic animals, reptiles, and wild beasts of the earth!’ And so it was. God made the various kinds of wild beasts of the earth, the various kinds of domestic animals, and all the various kinds of land reptiles; and God saw that it was good.” As anyone can see, there is absolutely nothing here about God creating the non-white races!

Yet another witness is at Josephus’ *Antiquities* 1.1.1, which reads: “On the sixth day he created the four-footed beasts, and made them male and female: on the same day he also formed man.” Please notice here that Josephus mentions absolutely nothing concerning God creating the non-white races in Genesis chapter one!

Another source on this passage, which some might frown on, but really shouldn’t, as it comes from the same Masoretic Text as does the King James Version of the Bible, is *The Holy Scriptures* as printed and distributed by the Jewish Publication Society Of America. Yes, the Canaanite-jews have the Old Testament in their possession! The point isn’t the fact that they have it, but how they interpret it! Here it is:

“24. And God said, Let the earth bring forth all kinds of living creatures, cattle, and creeping things, and beasts of the earth after their kind; and it was so. 25. And God made the beasts of the earth after their kind, and cattle after their kind, and every thing that creeps upon the earth after its kind; and God saw that it was good.”



Like Charles Thomson’s Septuagint, the Masoretic Text makes it very clear that the “chayah” of Gen. 1:24-25 are of three categories, (1 cattle, (2 creeping things, and (3 beasts. Those who promote that the “chayah” of this passage represent the non-white races divide these as, (1 cattle, (2 the non-white races, and (3 reptiles. They insist that the “living creature” of verse 24 (KJV) represent the non-white races only, while the “chayah”

of Gen. 1:24-25 actually represent (1 cattle, (2 creeping things, and (3 beasts.

Even a careful reading of the KJV on Gen. 1:24 will verify this, and I will insert the numbers for them:

“And God said, let the earth bring forth the living creature after his kind, (1 cattle, and (2 creeping thing, and (3 beast of the earth after his kind: and it was so.” In other words (1 domestic cattle, (2 reptiles, and (3 wild beast! Actually, what the errant “chay-people” overlook is the fact that there are two words numbered 2416 in Gen. 1:24 thusly: **“And God said, Let the earth bring forth the living 2416 creature after his kind, cattle, and creeping thing, and beast 2416 of the earth after his kind: and it was so.”**

For the reader’s convenience, I will repeat this verse slightly enlarged with the Hebrew inserted in parentheses:

“And God said, Let the earth bring forth the living (הַיִּת) creature after his kind, cattle, and creeping thing, and beast (לַחַיִּת) of the earth after his kind: and it was so.”

The reader will notice immediately here that the Hebrew characters are not exactly alike, although they are both listed by Strong under the number 2416. Let’s place these enlarged side by side:

H-#1 (הַיִּת) H-#2 (לַחַיִּת)

For anyone who might believe this is incorrect, please check with Jay P. Green’s, *The Interlinear Hebrew-Aramaic Old Testament*, vol. 1 of 4. The people who demand that the Hebrew #2416 is the creation of the non-white races fail to designate which of the two words above establishes such proof! In other words, is it the “living creatures” who are the non-white races or is it the “beast”? It is obvious that it can’t be both! So, is their research valid or flawed?

Had the KJV used the word “their” instead of “his”, as did the Jewish Masoretic Text, there would be no problem. You will notice that Smith & Goodspeed rendered the word as “various” rather than the KJV “his”, making it plural rather than singular! Read the KJV again, and you will notice that “his” equals, (1 cattle ..., (2 creeping things, and (3 beast (the three being

plural)! You will also notice that Charles Thomson's version of *The Septuagint* rendered it "their kind", in verse 25, and therefore plural, which equals "four-footed beasts and reptiles and wild beasts." Thus, "living creatures" is plural inasmuch as it is an adjective describing in Gen. 1:24 three categories of living entities: (1 cattle, (2 reptiles, and (3 wild animals! In other words; the "cattle" are living creatures; the "reptiles" are living creatures; and the "wild animals" are living creatures!



So we see again, Genesis 1:24-25 has absolutely nothing to do with God creating the non-white races. In fact, there is absolutely no record in the entire Bible that the non-white races were created! We do, however,

have a prophecy of their demise at Matt. 13:47-50!

H-#1. Inasmuch as we are dealing with two different forms of the word "chay" (or sometimes "chayah") in Gen. 1:24-25, we will have to consider them separately: Of the 592 times that the Hebrew word #2416 "chay" or "chayah" is found in the Old Testament, a string search in *Bible Works* shows the following passages to be identical to H-#1 in Genesis 1:24, translated as "living creature". Of these 592 times only 22 are exact contextual matches: Gen. 1:20, 24, 28, 30; 2:7, 19; 9:5, 12, 15, 16; 18:10, 14; 37:20, 33; Lev. 5:2; 17:13; 26:6; 2 Ki. 4:16, 17; Job 37:8; Eze. 14:15; 34:25. I will cite a few of these which are significant:

Gen. 1:30: "And to every beast (2416 תַיָה) of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is life, I have given* every green herb for meat: and it was so."

Comment: Here, God is dividing His "living creature" creation into three categories: (1 animal, (2 fowl, and (3 reptile, and the "beast" at this passage has absolutely nothing to do with the non-white races!

Gen. 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his

nostrils the breath of life; and man became a living (2416 תַיָה) soul."

This verse is a reiteration of Gen. 1:27 with greater detail. Here #2416 "life" does not match Gen. 1:24, but "living" does. The non-whites have not the "breath of life", therefore they have not a "living soul", hence they are spiritually dead, or zombies!

Gen. 2:19: "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living (2416 תַיָה) creature, that *was* the name thereof."

Comment: Here the Hebrew word #2416 "beast" does not match Gen. 1:24, but "living" does. As at Gen. 1:24-25, this verse is also speaking of animals and birds as "living things", and has nothing to do with the non-white races!

Gen. 9:5: "And surely your blood of your lives will I require; at the hand (3027) of every beast (2416 תַיָה) will I require it, and at the hand (3027) of man 120; at the hand of every man's brother will I require the life of man(120)."

Comment: The Hebrew word #2416 "beast" of this verse is speaking specifically of an animal that might kill an Adamite (120), which must be put to death, although it surely would include idiomatic a "beast (929) of the field"! Likewise, it is also speaking of an Adamite who might kill another Adamite! Although the Hebrew word #3027 *Yâd* is translated 1359 times as "hand", there are a host of other renderings such as "power" or "force". Surely there are other parts of the body that could inflict death other than the hand!

Gen. 9:12: "And God said, This *is* the token of the covenant which I make between me and you and every living (2416 תַיָה) creature that *is* with you, for perpetual generations:"

Comment: Should one insist that תַיָה means the creation of the non-white races at Gen. 1:24, then it would imply that Yahweh must include the non-white races under all of His covenants!

Gen. 9:15: "And I will remember my covenant, which *is* between me and you and every living (2416 תַיָה) creature of all flesh; and the waters shall no more become a flood to destroy all flesh."

Comment: This promise is directed only to Noah and his three sons, not the non-white races! So “every living (2416 תַיִה) creature” must mean something else, or we would be speaking of eating Negroids or mongoloids as food, (Gen. 9:3 “... be meat for you ...”)

Gen. 9:16: “And the [rain]-bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living (2416 תַיִה) creature of all flesh that is upon the earth.”

Comment: Once more, this is a promise by Yahweh never again to destroy Adam-man along with animal, bird and reptile! The non-white races are doomed to destruction at Matt. 13:47-50!

Gen. 18:10: “And he said, I will certainly return unto thee according to the time of life (2416 תַיִה); and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him.”

Comment: Certainly there is absolutely no reason here to explain that the Hebrew word “life (2416 תַיִה)” has anything to do with the non-white races. Nor does it have at Gen. 1:24!

Gen. 18:14: “Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life (2416 תַיִה), and Sarah shall have a son.”

Comment: Again, what does Sarah’s “time of life” have to do with the non-white races?

Gen. 37:20: “Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast (2416 תַיִה) hath devoured him: and we shall see what will become of his dreams.”

Comment: It surely would be silly here to blame the non-white races for killing Joseph rather than a wild animal!



It would be just as foolish to apply the Hebrew word 2416 תַיִה to mean the non-white races at Gen. 1:24!

Gen. 37:33: “And he (Jacob) knew it, and said, *It is* my son’s coat; an evil beast (2416 תַיִה) hath devoured him;

Joseph is without doubt rent in pieces.”

Comment: Are we to believe that Jacob didn’t know the difference between a wild animal and the non-white races? Had it been a man of another race, such a one would have taken the

coat from Joseph before killing him, not leaving the coat behind as evidence of the crime!

Lev. 5:2: “Or if a soul touch any unclean thing, whether *it be* a carcase of an unclean beast (2416 תַיִה), or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and guilty.”

Comment: From these instructions, it is quite clear that God is dividing the dead “unclean thing” into three categories: (1 domesticated animals, (2 wild animals, and (3 reptiles. It really would be an insult to these animals and reptiles to compare them with the non-white races!

Lev. 17:13: “And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast (2416 תַיִה) or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.”

Comment: All those who still want to insist that “(beast 2416 תַיִה)” means the creation of the non-white races at Gen. 1:24, need to start bleeding out all of those unclean non-whites quite well before cooking and eating them! If it were a turkey, one would place it upside-down in a funnel to minimize its fluttering, and cut off its head!

Lev. 26:6: “And I will give peace in the land, and ye shall lie down, and none shall make *you* afraid: and I will rid evil beasts (2416 תַיִה) out of the land, neither shall the sword go through your land.”

Comment: The context at this passage is that if Israel would keep all of Yahweh’s commandments, they would have rain and the produce of their crops would be protected. One such way would be to keep away all the ravaging animals that would consume the year’s food supply. Again, this Hebrew word (תַיִה) has absolutely nothing to do with creating the non-white races!

2 Ki. 4:16: “And he said, About this season, according to the time of life (2416 תַיִה), thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid.”

Comment: This woman's "time of life 2416" (תִּיחָה), like Sarah's had absolutely nothing to do with the supposed creation of the non-white races at Gen. 1:24!

2 Ki. 4:17: "And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life (2416 תִּיחָה)."

Comment: Again, I have to ask, What does this woman's "time of life" have to do with the origin of the non-white races?

Job 37:8: "Then the beasts (2416 תִּיחָה) go into dens, and remain in their places."

Comment: If these beasts have dens, so do the beasts of Gen. 1:24!

Eze. 14:15: "If I cause noisome beasts (2416 תִּיחָה) to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:"

Comment: This is proof positive that the "chayah" of Genesis 1:24 is speaking of wild animals such as **buffalo, jackal, wolf, hyena, lion, bear, tiger, leopard & lynx**, rather than the non-white races!

Eze. 34:25: "And I will make with them a covenant of peace, and will cause the evil beasts (2416 תִּיחָה) to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods."

Comment: Here in the 34th chapter, Ezekiel looks down the corridors of time and prophecies against Israel's pastors and compares them to "evil beasts" who feed themselves rather than feeding Yahweh's Israel sheep. This is the literal situation we are experiencing at our present day. This is the exact same Hebrew word as used at Genesis 1:24, describing our present pastors as wild beasts who rend and plunder the flock. Instead of wild animals such as **buffalo, jackal, wolf, hyena, lion, bear, tiger, leopard & lynx**. Metaphorically we have vicious pastors who prey like wild animals on the Israel sheep! Surely, to describe this fiasco in any other manner such as "the other races" would be highly misleading! The topic of "the other races" is very serious and must be addressed in its proper context, as the non-white

racers are a mixture of fallen angel-kind and animal-kind!

This pretty well covers all the various shades of meaning where H-1 (תִּיחָה) appears in Scripture. Let's now take a look at two examples where H-2 (לְתִיחָה) appears. This won't take very long as this same exact Hebrew word can only be found at Gen. 1:24; Job 33:18, 22 and Isa. 40:16 when doing a string search in *Bible Works*. Gen. 1:24: "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast (2416 לְתִיחָה) of the earth after his kind: and it was so."

Now let Isa. 40:16 speak for itself:

"And Lebanon is not sufficient to burn, nor the beasts (2416 לְתִיחָה) thereof sufficient for a burnt offering."

The 40th chapter of Ezekiel is written in allegory, showing how insignificant man is compared to Yahweh. At verse 13, the question is asked: Who did Yahweh either need or take to advise Him in any of His works, either of creation or His government of the world? Verse 16 is simply stating that there isn't enough forests for fuel or enough **BEASTS** in Lebanon to supply sacrifices worthy of the glory of Yahweh! In this case 2416, "beast" represents animal sacrifices, not the non-white races! How absurd to declare otherwise!

End OS20259

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Star Wars, Lesson Eight

Fruit of the Seed of the Serpent

Nord Davis

Eventually, if you begin to think of these three very different families of mankind on the earth, the question of the responsibility for sin in the Garden of Eden must be addressed. Did **Nachash** or Satan have any children? If we ascribe Cain to either, is there any point of presenting to that wretched seedline the Gospel of Christ? If that enmity is perpetual, and God implies that it is, and Christ verifies that it is, then is there any point in witnessing the Roman Road to them? No, for this seedline will always be at war with Christ. They are not His sheep and they cannot hear His voice. His sheep know Him, and He knows them. It is obvious that any missionary efforts toward the Children of the Wicked One are doomed to failure, and a complete waste of time and money. Worse than that, it is an insult to our Christ and His ministry and truth. The worst insults to Christ have always come from the Christian humanists, who generally refer to our King only by His **first** name, Jesus.



Nowhere is it stated that Satan and His Bands are going to be able to "get right with God." This Satanic seed, those whom Christ identified as being "of their father the Devil," are not going to be "saved" and that determination was made before the foundation of the world, and signed and sealed by the Word of God in Genesis, Chapter 3. Why bother to extend the Gospel to them? So, to further establish what we taught earlier, there is no way that **all men** can be saved, for Satan's seed are obviously excluded from those glorious ranks.*

* How about the rest of Chay's children living contentedly in the Land of Nod? Were they a party to the sin of Adam and Eve? Of course

not! God would not hold accountable to those who had such a perfect alibi would He? Since Chay's children are not descended from Adam, they were never placed under the Law of Moses. Thus, they are not under the jurisdiction of The Law, and lawfully they are not, and never were, sinners. Since that is true, why would they need a Saviour descended from Adam, their non-Kinsman, in either the spirit or the flesh? Do you see now the reason for the absolute futility of sending Christian missionaries to Africa, India and Asia? Those good folks are not under the penalty of the sin of the Garden or of the Law of Moses! Also, they are not the put-away-in-punishment sheep of the House of Israel.

If you will now take time to read Genesis, Chapter 5 to at least verse 8, you will see the generations, or the descendants, of Adam. Even though Cain was born of Eve, it is clear that Adam was not his father. This alone is enough to disprove the Scofield and modernist idea that Satan's seed must have been a "spiritual one" while Adam's seedline was a physical one right down to Christ. Himself. We have no intention of letting Satan off the hook as so many of my friends are inclined to do with their "non-seedline doctrines." You will note that the descendant Abel was not listed either, because he is the product of Eve and Adam while they were in the sinful, unforgiven status. So, the only true son of Adam and Eve that has ever been recorded is Seth, whose name means **The Substitute**. The Bible says that Seth was created in Adam's Image.

This wipes out that pseudo-scientific speculation which alleges that since Eve had carried Cain, his blood had mingled with hers, that some of Cain's Satanic traits would come down to Seth in a later pregnancy and he would be "a little like Cain." They use this false argument to support their theory that there could not have been a physical seed of Satan introduced into our mother. Eve. That theory, is unknown by genetic professionals,** as to either mankind, cattle, dogs, and other domestic animals today. Certainly at the beginning of Creation, that was not the case. The Bible is clear on that matter.

The Substitute was in Adam's Image, or likeness. From **The Substitute**, married to one of

his sisters, which was not a genetic problem in those days, comes his son Enos and all the rest of his family.

Almost the entire Chapter of Genesis 4 is devoted to the subject of Cain, from his birth to his punishment. Our Heavenly Father wants us to be able to recognize him both in his physical traits, and also that he will always be a fugitive and a vagabond in the earth. God wants us to notice that the Serpent race cannot get the earth to give any increase, and hence this is a people who are never seen in the farming business. They cannot earn their living from the soil and they would always dwell in the cities.



The Seed of the Serpent have a built in propensity to do evil. They are incapable of doing otherwise. As with the bee who builds his nest as

he does without knowing why, so too will the descendants of Cain eventually expose their God directed traits and instincts. Among Cain's descendants you will find one named **Tubalcain** mentioned in verse 22. He is one of Satan's seed that the modern Masons apparently think so highly of that they make a point to always mention his name in every Lodge meeting. Are most Masons aware that their hero, Tubalcain, is descended from the Fatherhood of Satan in order to make possible their Brotherhood of Man? No, the Masons are as ignorant as the average Christian as to what they are doing. Certainly, they do not realize that when they open their Lodges in the 3rd degree, with the Six pointed star of Moloch resting on the Bible, that they are actually worshipping that ancient god of the East. If Christians knew it, they would stop.

How can we identify Satan's Seed so as to withhold all missionary efforts and government foreign aid to them if we are unaware of what we have taught so far? How can we be able to guard against their deception and intrinsic treachery, if we hold the thought-theology that **all men** are created equal or that salvation is to be offered to everyone? Knowing now the enmity placed by God in Satan's Seed people, and its intended direction, where would you expect to find their lies to be directed the most heavily? Would it not be against Jacob's children, the Caucasian Christian people? Would it not also

be in an effort to hide their origin and to pretend to be among the Seed Line of the Woman?

Fortunately, there is no difficulty in identifying Chay's children as they have moved across the earth since the good old days in the Land of Nod. Since Chay's descendants are under no inclinations directed by God to have enmity age against the Image people of the Woman's Seed, Christians need not be constantly afraid of forthcoming treachery. This is hardly the case with Satan's Seed who have also relocated about the earth since those days East of Eden. Satan's interracial melting pot has been boiling for centuries. Thus, many of Satan's descendants, with their intrinsic traits well intact often pass among us unnoticed. Many, as Christ's tenure among them indicates, pretend interest in His Ministry, only to be exposed for what they were by Him, right in front of his Judean and Galilean associates. Not having a quick and easy identifying slogan to present to His Disciples, Christ could only advise His followers to inspect the fruit and ignore their words. Even by that early date, Satan's Seed had penetrated the organized church and legal professions. They sought to destroy Him either through their wicked thought-theology or by the law.

John, the Baptist, a man of ready discernment, let his contempt for Cain's kids show no moderation when he addressed them with these words:

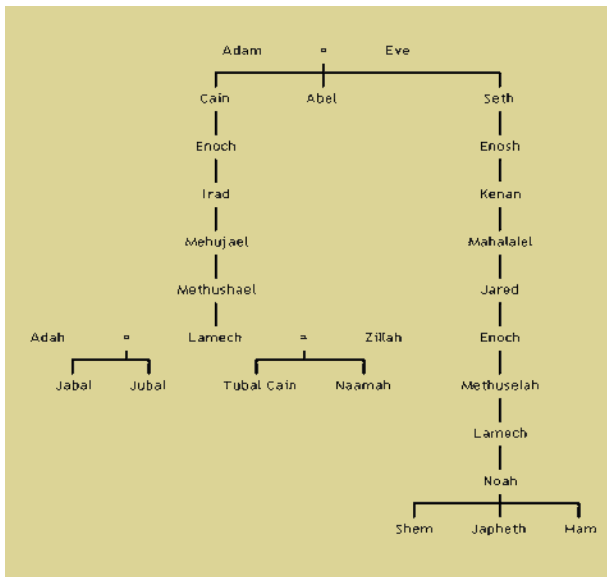
"O Generation of vipers, who hath warned you to flee from the wrath to come?" -St Matthew 3:7

The clear implication from his words was that certainly he did not warn them. The Greek word here translated generation, is *gennema*, literally meaning "off-spring or race." Vipers is from the Greek word *echidna*, meaning literally or figuratively, "poisonous snake." Curiously, this word *echidna* appears only four times in the Bible, and each time it is pinned on the Jewish Pharisees or Sadducees. So, by the authority of the Word of God, Christ, and St. John, The Baptist, we know who the Seed of the Serpent was in those days.

While pretending to be interested in the Righteous Way, the software of their God-directed instincts betrayed their hidden agenda. For publicly identifying the race of The Serpent, John the Baptist's head was delivered on a platter to a dancing damsel! (St. Mark 6:28) The gypsy dancer gave the platter to her mother, who, no

doubt, had instructed her that it was even more valuable than half of Herod's kingdom.

Christ was the other person who had the courage to publicly identify the Serpent Seed, as the physical race of vipers, and you all know the outcome of that social indiscretion. As time goes on, in this Land of the Free and Home of the Brave, it may become illegal under some so-called "hate-crime statute" to even publish this private letter quoting the Word of God regarding the various races of mankind.



To retrace our conceptual steps for a moment, I admit that I do not know very much about bees. If a hornet and a wasp were to land right here on my computer keyboard, *and my life depended on it*. I could not tell which of them was satisfied with a mud house and which would soon join his brethren in the paper nest in the Sweetgum tree. Only an expert in bees could do so, and bee-keepers reading this letter may wonder why I cannot distinguish what is so glaringly obvious to them. So, being a novice at bee-inspecting, all I can do is follow that creature and observe his handiwork. So, **that's** a wasp! But, within an hour I might still be as ignorant as before. You see, my eyes are not trained to notice all of those tiny distinguishing differences between the various kinds of bees. All I can tell you is that if it builds a nest like a hornet, it must be a hornet.

Mankind, however, is not so easily identified, and so important is the line of the descendants of Adam, as distinguished from the Serpent's Seed line, that your Bible lists again and again those genealogies, why? It is done to positively establish that throughout the generations, from Adam to Christ, that no Seed of Satan's children got mixed into the Image People's genes and

heritages. If this one consideration had no value, except for an eventful history of our forefathers, we might as well discard hundreds of pages of ancient facts, dates and places. There are some that are trying to do that by publishing only the New Testament, or the Book of St. John as the whole Gospel Truth. They are modernizing the language so as to soften the unpleasant portions of Chapter 8. If possible, in their commentaries, Sunday School materials, and preaching, they try to shift the blame for the unlawful trial and murder of Christ from the Serpent's Seed to the Roman soldiers. Modern preaching of these government churches, that is, those who file a 501 (c) (3) tax exemption, in so far as possible, try to remove the guilt rightly placed on those who say that they are Judeans and are not.

Without a thorough knowledge of the implications of Genesis 3:15, and the positive identity of the descendants of the two seed lines, Christians will never understand why such a wonderful man as Jesus Christ, who never did anything wrong and committed no crime, would be murdered in so brutal a manner. They will no longer look on Him as the Last Sin Sacrifice for the Atonement of Israel, but only as a Personal Saviour in a strictly humanistic and religious sense.?

[*] If you insist upon denying, for whatever reason, that Satan produced an actual physical seed. and seedline. you will eventually wind up having to identify the woman's seedline, that of the children of God, and that of Christ. Himself, also as a spiritual seed.' Once the Serpent's seed is properly identified, then all of Christ's followers will know who the true Jacob-Israel *is* on the earth today. The blasphemous lie that the anti-christ Jew is the Israel of God comes from the Christian refusal to properly identify the physical seedline of Satan.

[**] The theory is called "Telegony." I talked with many with DMV and PHD degrees on this subject. According to Dr. Keith Bertrand of the Department of Theriogenology. University of Georgia, the blood of the mother never intermingles with the blood of any baby in her womb. However, the blood *of* twins do intermingle. Thus it is possible that Abel might well have had some *of* the seed of Satan in him, and this may also be a reason why Almighty God saw to it that he did not produce any "questionable" Seed Line.

End OS20598

Adoption

A study by J. O. Adams.

In Christian circles today it is commonly taught that anyone, irrespective of racial origin, can, by accepting Jesus as their Saviour, become an Israelite 'by adoption'. The authority claimed for this is the A. V.'s use of the word 'adoption' in the writings of Paul. As this is in direct conflict with other statements in Scripture, it is necessary to establish the validity or otherwise of this claim. The word 'adoption' only occurs five times in the A. V., all of them in Paul's epistles. The relevant passages are Rom. 8/15, 8/23, 9/4; Ga1.4/5; and Ephes.1/5. This study is an examination of each of these verses with reference to their context, and the meanings of the Greek words used by Paul. All Scripture quotations will be my own direct translations from the Greek unless otherwise acknowledged.

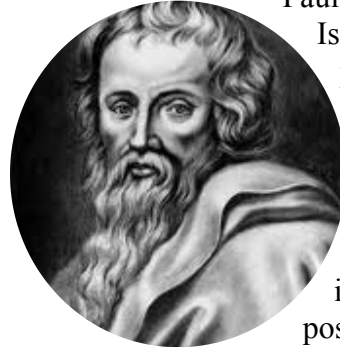
All Scripture quotations are direct translations from the Greek unless otherwise acknowledged. Where it is necessary to insert any 'understood' words to explain the meaning of the Greek, these are in *italics*. Italics are also be used where it became necessary to use any Hebrew or Greek words. In doing this 'e' is used for Epsilon, 'E' for Eta, 'o' for Omicron and 'O' for Omega. Where the definite article occurred in the Greek, but is not considered necessary in English, this is shown by an asterisk before the word. thus *ho theos* means 'the God', but may, at times, be rendered *God.

Paul's epistles were always written to the children of Israel scattered among the nations. At this time the bulk of the people resided in the Greek towns round about. That this was well known to the Hebrews of our Lord's time, and to Paul, is evident from 1 Macc. 12/5-23. This explains why all his letters were addressed to Greeks. It may also be a reason for the use of the Greek language in the books of the New Testament.

As the first two occurrences of 'adoption' are in Romans 8, I will start at verse 14 and continue on to verse 23.

V.14. 'For as many as are led by God's Spirit, these are God's sons.

V.15. 'For ye did not receive a spirit of bondage again unto fear, but ye received a spirit of **son-placing** (A.V.-'adoption'), in which we cry 'Abba, *Father'.



Paul was writing to fellow Israelites, who were not part of the Jewish nation. It is evident that there had been no special outpouring of God's Spirit upon these people, and so it seems clear that they possessed it within themselves. It must therefore be

an inherited property consequent upon the fact that they were members of God's anointed ('spiritual') people. Having this spirit meant that they were actually His sons (v.14), and therefore entitled to the place of sons - or 'son-placing'. Being led by this spirit - i.e. with this spirit now motivating them - they are no longer in bondage to law, but can again be recognised and accepted as His sons. This spirit is inherited as the result of their begettal 'from above' - from their Father in heaven. Only those who have this spirit within them are in tune with His Spirit and can understand the things of God. (See 1Cor.2/11-14.) Jesus explained this to Nicodemus:

'If anyone were not begotten from above, he is not able to perceive the Kingdom of God.' (John 3/3)

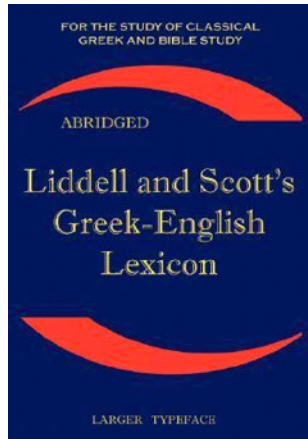
It follows that anyone not born with this spirit cannot acquire it later.

The fall significance of the word 'Abba' appears to have been lost. Its use approximates to that of a proper noun, a name used as a term of endearment for a father.

The Hebrews used it along with the Greek *pater*, 'a father'. Hence its use verse 15 to show trust and love of God, our Father in heaven.

The A. V.'s use of the word 'adoption' does not properly express Paul's word '*huiiothesia*', and this has led to the erroneous teaching that anyone at all who acknowledges Jesus as his Saviour may be 'adopted' into Israel'. This is untrue

- indeed it is nonsense. Israel is God's name for the descendants of one person only, and that is Jacob. That name cannot be applied to any other person, or persons.. Such a group of people is confined to one blood line, to one common ancestor, and as such, always follows the male line. No one can possibly change the family of his origin. Though he may change his name, nationality, etc., he must always remain a member of the family into which he was born. Outsiders may be adopted into a family, assume its name, and be treated as members of it, but they can never become an actual part of it.



Huiiothesia is a composite word only used by Paul. Its meaning can therefore only be derived from the meanings of its component parts, taking into consideration the context in which Paul uses it. With no evidence from other Greek sources to act as a precedent, the

lexicons tend to be biased by religious usage, especially the meaning given in the A.V. However, Dunbar's Lexicon defines it correctly as 'adoption of a son'. The lexicons of both Dunbar and Liddell and Scott mention that the usual Greek expression that **does** mean 'adoption as a son', is *huiion poieisthai tina* - literally this is 'to make anyone a son'. Notice that this is to 'make' a son, whereas *huiiothesia* is to 'place' a son. The word *huiiothesia* consists of *huios*, 'a son' and thesis, 'a placing'. It therefore denotes the 'placing of a son', or possibly, 'sonship'. Bullinger, who usually does not share my views in these matters, has an informative note to Rom.8/15:

'Adoption = sonship. - An 'adopted' child may partake of all the privileges of the family, yet it is not begotten and born in the family. But the subjects of this verse are begotten of the spirit (John 3/6) and are, therefore, Sons of God by spiritual generation. It is therefore a real sonship-spirit that enables them to cry 'Abba, Father'. (My emphasis.)

He has a further note to 'Abba':

'Abba' i.e. Father. - It is said that slaves were never allowed to use the word 'Abba'. Strictly,

therefore, it can be employed only by those who have received the gift of the Divine nature.'

Paul continues:

V,16 'That same spirit bears witness with our *spirit that we are God's children.

The same spirit that is within these outcast members of the House of Israel, agrees with that in the known, or recognised section of Israel, the Jewish nation to which Paul belonged.

All who are of Israel stock, whether in the Jewish nation, or in any other nation (i.e. 'gentiles'), inherit this spirit of sonship.

V.17. 'And if children then we *are* heirs; heirs indeed of God, and joint-heirs belonging to an anointed *people*, since we suffer-together in order that we may also be glorified-together.'

My translation of this verse differs from that of the A.V. The differences are quite interesting and I have written a Full account of them in an appendix at the end of this article. As usual I have given *christos* its proper meaning of 'anointed'. In this verse I think it is clearly used for the anointed people of God. Here is a very Brief explanation of my views concerning *christos*:

This word, which is always translated as 'Christ' by the A.V. (and other translation), is a verbal adjective and simply means 'anointed'. Our word 'Christ' does not translate *christos*, but merely transliterates it. That is, it transposes the Greek letters into the English language without giving any inkling of its meaning. Our translation has done this on every occasion, thereby leading the English reader to believe that it is the name of our Lord, and that it is invariably used as such. This is not so. It is not His name but an appellation that men have attached to His name. As such it distinguishes Him from any other person of that name by referring to *Him* as **the anointed Jesus**.

This treatment of the word has obscured the meaning of many passages, especially in Paul's epistles, for in a number of places it does not refer to Jesus, but to Israel as being God's anointed people. Being an adjective often used as a noun, it is frequently necessary to add an 'understood' word to indicate to whom it is

being applied. Hence when it occurs alone, I supply 'One' if I consider that it applies to the Lord, or people' if the context suggests that the 'anointed' people is intended.

We should not regard this as a name given to Jesus by His Father. Although it is frequently applied to *Him*, we should always remember that it may refer to some other person, or persons. For further details about this word see my separate article 'Our Word Christ'.

Continuing:

V.18. 'Now, I consider that the present sufferings *are* not worthy of the splendour about to be revealed to us.

V.19 'For the strained expectancy of the creation is awaiting the revealing of the sons of *God.

V.20. 'For the creation is made subject to vanity (or purposelessness, empty futility'), not voluntarily, but by the subjecting to dependence on hope.

V 21. 'that the creation itself will also be set free from the bondage of *corruption unto the freedom of the glory of the children of *God.

V.22. 'For we know that the whole creation groans-together and travails together until now.' Notes:

The A.V. wrongly translates *ktisis* as 'creature' in verses 19, 20 and 21, but correctly as 'creation' in verse 22. I suggest it refers to the Israel people created by Jehovah Himself. (Gen.17, Isa.43/1). The 'whole creation' groaning-together suggests the two sections of this people.

V.23. 'And not only so, but ourselves also, who have the first fruit of the Spirit, even we ourselves groan within ourselves, eagerly awaiting the **placing of sons** (*huiiothesia*), the deliverance (or 'redemption') of our *body.'

It is Paul and his fellow Israelites (the apostles), who have the 'first fruit of the Spirit' and are awaiting this 'placing-of-sons'. Certainly this is not adoption of other people into Israel. And he tells us what *huiiothesia* will mean to them - deliverance from the mortal body. I have only dealt with a few verses of this chapter, but the

whole chapter should be read, preferably with reference to the Greek.

The next reference to *huiiothesia* is in the fourth verse of chapter 9 of Romans, but the first five verses will repay attention.

V.1 & 2. 'I speak the truth, I do not lie in respect of an anointed One, my *conscience bearing me witness by a set apart (or 'holy') spirit, that there is great sorrow to me, and a constant pain in my * heart.'

The next verse requires careful consideration for Paul's words have been misunderstood due to poor translation. Let us look first at the A.V.:

'For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.' (A.V.)



Is it likely that Paul 'could wish' to be 'accursed' from his Lord? I think not! But even if so, how could it benefit his brethren? However these problems do not arise if we consult the Greek text to establish exactly what he did say. The first word in the

Greek supplies the key to understanding his statement. This word, *euxomEn*, is rendered 'I could wish' in the A.V. But it is the imperfect tense of the verb *euxomai*. The imperfect tense refers to a continuous action in the past, and the word therefore means 'I was wishing' or 'I used to wish'. I am supported in this by the interlinear Englishman's Greek New Testament, and by Green's interlinear, both of which have 'I was wishing'. Likewise the 'Interlinear Translation of the Nestle Text' has 'I was praying'. Bullinger also helps by stating that in the A.V. of this verse, 'could = used to'. We see then, that Paul was not speaking of what he 'could wish', but of what he actually had wished at some time in the past. Doubtless he was referring to his early life, when as a devout Jew and a Pharisee, he was actively opposed to our Lord.

In addition, *euxomai* can be expressed by a wide range of meanings, which include, 'to pray, wish; to profess; to profess loudly, to boast or glory'. If as I think, this refers to Paul's life prior to his conversion, 'to profess' or even 'to boast', could be what he intended.

The preposition *apo* used in this verse denotes, 'from, away from, apart from', etc., and also 'in alienation from'. *Xristos* occurs here with the definite article and the context shows that Paul was using it of the Lord - hence 'the Anointed One'. So then, reading from the Greek:

V.3. For I myself used to profess to be anathema (or 'accursed'), alienated from the Anointed One for the sake of my brethren, my *kinsmen according to flesh.'



May I draw attention here to Paul's frequent use of the term brethren?

He uses it throughout all his epistles to designate those who are of his own race and does not use it in respect of any other people, i.e. of foreigners. This verse positively identifies this usage; his brethren are his own flesh and blood - his 'kinsmen according to flesh'.

The next two verses demonstrate perhaps more clearly than all other occurrences that 'sonship', or 'the placing of sons', applies specifically to Israel, and hence cannot be regarded as the 'adoption' of outsiders into the Israel people. In order not to lose continuity, I will repeat the last part of verse 3 before proceeding to verse 4: ---on behalf of my brethren, my kinsmen according to flesh, who are Israelites, to whom belong the **placing-of-sons**, and the glory, and the covenants, and the law-giving, and the service, and the promises, 'to whom belong the fathers, and from whom came the Anointed One, according to the flesh; the One who is above all, blessed God, forever. Amen.'

This statement could not be more definite. The 'placing-of-sons' belongs to Israel, and Paul removes any doubts by adding this comprehensive list of rights and privileges that can only belong to that people.

This sums up the previous verses by referring right back to Israel's fathers, Abraham, Isaac and Jacob. It then takes us forward to Israel's Redeemer and Lord, the Anointed Jesus, who confirmed all these things for His people. Paul points out that Jesus came 'out of' Israel. Although it is in Galatians 4/5 that *huiothesia* next occurs, I would like to present an alternative translation of Paul's words starting from verse 23 of the preceding chapter. This is an accurate rendition and as literal as can be achieved. My application of *christos* 'anointed', in these verses should be observed, for I believe the correct application of its meaning is essential if we are to understand Paul's message. To achieve continuity I will not divide the passage into verses.

'Now before the belief came we were being guarded under law, being shut up together until belief was about to be revealed. Therefore the Law has been our disciplinary-tutor until we are anointed, when we may be deemed righteous by belief. But when the belief comes we are no longer under a disciplinary-tutor, for in an anointed people belonging to Jesus, ye are all sons of God by reason of the belief. Therefore, enter ye into an anointed people, as many as have been baptised unto (or 'for') an anointed people. There is neither Jew nor Greek; there is neither slave nor free; there is not male and female; for ye are all one in an anointed people belonging to Jesus. And if ye belong to an anointed people then indeed ye are the seed of Abraham, heirs according to promise. Now, I say that as long as the heir is a child, though he is the owner of everything, he differs not from a servant, but is under guardians and stewards until the time appointed by the father. So too we, when we were children under the rudiments of the order, were enslaved. But when the fullness of time arrived, *God sent forth His *Son, born from a woman, born under law; in order that He might redeem those under law, **in order that we might receive back again the placing-of-sons.**'

I think this translation clarifies Paul's meaning and makes it more logical. The Law was instituted to train God's people in righteousness, and to guard them against sin until His Son's sacrifice had redeemed them from Adam's sin. Then by belief in Him, all that Adam had lost would be restored to them - they could 'receive back again' their rightful place as God's sons. And this restoration to 'sonship' was for all Israel, whether of the House of Judah, or the House of

Israel; whether they were Judahites or Greeks, and irrespective of their status in the community, or their sex.

As it is in all Paul's writings, the time element here is very important. Contrary to what many think, he does not say that the Law has been superseded by grace. As our Lord told us, the Law remains in its entirety until 'all things be fulfilled'. (Matt 5/18). That fulfilment will come about at the time of our resurrection, when we will be 'raised up' from death to a new life with the Lord. At this time all sin will be removed and we will no longer need to learn the Law, it will be part of our nature - written on our 'inward parts'.

In verse 5, the correct rendition of the verb used with *huiiothesia* is important. The A.V. and most, if not all, of our other translations have given it the simple meaning of 'receive'. This would be alright if it were the usual Greek verb for 'receive', which is *lambanO*, but in this verse a compound word, *apolambanO*, is employed. Liddell and Scott's lexicon states, that when used as a prefix, apo has the value of 'back again', (as in *apolambanO*): also, 'in fall', or 'what is one's own'. This is confirmed by the Analytical Lexicon which has 'to receive what is one's due, to receive back, to recover', as meanings applicable to *apolambanO*.

The 'sonship' that Paul mentions must therefore apply to some status or condition that these people had once enjoyed. Consequently *apolambanO* should be accorded its correct meaning of 'to receive back again', or 'to receive what is one's due'. Then, as Scripture shows that Israel is the only people acknowledged to be God's sons, *huiiothesia* can only apply to them. Because of their sins Israel had lost this status, but by belief in Jesus they can be restored to their former position. This reinstatement fulfils Hosea's prophecy:

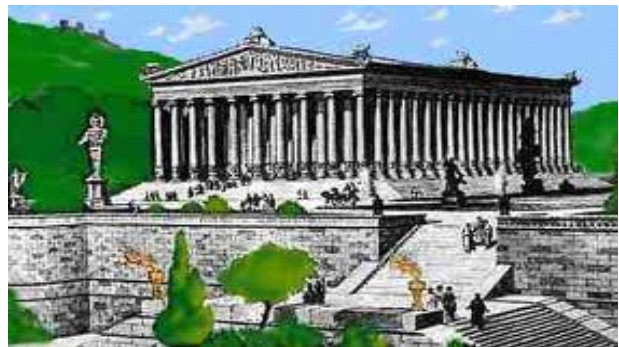
..... it shall come to pass that in the place where it was said "ye are not My people", there it shall be said unto them, "ye are the sons of the living God". (Hosea 1/10. - A.V.)

The last passage in which *huiiothesia* occurs is Ephes.1/5. As in its other occurrences, it is clear that the word is applied solely to the children of Israel. Paul is addressing his brethren 'who are Israelites'. What appears to be only a minor and

insignificant error, appears in the A.V. of the first verse of this chapter. I am mentioning this to show how a small addition or mistranslation can have a big effect on the meaning of the writer's words. The A.V. of this verse is:

'Paul, an apostle of Jesus Christ by the will of the God, to the saints which are at Ephesus, and to the faithful in Christ Jesus.' (A.V. My emphasis.)

From this it appears that Paul was writing to two distinct groups of people. One group was 'the saints at Ephesus', the other was a group of people, who were 'faithful in Christ Jesus'. However, the second use of 'to the' is not supported by the Greek, which reads:



'Paul, an apostle of anointed Jesus by God's will, to the saints which are in Ephesus and faithful in respect of anointed Jesus.'

It now becomes clear that Paul wrote to but one group of people, who were residing in Ephesus, and were believers in their Lord.

The word 'saints' translates the word *hagios*, an adjective which means, 'separate from common condition and use; holy, dedicated, separate'. When used as a noun, the word is employed in Scripture to designate Israel as a people separated to God, and separated from other people - His 'peculiar' people.

Proceeding to verses 4 and 5, we read:

'Even as He chose us in it (or 'Him) before the throwing-down of the order, that we should be separate (or 'holy') and blameless in His sight, foreordaining us in love for **placing of sons**, (or 'sonship' - *huiiothesia*) to Himself by means of anointed Jesus, according to the purpose of His *will.'

It will be seen that I have altered the A. V.'s 'the foundation of the world' to 'the throwing down

of the order'. There are two words in this phrase that require our attention. The Greek *kosmos* means an 'order, system, arrangement', etc. It does not mean 'world' 'except in very special circumstances where it is being used to express the 'order' or 'system' pertaining to this world. The word rendered 'foundation' is *katabole*. This is a compound of *kata*, 'down' and *bole*, 'a casting' or 'throwing'. Hence the word denotes the 'throwing down' or 'downfall' of an 'order'. I suggest that Paul had in mind the downfall of the order, which was that of the nation of Israel. ('foundation' is a purely metaphoric use, the proper Greek for 'foundation' being *themelion*.)

In this verse we are shown that the 'placing-of-sons' is 'to Himself'. So then, 'sonship' is not into any 'church' or nation that is composed of various races of people, but is the reinstatement of sons to God Himself. And as only Israel are God's sons, only Israel can 'receive back again' the place of sons, which they lost.

In conclusion, I think this study has demonstrated, that wherever Paul mentions 'sonship' (*huiothesia*), he applies it to both sections of the Israel people, the two 'divorced' Houses of Israel and Judah. This does not include those 'who call themselves Jews, but are not, but are the synagogue of Satan'. (Rev.2-9,3-9). It applies only to those who are of the House of Judah. We should also remember that an immense number of the House of Judah also went into captivity with the House of Israel, and so both sections of the children of Israel are scattered throughout the nations of the world. This investigation has shown that there are no grounds whatever for the widespread notion that people who are not of Abraham's seed through Jacob, can be 'adopted' into Israel.

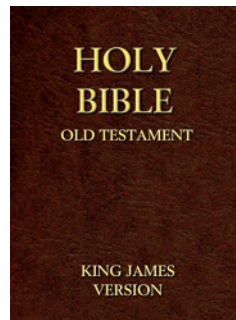
Appendix 1.

The King James' Version of Romans 8/17 reads:

'And if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with Him, that we may also be glorified together.'

This is an interesting verse, for it is an example that shows how the proper translation of *christos* can alter (and if necessary, correct) the meaning of Paul's words.

Firstly, the A.V. has 'joint-heirs with Christ'. Here *christos*, is in the genitive case (*christou*) = 'of, or 'belonging to', and there is no preposi-



tion in the Greek to account for the use of 'with'. In this case *christos* is being used as a noun, and therefore requires an 'understood' word to complete the meaning. We could insert One if context indicates that it refers to our Lord Jesus. However, the context does not do so.

Paul is comparing the dispersed Israelites in Rome with the believing section of his own nation. As both are actually sons of Jacob, they are both 'heirs of God' - that is, they are joint-heirs (or 'co-heirs') - but not 'with Christ'.

The next clause, 'if we suffer with *Him*', is an attempt by the translators to uphold their translation. The Greek verb is *sum-pascho*, and this means 'to suffer together' (or some do define it as 'to suffer with'). The Greek *sum* may be used either as a preposition meaning 'with', or as an adverb meaning 'together'. Here, it is attached to a verb and so has its adverbial sense of 'together'. In addition to this, *sumpascho* in the Greek of this sentence, is used intransitively - that is, it has no direct object. The A. V.'s translators apparently noticed this and applied their own object, 'Him, so as to read 'Nye suffer with Him. As in their treatment of 'anointed' in the previous clause, this is quite unwarranted.

But then the translators correctly rendered the verb in the final clause as 'we may be glorified together'. This verb, *sundoxazō*, is an absolutely similar construction to *sumpascho* being likewise used without a direct object. And so correctly, but quite inconsistently, they rendered it as 'we may be glorified together'. Surely this confirms my view.

Appendix 2 Gentiles, or Nations.

Contrary to most beliefs, these two words do not mean the same thing. Both are used for the Greek *ethnos* in the N.T. and *goi* in the O.T. Literally 'nation', or 'peoples' is the correct meaning, but in many instances the A.V. has introduced a transliteration of the Latin word *gentilis* as its meaning.

The Latin word for 'nation' is the noun, *gens* - plural *gentes*. *Gentilis* (plural *gentiles*) is an adjective and means 'of, or belonging to, a nation, or nations'.

In a great number of cases, the use of this word in preference to 'nations', brings out the proper, intended meaning. We should remember that the bulk of the Israel people had been scattered among the nations, and had lost the knowledge of their identity. 'Gentiles' is therefore a very useful word to indicate that Israelites 'belonging to *other* nations' is in view. It is essential to realise this, especially in order to understand Paul's use of the word in his epistles. For a more detailed study of this see my article 'Gentiles or Nations. **End OS20267**

Cambridge where he probably met the famous Dutch scholar Erasmus, who had just produced a new version of the New Testament in Greek.

Like every other university student - even today - when Tyndale completed his university courses he had to look for a job. He returned to his native West Country and got a post at Little Sodbury in Gloucestershire as tutor to the children of Sir John Walsh.

Studied

One of the first things Tyndale did in his leisure time at Little Sodbury was to translate some Bible portions and devotional books from Latin into English for use in his chaplaincy and teaching duties.

And the more he studied his Latin Bible and more particularly the Greek New Testament of Erasmus: the more convinced he was that many of the weaknesses and corruptions in the Church of his day were due to the ignorance of the Bible on the part of both clergy and laity alike.

One day these thoughts came to a head when he had a violent argument with a Church dignitary who was visiting Little Sodbury. Tyndale spoke to him of his feelings about the importance of making the Bible available in English.

But to his surprise and disappointment the Churchman was not only not interested he was downright hostile; maintaining that it was far more important for the common people to have the Pope's law rather than God's law.

For a moment or two Tyndale was stunned into silence by this remark.

Then drawing himself up and pointing his finger at the astonished cleric he cried out in a voice full of deep conviction. "If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scriptures than thou dost."

Harold Stough Notes



Pope's Word or God's Word

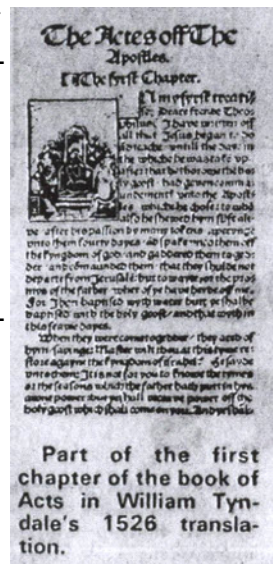
Tells the story of William Tyndale, England's greatest Bible translator, on the 450th anniversary of the publication of his New Testament translation in 1526

Five hundred years ago, or even part of a Bible in English was as rare and precious as a first edition of Shakespeare's plays would be today.

The standard Bible of western Christendom was the Latin Vulgate, Western by the great scholar St, Jerome and published at the command of the Pope about 404 AD.

But since the common people of England knew no Latin, God's word in their own tongue was not just a closed book to them, it was a non-existent book. But one day, in the year 1494 a boy was born somewhere in Gloucestershire who was to change all that. His name was William Tyndale.

Little is known of Tyndale's birth or early life but he was evidently of a well-to-do family for when the time came he was able to take his BA and MA degrees at Oxford and later to go to



Difficulty

From now on Tyndale spent every moment of his spare time on Bible translation, beginning with the New Testament. But soon he began to realise, with something like despair, the magnitude and difficulty of his self-appointed task.

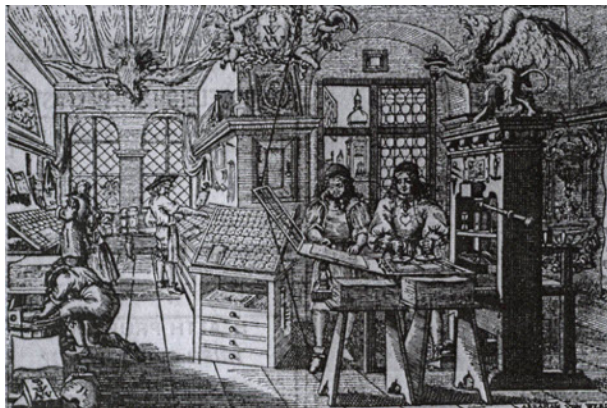
Gradually it became clear to him that if ever he was to bring this task to completion he would need more time, money and above all influence than he could ever hope to have as tutor in a private household.

So he threw up his job at Little Sodbury and set out for London, confident that he would find there the help he needed. He could not have been more mistaken.

Hostile

Bishop Tunstall, the Bishop of London, whom he first approached, had exactly the same attitude as the visiting cleric at Little Sodbury. He was not just unsympathetic, he was actively hostile. He forbade Tyndale to meddle in such matters and called a servant to show him the door.

The attitude of other Churchmen to his translation work was equally unhelpful, but Tyndale was not to be so easily put off. If he could not find support for his work in England he would look elsewhere.



A Woodcut of a 17th Century German printing press - Such as Tyndale would have used.

He had heard that his German contemporary, Martin Luther, had begun translating parts of the Bible into German, and this gave him hope that he would find the help needed in Germany. So having thrown up a safe job Tyndale now took an even more drastic step. He left England

and set off for Germany. He was never to see his native land again.

Germany

Tyndale arrived in Germany in 1524 and after spending a short time in Hamburg he made his way to Cologne, probably because he had heard that in Cologne there was one of the newfangled 'printing-presses' enabling books to be reproduced mechanically rather than being laboriously - and expensively - copied by hand.

Once established in Cologne he finished off his translation of the New Testament and took the manuscript to the printer.

Soon the presses were at work and Tyndale waited impatiently for the first complete copy of his New Testament in English.

But it was not to be. A few days after the Cologne printer started work, the Church and civil authorities of the city got wind of it and ordered him to stop.

Tyndale had just time to snatch up his precious manuscript and the first few printed sheets and flee to the German city of Worms - the stronghold of Martin Luther. Here he met with greater sympathy and co-operation than in Cologne, and early in 1526 a 6,000 copy edition of his New Testament in English was completed at Worms.

Burned

The next step was to get the books from Worms to England for sale and distribution there, and again Tyndale had to face a grievous disappointment.

Part of the first chapter of the book of Acts in William Tyndale's 1526 translation.

As the first copies of his English New Testament arrived in London they were seized and burned as heretical. As a result Tyndale's 1526 New Testament is one of Christendom's rarest books.

In fact there is now only one complete copy of the 1526 edition in existence, the treasured possession of the library of the Baptist College in Bristol.

Antwerp

Having completed his translation of the New Testament Tyndale now began work on the Old Testament, but once more he was continually harassed by authorities of both Church and State.

After moving from place to place in Germany to avoid their interference he finally found refuge in the so-called 'English House' in the Free City of Antwerp. So long as he remained within the city confines he was safe and could continue his work.

But in the summer of 1535 he was enticed out of the city, betrayed and arrested, and imprisoned at Vilvorde.

His trial on the charge of heresy lasted for six months. He was found guilty and sentenced to death. On October 6, 1536, he was strangled and burnt at the stake. His dying words were a prayer: "Lord, open the eyes of the King of England."

Importance

It is almost impossible to overestimate the importance of Tyndale as a Bible Translator. His

1526 New Testament in English was unique - the first portion of the Bible to be translated into English direct from the Greek original, rather than through the Latin Vulgate of St. Jerome, and the first portion of a Bible to be reproduced by printing as distinct from copying by hand.

Following death there was a spate of Bible Translations into English - Coverdale's Bible, Matthew's Bible, the Great Bible, the Bishop's Bible, and finally, in 1611, the so-called 'Authorised' or 'King James' Version which was not really, a new translation' so much as a revision of earlier translations, including Tyndale's.

Tyndale's work as a translator set the form and tone of all subsequent Bible translations, and his simple, yet vivid literary style has done much to mould the English language. As Isaac Foot has aptly put it:

"His words are daily on our lips, his phrases have become part of our household speech, his cadences are treasured in every part of the world where the English language has gone. What other Englishman has touched so many lives?"

End OS3730

Flu Plan Scandal Ahead – An Urgent Warning Dr. Joseph Mercola

The World Health Organization (WHO) declared the swine flu pandemic officially over on August 9th. The swine flu, which we were warned would kill millions, if not tens of millions of people, turned out to be a complete "dud" as far as pandemics go, but health agencies and governments around the world still managed to create massive fear of this hybrid flu virus.



A worker cultivates chick embryos at a Sinovac Biotech laboratory.

And, of course, vaccine makers made millions off their novel H1N1 vaccines.

For those in the southern hemisphere, like Australia, the flu season has already begun, and the health hazards of this year's seasonal trivalent vaccine have already become evident. For the rest of you, the flu season is nearing, and another round of advertisements for flu vaccines are about to hit the media.

Summary of a Failed Pandemic

Last year the United States contracted for the manufacture of over 170 million doses of swine flu vaccine. Probably the most significant accomplishment of this website was that we were able to contribute to the fact that only 90 million doses were used in the United States.

Armed with the facts, less than one-third of the US population fell for the fear mongering. It

quickly became very clear that this was in fact a very mild disease that was not going to kill people in large numbers. Yet the projected number of casualties in the US alone was declared to be between 60,000 to 90,000! And the campaign to hype up the fear and force the untested, unproven pandemic vaccine on the masses through any means reached previously unheard of proportions.

Within a week of Australia reporting that the virus appeared to be 40 times less lethal than originally feared, the WHO instructed countries to simply *stop lab confirming* suspected H1N1 cases, which meant that any and all flu-like symptoms were reported as pandemic influenza, padding the statistics.



STILL, despite this misrepresentation of the facts, last year's flu season turned out to be one of the *mildest* in recent years!

Since 2003, the official government statistic on flu deaths has been an average of 36,000 deaths per year (although as previously reported, this number is also far from the truth as it includes pneumonia deaths, which account for most of these deaths), but last year the CDC reported only 12,000 flu deaths – a mere *one-third of the average!*

These cases were also not serologically confirmed to be influenza, but included pneumonia and other flu-like illness, which means the actual number of people who died as a *direct result* of the flu – let alone H1N1 -- was even lower than that.

See, whenever you see flu mortality statistics, you need to beware that the number includes secondary respiratory complications such as pneumonia, which may or may not have been preceded by a bout of flu. This is sort of a catchall category that has been conveniently ascribed to influenza when, oftentimes, that's just the precipitating trigger.

Now, typically, one of the common mechanisms of death as you get older is respiratory

infections. The influenza doesn't actually kill the person, the secondary pneumonia does, and it does so because their immune system is too compromised, whether due to age or underlying poor health.

Either way, the fact that last season's flu mortality statistic was a mere one-third of the average should serve as a valuable eye-opener to anyone who may still be panicking at the mere thought of the H1N1 swine flu.

Key WHO Pandemic Advisors had Financial Ties to Vaccine Makers

This was perhaps suspected, but when the World Health Organization finally released a list of its pandemic advisors, it finally confirmed that at least five of the key players who influenced the phase six pandemic declaration indeed had financial ties to vaccine makers.

As we now know, our tax dollars were completely wasted on these nonessential pandemic vaccines, and it appears as though financial conflicts of interest between WHO pandemic advisors and the industry may have had a great deal to do with it.

Is it really wise to take advice from people who have a financial stake in the outcome of the decision to declare a worldwide pandemic?

I think recent history tells us the answer is clearly NO!

On June 24th, the European Parliamentary Assembly criticized the lack of transparency and "grave shortcomings" in the decision-making processes relating to the pandemic, stating:

"The Parliamentary Assembly is alarmed about the way in which the H1N1 influenza pandemic has been handled, not only by the World Health Organization (WHO) but also by the competent health authorities at the level of the European Union and at national level.

It is particularly troubled by some of the consequences of decisions taken and advice given leading to distortion of priorities of public health services across Europe, waste of large sums of public money and also unjustified scares and fears about health risks faced by the European public at large.

The Assembly notes that grave shortcomings have been identified regarding the transparency of decision-making processes relating to the pandemic which have generated concerns about the possible influence of the pharmaceutical industry on some of the major decisions relating to the pandemic."

They also remarked that:

"In Recommendation 1908 (2010) on lobbying in a democratic society (European Code of conduct on lobbying), the Assembly noted that unregulated or secret lobbying may be a danger and can undermine democratic principles and good governance."

I believe the swine flu pandemic of 2009 was a perfect example of just how devastating such 'secret lobbying' can be.

Flu Vaccine Does Not Prevent Death in Elderly, CDC Director Admits

Clearly, what the pharmaceutical industry would love for you to believe is that the flu vaccine is going to somehow magically protect you from dying from the flu, when in fact the evidence couldn't be more clear -- It doesn't work at all in the elderly! And the data is flimsy at best when it comes to children and adults.

In fact, in April, Michael Osterholm, director of the national Center for Infectious Disease Research and Policy (CIDRAP), publicly admitted that flu shots don't work in the elderly.

We also know the flu vaccine is fraught with side effects and health complications, so many people are literally receiving zero benefit and all risk when getting this vaccine!

There is a massive attempt to defraud and deceive people to generate profits from flu vaccines. Fortunately, we are able to penetrate this veil of misinformation, as we did so effectively last year. And this year, we want to start early by warning people about the new plan...

WARNING: This Year's Flu Plan

The news for this year is that the flu vaccine you'll get this fall will be a combination vaccine that contains both the regular flu- and the swine

flu vaccines – you will not be given the choice to take them individually.



Barbara Loe Fisher explains:

"In February of 2009, the CDC announced that every single American from the age of 6 months through the year of death should get an annual flu shot -- every single one of us, whether we're healthy or we're sick.

In March of 2009, this mysterious H1N1 bird-pig-human hybrid influenza virus was discovered.

So here we are... Everyone is supposed to get a flu shot every year. We're going into the flu season of 2010-2011.... [But] they have decided that in the annual influenza shot for this year, there will be three type A or type B viruses, and one will be H1N1."

This is the same type of vaccine that Australia recently suspended for use in children under the age of five because it caused a surprisingly high number of reports of children suffering high fevers, vomiting and febrile convulsions.

But children aren't the only group that seem to react more violently to the trivalent vaccine that contains the H1N1 component.

A special government committee has been created to investigate last year's H1N1 monovalent vaccine for signs that it may be associated with a higher rate of certain kinds of reactions. What the committee found out provisionally is that there were three signs of trouble with the H1N1 swine flu vaccine used last year.

Fisher explains:

"One was Guillain-Barre syndrome (GBS), which we know has been associated with influenza vaccine since 1976 when the first swine flu vaccine was used. There is [also] a sign of a blood disorder called thrombocytopenia. Thrombocytopenia is when your blood cannot produce enough platelets. It's an autoimmune type reaction.

The other is Bell's palsy. That's a facial paralysis. It's a neuroimmune reaction.

The government is saying they don't know if these are true signals or not, but there were some red flags that were raised."

So now we're moving into the 2010-2011 flu season with a vaccine that may be very reactive.

"I am concerned," Fisher says, "We have over 300 million people [in the US] which... are supposed to get this influenza vaccine. And we have a very aggressive push by the media and others who are following the lead of the government, so we could have a bad situation."

Flu Vaccine Doesn't Work for Seniors, So Their Dose is Quadrupled!

For seniors, the news may be even more dire.



When H1N1 first hit last year, the CDC explained that seniors weren't included in the first round of shots because studies indicated the risk of infection in this age group was less than for younger groups.

But now that H1N1 is part of the seasonal shot, the CDC and WHO have some hefty plans for the same seniors who, last year, they said were less likely to get H1N1.

In the ACIP Provisional Recommendations for the Use of Influenza Vaccines, dated February 24, it states:

"A higher dose formulation of an inactivated seasonal influenza vaccine (Fluzone High-Dose, manufactured by Sanofi Pasteur, licensed by FDA on December 23, 2009) for use in people age 65 years and older will be available in the 2010-11 influenza season.

*"Fluzone High-Dose contains **four times** the amount of influenza antigen compared to other inactivated seasonal influenza vaccines. ...*

*Studies are underway to assess the relative effectiveness of Fluzone High-Dose compared to standard dose inactivated influenza vaccine, but **results from those studies will not be available before the 2010-11 influenza season.**"* [Emphasis mine.]

Yes, you read that right: if you're age 65 or older, the CDC wants you to take a flu vaccine this fall that not only contains an antigen they previously said you probably already have antibodies to (H1N1), but that is also **four times as potent**, with no safety evaluation whatsoever until AFTER the season is underway!

Again, the CDC is asking you to be a part of a large public health experiment.

This is why we're warning you early, because for the most part, none of this is really known. It's not been announced. It certainly has not received widespread publicity.

Another mind-bending irony is that unused or expired flu vaccines that contain the mercury preservative thimerosal can by law not be disposed of in regular garbage because it's considered *hazardous waste*.

Yet it's deemed to be safe to inject into your body – in the case of the flu vaccine, once a year, each and every year of your life!

Is the Vaccine Safe for Pregnant Women? Nobody Knows!

We now have the policy in place that every single American is supposed to get a flu shot this coming year, from six months of age through the year of death. That means every

clinic; every doctor who has that flu vaccine is going to be pushing hard for it. Even in pregnant women.

"I am very concerned about the issue of pregnant women getting influenza shots, particularly this one," Fisher says. "We don't have enough scientific studies that have looked at the effects of giving influenza vaccine, particularly this H1N1 vaccine, to pregnant women.

Last summer the NIH announced that they were doing studies in children, adults and in pregnant women with the H1N1 swine flu vaccine. About 120 pregnant women were supposed to be enrolled in a study in early September... We have yet to see any announcement of what the results of those studies were."

I agree. It's shocking to think that pregnant women are advised to take a vaccine that has no scientific backing for its safety for either the mother or the unborn child.

Cradle to Grave Approach to Flu Vaccine – Is it Wise?

Fisher says:



"I think that we really need to take a hard look at this cradle to grave approach for influenza vaccine. We have to certainly demand that the proper scientific studies be done.

For those people who want to use influenza vaccine, they deserve no less. But we certainly shouldn't be in the business of mandating the use of influenza vaccine in this country. It seems like every single time the CDC recommends a vaccine for universal use by children, and now by adults, there is this issue of whether or not it should be required.

I am very concerned about that because we should all have the right to make free choices about the kind of healthcare we want, and the kind of products that we want to use, and that should go for vaccines as well."

Remember that products like vaccines that contain additives like mercury and aluminum can cause brain damage, or even death. If you happen to have certain genetics or biological high risk factors that put you at greater risk than others for suffering vaccine induced harm, you're out of luck...

There's also the issue of contamination, such as the rotavirus vaccine that was recently found to contain potentially dangerous pig viral DNA.

In truth, we have no understanding of what the acute implications are, let alone the long-term ramifications to the second and third generations.

Fortunately, we fought back and the H1N1 vaccine was not made mandatory last year. That was a major victory for the freedom to choose. So now, I encourage you to spread the word, to get educated, and to let your friends and relatives know about the flu plan for this year because they are not going to hear this from the conventional media.

In order to make an informed choice, you need to have the facts of what you're up against; including all the risks and the benefits.

Your involvement can play a huge role in preserving you and your family's freedom and protecting innocent children from undue harm. Let's make sure that we are never in a position where we are forced to get an influenza vaccine that has not been proven safe, effective, or necessary.

One More Time – Vitamin D to the Rescue

I've written about the benefits of vitamin D to ward off the flu in the past, and I'm pleased to announce that more and more studies about how Vitamin D can prevent infections, disease, and flu are coming out.

For example, if you're pregnant or planning to become pregnant, you'll be pleased to know that an article published May 1 in the American Academy of Pediatrics News recommends

pregnant women take 4,000 IUs of Vitamin D daily to fight infection and disease, to maintain good health, and to deliver healthier, stronger babies.

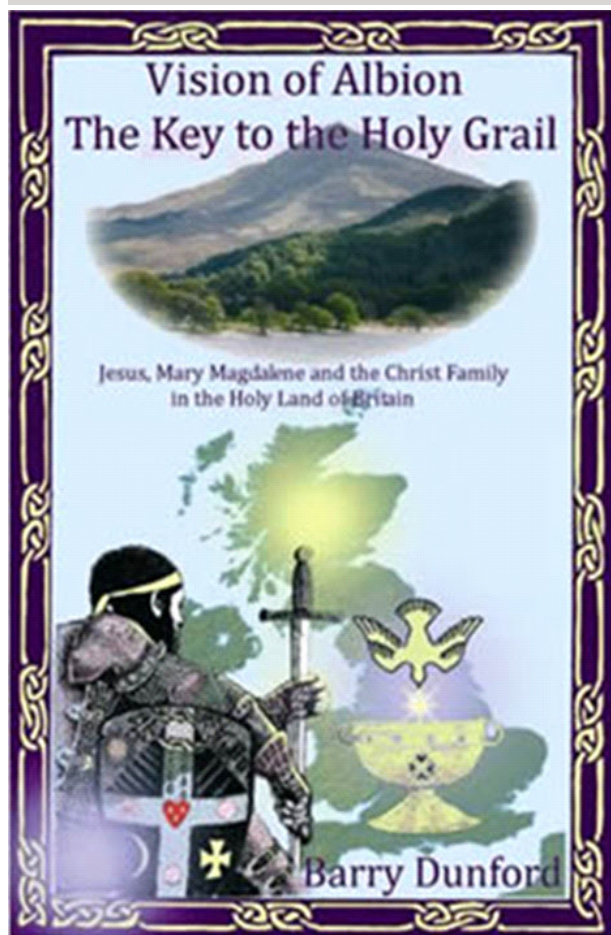
But even this seemingly large amount may be seriously inadequate in many women. Some may need more than 10,000 units per day and the only way to know for sure is to have your vitamin D level tested.

Then, take a look at this Japanese study from last year, which showed that a group of children taking

Vitamin D₃ was **58 percent less likely to catch influenza A**. That's a **higher effectiveness than any flu vaccine can claim**, and doesn't come with a barrage of potentially devastating side effects! Since we already know that most children and teenagers are Vitamin D-deficient, I urge you to get your children's vitamin D levels tested, and if found deficient, follow my recommendations for optimizing their levels. Do this, and they'll be far less likely to catch any cold or flu this year.

End OS20587

Book Review - From Our German Correspondent Vision of Albion By Barry Dunford



Vision of Albion By Barry Dunford,– the key to the Holy Grail, ISBN 0-9541873-1-8, Dec 2008, published by Sacred Connections,

This book is an exemplary example of the dawning of the truth of the Israel Nations outside BI- and CI-circles.

Any serious researcher and historian in this area of knowledge **CANNOT** circumvent this truth with its incredible amount of historic, linguistic and Biblical proofs.

The book elaborates on the first settlement of Britain by Israelite tribes about 1,400 B.C. especially in Scotland and on the second wave which occurred around 600 B.C. including the long presence of our Lord in Britain, especially Scotland, Cornwall and the Isle of Iona.

The book is packed with proofs of these facts. It is the result of years of diligent research by the author, although seemingly not being a follower of a typical Biblical Christ.

This becomes obvious when the author is covering some more borderline Christian topics: Albion, the spiritual Britain, the female aspect of Christendom, the Catholic church has partially had her hands on this by inventing the concept and figure of the Virgin Mary.

The author is entertaining a broader concept than the Catholic church, comprising the Mother Church, whose places can be found throughout Britain. This ancient religion can easily be identified as the pagan “Babylonian” religion of the lost tribes of Israel, which they took with them to Britain. Especially in Scotland one may find pre-Christian “Annat sites“ being related to Anaitis or Anath, the sister of sun god Baal or Bel. But this religion can be found throughout Europe and can be shown as worship of the “Great Goddess”, being also identified as Anath.

Interestingly there runs a linguistic thread from Josh. 19, 38: Beth-anath, the House of Anait, to Beth Ani to Mary Magdalene, identified as “Mary from Bethany”.

With this the author gives consideration to the idea, that Jesus sired progeny with Mary Magdalene, from whom the royal house of Scotland descends. It has been said that a son of

Jesus and Mary Magdalene was born on the holy isle of Iona. – We leave it to the reader to follow or not to follow the author’s conclusions. Some other very interesting considerations relate to Schiehallion, the mystical and holy mountain of Scotland, with respect to the idea, that this mountain may be associated with some passages about “the City of our God” and “Mount Zion in the far north” ((Psalm 48,1-2), or Ezekiel 28, 11-16 places “Eden, the garden of God” on “the holy mountain of God”, which cannot be the mundane hills of Jerusalem, of Isaiah 14, 13 but the “mount of congregation, in the uttermost parts of the north”, or Ezekiel 1, 4 relating to “a stormy wind came out of the north, a great cloud”. – May all these passages relate to Mount Schiehallion?

Out of abundance of many other topics only can be mentioned: Shambhalla, Ashkenazim “Jews” of Khazarian origin, knowledge of Templar,

Roman, Hinduistic, Buddhistic and Freemason origin, hollow earth theories, Holy Grail and esoteric Christianity, the 5.000 year old Yew tree in Fortingall, the return of Christ to Britain, ...

The book starts with citing William Blake, who believed that Albion, the most ancient and spiritual name for the British isles, was the original and true Holy Land of Christ.

Truly the book covers broad scope of information!

To discover the pearls in this book have in mind 1. Thess, 5-21 “prove all things; hold fast that which is good.”

Further information about this book and how to purchase it can be found at:-

<http://www.sacredconnections.co.uk/holyland/holylandbk.htm>

End OS20268

King Alfred The Great And Our Common Law

By Rev. Prof. Dr. F. N. Lee



In 1892, the famous German Church Historian Rev. Professor Dr. J. H. Kurtz1 called King Alfred the greatest and noblest of all the monarchs England has ever had. King Alfred ruled from 871 to 901 A.D. He applied all the energy of his mind to the difficult problems of government; to the emancipation of his Christian country by driving out the Pagan Danish invaders and robbers; and then to improving the internal condition of the land.

Alfred is perhaps best of all remembered for his famous Law Code. According to the celebrated former British Statesman and Historian Sir Winston Churchill, the roots of King Alfred's Book of Laws or Dooms (alias his "Deemings") came forth from the (as then already long-established) laws of Kent, Mercia and Wessex. All these attempted to blend the Mosaic Code with the Christian principles of Celto-Brythonic Law and old Germanic customs.

Churchill adds that the laws of Alfred, continually amplified by his successors, grew into that body of Customary Law which was administered [as the 'Common Law'] by the Shire and the Hundred Courts. Cf. Exodus 18:21. That, under the name of the 'Laws of St. Edward' [the 'Confessor'] — as the A.D. 1042, last Anglo-Saxon Christian King of England — the Norman kings undertook to respect, after their 1066 invasion and conquest of England and hegemony over Britain. Out of that, with much dexterity by feudal lawyers, the Common Law emerged (which was re-confirmed by Magna Carta in 1215).

The life and times of King Alfred the Great

Alfred's father was King Ethelwulf, who ruled over the south west of England. He traced his

own genealogy all the way back to Noah. Professor Warren W. Lehman records⁴ that King Alfred himself boldly traced his own ancestry — via the Scythians, to Japheth — and thus right back through the latter's father Noah to Adam. See: First Chronicles 1:1-6 cf. Jeremiah 51:27, & Colossians 3:11.



Alfred was born in A.D. 849, at Wantage in Berkshire (Left). This was in the very midst of the decades when the pagan Vikings from Scandinavia were constantly raiding the Christian British Isles in general and even Christian England itself — destroying churches and their libraries on a huge scale. Though only the fourth son of King Ethelwulf, Alfred showed much Christian dedication and religiosity even when but five years old. His father died in 858, when Alfred was only nine.

Young Alfred could recite many Anglo-Saxon poems by heart even before he was twelve. Only at that age did he learn to read. He entered upon his own public career at the age of seventeen. It was then that he first started to deliver England from the Danes.

In 868, when twenty years old, Prince Alfred married the daughter of an Ealdorman or Elderman. This shows the non-snobbish and mobile nature of the Anglo-British society in England, before the later Norman Conquest from 1066 onwards (which was finally to be reversed by Magna Carta in 1215).

Alfred was then attacked by a grievous illness — apparently a serious form of epilepsy. It lasted for at least the next twenty years. Nevertheless, from 870 onward, Alfred still waged many battles against the Danes.

There were nine major engagements, some ending in victories and some in defeats. In 871, his brother King Aethelred died — and the youthful Alfred was called upon to assume all the burdens of 'sole king' — at the very tender age of only twenty-three. After a tenuous temporary peace lasting some five years, the Danes broke through to the far southwest — and even managed to seize Exeter. But Alfred blockaded them, until they had to withdraw to Mercia

(immediately north of Alfred's domain in Southwest England).

Then, in 878 the Danes swooped upon Chippenham — where Alfred had been observing Christmas. State the Saxon Chronicles: "Most of the people they reduced, except King Alfred.... He and his little band made his way... by wood and swamp.... After Easter, he ... made a fort at Athelney — and from that fort kept fighting against the foe."

While once in hiding, in anonymous disguise, Alfred was over-preoccupied with military strategy. It is during this time that he is alleged to have neglected to keep his eye, as he had undertaken to do, on some cakes being baked in a kitchen. Rebuked for his neglect by the kitchenmaid, King Alfred humbly apologized to her.

Yet all throughout that whole time, he was organizing for victory against the Danes. This is evidenced by another well-known story. He once disguised himself as a blind harpist. As such, he entered the camp of the Vikings — though really in order to reconnoitre it.

In 878, Alfred's armies in Somersetshire and Wiltshire and Hampshire clashed against the Danes. At Edington, the English won a decisive victory. The Danes submitted, and by the Treaty of Wedmore their King Guthrum and about thirty of his Chiefs had to accept Christian baptism or to go back to Pagan Scandinavia. This was part of the surrender terms successfully proposed by the Christian King Alfred.

Both Western England, and indeed also Western Europe itself, had now been saved from the danger of being annexed by Pagan Scandinavians. In this, Alfred had played perhaps the key role.

In the year 896, Alfred cut off the Danish ships twenty miles from London. They now withdrew — some to Northumbria, and others back to Europe. Alfred was still only 47.

After the final dispersion of the Vikings, Alfred strengthened the Royal Navy. He himself designed its ships. He did so partly to repress the ravages of the Danes in Northumbria and East Anglia against his own coast's in Southwest England. He did this also — partly to prevent

the landing of fresh hordes of Vikings from Scandinavia.

Alfred then also established the Shire system in those parts of the English Midlands which he acquired. In that sense, Alfred there implemented the Shires, Hundreds and Tithings. Naturally, he inherited this idea from the earlier Christian Monarchs of Southwest England (such as King Ina). Yet Alfred re-enforced it especially from his own reading and massive study of Holy Scripture (Exodus 18:12-21 & Deuteronomy 1:13-16 etc.).



Like a second Moses, Alfred was personally involved in the administration of justice (Ex. 18:12-26). He was particularly concerned about the poor (James 1:27). He cooperated with his Witenagemot or Parliament; respected its rights; and even strengthened its power.

Even the sceptical historian Gibbon claimed "The wise Alfred adopted as an indispensable duty the extreme rigour of the Mosaic institutions." That he did, tempering it with the grace of the Gospel — through 'the golden rule' in the Sermon on the Mount, and the apostolic injunctions at the Synod of Jerusalem. See Matthew 7:12 and Acts 15:19-29 & 16:4-5.

Internationally, Alfred corresponded with Elias of Jerusalem. He sent ambassadors to Ireland and to Rome — and even to India.

Seeking to promote a national educational system after the Vikings had wreaked havoc by burning down so many libraries, Alfred established a Court School. With such a dearth of English scholars still alive at that time, Alfred even imported certain internationally-famous scholars to teach there. Such included Asser from Wales and John Scotus Eriugena from Ireland — as well as some from the Continent. For King Alfred regarded access to public education, on a Christian foundation, as the birth-right of every Englishman.

Though suffering from the great physical infirmity of epilepsy, Alfred left an enduring fame for unselfish devotion to the best interests of his people. He made collections of choice sentences from the Holy Bible and certain Church Fathers. He sent a copy of Gregory's Pastoral Theology to every diocese, for the benefit of the clergy.

Furthermore, Alfred translated fifty of the psalms into Anglo-Saxon. It is due chiefly to his influence, that the Holy Scriptures and Service Books of this period were illustrated by so many vernacular glosses in England.

Above all, Alfred put himself to school — making a series of translations for the instruction of his clergy and people. Apart from his now-lost Handbook (a common-place anthology), his earliest work was his very own Preface to the translation of the Dialogues of Gregory. That Preface, in Alfred's own Anglo-Saxon, starts as follows:

"I Alfred, endowed with royal dignity by the grace of Christ, have truly understood and often heard through the reading of holy books that the one God has given to us so much greatness of earthly things. There is the greatest need that we for a time should soften and bend our mind to divine and spiritual services, amid this earthly care... Being confirmed in my mind through this admonition and love, I for a time study these heavenly things amid these earthly troubles."

This was soon followed by Alfred's translation of the great African St. Augustine's A.D. 386 meditative Soliloquies. At that time, the king was but thirty-three.

This was then followed by Alfred's close translation from Latin into Anglo-Saxon of the A.D. 731 Bede's *Ecclesiastical History of England*. For Alfred wanted the English to understand in their own tongue how Christ's Church had grown in Britain since very early times, and how England had become a Christian Nation.

Alfred was for England what Charlemagne was for France. He was a Christian ruler, legislator, and educator of his people. He is esteemed the wisest, best and greatest king that ever reigned in England.

Perhaps the most interesting of Alfred's works, is his translation of Boethius's Consolation of

Philosophy — the most popular philosophical manual of the early mediaeval period. Here Alfred deals very freely with the original. There is much in the work solely by King Alfred, and highly characteristic of his genius. Such includes the following oft-quoted sentence: "My will was to live worthily as long as I lived; and after my life to leave to them who would come after me, my memory in good works."

The last of Alfred's writings is one to which he gave the title *Blostman* or 'Blossoms' (alias *Anthology*). Most of the first half is based mainly on the *Soliloquies* of St. Augustine of Hippo. The rest is drawn from various sources, and contains much that is Alfred's own and which is highly characteristic of him.

The last words of it form a fitting epitaph for that noblest king of England. There, Alfred declares: "He seems to me a very foolish man and very wretched, who will not increase his understanding while he is in the World — and [who would not] ever wish and long to reach that endless life where all shall be made clear."

King Alfred on the legal history of Celtic Britain before Anglo-Saxon times there

In the A.D. 880, King Alfred's version of the earlier Bede's *Ecclesiastical History of the English Nation*, Alfred states that "Britain is an island of the Ocean, which was of yore named Albion.... In the beginning, the Britons alone were at the first inhabitants of this island — from whom it received its name."

In that same work, Alfred also states: "The Island 'Britain' was unknown to the Romans, until Caius Caesar by surname Julius sought it with an army... sixty winters ere Christ's coming.... After that, Claudius the [Roman] emperor... again led an army into Britain [during 43 A.D.].... Then Nero [from 54 to 68 A.D.] took to the empire, after Claudius Caesar.... He lost the rule of Britain."

Certainly the Christian Alfred principally meant that the pagan Romans then began to lose their rule over Britain, increasingly — to King Jesus. For the Anglo-Briton Alfred adds: "Then it was from Christ's coming here, 156 years.... Lucius King of Britain... prayed and entreated... he might be made a Christian.... And then the Britons received baptism and Christ's Faith — and

held that in mild peace,.... Britain was then raised very high — in much belief and confession of God."

King Alfred on the history of Britain since the arrival of the Anglo-Saxons

Alfred goes on: "The Britons ... went into the hands of their foes.... It then pleased them all, with their king named Vortigern, that they should call and invite the Saxon Nation from the parts beyond sea for their help. It is certain that this was ordained by the Lord's might.



"Then it was about 449 years from [our] Lord's incarnation that ... the [Anglo-Saxon] nation of the English [Angles] and Saxons was invited by the foresaid king, and came to Britain." Subsequently, however, "the Britons... vexed themselves with intestinal broils, and sunk themselves in many sins."

By 300 years later, Alfred's Wessex in South-west England (still flanked by Celtic Culdee Britons immediately to her west and to her north), had herself become a Christian State. This had occurred as a result of the work of Proto-Protestant Brythonic and Anglo-Saxon evangelists. .

Clearly, Alfred of Wessex himself strove to develop a Biblical view of history. He was, to a remarkable extent, consistently Christian in all that he did. Indeed, according to the great Elizabethan chronicler and historian Holinshed, it was Alfred who began the University of Oxford around A.D. 875.

Introductory remarks about King Alfred's Law Code

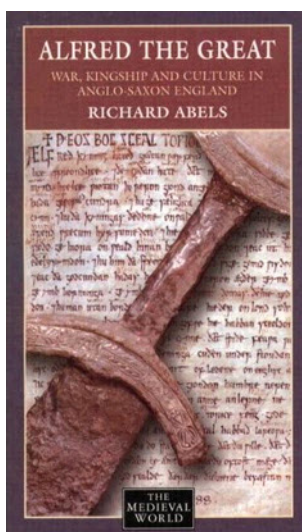
However, Alfred's most important work was certainly his Law Code. It is preceded by a long introduction. This contains translations not only of the Ten Commandments, but also of many other passages from the book of Exodus. It is followed by an excerpt from Christ's Sermon on the Mount and by a brief account of apostolic history (with quotations from the apostolic book of Acts). There, Alfred stresses the "jots and

tittles" alias the minutiae of God's Law and His Prophets (Matthew 5:17); the "Golden Rule" (Matthew 7:12); and the God-inspired decision of the First General Assembly of the Christian Church — in order to teach God's Law and His Prophets (Amos 9:11) as well as His Gospel also in the congregations of Christ (Acts 15:15-29 & 16:4).

Then, King Alfred goes on to trace the growth of Church Law — as laid down by various Ecclesiastical Councils, both Ecumenical and English. The concluding words of his introduction then state that compensations for misdeeds on the part of men were ordained at many such Councils — and written in their records, with varying provisions.

Thus Alfred first sets out the Ten Commandments — verbatim. Exodus 20:1-17. Next, from the passage Exodus 21:2 to 23:9, he recites many of the Old Testament case laws. Then, he moves on to the New Testament — citing from Christ's Sermon on the Mount and also from the Acts of His Apostles. Finally, Alfred records his own case laws for medieval England.

Alfred declares that when Christ came to the Mediterranean World (or 'Middle Earth'), He Himself did "approve" the "judgments" alias the judicial laws. Very far from ever having abrogated or destroyed them — He Himself therefore still requires that at least their 'general equity' be observed.



This was clearly also Alfred's own understanding and legislative endeavour. He does, of course, certainly distinguish between the Old-Israelite format of the judicial laws of Moses on the one hand — and the general equity thereof, on the other. This can be seen by King Alfred's own adaptation of those Old-Israelite case laws to meet the different conditions of early-mediaeval Anglo-Saxon Britain. Compare, for example, Alfred's own laws 11 & 27 & 44-47. Yet, in so adapting, King Alfred clearly preserves and enforces within English Common Law the general equity of those Old-Israelite judicial laws.

To prove this — just compare the statements of Mosaic Law with Alfred's Anglo-British Common Law and also with the Westminster Confession of Faith and the Westminster Larger Catechism. For the New Testament itself — at Matthew 5:5-21 & First Timothy 5:17-21 etc., presupposes *inter alia* Exodus 20:1 to 23:9 in the Old Testament. Alfred cites Exodus 20:1 to 23:9 — as well as Matthew 5:17-19 & 7:1-12 and Acts 11:19-26 & 15:20-29 & 16:4-5. The Westminster Confession (19:4f) cites Exodus 21:1 to 22:29, as well as Matthew 5:17 and First Corinthians 9:8-10 etc.

After recording Exodus 20:1 to 23:9, King Alfred declares: "These are judgments which Almighty God Himself spoke to Moses and commanded him to keep. Now, since the Lord's only begotten Son our God and healing [Saviour] Christ has come to Middle Earth [alias the 'Mediterranean World'] — He said that He did not come to break nor to forbid these commandments but to approve them well, and to teach them with all mild heartedness and lowly mindedness." Matthew 5:5-19 cf. the Westminster Confession of Faith 19:5.

"Then, after His throes [or 'sufferings'], before His Apostles had gone throughout the Earth to teach, and while they were yet together — they turned many heathen nations to God. While they were all together, they sent errand-writing to Antioch and to Syria — there to teach Christ's Law [cf. Acts 11:19-26].... This is then that errand-writing which the Apostles sent to Antioch and to Syria and to Cilicia, which is meet for the heathen nations turned to Christ [cf. Acts 15:20 & 16:4-5]:

"The Apostles and Elder Brethren wish you health! Now we make known to you, that we have heard that some of our fellows have come to you with our words, and that they have commanded you to bear a heavier way [or 'law'] than we enjoined, and that they have too much misled you with manifold injunctions, and have more perverted than corrected your souls. So we assembled ourselves about this. Then, to all of us it seemed right that we should send [to you] Paul and Barnabas – men who will give their lives for the Name of the Lord. With them, we send Judas and Silas, so that they may say the same to you. "

Alfred then shows that also the Apostles, such as Paul and Barnabas (cf. Acts 14:4-14), clearly upheld the 'general equity' of the Law of God. Explained the Apostles: "'It seems good to the Holy Ghost and to us, that we should not impose any burden upon you beyond that which was needful to hold — that is, then, that you should refrain from worshipping devil-gilds [or 'idols'], and from tasting blood and stranglings, and from fornication!'" See: Acts 15:23-29 and cf. Exodus 20:2-17.



For it needs to be remembered that Alfred had already: first re-enjoined the Decalogue or the Ten Commandments (Exodus 20:1-17); then illustrated their concrete application by way of

case law (Exodus 21:1 to 23:9); and next assured his readers that Christ had not come to break the Ten Commandments, but to approve them well (Matthew 5:5-19). Indeed, Alfred had then gone on, together with all of Christ's Twelve Apostles, to enjoin — representatively from the Decalogue — respectively the Second and the Sixth and the Seventh Commandments in the Second Table of God's Law for man. This is seen quite clearly in the apostolic prohibitions enjoining abstinence from idolatry, bloodshed and fornication. Acts 15:23-29.

Clearly, then, Alfred believed that the Apostles here (at the Synod of Jerusalem or the first General Assembly of the Christian Church) enjoined God's Commandments upon all of the Christians who had heard it — and who indeed should keep it. For here he recalls that also "the Gentiles... should abstain from pollutions and idols and fornication and from blood[shed]. For Moses has those who preach him in every city from of old, being read out in the meeting-places every weekly sabbath-day." Acts 15:19-21 (cf. Genesis 9:5-6 and Exodus 20:1-17).

"Moreover," adds King Alfred, "do not do to other men whatever you wish that other men should not do to you. From this one judgment [or 'doom' alias 'deeming'] — a man may perceive that he should judge everyone rightly. He need keep no other judgment- book.

Let him think [or 'take care'] that, if he seeks to judge another — he should wish [or 'deem'] upon no man that which he would not want to wish [or 'deem' also] upon himself." Cf. Matthew 7:1-2,12.

Continues King Alfred (on the general equity in English Law from the previous A.D. 614 King Aethelbeht of Kent onward): "Now then, since it has happened that many nations received Christ's Faith — there were many Synods gathered throughout all the Earth. Also throughout the English race, they received Christ's Faith — from holy Overseers, and also from other exalted Wise-men [Witan]. They then set forth, from their mild heartedness, that which Christ taught — as regards almost every misdeed. Consequently, the worldly lords might by their leave — without sin — at the first guilt take the fine [or the 'fee-boot'] which they then appointed.

"Yet in treason against a lord they did not dare to declare any mild heartedness. For God Almighty gave none to those that slighted Him — nor did God's Son Christ give any to him [Judas] who sold Him to death, and whom He bade to love such a Lord as He Himself."

Significantly, the Preface to Alfred's own laws then closes with a very important statement about the provisions of the Christian Common Law of Britain before his own day. Here Alfred recalls especially the Christian laws made by the very first Saxon King in England to become christianised — Ethelbryte, alias the A.D. 540, Aethelberht King of Kent. Alfred then goes on to refer also to the A.D. 688 Wessex laws of the Christian King Ina in the South West of England, and to the A.D. 755 Mercian laws of the Christian King Offa of the Anglo-British Midlands. The latter were Anglo-Brythonic laws doubtless endorsed also by Alfred's Welsh friend Asser, the extremely learned Celto-Brythonic Scholar.

Declared the Monarch: "Now I, King Alfred, have collected these laws, and have given orders for copies to be made of many of those which our predecessors observed, and which I myself approved.... I have not dared to presume to set down in writing much of my own; for I cannot tell what [innovations of mine] will meet with the approval of our successors. But those which were the most just of the laws I found — whether they dated from the time of Ina my kinsman, or of Offa King of the Mercians, or of Aethelber-

ht who was the first [Anglo-Saxon or Anglo-Jutish king] to be baptized in England — these I have collected....

"I, Alfred King of the West Saxons have then shewn these to all my Councillors [Members of Parliament].¹⁸ And they have declared that it met with the approval of all so that they should be observed."

Alfred then lists the laws which he and his Parliament had then developed (from Exodus and the Sermon of the Mount and the Acts of the Apostles to Aethelbeht and Ina and Offa etc.). Here, Alfred copiously cites many of the case laws of Ancient Israel — such as Exodus 21:16, & 22:16, Numbers 25:12-25 & 35:25; and Deut. 1:13, & 19:12, & 22:23, & 24:6-13.

In so doing, King Alfred carefully extracts the "general equity" of those ancient laws — constantly updating especially their penalties specifically for English conditions in the ninth century A.D. See on this all of his laws concerning oaths and weds, church associations, bail-breaking, treachery against a lord, church freedom (including the need for double compensation for thefts perpetrated on Sundays), church stealing, fighting in the King's Hall, fornication, slaying a pregnant woman, seizing hold of a woman, the Elder's Roll, wood-burning, compensation for injuries sustained while working, cattle-rustling, child-care, kid-napping, aiding and abetting assaults, debt, rape, homicide, pledges, fettering, negligence regarding dangerous weapons, house-breaking, immovable property, and wounds etc.

Specific details of the Common Law of England in King Alfred's Law Code

Here are some excerpts from the Code of Alfred (compare Exodus 20:3-17). "The Lord spoke these words to Moses, and said: 'I am the Lord your God. I led you out of the lands and out of the bondage of the Egyptians.'"

1. "Do not love other strange gods before Me!"
2. "Do not call out My Name in idleness! For you are not guiltless with Me, if you call out My Name in idleness."
3. "Mind that you hallow the rest-day! You must work six days; but on the seventh you must rest!

For in six days Christ made Heavens and Earth, the seas, and all the shapen things in them; but He rested on the seventh day. Therefore, the Lord hallowed it."

4. "Honour your father and your mother whom the Lord gave you — so that you may live longer on Earth!"

5. "Do not slay!"

6. "Do not commit adultery!"

7. "Do not steal!"

8. "Do not witness falsely!"

9. "Do not unrighteously desire your neighbour's goods!"

10. "Do not make gold or silver gods for yourself!"

11. "These are the judgments which you must appoint. If anyone buys a Christian slave [or man in bondage], let him be bonded for six years — but the seventh, he must freely be unbought. With such clothes as he went in, with such must he go forth. If he himself had a wife [previously] — she must go out with him. However, if his overlord gave him a wife — she and her bairn [must] go to the overlord. If, however, the bondsman then says, 'I do not wish to go away from my overlord; nor from my wife; nor from my bairn; nor from my goods' — let his overlord then bring him to the door of the church and drill his ear through with an awl, as a sign that he should be a bondsman ever since!" Exodus 21:2-6.

To be continued OS20265

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Quotations below, concerning general Spiridovich, express the enthusiastic endorsement of the most prominent European editors:

"Spiridovich is the Slav Pope — Spiridovich is the Slav Bismarck" — acknowledged the "Russkoye Slovo," Russia's greatest paper.

"Nothing has happened, nothing was told since 1914, that General Spiridovieh did not foresee, foretell and repeat a hundred times with the fiery, passionate stubbornness, which is the distinguishing quality of the seers and prophets," (*"L'Information,"* in Paris, on December 27, 1915).

"So Count Spiridovich prophesied exactly ten years ago. Few prophets have been more thoroughly justified than he. Today is the tenth anniversary of an astounding prophecy of his, which appeared on our pages. Dec. 19, 1908,"

(The Editor of the *"Daily Graphic"* on Dec. 19, 1918).

"General Cherep-Spiridovieh has the credentials as a successful PROPHET" (the Editor of the "Financial News," on January 24, 1919).

"The XXth Century Prophet," a "PROPHETIC GENIUS," (*"The Christian Commonwealth"* in February, 1919).

"Count Spiridovich has a more intimate knowledge of the Russian problem than almost anyone who has visited this country. He has very definite ideas about **what should be done to save the world from Bolshevism.** The General should be consulted by those in authority. His profound and intimate knowledge should be at their service. His book, *"Towards Disaster."* published in 1913, predicted what would happen in Russia in the event of a European war and this, like his other predictions, has shown that he possesses an uncanny intuition," (the Editor of the *"Daily Chronicle,"* the famous Mr. Robert Donald, President of the British Empire's Press, in his own *"The Yorkshire Observer,"* on April 25th, 1919).

"The accurate fulfilment of all the forecasts of Gen. Spiridovich gives to his advice a great weight. His foresight approaches the MIRACULOUS. His detailed knowledge of affairs and men would not be sufficient to explain this gift." (M. Urbain Gohier, the brilliant Editor of *"La Vieille France,"* Paris, July 29, 1920).

"Count Spiridovich may justly claim to be the **possessor of a faculty for foreseeing events** in the political world, which entitles him to be called a PROPHET in all seriousness. His book, *"Towards Disaster: Dangers and Remedies"* (1913), proved him to be possessed of a PRETERNATURAL intuition," (Lord Alfred Douglas, Editor of *"Plain English"* on Sept 25th, 1920).

"Count Cherep-Spiritiovich is one of the best informed world politicians, whose sincerity and devotion to the truth no one can doubt. Ho has taught me more political history in a year than I had previously learned in my whole life, 62

years," (the Editor of the "*Asiatic Review*," on Dec. 3rd, 1920).

The late Ambassador of Italy, Baron Mayor de Planches, gave an interview in New York on April, 1907, when in "*The New York Times*," on April. 17, 1907, appeared the General's letter (foretelling the 2 Balkan and the World Wars):

"The United States told us in Washington, the Italian Kingdoms were joined by Garibaldi; Bismarck gave lasting unity to the German people, and now the Slav nations may have their hero. The appearance of a Slav Biamarek is imminent. The prediction is on every Slav tongue. But the conditions which such a liberator must fulfil are very difficult. Such a leader must answer six requirements. The only man who can meet all the six conditions is General, Count Spiridovich." (*The Town Topics*, April, 1907).

"The General's writings were evidence of a faculty of prevision which amounts to PROPHETIC GENIUS, entitles his utterances to the weightiest consideration," (the, Editor of the "*Asiatic Review*" in Feb., 1919).

"General Count Cherep-Spiridovich was thoroughly acquainted in the Most intimate manner with all the undercurrents and intrigues of European politics," (the "*New York State's Zeitung*" on April 29, 1921).

Some of Germany's newspapers implied that her failure was due to him.

"General Spiridovich is the most inspired and fearless man alive today. And he has behind him the terrible record of prophetic warnings the past, fulfilled," (the famous homeopath, Dr. John H. Clarke, Vice-Pres. of "*The Britons*," London).

End OS20191

Editor: The above reviews refer to Count Cherep-Spiridovich's last book "The Secret World Government or The Hidden Hand" published in 1926 - it is hoped from time to time to publish random extracts from this book. Those interested in obtaining copies of his writings should contact:

**The Christian Defence League,
PO Box 25, Mandeville, LA
70470, USA. Tel. No.**

Letters And Views

A reader of the New Ensign in the north of England has been doing some research into the legend of "The Green Man" and was interested to find a reference in an encyclopaedia to the fact that many Cathedral and Church buildings have gargoyles depicting a face with two stems of a vine coming out of the mouth which the encyclopaedia says is in fact a representation of



Seen on a capital of an English church

"The Green Man". But on closer study of these depictions it could equally be a coded reference

to the 2 seedline, with the mouth representing the vagina.

Clifton Emahiser has amongst his many articles on the 2 seedline been able to show clear evidence that the two seedline was taught in the early Celtic church. Could it be that when the 2 seedline doctrine dropped out of favour, this teaching was literally carved in stone for future

generations to see and ponder upon?



Left: Ludlow Parish Church

Our correspondent has provided some photos taken in various cathedrals and churches which are reproduced on this page and the next.

The Editor would welcome reader's views and comments on this subject.



Romanesque carving, doorway of Norman church at Kilpeck, Herefordshire, mid 12th century



Medieval misericord; abbey-church of Vendôme, France



Painted wooden roof boss from Rochester Cathedral

Mobile Phone & Electro-Smog Protection

A number of enquires have been received as to how it is possible to obtain the resonator chips to protect against harmful radiation from mobile phones and other harmful electronic devices as described by our German correspondent in a previous article in the New Ensign on the subject.

He informs us that these chips have now been upgraded to protect against the harmful “Silent Sound” technology.



The resonator protection chips come in basically 3 sizes 1) small for inserting into your mobile 2) medium size for wearing on one’s person. 3) Large for house or other form of residence in which one may be living.

These chips were demonstrated at the recent European Fellowship conference held in Sussex, England. Many were sceptical of the effectiveness of the chips before the demonstration, but afterwards all agreed that there were clearly to be seen benefits, because of mobiles causing harm, the radiation from them was turned into a beneficial type to invigorate the body.

The Editor of the New Ensign, will be pleased to put readers in contact with the IFUR institute which manufactures these resonator chips.

The Editor can be contacted by E-mail at:

editor@newensign.christogenea.org

Advance Notice

The 2011

European Fellowship

Conference

Will be held in Germany

during August

Watch future editions for further

information

Christian Identity Radio Broadcasts



Christogenos

Pastors William Finck and Eli James

The Regathering of **True Israel**
in the New Jer**USA**lem

"My eyes have seen your salvation .. the glory of your people, ISRAEL." (Not to be confused with Anti-Christ Jews).

Friday nights, 8 ET (Saturday 1am BST)

www.talkshoe.com/tc/30258



Yahweh's Covenant People

"In Isaac shall thy seed be called" (Gen. 21:12)

The Regathering of **True Israel**
*In The New Jer**USA**lem (Not to be confused with "Jews.")*

"For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment." Isaiah 34:5

Saturday nights, 8 ET (Sunday 1am BST)

www.talkshoe.com/tc/21924



The Voice of Christian Israel

Pastor Eli James

The Regathering of **true Israel**
*The New Jer**USA**lem*

"My eyes have seen your salvation .. the glory of your people, ISRAEL." (Not to be confused with "Jews").

www.anglo-saxonisrael.com

The Voice of Christian Israel, Sundays, Noon ET (5 pm BST)



New Thursday Fortnightly

European Fellowship Call

Hosted By Bill Finck

Every other Thursday at 5 pm BST, 6 pm CET, Noon ET.

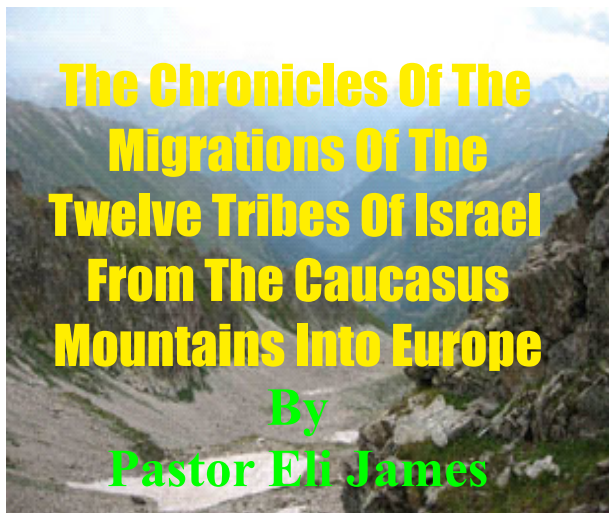
Check for next scheduled broadcast on:

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Tel No. +1 724 444 7444

Announcements

**The Christian Defence
League**
New Christian Crusade Church
PO Box 25
Mandeville, LA 70470. USA.
Tel. No. +1 6017498565



The above PowerPoint presentation is available at Pastor Eli's website:

www.anglo-saxonisrael.com

Parts 1 - 6 plus a short introduction can now be viewed or downloaded - the latest addition part 6 covers the German people in relation to the migrations of the Tribes of Israel.

**The New Ensign
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editor@newensign.christogenea.org

**Previous Issues
are archived at**
<http://newensign.christogenea.org/site/>

Day of Prayer and Fasting

**Theme America, the
Regathering of the Twelve
Tribes:**

10th October 2010

**Radio Marathon 6 two-
hour broadcasts, from
10am to 10pm (EST)**

Broadcasts

**Scheduled presenters and
guests:**

**Eli, Bill, Greg, Bryan, Ken
Gregg, Randy Gray. Others to
be announced.**

The Great Impersonation



**How the Anti-Christ
Has Deceived the
Whole World**

by Pastor Eli James

This book is available for purchase from
<http://anglosaxonisrael.com/site/dallasco>