

# The Saxon Messenger

May 2012



# Editorial

Dear Reader

## The Judas Goats

While visiting with Clifton Emahiser earlier this month, I had the good pleasure of meeting some old and dear friends of his, a long-time Christian Israel family. Barely out of the van we were greeted by several children who had been playing on the lawn. One of them was ten-year old Rebecca, bright and smiling, "Hello William", she beamed. Rebecca, to my surprise, already knew me through the many Christogenea recordings she had listened to with her uncles, and she had been anticipating my visit. The inquisitive young lady had lots of things to tell me, and she also had lots questions. Oh, did she have questions! Having once been a father of six, I know what a treasure such an inquisitive child can be, so I was more than happy to entertain her.

"William, are you a racist?" I realized that she must have already known the answer, and that perhaps she only wanted to hear it first-hand. I also forgave the Marxist terminology, which is difficult to avoid since it has saturated the entire society by way of both the media and the educational system, where alternatives are never offered. "Yes, Rebecca, I am a racist". With smiling approbation she announced "Well, I'm a racist too." Oh Rebecca, that is wonderful, since God created race and people who are racists love and seek to preserve God's creation! That is the first commandment in Genesis, repeated so many times, *everything after its kind*. Rebecca's proud proclamation must have been formulated through her having heard such things as I have repeated in many of my programs, which shows just how impressionable such young children are.

But does even an intelligent young lady like Rebecca really have a chance at maintaining her convictions unto adulthood? I pray that she does, for indeed the odds are against her. In today's world, to the casual observer it may seem that older White girls who date or marry White boys do so simply because there are not enough Negroes to go around. With each passing generation, the satanic war of attrition against the White race is all the more evident.

Rebecca told me about her schoolteacher, how she had broken down and sobbed during a discussion of slavery for "Black History Month" this past February. Oh, the poor Negroes! Of course, if the Negroes had any real history of their own worth celebrating, it would not require this government-sponsored annual charade in order to be commemorated. The attitudes of Rebecca's schoolteacher reflect the pure propaganda, the absolutely false version of history being promoted by universities today in pursuit of the artificial magnification and empowerment of certain "disadvantaged" groups. Liberalism fails to recognize that if any groups are disadvantaged in our free and open society, it is only because they themselves lack the ethics and discipline required to succeed in such a society. Today, Liberalism is only a euphemism for Marxism. In order to maintain the egalitarian state, which is contrary to nature, governments resort to the use of force and then erect large artificial support systems at great expense. But real equality among races does not exist, and therefore it can never be successfully enforced. The signs of its failure are all around us today.

If history was taught correctly, Rebecca's schoolteacher may have learned that for many centuries, Arab and Jewish pirates roamed the coasts of Europe in their ships, raiding the farms and villages of the White

nations in search of loot and slaves, which they then brought back to Africa or the Levant. During those centuries, there were many times more Whites enslaved in the Islamic lands than there ever had been Negroes brought to America. Again, if history was taught correctly, Rebecca's schoolteacher may have learned that most of the slaves brought to America were actually sold to Jewish and Arab merchants by African tribal leaders, and then trafficked to the Caribbean and the Americas on Jewish ships from Britain and Holland. She may also have learned that in the American colonies initially all Blacks brought here were indentured servants, not permanent slaves, and many of them upon being freed became slave owners themselves. Many Whites from Europe also came to the colonies as indentured servants. Other poor Whites, less fortunate, lived out their lives as [slaves in the Caribbean](#). When in 1654 the Virginia courts ruled that Blacks, being aliens, could be held as slaves permanently, the ruling was made in favor of a Black slave-owner named [Anthony Johnson](#)! If history was taught correctly, Rebecca's schoolteacher may have been able to realize that the circumstances of most Negroes under slavery in the South was no worse than it has been for most of them under capitalism in the modern world, and the proof of that lies in every major American city today. If history was taught correctly, Rebecca's schoolteacher would have had the opportunity to have realized that Whites bear no special guilt for slavery, and the Negroes alone are responsible for plight of Negroes, both then and now. Rebecca will indeed have the opportunity to learn these things, but countless other girls like Rebecca may never learn the truth. History in the modern world is being used to falsely promote the victimhood of non-Whites, as a weapon in a war of attrition against the White race.

In the soil of this false sense of guilt is cultivated the idea that Whites must mix themselves with the Negroes and other non-White races, and in that manner there will be equality. Of course, this is in direct contradiction to the laws of God and Nature. It is even in direct contradiction to the precepts of Darwinism, and therefore the Liberal hypocrisy is fully manifest to anyone with eyes to see. Since, whether one is a Christian or an evolutionist, one should believe that we all came out of Africa (“out of Egypt I have called my son”), it is evident that we were acquainted with the distinctions of race from the earliest times. Therefore, if intelligent people had not naturally realized a value in race, racial distinctions and the concept of race itself, should have disappeared from the earth eons ago. Yet from the earliest times not only the Hebrews, but also the Egyptians, Greeks and Romans, recognized racial differences and had laws and customs safeguarding the integrity of their own race.

*“Atum, who made the people,  
Distinguished their nature, made their life,  
And separated colors, one from another.  
Who hears the prayer of him who is in captivity,  
Gracious of heart in the face of an appeal to him....”*

From *A Hymn to Amon-Re*, an Egyptian hymn dating to before the 18<sup>th</sup> Dynasty, *Ancient Near Eastern Texts Relating to the Old Testament*, Princeton University Press, 1969, J. Pritchard, editor, pp. 365-66

If people naturally saw value in races other than their own, integration would not have to be enforced, and therefore enforced integration is contrary not only to Biblical doctrines, but also to the Natural Selection theory attributed to Darwin, and to natural human behavior. In reality, it is only natural for groups which perceive themselves as having inherently less value (for instance, Negroes in America) to covet breeding with groups of inherently greater value (Whites), and therefore groups with greater value naturally defend themselves – unless they are prevented by threat of force. When Egypt, Greece and Rome all became empires with a greater interest in commerce than in their own people, they also began to enforce a false equality of the races, and they all slid into that same eternal decay which is now threatening Western Civilization.

“I have a boyfriend”, Rebecca happily announced to me over dinner. I looked at her, and thought of my own childhood. At ten years of age in 1970, we did not even *think* of having girlfriends. A boyfriend? What the hell is a ten-year-old doing with a boyfriend? As recently as 1999, when she turned 16, my own

daughter was not even permitted a boyfriend until she was 17. Not that the restrictions did her much good as she entered adulthood, but at least she was afforded the *opportunity* to mature before having children, and in some ways she did. As Rebecca spoke, I realized it was perhaps better that she did have a boyfriend, but not for any just reason. Children do not learn by hearing what adults say. The truth of the old hot stove adage endures in all areas of life, children learn by experience and by seeing rather than by being told. In the 1990's the media both traditional and electronic unceasingly bombarded American homes with stories of the indiscretions of a President with a Jewess in a blue dress, and with the natural inquisitiveness of a million young girls like Rebecca the innocence of teenaged America has been lost forever. And the liberal Jewish media knew exactly what it was doing.



**A Judas Goat leading lambs to the slaughter**

Rebecca described to me how she had no ability to choose whom she wanted to or whom she did not want to associate with at school. Her teachers forced her to study and play with children that she did not want to play with, under threat of punishment. This, of course, does much violence to the ancient right of freedom of association which has always been recognized by even our modern court systems. The girl is also wooed by young Negroes and Mestizos, and has even undergone peer pressure to have as a boyfriend a certain young negro. It was then that I realized that Rebecca's having a White boyfriend of her own choosing was little but a way for the girl to defend herself from the onslaught of race-mixing which her own teachers even encourage. Hopefully, this will insulate her from the aliens, and the White boy won't develop a sexual appetite too rapidly. As for the teachers, they are the

modern Judas goats of this world, leading our young White Christian sheep to the slaughterhouse of the Jewish World Order.

Although it may not always be readily manifest in the general public, Negroes and Mestizos are raised from birth with entirely different social and cultural values than most Whites. They are exposed to sexuality from their youngest years, and consequently they are sexually active at a much younger age than White children. Since White girls usually mature more rapidly than boys, this typically makes White girls the target of sexual advances from Negroes and Mestizos several years before they would normally be subject to such sexual advances from White boys. Therefore the pressures for sexual activity upon preteen and teenage girls in mixed-race environments usually comes first from Negro and Mestizo boys, exacerbating the possibilities of race-mixing among those younger age groups since White boys are most often not yet ready to compete for the sexual affections of girls at those ages. Cultural differences are further exacerbated by the fact that Negroes mature sexually earlier than Whites (cf. [Timing of Puberty: Genetic Regulation](#) by Karoliina Wehkalampi, Academic Dissertation, University of Helsinki Pediatric Graduate School, Helsinki, Finland). And liberal Jewish-dominated academia is well aware of all of these things (i.e. [Race, Evolution, and Behavior: A Life History Perspective](#) by Professor J. Philippe Rushton, University of Western Ontario). The Judas Goats must also be aware of this, and they see it every day. Yet so very few in society are actually caring even to find it worthy of mention.

However for children like Rebecca, and their chances of growing up to full and healthy Christian lives, these things are only the beginning of sorrows. There are far more sinister attacks on Christian values underway in our schools, which have been out in plain sight for quite some time. Yet there are few who care to undergo the sustained protest necessary to counter a sustained attack on Western culture and values. Whether any particular schoolteacher is perceived as a good person or not is immaterial. Teachers have as their profession an involvement in these things which are now and have been destroying Western culture and values, and if they have not resisted them, they are indeed fulfilling the role of the Judas goat, and they deserve the label.

In his online article, [Role Playing in Education](#), originally written in 1995, medical doctor Adam Blatner writes the following:

“The great developmental psychologist, Jean Piaget, described two modes of learning: 'assimilation' and 'accommodation.' In assimilation, people figuratively "fill in" their mental map of their world, while in accommodation, they figuratively change that mental map, expand or alter it to fit their new perceptions. Both processes are complementary and concurrent, but different types of learning tend to emphasize one or the other mode.

“Rote memorization tends to emphasize assimilation. In contrast, learning to climb a tree, swim, or ride a bicycle emphasizes accommodation. Accommodation involves a gaining of a 'knack,' and tends to be the kind of learning that is almost impossible to fully forget. Assimilative learning, as we all know, is remarkably easy to forget.

“Some kinds of rote memorization becomes [sic] accommodative to the extent that the words or ideas are linked to rhythms, poetic cadences, and music, and this is why a certain small group of activities--a recited bit of Shakespeare or a narrative song-- may stay with an individual far more readily than, say, the list of vocabulary words mastered for a foreign language test and then forgotten. It has to do with the using of certain information.”

As it is evident from his article, Blatner did not discover the impact of role-playing in education. His article only puts role-playing into perspective and highlights some possibly positive uses of theatrical techniques in education. What he is saying has been long known by educators and academics, and has been employed in schools for several decades. The songs that children are taught to sing (think “We are the World”) and the roles that they are given to play in schools teach them lessons that mold their impressionable young minds for decades to come, and often even forever. If educators are able to engrave certain social concepts into the minds of enough young children, in only a decade or two new norms emerge in the attitudes of society, and all society can be radically transformed in a short period of time. Since these methods have been employed in the West for several decades now, in ways both subtle and radical, the “norms” of Christian society have already long been supplanted with those of a Jewish-inspired “secular” society. Piaget quantified the hows and whys explaining why children learn better from acting things out, “accommodation”, rather than from rote memorization, or “assimilation”. Yet Piaget's developments have been used in the exact opposite ways in which he may have hoped, for he is also attributed as having said in 1934 that "only education is capable of saving our societies from possible collapse, whether violent, or gradual."

Blatner concludes his article:

“Role playing is a methodology derived from sociodrama that may be used to help students understand the more subtle aspects of literature, social studies, and even some aspects of science or mathematics. Further, it can help them become more interested and involved, not only learning about the material, but learning also to integrate the knowledge in action, by addressing problems, exploring alternatives, and seeking novel and creative solutions. Role playing is the best way to develop the skills of initiative, communication, problem-solving, self-awareness, and working cooperatively in teams, and these are above all--certainly above the learning of mere facts, many if not most of which will be obsolete or irrelevant in a few years--will help these young people be prepared for dealing with the challenges of the Twenty-First Century.”

While Blatner's article is seemingly innocuous, this cannot be said for the application in our modern schools of the concepts which he presents. Role-playing in education has not been used so that children can learn science or mathematics. Rather, it has been used for the social programming, or reprogramming, of children, to teach them values which are absolutely contrary to what they may learn in a Christian home. [Note, however, Blatner's disdain for “mere facts ... which will be obsolete or irrelevant in a few years”, as if history had no contribution to learning.]

From an [article appearing in Oregon's Tri-City Herald](#) dated Thursday, September 16<sup>th</sup>, 1976 (yes, 1976), Homosexual role playing guide angers school parents:

Salem, Ore. AP) – Parents squared off against homosexuals Wednesday over a health guide that suggests role playing in classroom sex education.

The guide suggests that pupils act out the roles of homosexuals.

State school officials also caught the wrath of nearly 100 parents, who outnumbered the guide's supporters at the meeting....

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It was developed by Leonard Tritsch, health education specialist for the State Department of Education, and 46 teachers.

## Homosexual role playing guide angers school parents

SALEM, Ore. AP) — Parents squared off against homosexuals Wednesday over a health guide that suggests role playing in classroom sex education. The guide suggests that pupils act out the roles of homosexuals. State school officials also caught the wrath of nearly 100 parents, who outnumbered the guide's supporters at the meeting. The parents have organized under the name of Oregonians for Basic Education. The guide was tested during the last school year in 32 Oregon districts. It was developed by Leonard Tritsch, health education specialist for the State Department of Education, and 46 teachers.

Objections to it surfaced in a State Board of Education meeting last June. Board members and Verne Duncan, Superintendent of Public Instruction, said they were unaware of its contents. Duncan ordered it to be rewritten and an 11-member advisory committee has been studying it. The committee has representatives from various school districts, including one elementary school teacher. The committee heard testimony from the Portland Town Council, which is a group concerned about homosexuals, and the Oregonians for Basic Education, organized by Opal Moore of Roseburg with Walter

L. Avery of Lake Oswego as chairman. The advisory committee voted to recommend that a final draft of the guide be presented by next May 1 to the State Board of Education. But no decision on its contents was made. Duncan said he objected to portions of the guide, but said local superintendents could continue to use it if they wish. He said, however, no more would be distributed until the Board of Education approves it. Normally, Duncan said, neither he nor the Board of Education reviews all publications in the department. "Personally, I found the activities offensive as a parent," Duncan said.

Included in the guide are such suggestions as: "Ask for two student volunteers to role play an unwanted pregnancy." "Ask students to make a list of parts of their bodies that have changed the most since fifth grade. Discuss these changes as a class." "Ask three students to volunteer to role play the following characters: mother, father, son or daughter who is a homosexual." "The son or daughter is a senior in high school and has been aware of his or her homosexual desires for a long time. The son or daughter now wishes to openly declare to his or her parents his or her love for

a member of the same sex." Duncan said at the Wednesday meeting he was confident the suggestions about sex role playing were not being given to first and second graders. The homosexuals defended the guide as enabling youngsters to better understand problems of homosexuals. Charles Norris, a doctor from Portland, said schools should stay out of sex education unless they teach "absolute morality." Jim Patterson, Pastor of the Garden Valley Christian Assembly Church in Roseburg, said he objected to tax dollars being spent for education representing viewpoints of a minority of the taxpayers. Nearly all those objecting to

the guide said role playing is viewed by youngsters as a vocacy of the subject. "If you act it out over over you'll begin to think right," Mrs. Moore said. The 32 districts where the guide was tested last year are: Springfield, The Dalles, La Moialla, Beaverton, Eugene, Parkrose (Portland), Forest School District, Eagle Lake, Phoenix, Grants Pass, Clatskanie, Estacada, Tigard, Salem, Pendleton, Lincoln County, La Grande, Marion County, Roseburg, Burns, Lakeview, Hood River, Mitchell, Columbia, Yamhill, Carlton, Klamath County, Coquille, Clatsop, Clatsop County, and Clatsop County 53 and Bethel.

What a successful conspiracy, that the guide was developed and tested for an entire year in 32 school districts before anyone even noticed! And while Oregon parents may have corralled the Judas goats and stemmed the tide of indecency washing through their children's minds in the 1970's, at least temporarily, in many other states homosexual indoctrination through role-playing has become commonplace.

At the Cambridge Friends School, a Quaker school in Massachusetts, [a documentary film](#) was made in 1996 which extols what amounts to the homosexual brain-washing of children through such things as role-playing and other interactive methods. At this school, as it is evident in the documentary, homosexuals also seem to be proportionately over-represented on the teaching staff. The film, entitled "It's Elementary" and made in the 1996 and even partially funded by the National Endowment for the Arts, has been shown in classrooms around the country. It features such things as plans which the staff made for a celebration of "Gay and Lesbian Pride Day", and young students both witnessing and participating in role-playing which promotes the ideas of homosexuality as both "healthy" and "normal".

Blatner describes such role-playing as "... a natural vehicle for learning. Role playing is simply a less technologically elaborate form of simulations." He says that "Role playing, then, is nothing more than rehearsal.... Role playing is a technology for intensifying and accelerating learning; it is like electric power tools in relation to carpentry." In other words, children learn to become the models which they-role-play. Academics know the effects of role-playing, and therefore they know exactly what they are doing when they allow certain types of role-playing in schools. If children play the roles of homosexuals in schools, then they become homosexuals. Educators, from the lowest teachers up to the ivory towers, are purposely fulfilling an evil agenda. It is that simple, and therefore we have a perfectly logical explanation for the explosion of sexual deviancy in society these past few decades: the Judas goats have been teaching our children not only about homosexuals, but *how to be* homosexuals, and that it is "healthy", and "normal" to be so! Another online article, [The Real Homosexual Agenda](#), states: "'Tolerance' is the buzzword and

central theme for the homosexual movement. However, few people understand what they really mean by 'tolerance' and how they have twisted its meaning to support their agenda. As a result, most do not recognize the threat it poses to us, our children and our freedoms.

'''Tolerance' means simply to recognize and respect other's beliefs and practices without necessarily agreeing or sympathizing with them. However, when many homosexuals use 'tolerance,' they mean going far beyond respecting their rights; they also demand approval, praise and endorsement of their beliefs, values and lifestyle. What other group in this country could demand that? Their attitude and demands are neither fair, right nor constitutional.

“Our children are being bombarded in school with the homosexual version of 'tolerance.' In other words, all beliefs are equal, all values are equal, all lifestyles are equal and all truth is equal. This is the basis upon which our children are being indoctrinated by the propaganda that their beliefs and values which they learned in their home are no different from those of a homosexual, or a pornographer, or someone involved in adultery or fornication, etc. Children are being taught that all truth is relative to the individual. Knowing right from wrong doesn't matter. To say something is right or wrong is not being tolerant. This is today's 'tolerance' pushed by homosexual activists.

Yet “tolerance” was only the beginning. After the idea of “tolerance” is forced upon people, all those who are in opposition to children participating in such role-playing as sexual deviants become “intolerant”. Once one is labeled as “intolerant”, one is perceived as the enemy of all things “tolerant” and one becomes an outcast in the very society whose values he or she is seeking to uphold! Therefore schools are turned into little more than factories which turn out race-mixing sexual deviants seeking to experience little more than “tasting the rainbow”.

The homosexual agenda is also, to anyone who has ever investigated it, a Jewish agenda, which is especially evident once groups such as NAMBLA and other high-profile homosexual advocacy groups are examined. Hollywood is riddled with and run by Jewish homosexuals, as three well-known actors have admitted in recent years, Mel Gibson, Corey Feldman, and John Travolta. The Jewish-controlled mainstream media is also very accomodating to the homosexual agenda, and it should be no surprise. Yet the first line of defense is the schoolteachers themselves, and who from among them stands up? The Judas goats do not lead the sheep to slaughter naturally. Rather, they are trained to do such a task, and only then do they perform it willingly.

The social experiments in modern education can, astonishingly, be even much darker than the homosexual agenda. While Neuro Linguistic Programming (NLP) has been discredited in many circles, namely even by outfits such as [Wikipedia](#), it is alive and well and widely employed in many places. One organization which employs NLP on a large scale is called Common Purpose, and posing as a charity, they have packaged courses which engage in social engineering as “leadership training” “motivational” and “self-development” courses. throughout all levels of British society, but especially in the government and in business. [Some who advocate NLP state](#) that “The idea is to vary your behaviour until you get the results you want.” Role-playing is one method that [NLP advocates use](#) to achieve that change. The response to Common Purpose has been the development of an entire community of people who accuse the organization of seeking to change the behaviour of their clients in order to get the results that certain others want.



As Piaget points out, learning through role-playing has different results for less impressionable, more mature adults than it does for children. However NLP, which incorporates role-playing in addition to mild hypnosis and other techniques, has had adverse effects on both children and adults. Some companies, such as [Kognito Interactive](#), sell courses designed for suicide prevention which employ role-playing and are

aimed at the educators themselves. Other organizations advocate it as a suicide prevention training tool for educators and older teenagers. However Common Purpose has advocated and deployed role-playing methods and NLP aimed at suicide prevention and other purposes to young schoolchildren, and in some places the effect has been exactly the opposite as the stated intention.

[Brian Gerrish](#), a former British Navy Commander, has done much work to expose Common Purpose, including an article reproduced at the Saxon Messenger, [Suicide in the Welsh Valleys](#), where Gerrish links a startling increase in teen suicides to NLP suicide prevention training advocated by Common Purpose and elements within Welsh government. [Gerrish has been criticized](#) for his failures to recognize Zionist-Jewish treachery behind the Common Purpose and British government agenda, however it just may be that, being a product of the government himself, he simply may not yet have all of the pieces to the puzzle. He has gone to great lengths to expose the threats to the British people which lie behind government and [Common Purpose](#) social engineering programs.

The British government has openly been initiating a program which it calls “nudging” which has the stated purpose of changing and molding behavior among young people. Yet in many ways – even in ways far contrary to nature – the behavior of schoolchildren has been manipulated through forms of NLP and role-playing techniques for several decades. While it is a sign of cultural disease for adults to have a need to identify themselves by what they choose to do in bed, now children of the youngest ages are doing that same thing, long before the preferred bedtime activities should be anything but reading and sleeping. Suicides among teenagers are often blamed on bullying. Yet teenagers have been both bullies and have bullied long before man has had a recorded history, and teens never killed themselves over it before. Contrived social problems such as “bullying” are only tools in the hands of the enemies of Christendom in order to mask the real causes of disorder among our children. The cures offered by the manipulative elitist and Jewish-controlled establishment are far worse than the diseases, i.e. “intolerance” and “bullying”.

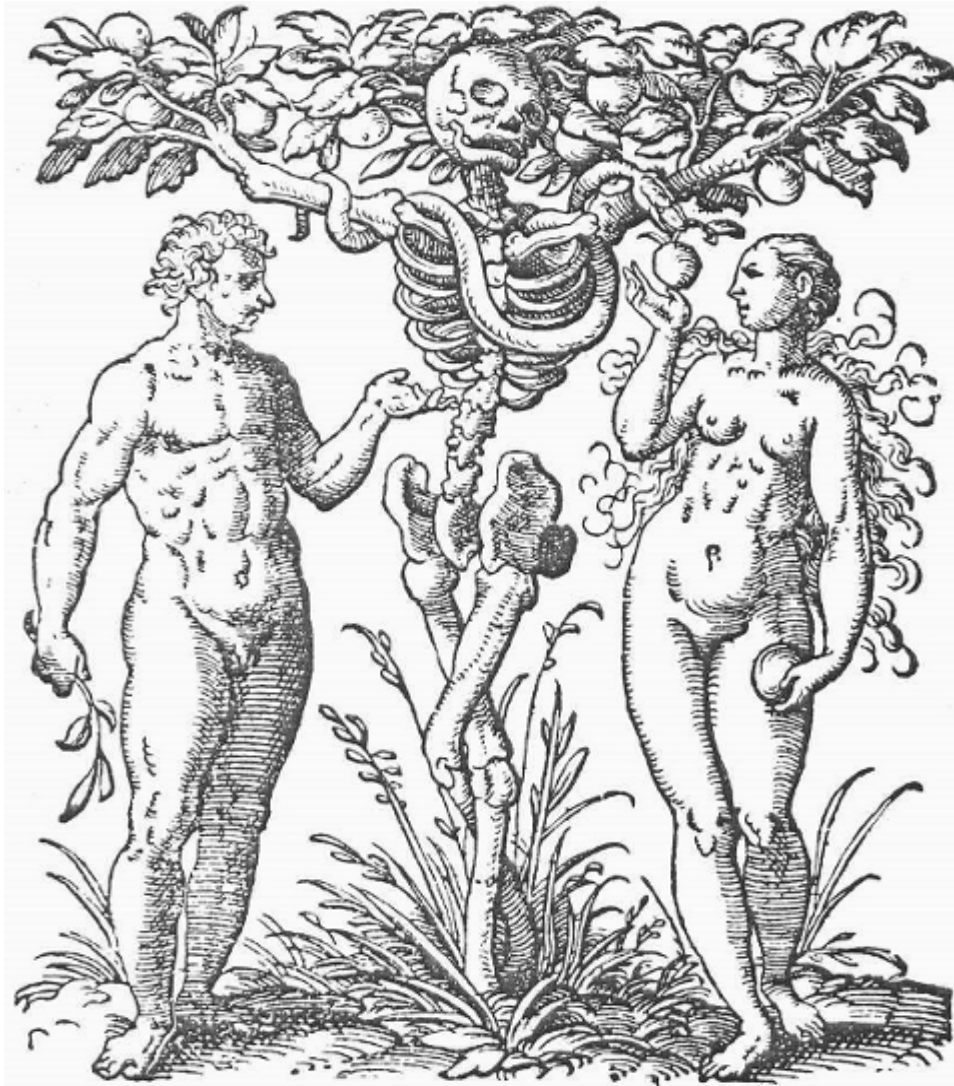
Western Civilization is in a rapid state of decay because parents everywhere have abdicated responsibility for their children's education to the compulsory educational system, and then because schoolteachers everywhere have neglected to represent the values of the communities which hired them. Without swift and drastic changes, the 60 million or so Rebeccas of the world do not a chance against the bolshevik social experimentalists that dominate Western education this past half century.

“William, you have been working with Clifton for twelve years now?” I replied, “Well it has been more like thirteen, Rebecca.” She confidently stated “Well, I read twelve in your book....” I had written the introduction to that book over a year ago. But that's okay, Rebecca, please keep reading. I pray you survive those school years and emerge in one piece, a more mature version of the bright young lady that you are now.



**William Finck**  
**Christogenea.org**





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

## C o n t e n t s

Editorial The Judas Goats - W R Finck	
Suicides in the Welsh Valleys – Brian Gerrish	10
ChristReich - The Revelation of Jesus Christ Chapter 10 - W R Finck	12
What are the Dead Sea Scrolls? - W R Finck	16
To All Who Deny Two Seedline Part 12 - C A Emahiser	27
De Klerk & the Gehazi Syndrome Mike Smith South Africa	33
What the Founders Really Thought about Race J Taylor	35
The Stranger R Kipling	41
Doctors Change Names of Diseases when Vaccines do not Work C England	42
What is Christian Identity?	45
Announcements	

*Front Cover – Judas Goat leading sheep to the slaughter*

# **Suicides In The Welsh Valleys: A Cry For Help From Our Young People Or Something Dark At Work In Our Society? Understanding Is The First Step To A Solution.**

**Brian Gerrish – UK Column**

Some two years ago national media and press reports high-lighted a spate of suicides in South Wales, mostly in the area of Bridgend and Rhondda. Principally teenagers and young people in their twenties, a few victims were in their mid forties and early fifties. The deaths came in clusters, sometimes amongst young people closely related or connected with each other, and at times amongst individuals in the same area.

A telling sign that something unusual is at work, is the fact that the majority of victims hanged themselves. This is generally at odds with national statistics where hanging is the preferred method of men and boys, and women and girls choose an overdose or other method.

Starting in early 2007, the numbers soon passed double figures, and the suicides rapidly raised media attention. with reports generating much speculation on the causes. This in turn caused some anger at the press - a few parents accused the media of "glamorising ways of taking one's life to young people", whilst the MP for the Bridgend area said that the media were "now part of the problem." Apparently as a result of such criticism the media and press were encouraged to scale back reports so as to calm emotions and to help stop 'copycat' suicides.

Despite subsequent minimal press reporting, the suicides in South Wales are continuing and are now understood to total over 40. Meanwhile suicide clusters have also appeared elsewhere in UK and in Northern Ireland for example. A number of theories have been put forward to explain the deaths. These include - copy-cats, suicide pacts between friends /

lovers, internet cults, microwave emissions, satanism, drug abuse and others. But to date no coherent reason for the suicides has been found, nor has a tangible explanation ever been given. Perhaps not surprisingly recent press and media reports have become sparse and fragmented.

A number of organisations have emerged to help the situation. These include Papyrus, Bridgend Samaritans, Mental Health Wales, Mindfulness and Wellbeing Caerphilly, Positive Choices Wales, Siaradwin Ni - Let's Talk, PROMHS, Samye Foundation Wales, numerous Church Groups and others. Early press reports indicated that a task force was being set up to investigate the deaths, and South

Wales Police allegedly also called in their major crime unit to re-examine the cases, but to date no firm outcome has emerged.

So why are these young people dying and just what is the cause? One aspect of these widespread and alarming suicides that has not been investigated is the mental reframing processes to which the children and young people have been exposed during their lives.



Many parents and other members of the general public will be totally unaware of the extent to which applied behavioural psychology is being used to alter the views and values of particularly young people. The government has recently admitted that it has been using such techniques for years and according to government reports like 'MindSpace' we will not be aware that our behaviour has been changed by such programmes.

Whilst the government calls its behavioural change programme 'Nudging', this gentle innocent phrase

belies the seriousness of the programme and the risks attached to it, Behavioral change is heavily based in Neuro Linguistic Programming or NLP for short. This is a very sophisticated technique of applied behavioural psychology which seeks to achieve a trance-like state in individuals in order to change their thoughts, beliefs and behaviour. In this application a 'trance' is a mild effect and is not usually the deep trance achieved by stage hypnotists for example. Whilst it can be used for good, and many NLP trainers help people with therapeutic applications, NLP can, and is being used for sociopolitical economic change agendas. As such, children and young people form a prime target for government experimental programmes.



Most NLP practitioners will deny that their techniques contain risks, but the fact remains that no practice or procedure is 100% safe. Experienced NLP trainers have admitted to the UK Column that their techniques carry small risks - say 2% - a risk being when a person having

undergone NLP has an adverse reaction such as flashbacks, failure to fully emerge from a trance state, or unpredicted personality conflicts and effects such as personality change or depression for example. Advice given to the UK Column also suggests that where an individual is subjected to multiple and perhaps conflicting NLP manipulation the chances of adverse

mental effects are much greater.

Simple research into South Wales reveals that NLP is being widely used in public and private organisations including schools, hospitals, police and Local Authorities. In many cases it is known by another name e.g. leadership training, personal development, confidence building and empowerment, creative visualisation and a host of others.

At a minimal 1% risk rate, the reported use of NLP and its training derivatives on a body of 100,000 school children might be expected to generate 1,000 youngsters with adverse mental effects. These might be expected to range from mild mental aberrations to more serious effects such as depression and suicide. As one NLP expert advised, where an individual receives small doses of NLP over a number of months or years, the probability for problems increases. That a young child and even a young teenager has an open and enquiring mind to draw in information, makes them a particularly vulnerable target for applied NLP. New systems of application for youngsters include creative dance and drama, plays and creative arts at school, college and youth club level.

The facts are that nobody fully understands how the mind works, or the real impact of NLP type applications. The training is limited to 'black-box' understanding where effect A in produces effect B out. In between, the full impact on the brain and personality is unknown. It is of additional concern that NLP is also being used as 'treatment' for victims of personality disorders. Strangely enough many of the organisations purporting to help youngsters deal with the impact of suicides amongst other teenagers in South Wales are using NLP and Mindfulness based techniques. Are parents fully aware of the risks to their children?

**Gabby Joseph, popular teenager and promising A-Level student committed suicide May 2011**

*Pic: Wales News Service*



# Christreich

## The Revelation of Yahshua Christ

### Chapter 10

**X** 1 And I saw another mighty messenger descending from heaven cloaked in a cloud, and a rainbow upon his head and his face like the sun and his feet like pillars of fire, 2 and holding in his hand a small book having been opened. And he set his right foot upon the sea, then the left upon the land, 3 and he cried out in a great voice just as a lion roars. And when he cried out, the seven thunders uttered their voices. 4 And when the seven thunders uttered, I was about to write, and I heard a voice from out of heaven saying “I have sealed the things which the seven thunders have uttered, and you should not write these things!”

In an 8<sup>th</sup> century letter by an English bishop named Cuthbert, we have the following where he is speaking of Bede, the famous English cleric and historian, and



we must hear it bearing in mind that these men are English Roman Catholic bishops: “In those days, moreover, beside the lessons which we received from him and the chanting of the Psalms, there were two works very worthy of mention which he endeavoured to accomplish, to wit the Gospel of St. John, which he translated into our [Saxon] tongue for the profit of the Church, and certain extracts from the books of bishop Isidore....” So we see that translating the Bible, or portions of it, was a wholly acceptable endeavour undertaken by Romish Catholic priests in the 8<sup>th</sup> century AD. In fact, in his *Ecclesiastical History*, Bede often described men who were well versed and who read the Scriptures not only in Latin, but also in Greek. Yet shortly after these times, the Romish Church turned in a direction which was absolutely contrary to the Spirit of Scripture, and it made an effort to repress the Word of God, and keep it from the ears of the people.

**Pope Innocent III** stated in 1199: “... to be reproved are those who translate into French the Gospels, the letters of Paul, the psalter, etc. They are moved by a certain love of Scripture in order to explain them clandestinely and to preach them to one another. The mysteries of the faith are not to be explained rashly to anyone. Usually in fact, they cannot be understood by everyone but only by those who are qualified to understand them with informed intelligence. The depth of the divine Scriptures is such that not only the illiterate and uninitiated have difficulty understanding them, but also the educated and the gifted.” (Denzinger-Schönmetzer, *Enchiridion Symbolorum* pp 770-771, from *Bridging the Gap - Lectio Divina, Religious Education, and the Have-not's* by Father John Belmonte, S.J.)

**The Council of Toulouse**, which met in November of 1229, about the time of the crusade against the Albigensians, set up a special ecclesiastical tribunal, or court, known as the Inquisition (Lat. inquisitio, an inquiry), to search out and try heretics. Twenty of the forty-five articles decreed by the Council dealt with

heretics and heresy. It ruled in part: **Canon 1.** We appoint, therefore, that the archbishops and bishops shall swear in one priest, and two or three laymen of good report, or more if they think fit, in every parish, both in and out of cities, who shall diligently, faithfully, and frequently seek out the heretics in those parishes, by searching all houses and subterranean chambers which lie under suspicion. And looking out for appendages or outbuildings, in the roofs themselves, or any other kind of hiding places, all which we direct to be destroyed. **Canon 6.** Directs that the house in which any heretic shall be found shall be destroyed. **Canon 14.** We prohibit also that the laity should be permitted to have the books of the Old or New Testament; unless anyone from motive of devotion should wish to have the Psalter or the Breviary for divine offices or the hours of the blessed Virgin; but we most strictly forbid their having any translation of these books. [Source: *Heresy and Authority in Medieval Europe*, Edited with an introduction by Edward Peters, Scholar Press, London, copyright 1980 by Edward Peters, ISBN 0-85967-621-8, pp. 194-195, citing S. R. Maitland, *Facts and Documents [illustrative of the history, doctrine and rites, of the ancient Albigenses & Waldenses]*, London, Rivington, 1832, pp. 192-194.]

These edicts of the twelfth and thirteenth centuries were among the first responses of a tyrannical church against people who read the Scripture and disagreed with Rome in the interpretation of its meaning. There were bishops who actively sought to destroy Bibles, and even demanded that people turn them in. It was also in the twelfth century that the independent Culdee Church of Ireland and Scotland, which was never related to the Romish Catholics, had been subjugated to Rome. While Rome sought “one true church”, to the contrary Paul told the Corinthians that “there must also be sects among you, in order that those approved will become evident among you”, at 1 Corinthians 11:19. And from his work we also learn of the people of Beroia that “These were of more noble a race than those in Thessalonika, who accepted the Word with all eagerness, each day examining the writings, if these things would hold thusly. So the many from among them believed, and of the noble Greek women and men not a few”, at Acts 17:11-12. The Body of Christ is a collection of stones which builds itself into assemblies of Yahweh (KJV 1 Peter 2:5, 9: “Ye also, as lively stones, are built up a spiritual house, an holy

priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”) Also, Paul says in Ephesians Chapter 4 “But speaking the truth with love, we may increase all things for He who is the head, the Christ, from whom all the body is being joined together and is being reconciled through every stroke of assistance according to the operation of each single part in proportion; the growth of the body creates itself into a building in love.” Christians were expected to study the Scriptures for themselves, and to arrive at their own conclusions, and act according to those conclusions. In that manner, we understand that God is in control, and not man. The Romish Catholic Church clearly did not like that idea, since it was little but a professional pagan priesthood which feared losing control over the people.

Therefore the angel with the small book which was open, which descends out of heaven, symbolizes the Word of God in the hands of the people, in the form of the Bible, which the people at least in some degree had, as is evident in Bede, and which the Romish Church tried to take away. The invention of the printing press by Johannes Gutenberg circa 1440, upon which one of the first mass-produced books was a copy of the Latin Vulgate Bible, and which a short time later launched a revolution in the distribution of printed matter, especially the works of Christian writers such as Luther and Erasmus, assured that the Bible would forever remain a fixture in Christian homes.

**5 And the messenger, whom I saw standing upon the sea and upon the earth, raised his right hand to heaven 6 and swore by He who lives for the eternal ages, who created the heaven and the things in it and the earth and the things in it and the sea and the things in it, that there shall no longer be delay, 7 but in the days of the sound of the seventh messenger, when he is about to sound the trumpet, then the Mystery of Yahweh is completed as He had announced by His servants the prophets.**

The King James Version reads the end of verse 6 as “there should be time no longer”, yet the Greek word is often used to signify delay, and that is how it is read here. Bertrand Comparet asserted that this verse should read “there shall be one more time”, and made a ridiculous argument in spite of all the translations that he himself cited to the contrary. In truth, there is no way that ὅτι χρόνος οὐκέτι ἔσται could ever mean

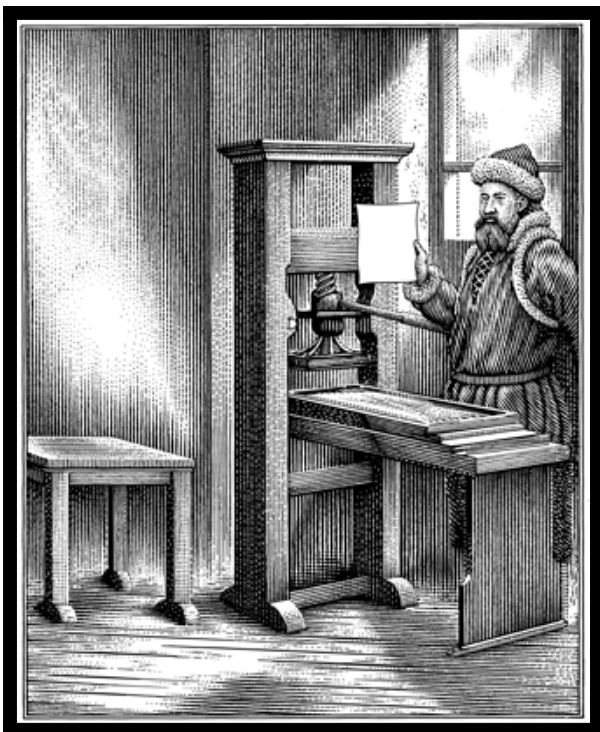
“there shall be one more time”, a rendering which adds “one” to the text and ignores the negative οὐκ, and Comparet was wrong. Yet χρόνος, literally “time”, is also “delay”, and just as properly here. The Greeks had a couple of verbs derived from χρόνος which meant “to delay” or “to waste time” (χρονίζω, χρονοτριβέω), and at χρόνος, IV., Liddell and Scott have: “delay, loss, of time.” Since in context, “time” makes no sense here, “delay” would be a proper translation, and Rotherham, Smith & Goodspeed, and Moffatt, among those whom Comparet cited, have all translated the clause quite well.

The interpretation vindicates the translation. The seventh messenger does not sound until the end of Chapter 11, in verse 15. This is a complex issue. In Daniel Chapter 7, verses 13 through 21, we see that after the beast empires lose their dominion, the kingdom is handed over to the saints of the Most High, Daniel 7:22. This will be spoken of at length in the commentary for Revelation Chapter 13. It was the Reformation which began this process. The Reformation freed the main body of the people of God – the Saxon people – from the power of the second beast of Revelation 13 which is also the little horn of Daniel Chapter 7 – which is the Romish Church papacy. Once this happened, the Saxon peoples of northern Europe did indeed gain world hegemony, and they are still the greatest cultural influence in the

world today even though they are not more than a twentieth of its population. However today there are other prophecies which are unfolding and are affecting us, and those will be discussed in the later chapters of the Revelation, especially at Chapter 17.

The Mystery of Yahweh is the concealment and the later revelation of His people. The concealment happened after the Assyrian deportations of Israel, and the revelation would happen in the Gospel. Therefore Luke 2:30-32 reads thus, where Simeon exclaims in part: “my eyes have seen Your Salvation, which You have prepared in front of all the people: a light for the revelation of the Nations and honor of Your people Israel!” As a second witness, here is the Christogenea New Testament translation of Ephesians 3:1-7: “For this cause I, Paul, captive of Christ Yahshua on behalf of you of the Nations, if indeed you have heard of the management of the family of the favor of Yahweh which has been given to me in regard to you, seeing that by a revelation the mystery was made known to me (just as I had briefly written before, besides which reading you are able to perceive my understanding in the mystery of the Anointed,) which in other generations had not been made known to the sons of men, as it is now revealed in His holy ambassadors and prophets by the Spirit, those Nations which are joint heirs and a joint body and partners of the promise in Christ Yahshua, through the good message of which I have become a servant in accordance with the gift of the favor of Yahweh which has been given to me, in accordance with the operation of His power.” It is fully evident, that by the prophecies of the Old Testament the Children of Israel would be revealed in their fulfillment of the Word of Yahweh upon receiving the Gospel, and that is what was elucidated in the Reformation, even if they themselves did not realize that revelation. The people that we see building the Kingdom of God after the eclipse of the papacy, these are the people of God, evident in Daniel Chapters 2 and 7 and here in Revelation Chapter 10.

**8 And the voice which I heard from out of heaven speaks with me again and says: “Go take the book which is opened in the hand of the messenger who is standing upon the sea and upon the land!” 9 And I went to the messenger, saying to him: “Give to me the small book!” And he says to me: “Take and eat it, and your belly shall be bitter, but in your mouth it shall be sweet as honey.” 10 And I took the small**



**book from the hand of the messenger and I devoured it, and it was in my mouth as sweet honey, and when I ate it, my belly had become bitter. 11 Then they say to me: "It is necessary for you to prophecy again concerning many people and nations and tongues and kings!"**

Men loved to read and to speak the Word of God. But as the apostle Peter warned us, at 1 Peter 1:3-9: "Blessed is Yahweh, even the Father of our Prince Yahshua Christ, who according to His great mercy has engendered us from above into a living hope through the resurrection of Yahshua Christ from among the dead, for an inheritance incorruptible and undefiled and unfading, being kept in the heavens for us who are being preserved by the power of Yahweh through faith for a salvation prepared to be revealed in the last time. In which you must rejoice, if for a short time now it is necessary being pained by various trials, in order that the test of your faith, much more valuable than gold which is destroyed even being tested by fire, would be found in praise and honor and dignity at the revelation of Yahshua Christ, whom not having seen you love, in whom now not seeing but believing you rejoice with an indescribable and illustrious joy, acquiring the result of your faith: preservation of your souls." Likewise James said "Blessed is a man who endures trial, because being approved he shall receive the crown of life which He promised to those who love Him." (James 1:12) We do not realize these trials when we embrace the things of the world and join ourselves to the world, so long as we have the things of the world. But when we pursue the things of God, then we realize them, and pray that He keeps us from them, covering ourselves with the Blood of the Lamb. Therefore the Word of God is sweet in our mouths, but bitter in our bellies. If we have joined ourselves to

the things of the world, it pains us to hear it, but if we enjoy hearing it, it pains us to live by it because of the strife which we get from the world. Ezekiel put it this way, at Ezekiel 2:8-3:3: "2:8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. 9 And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; 10 And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe. 3:1 Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. 2 So I opened my mouth, and he caused me to eat that roll. 3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness."

The desire of the Germanic peoples to read and their will to follow the Word of God once they were able to read their Bibles, caused them to revolt from the tyrannical Romish Church, which in turn caused great wars throughout Europe, notably the Thirty Years' War in Germany, the destruction of the Huguenots under Catherine di Medici in France, and all the blood-letting of the English Reformation and its temporary reversals in the 16th century. There are estimated to be as many as 12 million deaths in the Thirty Years' War alone, all because the popes thought they had a right to rule over men. None of this is Christian. The powers of evil which wanted to oppress the people – combined with the Nicolaitans among our own people who forever seek to rule over us – these would have stamped out the Word of God, totally removing it from our lives and replacing it with church law and papal decrees.

**ChristReich**



A Commentary on  
The Revelation of Yahshua Christ  
William Finck

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# What are the Dead Sea Scrolls?

W R Finck

***These notes were originally prepared for a segment of the internet radio program, Christogenea Saturdays, which aired May 12th 2012***

This program is aimed at providing the Christian Identity community with an objective look at the Dead Sea Scrolls, what they are and what they contain. I feel that this is necessary, because there is so much propaganda which persists to this day concerning the scrolls, and many people even in Christian Identity abuse the Scrolls in order to promote their own pet theories concerning certain things. First, the idea that the Dead Sea Scrolls were written by the Essenes is most likely wrong, and that will be addressed here. Secondly, the idea that the writers of the Dead Sea Scrolls were Christians is absolutely wrong. Thirdly, the idea that the Dead Sea Scrolls would somehow shake the foundations of Western religion or force us to change our more traditional views in reference to Christianity is absolutely wrong, and that will also be expounded upon further and hopefully become evident as we proceed.

There is no substantial evidence that the Dead Sea Scrolls were written by Essenes. Reading the professional archaeology journals, scholars and academics refer to the authors of the scrolls as the *Qumran sect* or the *Dead Sea sect*, and that is proper since a definite identification of these people with any of the historically known sects of Judaea cannot be made with any absolute certainty. Therefore here the writers – or possibly only the keepers – of the Dead Sea Scrolls shall be referred to as the *Qumran sect*, although I shall set forth my own ideas in reference to their identity later on in the discussion.

Some may point to a certain passage in Pliny's *Natural History*, at 5:73, which, according to the claims of some people, seems to support the identity of Qumran as an Essene settlement, yet there is much dispute concerning this passage, for which see

*Biblical Archaeology Review*, July-August 2002, p. 18, "Searching for Essenes" for the details of this argument. Pliny described the Essenes in a few lines, and said that there was a city of Essenes at Engedi (Ein Gedi), which is on the Dead Sea about midway between its northern and southern limits. Pliny's account was not first-hand, but was evidently received from a Roman named Marcus Vipsanius Agrippa. However both Philo and Josephus attest that Essenes had no city of their own, but dwelt in many places throughout Palestine. Josephus testified that the Essenes "have no certain city, but many of them dwell in every city; and if any of their sect come from other

places, what they have lies open for them, just as if it were their own ..." (*Wars* 2.8.4). And so there are difficulties with identifying the members of the Qumran sect as Essenes.

Engedi is also at least 20 miles south of where the Dead Sea Scrolls were found, which was a far distance in tiny and ancient Palestine. Even if a large number of Essenes did dwell at Engedi, this is far from proof that the Qumran sect were Essenes. Jerusalem itself is closer to Qumran than Engedi! These

things are still argued among the Jews, and it seems to me that the earliest and largest proponents of the identification of the Qumran sect as Essenes are certain Jews. At Qumran, one archaeological site near to where the scrolls were found contains remains of what can only be described as a villa, or country estate. So far as has been determined, there was no large town or city at Qumran 2000 years ago.

Here we should discuss the Essenes, so that we understand them as well as we can before determining whether or not the Dead Sea Scrolls belonged to them. Josephus' description of the Essenes, found at *Wars*





2.8.2-3 (2: 119-122) is very much like Luke's of some of the first Christians (Acts 2:44-45; 4:32-37), yet that does not necessarily mean that these first Christians were Essenes, or that Essenes were the first Christians.

Here is the passage from Josephus which describes the communal living of the Essenes: Josephus' *Wars* 2:119-122: "119 For there are three philosophical sects among the Jews. The followers of the first of which are the Pharisees; of the second, the Sadducees; and the third sect, which pretends to a severer discipline, are called Essenes. These last are Jews by birth, and seem to have a greater affection for one another than the other sects have. 120

These Essenes reject pleasures as an evil, but esteem continence and the conquest over our passions, to be virtue.

They neglect wedlock, but select other persons children, while they are pliable, and fit for learning, and esteem them to be of their kindred, and form them according to their own manners. 121

They do not absolutely deny the fitness of marriage, and the succession of mankind thereby continued; but they guard against the lascivious behaviour of women, and are persuaded that none of them preserve their fidelity to one man. 122 These men are despisers of riches, and so very communicative as raises our admiration. Nor is there anyone to be found among them who has more than another; for it is a law among them, that those who come to them must let what they have be common to the whole order,--insomuch that among them all there is no appearance of poverty or excess of riches, but everyone's possessions are intermingled with everyone's possessions; and so there is, as it were, one patrimony among all the brethren."

Here are the passages from Acts which describes the communal living of early Christians:

Acts 2:44-47: "44 And all that believed were together, and had all things common; 45 And sold their possessions and goods, and parted them to all men, as every man had need. 46 And they, continuing daily

with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, 47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

Acts 4:32-37: "32 And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. 33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. 34 Neither was there any



**Caves Near Qumran where the Scrolls and Tablets were discovered**

among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, 35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need. 36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

37 Having land, sold it, and brought the money, and laid it at the apostles' feet."

While some of the sectarian documents found at Qumran do indicate that the possessions of sect members were controlled by the sect and not by the individual, such as *4QRule of the Community*, i.e. 4Q256 Col. IX (frag. 4) and 4Q258 Col. I (frags. 1a1, 1b), so it may appear that these people were Essenes, yet such communal societies were certainly not novel and they occurred elsewhere. For instance, Diodorus Siculus said of certain Greek colonists at Lipara that they "took over the cultivation of the islands which they had made the common property of the community ... their possessions also they made common property, and living according to the public mess system, they passed their lives in this communistic fashion for some time" (Loeb Library edition, 5.9.4-5). Diodorus wrote from about 50 B.C., and so it is quite possible that other groups besides the Essenes lived in a communal fashion, this way of life

known among both Greeks and Hebrews.

Yet others of the Qumran documents suggest that these people did not live in a truly communal manner, such as *4QInstruction*, at 4Q416 Fragment 2 and 4Q417 Fragment 1 which discuss the borrowing of necessities, and advise of the need to repay such loans as quickly as possible. These do not seem to be Essene teachings, since in a community where all things are held in common there should be no need for borrowing, or to make repayment for what one requires. This is especially true if the Qumran sect was as wealthy as the treasures which are listed on the *Copper Scroll* purports it to be.

From the scroll known as 4QInstruction, from 4Q416 Fragment 2 Column ii Lines 4 and 5:

4 ... If a man's creditor has lent him in money, hastily pay it back, and you will be even with him. For the purse 5 of your treasures you have entrusted to your creditor; on account of your neighbors you have given all your life with it...

From the scroll known as 4QInstruction, from 4Q417 Fragment 1 Column ii Lines 19 to 28:

19 And if you are in want, for what you lack, borrow without money, for God's treasure house will not be lacking. At 20 His command everything will come into being, and that which He gives you for food, eat it and no more, lest you shorten 21 your life. If you borrow money from men for your need, do not [...] 22 day or night, and let there be no rest for your soul, [until] you have repaid [your] creditor. Do not lie 23 to him, lest you should bear guilt. And also do not out of shame [...] and you will not be able to rely on his neighbor, 24 and when you are in need, he will close his hand like a hook. [...] and like him borrow, and know his desires.] 25 And if misfortune strikes you, and he closes [his hand ...] do not hide it from your creditor,] 26 lest he reveal your disgrace [...] ruler over him. And then 27 he will not smite him with a stick [...] ... and no 28 more.

Regardless of what one thinks about the advice on credit and payment, such advice is frequent in the scrolls, but in my opinion it defies the idea that it belongs to a large religious group, spread throughout Palestine, which shared everything that it had in a communal fashion. Such a group should have little need for borrowing, especially since they lived as Josephus described them. Josephus too, was an

authority on the Essenes, as he relates in his own biographical work, he had joined the sect as a young man and stayed with it for several years before leaving, so he therefore knew it intimately. So while the Qumran sect members were required upon joining to turn their property over to the community, nevertheless since they were described in their own literature as having been required to borrow for their necessities when they were needful, they are seemingly not either Essenes or Christians.

The Dead Sea Scrolls are roughly twenty-five thousand fragments of text found in the late 1940's and early 1950's in several caves near the West Bank. Many of these fragments are quite small, however a few large scrolls were well-preserved, including copies of Isaiah and Psalms. Copies of Deuteronomy are also well-represented. With their discovery, the Rockefeller family funded a museum on the West Bank to house and study the scrolls. Archaeologists and other scholars, many from the United States, Britain, and other Western nations, studied them there until 1967. In the Six-Day War the Jews seized the West Bank, and shut off all access to the Scrolls until after 1992. During this period, only select Jewish academics were allowed access. Even shut-out Jews complained, an example being Geza Vermes who even wrote about it in his books. So for 25 years most scholars were totally shut out of access to the Dead Sea Scrolls.

By the late 1950's most of the fragments of the Dead Sea Scrolls had been transcribed, but they were not yet published. John Strugnell, a professor at the Harvard Divinity School, was the chief editor of the Dead Sea Scrolls Publication Project. He was also intimately acquainted with the scrolls both before 1967 and after 1992. Once Strugnell complained of missing scrolls and nefarious deals between certain Israeli academics and antiquities dealers, among other things, he was labeled an "anti-semitic", accused of being a depressed drunkard, and there was a successful campaign on the part of the Jews to have him removed from his position. This all sounds like typical Jewish treachery, and for these and various other reasons, I would suspect that we certainly do not have all of the information which the Dead Sea Scrolls may have contained. Strugnell reportedly complained of several missing scrolls, including a copy of the Temple Scroll and a complete copy of Enoch.

Most of what are now known and published as the Dead Sea Scrolls fall into one of several general categories, which I would generally identify as follows:

1) Copies or translations of Biblical books; 2) Copies or translations of known apocryphal books; 3) Sectarian commentaries on Biblical books; 4) Prayers and prophecies peculiar to the sect that kept the scrolls; 5) Scrolls of instruction for and governance of the members of the sect. Each of these categories can be and often are broken down into further subdivisions.

There are some other miscellaneous documents, such as the calendrical documents, or the *Copper Scroll* which is a description of buried treasure which the sect supposedly had in various places, which don't really fit into one of these categories.

An example from the Copper Scroll, or 3Q15, Col. I:

1 In the ruin which is in the valley of Acor, under 2 the steps leading to the East, 3 forty long cubits: a chest of silver and its vessels 4 with a weight of seventeen talents. 5 In the sepulchral monument, in the third course: 6 one hundred gold ingots. In the great cistern of the courtyard 7 of the peristyle, in a hollow in the floor covered with sediment, 8 in front of the upper opening: nine hundred talents. 9 In the hill of Kohlit, tithe-vessels, flasks and sacred vestments; 10 the total of the tithes and of the treasure is a seventh of a 11 second tithe made unclean. Its opening lies on the edges of the channel from the North, 12 six cubits in the direction of the cave of the ablutions, 13 In the plastered cistern of Manos, going down to the left, 14 at a height of three cubits from the bottom: silver, forty 15 talents.

Another example from the Copper Scroll, Col. III:

1 In the courtyard of [...], underneath the South corner,

2 at nine cubits: gold and silver 3 tithe-vessels, goblets, cups, jars, 4 vases; total: six hundred and nine. 5 Beneath the other, eastern corner, 6 dig for sixteen cubits: 7 forty talents of silver. 8 In the tunnel which is in Milcham, to the North: 9 tithe-vessels (and) sacred garments. Its entrance is 10 beneath the western corner. 11 In the tomb which is in Milcham, to the North- 12 east, three cubits below the stone- 13 slab: thirteen talents.

Another example from the Copper Scroll, Col. IX: 1

In the dovecote which is on the edge of Nataf, measure from its edge 2 thirteen cubits, dig for two, and under seven slabs: 3 four bars of steryn (coins ?). 4 <In the second estate,> under the cellar facing 5 to the East, dig for eight cubits: 6 and a half: twenty-three and a half talents. 7 In the cellars of Choron, in the side facing the sea, 8 in the basin dig for sixteen cubits: 9 twenty-two talents. 10 In the fosse: much silver of offering. 11 In the waterfalls near the edge of the conduit, 12 to the East of their outlet, dig 13 for seven cubits: nine talents. 14 In the cistern which is to the North of the mouth of the narrow pass of Beth 15 Tamar, in the rocky ground of Ger Pela, 16 everything which is there is a sacred offering. 17 In the dovecote of the fortress of Nabata [...]

The talk of buried treasure in the Copper Scroll may have lent fuel to the searches for treasure in Palestine which were said to have been conducted during the Crusades, by groups such as the Knights Templar. Found among the Dead Sea Scrolls, not only does it lend further doubt to the Qumran sect's identification as Essenes, but it is also evident that of all the scrolls, the only one

inscribed in copper, a most durable material, was this one which kept record of their treasure. So much did they esteem the value of Scripture over mammon!

There is another document known as the *Damascus Document*, so called because of the many prophetic

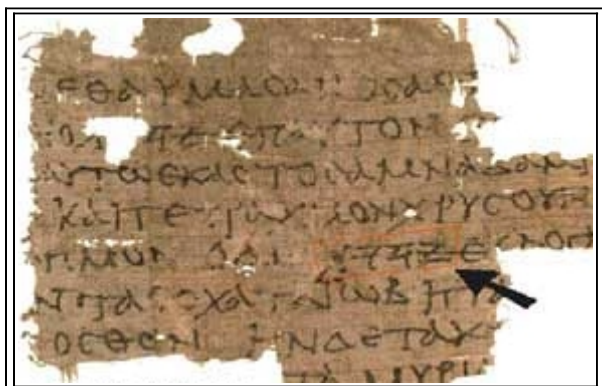


references to Damascus which it contains. While these by themselves are not worthy of separate mention apart from an examination of the sectarian literature found among the scrolls, much of this document very closely matched parts of another document found in a synagogue in Cairo which date to as early as the 10<sup>th</sup> century AD, and therefore that also is often published along with editions of the Dead Sea Scrolls. So the copy found in Cairo is called the *Cairo Damascus Document*, although that version also contains passages found elsewhere in the Jewish rabbinical literature that it accompanied when it was discovered. Therefore, through the *Cairo Damascus Document*, some of the material found among the Dead Sea Scrolls was known to scholars before the scrolls themselves were discovered.

Most of the Dead Sea Scrolls are numbered with a catalog number in the fashion #Q#, where the first number is the cave where the scroll was said to be found, 1 through 11, and the second is a serial number of the scrolls and/or fragments from each particular cave. Additionally, many of the notable scrolls also have a familiar name. For example, the *Copper Scroll* mentioned above is known by its catalog number 3Q15.

1) Copies or translations of Biblical books:

Fragments of most of the books from the Old Testament have been found among the Dead Sea Scrolls. There are also fragments of some of the Biblical books in Greek and identified with the Septuagint which were also found among the scrolls,



**Fragment showing Tetragrammaton, YHVH, instead of kurios**

so the Qumran sect were certainly not Hebrew purists. However at least several of the Greek texts have the Tetragrammaton, YHVH, rather than the word kurios,

wherever it appears in the manuscripts. Unfortunately, many critical passages disputed in our Bibles are not represented. That does not mean that they did not exist, but only that those parts of the scrolls disintegrated with time. For instance, Genesis 3:15 through 4:1 and the beginning of Genesis chapter 6 are all wanting.

Interestingly, copies of Nehemiah or of what we can recognize as Esther have not been found among the Dead Sea Scrolls. Unscrupulously, there are fragments of documents now labeled by the Jews as “Proto-Esther” which were found in the fifth cave of Qumran. They mention a Persian king Darius, several other Persian figures, and one figure who was identified as a Judaeen of the captivity. However there is not one phrase or sentence among these fragments which can identify them with the Book of Esther that is found in modern Bibles. The label of “Proto-Esther” for these fragments is dishonest.

The copies of Biblical books are treated separately by academics from the copies of other literature found at Qumran, and have often been published separately. This is probably because most academics are quite familiar with Biblical literature, and the non-Biblical literature which was found would arouse greater interest among scholars, and therefore is usually published separately. In fact, it was a long time before translations of the Biblical books were published at all.

Even if the Dead Sea Scrolls contained all Old Testament Scripture, it could still not be considered an easy elixir for use in resolving Biblical difficulties and disputes surrounding the many texts. One example I will give in this instance is one of the many disputes over chronology. Some argue after the Masoretic Text, that the time which the children of Israel spent in Egypt alone 430 years. Others – and in my opinion the wiser group – aver that the time from the call of Abraham unto the Exodus was a total of 430 years. This was the opinion given by Paul when he stated at Galatians chapter 3 where he stated: “16 Now to Abraham the promises have been spoken, and to his offspring. It does not say “and to offsprings”, as of many; but as of one: “and to your offspring,” which are anointed. 17 Now this I say, a covenant validated beforehand by Yahweh, the law which arrived after four hundred and thirty years does not invalidate, by which the promise is left idle.”

Yet the Masoretic Text and Dead Sea Scrolls are used as supports by the former group, while Paul, the Septuagint, Josephus, and also the Samaritan Pentateuch are all used as a support for the later. What follows are the relevant passages:

The King James Version of Exodus 12:40: Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

From the Dead Sea Scrolls at Exodus 12:40: “[Now the time t]hat the children of Israel [dwel]t in *the land of E[gy]pt* was four hundred and thirty years.”

The Septuagint version of Exodus 12:40: And the sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of Chanaan, was four hundred and thirty years.

From Josephus' Antiquities, 2:318 (2.15.2): “They left Egypt in the month of Xanthikos, on the fifteenth day of the lunar month; four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob moved into Egypt.”

So we see the difficulty in relying upon one text or another by itself for the truth, and the folly in choosing a referee from the plain reading of the text alone. Context, the context of the entire Bible, should be our first referee in these matters. Examining the generations with Jacob when they entered into Egypt, and the intermittent genealogies, along with the lists of the generations which emerged from Egypt, we see that only seven or eight generations had elapsed during the entire sojourn in Egypt, and that four of those seven or eight generations took part in the Exodus, from Moses who at eighty years was among the eldest of them, down to the youngest infants recorded as having been already born. Moses was the great-grandson of Levi, and at 80 years of age when the Exodus began, we see a total of no more than seven or eight generations from Levi to the Exodus. Genesis 46:11 tells us that three of Levi's sons were already born when Levi went to Egypt with his father, so Levi was by no means a child. All of this is consistent with the words of Paul and Josephus, and with Josephus' calculation of 215 years for the sojourn in Egypt, and not with those who maintain that all 430 years represented the time in Egypt.

2) Copies or translations of known apocryphal books:

Fragments of books such as Jubilees, Tobit, 1 Enoch (which actually includes the separate Book of Noah, Book of Giants [where even Gilgamesh is mentioned], and other works), the astronomical writings attributed to Enoch, and the Testaments of the Patriarchs, along with many Apocryphal works and even some which I had not seen in other sources have been found among the Dead Sea Scrolls. However the existence of these works in the scrolls is not by itself a sign of their canonicity. Rather, we must realize that these scrolls are part of the library of just one sect in Judaea, and that sect is not necessarily any better than the other sects which we know had their own problems and disputes over the legitimacy of various religious writings.

3) Sectarian commentaries on Biblical books:

There were many commentaries and expansions of Biblical books found among the Dead Sea Scrolls. The most famous of these are probably the Genesis Apocryphon, a retelling of the Genesis account with many elaborations, or the Habbakuk peshet. The many apocryphon books of the Dead Sea Scrolls contained elaborate retellings of many of the books of Scripture. The peshets are commentaries on the Biblical books, and there were also many of them.

Here is an example of the text from the Commentary on Genesis:

From *4QCommentary on Genesis A*, or 4Q252, Column 1:

1 [Gen. 7:10 – 8:13 In] the year four hundred and eighty of Noah's life, Noah reached the end of them. And God 2 said: «My spirit will not reside in man for ever. Their days shall be fixed at one hundred and twenty 3 years until the end of the waters of the flood ». And the waters of the flood burst over the earth. In the year six hundred 4 of Noah's life, in the second month, on the first (day) of the week, on its seventeenth (day), on that day 5 all the springs of the great abyss were split and the sluices of the sky opened and rain fell upon 6 the earth forty days and forty nights, until the twenty-sixth day of the third 7 month, the fifth day of the week. One hundred and fifty days did the wate[rs] hold sway over the [ea]rth, 8 until the fourteenth day in the seventh month, the third (day) of the week. At the end of 9 one hundred and fifty days, the waters came down (during) two days, the fourth day and the fifth day, and the 10 sixth

day, the ark rested in the mountains of Hurarat, [it was] the seventeenth [da]y of the seventh month.

Throughout the Biblical expansions and commentaries of the Dead Sea Scrolls we see references to a figure called, among other things, the Teacher of Righteousness. There are also references to the Wicked Priest, the Spreader of the Lie, or similar epithets. Many fools (including mainstream academics) have tried to identify these figures with certain historical persons. However these names appear throughout all Biblical contexts, from the days of the ancient histories and prophets all the way up to the period in which the Scrolls were written. Rather than pointing to any particular historical figures, these figures instead represented the ideas of justice and injustice, truth and lies, God and satan, as they manifest themselves in the world at particular times through the hands of men in general.

The scrolls mention a “Spreader of the Lie” (1QPesher to Micah or 1Q14 Frags. 8-10), a “Teacher of Lies” (4QIsaiah Pesher or 4Q163 Frags. 4-6 Col. I), a “Man of the Lie” (1QPesher to Habakkuk or 1QpHab Cols. II and V), and a “Man of Lies” (4QPsalms Pesher or 4Q171 Cols. I and IV), in addition to the mentions in the Pesharim (plural for Pesher) of a “Wicked Priest” (i.e. 1QpHab, Cols. I, IX, and XII). These Pesharim, or interpretations of Old Testament books, are the only places in the Dead Sea Scrolls where I have found the terms “Spreader of the Lie”, “Man of the Lie” or “Man of Lies”, and these are hardly viable evidence identifying any historical figure in particular, in the contexts in which they appear. Here we shall investigate some of these instances:

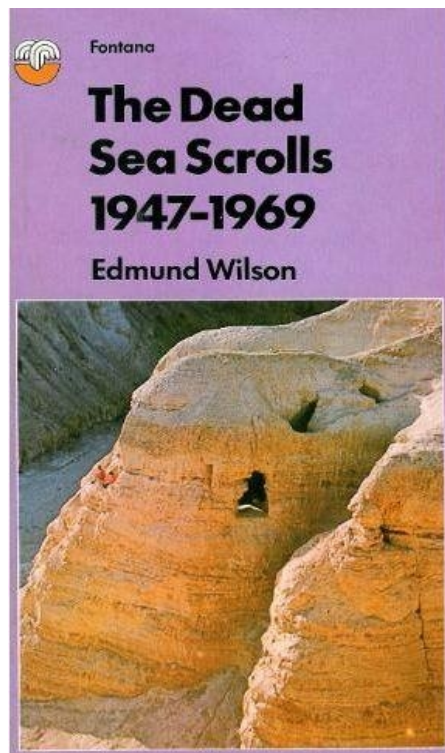
1Q14 contains parts of an interpretation of Micah chapter 1. From fragments 8-10: “What are the high places of Judah? Is it not Jerusalem? I will reduce Samaria to a country ruin, to a plot of vines. Its interpretation concerns the **Spreader of the Lie who has misdirected the simple.**”

4Q171 contains parts of an interpretation of Psalm 37. From Column I: “... the arrogant ones choose ... who love slovenliness and misdirect ... wickedness at the hands of Ephraim. Be silent before YHWH and wait for him, do not be annoyed with one who has success, with someone who hatches plots. Its interpretation concerns the **Man of Lies who misdirected many** with deceptive words ...”

So here it should be fully manifest, that the epithets “Spreader of the Lie” or “Man of Lies” as used in the Dead Sea Scrolls cannot possibly be referring to any more recent historical figure, unless one wants to believe **that figure was alive in the days of Micah**, having misdirected the people of Samaria! and **that figure was alive in the days of David**, having misdirected the children of Ephraim! Even academics who make these claims try to say that the “wicked Priest” or “Man of Lies” was a figure from the period of the Maccabees or even the Roman period and the time of Herod.

Often in these very same Pesharim this Liar is contrasted to the “Teacher of Righteousness”, such as at 1QpHab, an interpretation of the prophet Habakkuk, in Columns II and V. It is clear in other Pesharim that this “Teacher of Righteousness” is no contemporary man or sect leader, but is rather an epithet for the expected Messiah. From *4QIsaiah Pesher*, 4Q165 Fragments 1-2 which contain an interpretation of Isaiah 40:11: “The interpretation of the word concerns the Teacher of Righteousness who reveals just teachings” (cf. John 4:24-26). Since the Qumran sect had not yet met their Messiah, and knew nothing of Yahshua Christ, their Liar certainly cannot be Paul of Tarsus, as many of the Paul-bashers in Christian Identity have claimed. Rather, it is clear from the context of the Pesharim that “Spreader of the Lie”, or “Man of Lies”, or “Man of the Lie” is another epithet for Satan, or the Adversary, i.e. Genesis 3:4-5, John 8:44. In all fairness, no other identification could possibly be made within the context which the scrolls themselves provide. While in other instances the epithet “Teacher of Righteousness” indicates a much earlier prophet or leader of the people, such as in the *Damascus Document*, or CD-B, Column XX, another copy of which is *4QDamascus Document* or 4Q266, where the epithet occurs in Fragment 2, Column 1, yet since these certainly do not refer to Yahshua Christ, or to John the Baptist, as some wayward pseudo-Christian cults would also claim, such as the circus which was once led by Joseph Jeffers. That the “Dead Sea Scrolls and their translations were kept under wraps for decades in fear that ‘they would shake the foundations of Western religion’” is a frequently repeated but blatant lie which cannot be substantiated. The scrolls were first discovered in 1947, and they were collected and deposited in a museum in the West Bank region of Palestine, where for twenty years they

were studied by western scholars, and photographs were made of all the scrolls and fragments. In 1967, during the six-day war when the jews seized control of the West Bank, it was they who seized control of the museum that the scrolls were housed in, having restricted access to all but a select few of their own scholars. In the early 1990's the jews again began to grant access to the scrolls to others. This story is well known and can be found in books such as *The Complete Dead Sea Scrolls in English* by Geza Vermes, a jew who was also denied access to the scrolls during the 25 year period in which they were restricted. It is hardly conceivable that the jews would cut off access to the scrolls in order to protect Christianity, and books about the scrolls and their contents had already been published, such as *The Scrolls From The Dead Sea*, by Edmund Wilson in 1955. If anything, the jews would only want to make certain that nothing could get out which exposed the lies which they tell about themselves for the frauds which they are.



4) Prayers and prophecies peculiar to the sect that kept the scrolls:

There were many prayers, incantations, songs, and similar writings found among the Dead Sea Scrolls. Also found is wisdom literature, which sometimes reads more like a legalistic guide for daily life rather than like the inspired wisdom books of the Bible

or Septuagint Apocrypha. Among the many items of interest are incantations which show a racial awareness which does not seem to have been reflected in the sects writings or actions concerning their own times.

From 4Q444, or *4QIncantation*, An example of an

incantation for exorcism, although highly fragmentary:

Frag. 1 1 And I belong to those who fear God; he opened my mouth with his true knowledge, and from his holy spirit [...] 2 ... [...] and they became spirits of dispute in my build. The precept of [...] 3 [...] the innards of the flesh. A spirit of knowledge and understanding, truth and justice, did God place in [my] hea[rt...] 4 [...] ... and be strong in the precepts of God, and in battling the spirits of iniquity, and not ... [...]

Frag. 2 col. I (Frag. 1 lines 5 - 8; = 4Q511 121 ?) 1 [...the wailing cr]ies of her mourning. I will subdue 2 [...] ... the truth and the justice 3 [... afflictions,] and until its dominions are complete 4 [... those who inspire him fear, all the spirits of the b]astards and the spirit of uncleanness

Frag. 3 (Frag. 1 lines 9 - 11) I [...] he has weighed, and the hills [...] 2 [... ri]ghteous ones ... [...] 3 [... im]purity of [their] abomination[s ...]

From 4Q560, or *4QExorcism*, although another highly fragmentary scroll, this is valuable to Christians, because it shows that all of the dialogue concerning possession by demons is not limited to the New Testament accounts alone.:

Frag. 1 col. I 1 [...] and heart and ... [...] 2 [...] the midwife, the chastisement of girls. Evil visitor ... [...] 3 [... who] enters the flesh, the male penetrator and the female penetrator 4 [...] ... iniquity and guilt; fever and chills, and heat of the heart 5 [...] in sleep, he who crushes the male and she who passes through the female, those who dig 6 [ ... w]icked [...] ... 7 [...] ... [...]

Frag. I col. II 2 before [him ...] 3 and ... [...] 4 before him and ... [...] 5 And I, O spirit, adjure [...] 6 I enchant you, O spirit, [...] 7 [o]n the earth, in clouds [...] 8 [...] ... [...]

A major example of the prophetic writings found among the Dead Sea Scrolls is the War Scroll. The *War Scroll* found in 4Q491 through 4Q497 and some other Qumran scrolls, peculiar to the Qumran sect, was written by a vain and false prophet who described a grandiose apocalyptic scenario depicting a final battle between the remnant of Israel in Palestine and the "Empire of the Kittim", which was the name that the sect gave to the Romans, which was also sometimes called the "Empire of Belial" (i.e. 4Q491

Fragments 8-10 Col. I). This battle was to end with the aggrandizement of the remnant of Israel, which they saw as their own sect, and with the fall and destruction of Rome. The sect interpreted parts of Isaiah chapter 10 in this same manner, for which see 4Q161 Fragments 8-10. Since the Qumran sect seemed to know nothing of the destruction of Jerusalem by the Romans in 70 A.D., and even mentions the city on occasion, (i.e. 4Q504, Fragments 1-2, Col. IV) the *War Scroll* requires a dating for the Qumran sect somewhere between Pompey's conquest of Judaea where it was subjected to Rome, and the revolt from Rome beginning about 65 A.D. which resulted in Jerusalem's destruction in 70 A.D., a period of about 132 years. Since the scrolls lack mention of any contemporary historical figures or specific historic events, I know nothing (though others may) by which the scrolls can be dated more precisely.

There was a fourth large sect in Judaea, that of Judas the Galilaian, which Josephus said was noted for their refusal to heed any authority but God, and also for inspiring revolt from Rome. Josephus describes them at *Antiquities* 18.1.6 (18:23-25). This is in such agreement with the Qumran sect's apocalyptic documents that this sect is as good a candidate for Qumran as the Essenes.

From Josephus' *Antiquities*, 18:23-25 : "23 But of the fourth sect of Jewish philosophy, Judas the Galilean was the author. These men agree in all other things with the Pharisaic notions; but they have an inviolable attachment to liberty; and say that God is to be their only Ruler and Lord. They also do not value dying any kinds of death, nor indeed do they heed the deaths of their relatives and friends, nor can any such fear make them call any man lord; 24 and since this immovable resolution of theirs is well known to a great many, I shall speak no further about that matter; nor am I afraid that anything I have said of them should be disbelieved, but rather fear that what I have said is beneath the resolution they show when they undergo pain; 25 and it was in Gessius Florus' time that the nation began to grow mad with this distemper, who was our procurator, and who occasioned the Jews to go wild with it by the abuse of his authority, and to make them revolt from the Romans. And these are the sects of Jewish philosophy."

The authors of the Dead Sea Scrolls were not only vehemently anti-Roman, as Josephus describes this

fourth sect in Judaea, but they also agreed with the Pharisees in many religious respects. They held the two-messiah belief that the Talmudists had from the earliest times, which is evident in *IQRule of the Community* (1QS) and other documents, and they held the same views on the Sabbath which Christ upbraided the Pharisees for, among other things. For these reasons, I am persuaded that this sect was responsible for the Dead Sea Scrolls, and as Josephus infers here, may even have helped to instigate the war with the Romans.

5) Scrolls of instruction for and governance of the members of the sect.



The Damascus Document, which is related to the various copies of the documents entitled *Rule of the Community*, and several other documents all fall into this category. They are of value if one wishes to understand the religious rituals and ordinances of the sect. Additionally there were some legal documents, such as accounts of grain and livestock or acknowledgments of debts or exchanges, which were found among the documents at Qumran. There were also scrolls containing instructions for religious purposes, such as the *Ritual of Purification* scrolls, where ritual cleansing in baptism is found much as it is in early Greek texts, for the removal of sin.

From 4Q414, or *4QRitual of Purification A*:

Frgs. 1 col. II + 2 col. I I [... and he will reply and] say: Blessed 2 [... ] the pure ones of the periods of 3 your light [...] your [...] and to atone for us 4 according to your will [...] to be] pure in your presence 5 contin[uously]. [...] ... in every word 6 [...] to purify oneself before 7 [...] You have made us

Frgs. 2 col. II + 3 (cf. 4Q512 42 - 44 II) 1 and you



will puri[fy] him according to [your] holy laws [...] 2 for the first, the third and the se[venth ...] 3 in the truth of your covenant [...] 4 to purify oneself from the impurity of [...] 5 And afterwards he will enter the water [...] 6 And he will reply and say: Blessed are y[ou, God of Israel ...] 7 because from what issues from your mouth [the purification of all] has been [defined ...] 8 men of impurity ... [...]

Frag. 7 col. II 1 his [clo]thes and in the water [...] 2 [...] And he will bless [... Blessed are you, God of] 3 Israel who [...] 4 before you from all [...] 5 your holiness [... not] 6 have you forsaken [...]

Frag. 10 1 soul ... [...] 2 that [...] 3 for you, to a pu[re] people [...] 4 And I, too, ... [...] 5 today, when [...] 6 in the periods of purification [...] 7 together. [...] 8 During the purifications of [I]srael ... [...] 9 [and] they will sit [...] 10 And it will happen on the day of [...] 11 a woman, and give thanks [...]12 [...] ... [...]

Frag. 12 1 for you made ... [...] 2 your wil[l], to purify oneself before [you ...] 3 and he established for him a regulation of atonement (?) [...] 4 and to be in j[ust] purity [...] 5 and he will w[as]h in water and sprinkle up[on ...] 6 [...] ... And afterwards he will come back ... [...] 7 purifying his people with the water which washes [...] 8 [...] second in his position ... [...] 9 [...] your puri[fica]tion in your glory [...] 10 [...] ... [...]

There is another scroll discussing rituals, called 4QMMT – after an acronym of Hebrew words which means to abbreviate the phrase “some of the works of the law”. It describes the rituals of the Old Testament, and seeing this, along with the use of that same phrase in Greek in the Septuagint, we are aided in understanding what Paul meant by his frequent use of the phrase, “works of the law”, in reference to those same rituals.

There is No Christianity in the Dead Sea Scrolls:

Yet one thing is certain, and that is that there is no mention of Christ or anything Christian in the Qumran scrolls, and even if the sect had heard about Christianity, they surely made no mention of it. Even if Essenes were among the first Christians, which is not certain, and even if the people of Qumran were

Essenes, the people of Qumran were not Christians! The people of Qumran were still awaiting the Messiah, who would lead them in the destruction of the Kittim (their name for the Romans), as evident in the eschatological scroll *4QSefer ha-Milhamah*, or 4Q285 Fragment 5, and in many places elsewhere.

The Qumran sect's post-Apocalyptic New Jerusalem scroll (parts of which are found in 1Q32; 2Q24; 4Q232, 365a, 554, 554a, 555; 5Q15 and 11Q18) talks about Passover sacrifices and offerings (i.e. 11Q18 Fragments 16, 17 and 27), so the Christian understanding of Daniel 9:24-27 and 1 Cor. 5:7 is wanting at Qumran. Other scrolls, such as 4QRitual of Purification B (4Q512) and 4QOrdinances (4Q514) place an emphasis on ritual purification (baptism), which after the baptism of John we see Christ rejecting before the Pharisees (i.e. Mark 7:1-23).

The Qumran sect, while anti-Roman and separatist, surely clung to traditional Judaism. This is precisely how Josephus described that fourth sect of the Judaeans. While not Pharisees, neither were they Sadducees, since they believed in spirits and the continued life of the soul after the death of the body: things which the Sadducees fully rejected (Antiquities 18.1.4; Acts 23:8). Now it should be apparent that while the Dead Sea Scrolls may have been produced during the time of the growth of Christianity during its initial years, this is not necessarily so, and since the sect was surely not

Christian, nor were they advertently anti-Christian, having no apparent knowledge of Christ, since they never expressed as much in any of their writings. We cannot find any of the Christian figures in the Dead Sea Scrolls, in spite of any claims to the contrary which many have made.

One more Dead Sea Scrolls passage which shows that the Qumran sect was not Christian is in 4Q271, Fragment 5, Column I, a portion of the *Damascus Document*, where it says: “No-one should help an animal give birth on the Sabbath day. And if it has fallen into a well or a pit, he should not take it out on the Sabbath ... And any living man who falls into a place of water or a well, no-one should take him out with a ladder or a rope or a utensil.” In the Christian mind, this should immediately evoke the words of

**one thing is certain, there is no mention of Christ or anything Christian in the Qumran scrolls, and even if the sect had heard about Christianity, they surely made no mention of it...the people of Qumran were not Christians!**

Yahshua Christ recorded at Matt. 12:9-13 and Luke 14:1-6, for He would surely want us to help the animal, and especially the man, immediately on the Sabbath!

Luke 14:1-6: “1 And it happened while He entered into the house of one of the leaders of the Pharisees on the Sabbath to eat bread that they were watching Him closely. 2 Then behold, there was a certain edematous man before Him. 3 And responding Yahshua spoke to the lawyers and Pharisees saying: “Is it lawful to heal on the Sabbath, or not?” 4 But they were silent. Then taking him, He cured and released him. 5 And he said to them “Of which among you should a son or a steer fall into a well, and you should not immediately pull it out on the day of the Sabbath?” 6 And they were not able to argue against these things.”

Therefore we see that the Qumran sect was in this regard not Christian, but rather very much like the Pharisees, they were legalists.

The Dead Sea Scrolls are an enigma to most people, who will never have the time or the initiative to read them. The fullest published edition of the scrolls is *Discoveries in the Judaean Desert*, Oxford University Press, which is 38 volumes the last time I read about it but may be even more now. Christians should always be wary of anyone who makes claims concerning their content without making any citations or any display of the content and context upon which those claims are based. Without following a scholarly criteria, one may say almost anything since nearly all of the intended audience will not or simply cannot check the authenticity of such blanket claims: indeed since no

references are given one must read the entire body of literature (sometimes several volumes) to check them! The edition of the scrolls which I am using for all of the citations here is *The Dead Sea Scrolls Study Edition* by Florentino G. Martinez and Eibert J.C. Tigchelaar. This edition offers a catalogue of all the scrolls which contain copies of Biblical books, listing the full contents, and also a Hebrew (or Aramaic or Greek) transcription and English translation of all the scrolls which are not merely copies of the Biblical books. So in two volumes all of the targums, apocryphae, sectarian documents and other literature of Qumran are fully reproduced. Yet where there are supplied the common identifiers of the scrolls which are being referenced (i.e. 4Q285), one should be able to check any citations for himself in any of the comprehensive scholarly editions of the scrolls, to see the text in its original context. This should always be the case in any scholarly endeavor, and people should never settle for less when countenanced with claims concerning any document, Biblical or otherwise.

While there are indeed some gems in the Dead Sea Scrolls, I do not believe there are any truly important contributions to our understanding of Christianity which lend value to what we already have in other works. Their real value is, I believe, in the apocryphal literature which they contain, that we may use it in accordance with that which we already have as an additional witness to its antiquity and to the readings of the texts, since much of the apocryphal literature which we have is of poor provenance and transmission.

From our Library of Quotations

**“Jewish merchants played a major role in the slave trade. In fact, in all the American colonies, whether French (Martinique), British, or Dutch, Jewish merchants frequently dominated. This was no less true on the North American mainland, where during the eighteenth century Jews participated in the ‘triangular trade’ that brought slaves from Africa to the West Indies and there exchanged them for molasses, which in turn was taken to New England and converted into rum for sale in Africa. Isaac Da Costa of Charleston in the 1750s, David Franks of Philadelphia in the 1760s, and Aaron Lopez of Newport in the late 1760s and early 1770s dominated Jewish slave trading on the American continent.”**

***Marc Raphael (Jew): “Jews and Judaism in the United States: A Documentary History***

# To All Those Who Deny Two Seedline

Part 12  
C A Emahiser



Young Clifton Emahiser

As I have stated previously, “We are at WAR”, and I am not referring to our present so-called war on “terrorism.” While the current war concerning “terrorism” is taking on large proportions, it’s only a mere skirmish in comparison to the great 7,000 year WAR of the “children of darkness”

against the “children of light” foretold in Genesis 3:15. Every night White women are going to bed and waking up in the morning pregnant by a member of another race. In this greater war, we are taking tens of thousands of casualties nightly. While this large-scale War is going on, the Church sits idly by claiming its Christian in nature, and they assert everything is all right as long as the other person has been “saved.” And, in the face of this great peril, the anti-seedliners refuse to point out the true enemy. They insist it’s all a problem with the “flesh” or something “spiritual”! Oh, they will recognize that Genesis 3:15 speaks of One “seed” in the form of the Messiah, but stubbornly deny the “serpent” has “seed” also. I will repeat again: If there was no “seed” of the serpent to bruise the heel of Messiah, then we have no Redemption! Now, I would say that’s a very dangerous and irresponsible position! One person wrote me a letter and said: “it’s 99.9% religion, not race.” That also is a most risky position. I wrote him back and told him he could point his sword at religion, but I would point mine at a walking, talking breathing, genetic enemy. I don’t know how he gets religion out of “seed”, (*zera*). Furthermore, he also had much training at a seminary. Well, the subject of “seminary” is what we are going to deal with in this paper. One thing I have noticed in the Anglo-Israel message is that many who have been

trained in seminaries are the very ones who take a position against Two Seedline.

I believe the reason for this is because in the various church seminaries the students are taught a religious system called “hermeneutics.” We’ll take a look at that system in this article. It does not have a commendable background. The greatest problem with people coming into Identity is that they tend to bring with them their former church’s dogmas. With the Identity message, one must wipe the slate entirely clean and reconsider all things from a new perspective. It seems like everything is just 180° from what we were always taught. Our Savior instructed us that we must become as a “little child” or we are not fit for the Kingdom, Matthew 18:3. A child has a clean mind without any preconceived ideas. Even Paul had to go to Arabia for three years to get rid of his Phariseism, Galatians 1:17-18. The problem in Identity is: a lot of people haven’t been to the desert yet, especially former seminary students who keep patching over Scripture attempting to put new wine (teachings) in old bottles, Luke 5:36-39. In getting into this topic about “hermeneutics”, I will start first by quoting the *Encyclopedia Britannica*, Ninth Edition, 1894, volume 11, page 671, the topic being “Hermes”:

“... The name of Hermes seems during the third and following centuries to have been regarded as a convenient pseudonym to place at the head of the numerous syncretistic writings in which it was sought to combine Neo-Platonic philosophy, Philonic Judaism and cabbalistic theosophy, and so provide the world with some acceptable substitute for the Christianity which had at that time begun to give indications of the ascendancy it was afterwards to attain ...“... The connection of the name of Hermes with alchemy will explain what is meant by hermetic sealing, and will account for the use of the phrase ‘hermetic medicine’ by Paracelsus, as also for so-called ‘hermetic freemasonry’ of the Middle Ages ...”

The anti-seedliners accuse us Two Seedliners of using Talmudic teaching when many of them have been trained in seminaries using “cabbalistic theosophical” thought. For further information concerning this type of teaching I will now quote from *The New*

*International Dictionary of the Christian Church*, J. D. Douglas General Editor, page 466, the topic being “Hermetic Books”: “This collection of writings deal with religious and philosophical subjects and reflects a degree of syncretism with reference to Platonic, Stoic, Neo-Pythagorean, and Eastern religious thought. The collection dates from the second or third century and is ascribed to Hermes Trismegistus which represents a later designation for the Egyptian god Thoth, who was said to be the source and protector of all knowledge. The literary form of the Hermetic Books is basically that of the Platonic dialog. The single most significant of the several writings is ‘Poimandres’, which tells of the soul’s ascent to God through the various spheres of the planets.”

We find more concerning this type of teaching in the *Nelson’s New Illustrated Bible Dictionary*, page 558: “Hermeneutics ... — the principles and methods used to interpret Scripture. Bible scholars believe a biblical text must be interpreted according to the language in which it was written, its historical context, the identity and purpose of the author, its literary nature, and the situation to which it was originally addressed.”

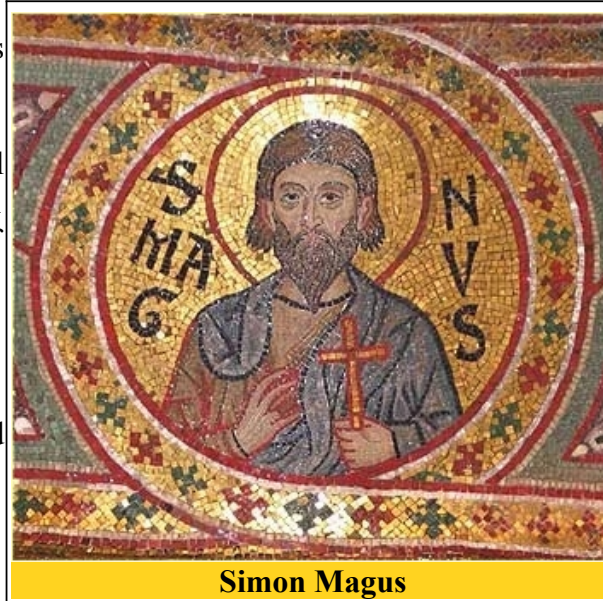
This all sounds good, but let’s investigate this thing a little deeper from *The Illustrated Hand-Book To All Religions*, © 1877, excerpts from the “Preface”:

“... The Primitive Church, for instance, would appear to be a congeries [a collection or heap] of discordant opinions, whose very names and titles are almost innumerable. Yet in fact there were but two great parties — the orthodox Christian on the one hand, and the heretical on the other; and these latter, amidst their infinite varieties, are all reduced to two — the Gnostics, who corrupted the Gospel by an admixture

of Greek philosophy or Persian magianism, or both; and the Arians, who lost themselves in speculations upon the Divine nature, and especially the two natures of Christ. All the controversies of the Reformation hinge again upon the one question of Sacramental

Grace. And in our own times, apart from individual quarrels, eccentricities and errors, there are but three important differences in matters of doctrine through the whole of Christendom, namely, the Sacramental System of the Greek and Roman Churches, the Evangelical doctrines of Protestants, and the Rationalist of Neologian Creed ...”

We really need to look into this matter about the “Gnostics.” We find this in the same book on pages 210-216: “SIMON



**Simon Magus**

MAGUS is the generally reputed founder of the Gnostics; but Gnosticism was nothing else than the philosophical system of the times, leavened with a slight infusion of Judaism, and a still slighter portion of Christianity. It exhibited itself in its early days at Alexandria, whence it spread through Eastern Christendom. Alexandria was at that time the great seat of philosophy. It contained a vast number of Jews; and, being the great emporium of trade, it was of course much frequented by the early Christians ... Amongst the intellectual idlers of a thriving city, the Platonic philosophy had superseded the coarse and vulgar forms of the old Egyptian superstition. The Alexandrian Jews were infected with it; for their language was Greek, and many of them had an extensive acquaintance with heathen literature. On the other hand, the Platonists studied the Jewish Scripture, and saw in them traces of pure and sublime theology ... They even asserted that Plato had borrowed from the writings of Moses. Thus a compromise was attempted between the creeds of Moses and of Plato. There was a third element of error in the Persian or Magian doctrines; for Alexandria, open to the teachings of Greece on one side, was equally exposed to the fantastic theories of Orientalism on the other. And thus from these three sources — the philosophy

of Plato, the religion of Moses, and the Magian superstition — a new system was created; this was Gnosticism ... it did not arise within the Christian Church, but it very soon infected the pure stream of Gospel truth ... It was unquestionably the most formidable opponent with which the early Church had to contend ... The Gnostics practiced magic, which they learned from the East ... Christianity no sooner appeared than the Gnostics incorporated it into their system, but so as not merely to corrupt, but to subvert it ... but they [the Gnostics] taught also that the body of Jesus was a phantom, and that Christ was neither born, nor suffered upon the cross ... Thus the doctrine of the atonement and of faith in the death of Christ found no place whatever in their system ... From St. Paul's first Epistle to the Corinthians, it is evident that Gnosticism had already shown itself in Greece. He repeatedly used the term, *gnosis*, in a peculiar sense, as arrogated by a certain party, e.g., 1 Cor. 8:1 ... The Gnostics denied that there was, in any sense, a resurrection of the false Name= span style=body ... Whatever the Christians said of a resurrection, they interpreted figuratively; according to them, the Gnostic rose from death to life when he was initiated in their mysteries and made perfect in their knowledge ... Simon Magus was probably the first of the Gnostics who engrafted the name of Christ into their system; he and his followers maintained that the body of Jesus was a phantom ... but they utterly denied the doctrine of his atonement. In fact, when a Christian adopted the Gnostic views, he ceased to be a Christian, for he renounced his faith in a Redeemer and his hope of a resurrection. In the first century the Church of Christ, with one voice, agreed in this view of the Gnostic system: namely, that Gnostics were not Christians ... The Greek philosophy, and particularly the writings of Plato, were the fashionable study, and therefore, we may venture to say, were embraced by great numbers by whom they were imperfectly understood. And yet something more certain, more religious, was wanted. This the Jew supplied, and Gnosticism was formed ... Gnosticism was an attempt (so far as it assumed the Christian garb) to effect a compromise between the gospel and heathenism as refined by philosophy and leavened with Judaism ... From its expiring ashes Mohammed kindled a new and fiercer flame. Gnosticism, with its magic, its

angelic powers, its mystical dogmas, its affected contempt of the body and of death, and its real licentiousness, was absorbed into the system of the impostor, or fanatic, of Mecca.”

Jeffrey A. Weakley, along with several other anti-seedliners, accused us Two Seedliners of practicing Talmudic Judaism. Now, I ask, who's really practicing the religion of “Judaism”? Again, on page 488 of the same book we read this: “Anti-Trinitarians ... Cerinthus was doubtless contemporary with St. John, although he may have been alive after the death of that apostle. He was a Jew, who had studied philosophy at Alexandria, but he spent the greater part of his life in Asia Minor. His system was probably a mixture of Judaism, Gnosticism and Christianity. Irenæus makes him a complete Gnostic, saying of him. ‘He taught that the world was not made by the supreme God, but a certain power (the demi-urgos) separate from him, and below him, and ignorant of him. Jesus he supposed not to be born of a virgin, but to be the son of Joseph and Mary — born altogether as other men are ...”

Next from this same book we read this on page 500: “New Platonics or Ammonians. — So called from Ammonius Saccas, who taught with the highest applause in the Alexandrian school, about the conclusion of the second century. This learned man attempted a general reconciliation of all sects, whether philosophical or religious. He maintained that the great principals of all philosophical and religious truth were to be found equally in all sects, and that they differed from each other only in their method of expressing them ... Ammonius supposed that true philosophy derived its origin and its consistence from the Eastern nations, that it was taught to the Egyptians by Hermes, that it was brought from them to the Greeks, and preserved in its original purity by Plato, who was the best interpreter of Hermes and the other Oriental sages. He maintained that all the different religions which prevailed in the world were, in their original integrity, conformable to this ancient philosophy; but it unfortunately happened, that the symbols and fictions under which, according to the ancient manner, the ancients delivered their precepts and doctrines, were in process of the time erroneously understood, both by priests and people ... Taking

these principles for granted, Ammonius associated the sentiments of the Egyptians with the doctrines of Plato; and to finish this conciliatory scheme, he so interpreted the doctrines of the other philosophical and religious sects, by art, invention, and allegory, that they seemed to bare some semblance to the Egyptian and Platonic systems ...”

We get more on this topic from the *Collier's Encyclopedia*, © 1981, volume 2, pages 373-375. This time we see a Catholic priest bringing into that church the very same thing which the Protestants continue to this very day. This quotation will be excerpts from their article about “St. Thomas Aquinas”:

“From the earliest days of his teaching it became apparent to his contemporaries that he was laying the foundations of a veritable revolution in theology and philosophy ... His meeting at Orvieto with his fellow Dominican, William of Moerbeke, led to William's translation of the writings of Aristotle from Greek originals and to Thomas' series of commentaries, in which there is a careful effort to arrive at Aristotle's essential teachings ...

“Summary. Thomas broke sharply from the so-called Augustinian tradition, which was essentially a form of Neo-platonism, albeit a Platonism in which many Aristotelian notions had found a place. His work represents the renewal of Christian thought in the light of a metaphysic and theology whose conceptual systematization was expressed in terms of the principles of Aristotle ... Perhaps the most fundamental change made by him was his extension of Aristotle's doctrine of potency and act to the relation between an essence and the act of existing which actualized it ... His philosophical indebtedness to Aristotle should not be minimized. One has only to read his theological works to realize the esteem in which he held the philosopher ...”

We find even more in the *Encyclopedia Britannica*, Ninth Edition, 1894, volume 11, pages 664-665, concerning “Hermeneutics”:

“... He (Hillel) was also the first to formulate definite

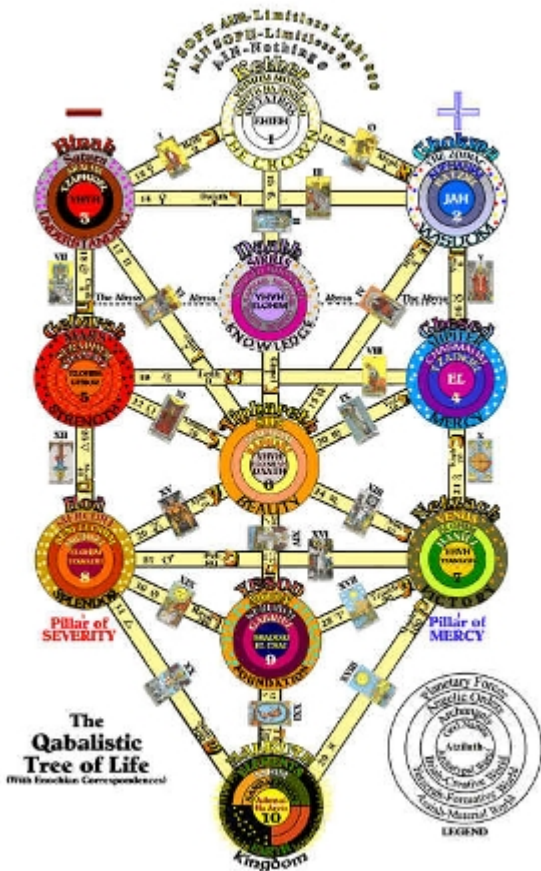
rules by which the rabbinical development of the law should proceed. These canons of interpretation were seven in number, afterwards increased by Rabbi Ismael to thirteen by the addition of seven new rules and the omission of the sixth, and looked to the construction of Biblical warrant for precepts which it was wished to prove implicit in the law ... This regard for it, which was never wholly disowned, ultimately took shape in the improved rabbinical hermeneutics of the Middle Ages. In the writings of such rabbis as Saadiah Gaon, Jarchi, Rashi, Kimchi, Maimonides, Abarbanel (a line of expositors extending from the 10th to the 16th century, we find, alongside the traditional rules and explanations, a scientific recognition of the interpreter's duty to give the literal sense as well as a practical application of the principles of grammatical and historical exegesis to the Old Testament ... The hermeneutics developed among the Hellenistic Jews had marked characteristics of its own. These interpreters, departing from the exclusiveness of rabbinical devotion to the Old Testament revelation, and from the pure Hebraism of native Jews, brought to the study of the sacred books a



range of ideas derived from Hellenic culture. They had to devise a hermeneutical procedure which would harmonize their new ethnic learning with the traditional estimate of the Jewish Scriptures. To the theosophic Hellenist, and specially to the Alexandrian Jew, acceptance of the plain sense was often an impossibility. A reconciliation was sought by the use of allegorical interpretation. This method was also pursued by the Rabbinical exegetes. It is embraced in the Halachic hermeneutics, and is seen

in the distinctions drawn by Palestinian Jews between the body and the soul of text ... The coryphaeus in this hermeneutical practice was Philo (born perhaps about 20 B.C.), although he had predecessors in Aristobulus (180 B.C.), Josephus, and others. He devoted himself mainly to the exposition of the Pentateuch with the view of explaining the realism and anthropomorphism of the Old Testament in a way to suit the philosophy of the time. Wishful to retain the Alexandrian Jew's regard for Moses as the supremely inspired prophet of

God and the oracle of all mysteries along with adherence to the current Platonism and theosophy, he supposed that the Mosaic writings contained a twofold mode of teaching, a popular representation of God and divine things and a spiritual ... On the other hand as extraordinary development was given in the rabbinical hermeneutics by the Kabbalists of the Middle Ages, who used the devices of artificial interpretation in order to find an Old Testament basis for their mixed Neo-Platonist, Gnostic and Sabæan culture. The Kabbala ('what has been received', 'tradition' ...) had its roots in the ancient doctrine of numbers, for which the Jews were probably indebted to the Chaldæans ... By the combinations and permutations of letters, the interchange of words of equal numerical value and similar artifices, new meanings were extracted where the proper sense seemed poor, and acceptable meanings found where offence was felt ...”



We will now see more on how the “Jewish” Kabbalah fits into this thing from *Encyclopedia Britannica*, Ninth Edition, 1894, volume 13, page 822:

“To obtain these heavenly mysteries, which alone make the Torah superior to profane codes, definite

hermeneutical rules are employed, of which the following are the most important. (1) The words of several verses in the Hebrew Scriptures which are regarded as containing a recondite [hard to understand] sense are placed over each other, and the letters are formed into new words by reading them vertically. (2) The words of the text are ranged in squares in such a manner as to be read either vertically or boustrophedon [alternately from right to left and from left to right]. (3) The words are joined together and redivided. (4) The initial and final letters of several words are formed into separate words. (5) Every letter of a word is reduced to its numerical value, and the word is explained by another of the same quantity. (6) Every letter of a word is taken to be the initial or abbreviation of a word. (7) The twenty-two letters of the alphabet are divided into two halves; one half placed above the other; and the two letters which thus become associated are interchanged. By this permutation [modification], *Aleph*, the first letter of the alphabet becomes *Lamed*, the twelfth letter; *Beth* becomes *Mem*, and so on. This cipher alphabet is called *Albam*, from the first interchangeable pairs. (8) The commutation [back and forth] of the twenty-two letters is effected by the last letter of the alphabet taking the place of the first, the last but one [next to last] the place of the second, and so forth. This cipher is called *Atbash*. These hermeneutical canons are much older than the Kabbalah. They obtained in the synagogues from time immemorial, and were used by the Christian fathers in the interpretation of Scripture. Thus Canon V., according to which a word is reduced to its numerical value and interpreted by another word of the same value is recognized in the New Testament ...”

I don't know whether or not you fully fathom the significance of what you have just read, for if this is true about “Jewish” hermeneutics and the Kabbalah, they have wrongly interpreted, or even changed some of the meanings of the Hebrew Scriptures with their Chaldean hocus-pocus. Not only that, but some of the early Church fathers followed this system of interpretation to a some degree. Is it any wonder, then, that we have occasional difficult and questionable Bible passages to deal with? With some passages, we then have to wonder whether what we are reading is “Yahweh breathed” or is some “lying divination” by a

“false scribe”, Ezekiel 13:6; Jeremiah 14:14; Zechariah 10:2. We are instructed in Scripture to verify everything with witnesses, so when we encounter a difficult passage, we need to consider the **CONTEXT** in which it is written. When we consider what we know today as so-called “Christianity”, learning that it is an admixture of Aristotelian logic, “Jewish” hermeneutics, Greek philosophy, Persian magianism, Judaism, Platoism, Gnosticism, Eastern Mysticism, Spinozism, Maimonides-ism and Kabbalism, what should we make of all of this? Do you now comprehend why we must do as our Messiah taught, and start all over again from the beginning? The Scriptures truly describe our “righteousness as filthy rags”, Isaiah 64:6.

Matthew 6:22-23 says: **“22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness.”**

This is comparable to a person who, learning the true Identity Message, keeps one eye looking back to the Aristotelian philosophized, Gnosticized, Judaized, Kabbalahized, and Eastern mysticized corrupted form of “Christianity.” We cannot live in both of these worlds at the same time, for a mind that is divided (afflicted with double vision) is in total darkness. The Bible tells us further, James 1:8: *“A double minded man is unstable in all his ways.”* It is not speaking of the physical eye, but the eye of the mind. Just because your preacher may be blinded by his seminary training, that is no reason you need to be blinded also! Not only is our eye to be single, but if we have two eyes (eyes of the mind; one seeing true light and one seeing evil wisdom), we are to pluck out the one

seeing evil, Matthew 5:29:

**“And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Gehenna.”** [*Heb. Gehenna, as opposed to Abyss, “pit.” Also, see Matt. 18:8-9; Mark 9:43-47; Zech. 11:17.*]

The result of having two eyes is to have two masters, and being a slave to both. In that way, a man will not amount to much for either. Men might work for two employers, but no slave can be the property of two owners; one is either in Yahweh’s employ or in Satan’s. If the mind’s eye be full of Greek philosophy, Persian magianism, Judaism, Platonism, Gnosticism, Eastern Mysticism, Spinozism, Maimonides-ism and Kabbalism like those who are taught in seminaries, what good are they to the Almighty? I am fully persuaded that this **“one seed” only teaching** is coming from students trained in seminaries or by people under their influence. Manly P. Hall in his *An Encyclopedic Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy* page CXIV, shows that Hermeticism is considered synonymous with Qabbalism and that the tenets of Hermeticism are interwoven with Qabbalism:

“The theories of Qabbalism are inextricably interwoven with the tenets of alchemy, Hermeticism, Rosicrucianism and Freemasonry. The words *Qabbalism* and *Hermeticism* are now considered as synonymous terms covering all the arcana and esotericism of antiquity. The simple Qabbalism of the first centuries of the Christian Era gradually evolved into an elaborate theological system, which became so involved that it was next to impossible to comprehend its dogma.” (With all this, one can now better understand 1 Corinthians 1:19-31 and Romans 1:21.)

**If man believes that his rights are endowed by the Creator, as the founders of this nation recognized, then man understands that those rights are inalienable. If man believes that his morals are passed down from God, as the founders of this nation also recognized, then man understands that those morals are immutable. Yet man has allowed the Jew to litigate God out of modern society, and therefore now we have no rights, and no morals. Man can have the Garden of God or he can have Sodom and Gomorrah, he cannot have both.**

*William R Finck, Christogenea Saturday Radio discussion May 19<sup>th</sup> 2012*



# De Klerk and the Gehazi Syndrome

Mike Smith's Blog South Africa May 2012

*And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went not whither. 2 Kings 5:25 (KJV)*

It was with interest that I noted in the past week or so how former President of South Africa F.W.de Klerk was loathed for his remarks about Apartheid.

Ironically it was F.W. de Klerk's former ANC and liberal friends, Liberal journalists and liberal academics who were his worst critics.

De Klerk shared his two talents of silver with Nelson Mandela for conspiring and dealing in our name to sell us out and hand our country over to the spawn of Satan.

I wonder how it feels today to be De Klerk? To be despised and resented by both those you have sold out, as well as those you have sold them to. How does it feel to be treated like a leper by everyone, Mr. De Klerk?

But this is what happens to those who betrayed us in our own name. De Klerk knows that he had no mandate from us whites to go and deal behind our backs. He was a civil servant...our servant who betrayed us and dragged our good name through the mud. Now we treat him like a leper.

It reminded me of the story of Gehazi in the Bible (2 Kings 5).

Gehazi was the servant and the apprentice of the prophet Elisha who was known for raising people from the dead, healing the sick, etc.

Namaan was the commander of the Syrian King's army, a good soldier, but he had leprosy. One day his wife's young servant girl, a captive from Israel, told him about the great prophet Elisha in her country that could heal him.



So he went to the king and asked him if he could go to Elisha. The king said yes and gave him ten bags of silver, 6000 pieces of gold and ten suits of clothes.

Elisha told Namaan to go wash himself seven times in the Jordan River and he will be healed. He did so and was healed of his leprosy.

Namaan was so thankful that he immediately converted and wanted to pay Elisha with gifts. But Elisha

refused to accept the gifts, despite Namaan's insistence, and sent him away in peace.

But Elisha's servant and apprentice Gehazi saw all the splendid gifts that Namaan offered Elisha and greed took hold of him. So he schemed and devised a plan.

He waited for Namaan to be a bit away and then followed him. When he caught up with Namaan he lied and told him that Elisha had two unexpected visitors, the sons of prophets and if he could have one bag of silver and two garments.

Namaan, said, "But of course" and gave Gehazi TWO bags of silver and two garments. He even told his two servants to carry the stuff home for Gehazi.

When they came close, Gehazi hid the loot and sent Namaan's two servants back to him.

When he went and stood before his master Elisha, he did not realize that God had already shown Elisha what had happened.

Elisha asked him, "Where have you been, Gehazi?" Gehazi lied again...

"Your servant didn't go anywhere," Gehazi answered.

But Elisha said to him: “...Is this the time to take money or to accept clothes—or olive groves and vineyards, or flocks and herds, or male and female slaves?”

Elisha then told him that he would get Naaman’s leprosy and that it would cling to him and his descendants forever.

You see... That is what happens to those who are corrupt and traitors. We ostracise them and treat them like lepers.

Despite having all the riches he needed, Gehazi would never be happy. He would be treated like a leper forever. People would avoid him and walk on the other side of the street when he approached.

It could have been different with Gehazi. We see in the previous chapter, 2 Kings 4 that Gehazi was the apprentice of Elisha. He had the chance to follow in Elisha’s footsteps and be remembered as a great prophet himself along with Elijah and Elisha.

But because he chose greed and betrayal he would forever be remembered as a traitor and a leper.

Just like with Gehazi, De Klerk’s lies led to more lies, and ever more lies... For his treason, corruption and dragging our name through the mud, De Klerk received huge sums of money including a wine farm...he accepted the olive groves and vineyards of

betrayal and greed.

Despite having all the money he will ever need and all the Armani suits he will ever need, he will never be happy. Just look at him in his shining suits of clothes. Does he look happy? When he was younger he used to smile naturally. Now his smile resembles a stupid forced grin.

De Klerk had the chance to be known as a great man, but just like with Gehazi, De Klerk’s greed got the better of him and now he is being treated like a leper.

De Klerk so desperately wants to be remembered as the savior of whites in South Africa. That he prevented a bloodbath between whites and blacks. He wants to be remembered by the blacks as the man who demolished Apartheid and gave them their freedom.

Truth is, nobody, not even the white liberals or the ANC want to have anything to do with him. They despise his leprotic carcass. That is how he will die and how he will be remembered forever.

[De Klerk’s prejudice laid bare](#)  
[FW de Klerk reveals dark underbelly of white South Africa](#)  
[De Klerk defends Mthatha raid](#)  
[De Klerk says he was a good guy, because he abolished Apartheid](#)

Yaaaawwn!



*Former South African first lady, Marike de Klerk, was found murdered at her luxury beachfront apartment in Cape Town. The ex-wife of former South African president [F.W. de Klerk](#) was stabbed from behind and violently strangled to death at at almost exactly the same time as her husband FW was in Stockholm, Sweden, scheduled to stand on an international podium together with fellow Nobel Laureate Nelson Mandela.*

FW De Klerk married his Greek mistress six days after his wife's death.

# What the Founders Really Thought about Race The White Consciousness of U.S. Statesmen

Jared Taylor

Today, the United States officially takes the position that all races are equal. Our country is also committed! legally and morally! to the view that race is not a fit criterion for decision-making of any kind, except for promoting “diversity” or for the purpose of redressing past wrongs done by Whites to non-Whites.

Many Americans cite the “all men are created equal” phrase from the Declaration of Independence to support the claim that this view of race was not only inevitable but was anticipated by the Founders. Interestingly, prominent conservatives and Tea Party favorites like Michele Bachman and Glenn Beck have taken this notion a step further and asserted that today’s racial egalitarianism was the nation’s goal from its very first days. They are badly mistaken.

Since early colonial times, and until just a few decades ago, virtually all Whites believed race was a fundamental aspect of individual and group identity. They believed people of different races had different temperaments and abilities, and built markedly different societies. They believed that only people of European stock could maintain a society in which they would wish to live, and they strongly opposed miscegenation. For more than 300 years, therefore, American policy reflected a consensus on race that was the very opposite of what prevails today.

Those who would impute egalitarianism to the Founders should recall that in 1776, the year of the Declaration, race slavery was already more than 150 years old in North America and was practiced throughout the New World, from Canada to Chile. In 1770, 40 percent of White households in Manhattan owned Black slaves, and there were more slaves in the colony of New York than in Georgia. It was true that many of the Founders considered slavery a terrible

injustice and hoped to abolish it, but they meant to expel the freed slaves from the United States, not to live with them in equality.

Thomas Jefferson’s views were typical of his generation. Despite what he wrote in the Declaration, he did not think Blacks were equal to Whites, noting that “in general, their existence appears to participate more of sensation than reflection.” He hoped slavery would be abolished some day, but “when freed, he [the Negro] is to be removed beyond the reach of mixture.” Jefferson also expected whites eventually to displace all of the Indians of the New World. The United

States, he wrote, was to be “the nest from which all America, North and South, is to be peopled,” and the hemisphere was to be entirely European: “...nor can we contemplate with satisfaction either blot or mixture on that surface.”

Jefferson opposed miscegenation for a number of reasons, but one was his preference for the physical traits of Whites. He wrote of their “flowing hair” and their “more

elegant symmetry of form,” but emphasized the importance of color itself:

Are not the fine mixtures of red and white, the expressions of every passion by greater or less suffusions of colour in the one [whites], preferable to that eternal monotony, which reigns in the countenances, that immovable veil of black, which covers all the emotions of the other race?

Like George Washington, Jefferson was a slave owner. In fact, nine of the first 11 Presidents owned slaves, the only exceptions being the two Adamses. Despite Jefferson’s hope for eventual abolition, he made no provision to free his slaves after his death. James Madison agreed with Jefferson that the only solution to the race problem was to free the slaves and expel them: “To be consistent with existing and probably

**many of the Founders considered slavery a terrible injustice and hoped to abolish it, but they meant to expel the freed slaves from the United States, not to live with them in equality.**

unalterable prejudices in the U.S. freed blacks ought to be permanently removed beyond the region occupied by or allotted to a White population.” He proposed that the federal government buy up the entire slave population and transport it overseas. After two terms in office, he served as chief executive of the American Colonization Society, which was established to repatriate Blacks. Benjamin Franklin wrote little about race, but had a sense of racial loyalty that was typical of his time:

[T]he Number of purely white People in the World is proportionably [sic] very small.... I could wish their Numbers were increased.... But perhaps I am partial to the Complexion of my Country, for such Kind of Partiality is natural to Mankind.

Franklin therefore opposed bringing more Blacks to the United States: [W]hy increase the Sons of Africa, by Planting them in America?” John Dickinson was a Delaware delegate to the constitutional convention and wrote so effectively in favor of independence that he is known as the “Penman of the Revolution.” As was common in his time, he believed that homogeneity, not diversity, was the new republic’s greatest strength: Where was there ever a confederacy of republics united as these states are...or, in which the people were so drawn together by religion, blood, language, manners, and customs? Dickinson’s views were echoed in the second of The Federalist Papers, in which John Jay gave thanks that “Providence has been pleased to give this one connected country to one united people, "a people descended from the same ancestors, speaking the same language, professing the same religion, attached to the same principles of government, very similar in their manners and customs.”

After the Constitution was ratified in 1788, Americans had to decide who they would allow to become part of their new country. The very first citizenship law, passed in 1790, specified that only “free white persons” could be naturalized, and immigration laws designed to keep the country overwhelmingly white were repealed only in 1965.

Alexander Hamilton was suspicious even of European immigrants, writing that “the influx of foreigners must, therefore, tend to produce a heterogeneous compound; to change and corrupt the national spirit; to complicate and confound public opinion; to

introduce foreign propensities.” John Quincy Adams explained to a German nobleman that if Europeans were to immigrate, “they must cast off the European skin, never to resume it.” Neither man would have countenanced immigration of non-Whites.

Blacks, even if free, could not be citizens of the United States until ratification of the 14th Amendment in 1868. The question of their citizenship arose during the Missouri crisis of 1820 to 1821. The Missouri constitution barred the immigration of Blacks, and some northern critics said that to prevent Blacks who were citizens of other states from moving to Missouri deprived them of protection under the privileges and immunities clause of the Constitution. The author of that clause, Charles Pinckney of South Carolina, was still alive, and denied that he, or any other Framer, intended the clause to apply to Blacks: “I perfectly knew that there did not then exist such a thing in the Union as a black or colored citizen, nor could I then have conceived it possible such a thing could have ever existed in it.”

### **The Abolition Movement**

Today, it is common to think of the antebellum North as united in the desire to free the slaves and to establish them as the social and political equals of Whites. Again, this is a distorted view. First of all, slavery persisted in the North well into the post-Revolutionary period. It was not abolished in New York State until 1827, and it continued in Connecticut until 1848. Nor was abolitionist sentiment anything close to universal. Many Northerners opposed abolition because they feared it would lead to race mixing. The easiest way to stir up opposition to Northern abolitionists was to claim that what they were really promoting was intermarriage. Many abolitionists expressed strong disapproval of miscegenation, but the fact that speakers at abolitionist meetings addressed racially mixed audiences was sufficiently shocking to make any charge believable. There were no fewer than 165 anti-abolition riots in the North during the 1820s alone, almost all of them prompted by the fear that abolition would lead to intermarriage.

The 1830s saw further violence. On July 4, 1834, the American Anti-Slavery Society read its Declaration of Sentiments to a mixed-race audience in New York City. Rioters then broke up the meeting and went on a

rampage that lasted days. The National Guard managed to bring peace only after the society issued a “Disclaimer,” the first point of which was: “We entirely disclaim any desire to promote or encourage intermarriages between white and colored persons.”

Philadelphia suffered a serious riot in 1838 after abolitionists, who had had trouble renting space to hold their meetings, built their own building. On May 17, the last day of a three-day dedication ceremony, several thousand people—many of high social standing—gathered at the hall and burned it down while the fire department stood by and did nothing.

Sentiment against Blacks was so strong that many Northern Whites supported abolition only if it was linked, as Jefferson and Madison had proposed, to plans to deport or “colonize” Blacks. Most abolitionist activism therefore reflected a deep conviction that slavery was wrong, but not a desire to establish Blacks as social and political equals.

William Lloyd Garrison and Angelina and Sarah Grimké favored equal treatment for Blacks in all respects, but theirs was very much a minority view. Henry Ward Beecher, brother of Harriet Beecher Stowe who wrote Uncle Tom’s Cabin, expressed the majority view: “Do your duty first to the colored people here; educate them, Christianize them, and then colonize them.”

The American Colonization Society was only the best known of many organizations founded for the "purpose of removing Blacks from North America. At its inaugural meeting in 1816, Henry Clay described its purpose: to “rid our country of a useless and pernicious, if not dangerous portion of the population.” The following prominent Americans were not just members but served as officers of the society:

James Madison, Andrew Jackson, Daniel Webster, Stephen Douglas, William Seward, Francis Scott Key, Winfield Scott, John Marshall, and Roger Taney. James Monroe, another President who owned slaves, worked so tirelessly in the cause of “colonization” that the capital of Liberia is named Monrovia in recognition of his efforts.

Early Americans wrote their opposition to miscegenation into law. Between 1661 and 1725,

Massachusetts, Pennsylvania, and all the southern colonies passed laws prohibiting inter-racial marriage and, in some cases, fornication. Of the 50 states, no fewer than 44 had laws prohibiting inter-racial marriage at some point in their past. Many Northern Whites were horrified to discover that some Southern slave owners had Black concubines. When Bostonian Josiah Quincy wrote an account of his 1773 tour of South Carolina, he professed himself shocked to learn that a “gentleman” could have relations with a “negro or mulatto woman.”

Massachusetts prohibited miscegenation from 1705 to 1843, but repealed the ban only because most people



**Liberia College, established in Monrovia 20 years after the American Colonization Society’s first settlement of African American emigrants in Liberia. In 1951, the college became the University of Liberia. (Photo: Library of Congress)**

thought it was unnecessary. The new law noted that inter-racial relations were “evidence of vicious feeling, bad taste, and personal degradation,” so were unlikely to be so common as to become a problem.

The northern “free-soil” movement of the 1840s is often described as friendly to Blacks because it opposed the expansion of slavery into newly acquired territories. This is yet another misunderstanding. Pennsylvania Democrat David Wilmot started the movement when he introduced an amendment banning slavery from any territories acquired after the Mexican-American War. The “Wilmot Proviso” was certainly anti-slavery, but Wilmot was not an abolitionist. He did not object to slavery in the South; only to its spread into the Western territories. During the congressional debate, Wilmot asked: whether that

vast country, between the Rio Grande and the Pacific, shall be given up to the servile labor of the black, or be preserved for the free labor of the white man? . . . The negro race already occupy enough of this fair continent; let us keep what remains for ourselves, and for our children. Wilmot called his amendment the “white man’s proviso.”

The history of the franchise reflects a clear conception of the United States as a nation ruled by and for Whites. Every state that entered the Union between 1819 and the Civil War denied Blacks the vote. In 1855, Blacks could vote only in Massachusetts, Vermont, New Hampshire, Maine, and Rhode Island, which together accounted for only four percent of the nation’s Black population. The federal government prohibited free Blacks from voting in the territories it controlled.

Several states that were established before the Civil War hoped to avoid race problems by remaining all White. The people of the Oregon Territory, for example, voted not to permit slavery, but voted in even greater numbers not to permit Blacks in the state at all. In language that survived until 2002, Oregon’s 1857 constitution provided that “[n]o free negro, or mulatto, not residing in this state at the time of the adoption of this constitution, shall come, reside, or be within this State, or hold any real estate.”

Despite Charles Pinckney’s confirmation in 1821 that no Black could be an American citizen, the question was taken up in the famous Dred Scott decision of 1857. The seven-to-two decision held that although they could be citizens of states, Blacks were not citizens of the United States and therefore had no standing to sue in federal court. Roger Taney, the chief justice who wrote the majority decision, noted that slavery arose out of an ancient American conviction about Negroes: They had for more than a century before been regarded as beings of an inferior order, and altogether unfit to associate with the white race, either in social

or political relations; and so far inferior, that they had no rights which the white man was bound to respect; and that the negro might justly and lawfully be reduced to slavery for his benefit.

Abraham Lincoln’s time was well beyond the era of the Founders, but many Americans believe it was “the Great Emancipator” who finally brought the egalitarian vision of Jefferson’s generation to fruition. Again, they are mistaken.

Lincoln considered Blacks to be—in his words—“a troublesome presence” in the United States. During the Lincoln-Douglas debates he stated: I am not nor ever have been in favor of making voters or jurors of negroes, nor of qualifying them to hold office, nor to intermarry with white people; and I will say in addition to this that there is a physical difference between the white and black races which I believe will for ever forbid the two races living together on terms of social and political equality.

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Abraham Lincoln

His opponent Stephen Douglas was even more outspoken (in what follows, audience responses are recorded by the Chicago Daily Times, a Democratic paper): For one, I am opposed to negro citizenship in any form. [Cheers — Times] I believe that this government was made on the white basis. [‘Good,’—Times] I believe it was made by white men for the benefit of white men and their posterity forever, and I am in favor of confining the citizenship to white men—men of European birth and European descent, instead of conferring it upon negroes and Indians, and other inferior races.

[‘Good for you. Douglas forever,’—Times]. Douglas, who was the more firmly anti-Black of the two candidates, won the election.

Lincoln opposed the expansion of slavery outside the South, but was not an abolitionist. He made war on the Confederacy only to preserve the Union, and that would have kept the South from seceding, as he stated explicitly. Indeed, Lincoln supported what is known as

the Corwin Amendment to the Constitution, passed by Congress shortly before he took office, which forbade any attempt by Congress to amend the Constitution to give itself the power to “abolish or interfere” with slavery. The amendment therefore recognized that the federal government had no power over slavery where it already existed, and the amendment would have barred any future amendment to give the government that power. Outgoing President James Buchanan took the unusual step of signing the amendment, even though the President’s signature is not necessary under the Constitution.

Lincoln referred to the Corwin Amendment in his first inaugural address, adding that he had “no objection” to its ratification, and he sent copies of the text to all state governors. Ohio, Maryland, and Illinois eventually ratified the amendment.

If the country had not been distracted by war, it could well have become law, making it more difficult or even impossible to pass the 13th Amendment.

Lincoln’s Preliminary Emancipation Proclamation of September 22, 1862 was further proof of his priorities. It gave the Confederate states 100 days to lay down “rebellion.” Lincoln always overestimated Unionist sentiment in the South, and genuinely believed that at least some of the Southern states would accept his offer of union in exchange for the preservation of slavery.

As late as the Hampton Roads conference with Confederate representatives—this was in February 3, 1865, with the war almost won—Lincoln was still hinting that the South could keep its slaves if it made peace. He called emancipation strictly a war measure that would become “inoperative” if there were peace, and suggested that if the Confederate states rejoined the union, they could defeat the 13th Amendment, which had been sent to the states for ratification. Lincoln appears to have been prepared to sacrifice the most basic interests of Blacks if he thought that would stop the slaughter of white men.

Throughout his presidency, Lincoln took the conventional view that if slaves were freed, they

should be expatriated. Even in the midst of the war, he was making plans for colonization, and appointed Rev. James Mitchell to be Commissioner of Emigration, with instructions to find a place to which Blacks could be sent.

On August 14th, 1862, Lincoln invited a group of free Black leaders to the White House to tell them, “there is an unwillingness on the part of our people, harsh as it may be, for you free colored people to remain with us.” He urged them to lead others of their race to a colonization site in Central America. Lincoln was the first president to invite a delegation of Blacks to the White House—and he did so to ask them to leave the country. Later that year, in a message to Congress, he argued not just for voluntary colonization but for the forcible removal of free Blacks.

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### **A Clear Legacy**

The record from colonial times through the end of the Civil War is therefore one of starkly inegalitarian views. The idea of colonizing Blacks was eventually abandoned as too costly, but until the second half of the 20th century, it would be very hard to find a prominent American who spoke about race in today’s terms.

Blacks were at the center of early American thinking about race because of the vexed question of slavery and because Blacks lived among Whites. Indians, of course, had always been present, but were of less concern. They fought rearguard actions, but generally withdrew as Whites settled the continent. When they did not withdraw, they were forced onto reservations. After the slaves were freed, Indians were legally more disadvantaged than Blacks, since they were not considered part of the United States at all. In 1884, the Supreme Court officially determined that the 14th Amendment did not confer citizenship on Indians associated with tribes. They did not receive citizenship until an act of Congress in 1924. The traditional American view—Mark Twain called the Indian “a good, fair, desirable subject for extermination if ever there was one”—cannot be retroactively transformed into incipient egalitarianism and celebration of diversity.

There was similar disdain for Asians. State and federal laws excluded them from citizenship, and as late as 1914 the Supreme Court ruled that the states could deny naturalization to Asians. Nor was the urge to exclude Asians limited to conservatives. At the 1910 Socialist Party Congress, the Committee on Immigration called for the “unconditional exclusion” of Chinese and Japanese on the grounds that America already had problems enough with Negroes.

Samuel Gompers, the most famous labor leader in American history, fought to improve the lives of working people, but Whites were his first priority: It must be clear to every thinking man and woman that while there is hardly a single reason for the admission of Asiatics, there are hundreds of good and strong reasons for their absolute exclusion.”

The ban on Chinese immigration and naturalization continued until 1943, when Congress established a Chinese immigration quota—of 105 people a year. Even if we restrict the field to American Presidents—a group notoriously disinclined to say anything controversial—we find that Jefferson’s and Lincoln’s thinking of race continued well into the modern era. James Garfield wrote, [I have] a strong feeling of repugnance when I think of the negro being made our political equal and I would be glad if they could be colonized, sent to heaven, or got rid of in any decent way.

Theodore Roosevelt wrote in 1901 that he had “not been able to think out any solution to the terrible problem offered by the presence of the Negro on this continent.” As for Indians, he once said, I don’t go so far as to think that the only good Indians are the dead Indians, but I believe nine out of ten are, and I shouldn’t inquire too closely into the health of the tenth.”

William Howard Taft once told a group of Black college students, “Your race is adapted to be a race of farmers, first, last, and for all times.” Woodrow Wilson was a confirmed segregationist, and as President of Princeton he refused to admit Blacks. He

enforced segregation in government offices and favored exclusion of Asians: “We cannot make a homogeneous population of a people who do not blend with the Caucasian race.... Oriental coolieism will give us another race problem to solve and surely we have had our lesson.”

Warren Harding wanted the races separate: “Men of both races [Black and White] may well stand uncompromisingly against every suggestion of social equality. This is not a question of social equality, but a question of recognizing a fundamental, eternal, inescapable difference. Racial amalgamation there cannot be.”

In 1921, Vice President-elect Calvin Coolidge wrote in *Good Housekeeping* about the basis for sound immigration policy:

There are racial considerations too grave to be brushed aside for any sentimental reasons. Biological laws tell us that certain divergent people will not mix or blend.... Quality of mind and body suggests that observance of ethnic law is as great a necessity to a nation as immigration law.

Harry Truman wrote: “I am strongly of the opinion Negroes ought to be in Africa, yellow men in Asia and white men in Europe and America.” He also referred to the Blacks on the White House staff as “an army of coons.” As recent a President as Dwight Eisenhower argued that although it might be necessary to grant Blacks certain political rights, this did not mean social equality “or that a Negro should court my daughter.” It is only with John Kennedy that we finally find a president whose conception of race begins to be acceptable by today’s standards.

Today’s egalitarians are therefore radical dissenters from traditional American thinking. A conception of America as a nation of people with common values, culture, and heritage is far more faithful to vision of the founders.

Jared Taylor’s writings can be found at [www.jaredtaylor.org](http://www.jaredtaylor.org)

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*There is a special place in Hell for those who, in the face of great crisis, remain neutral. Dante*



## *The Stranger*

*Rudyard Kipling*

*The Stranger within my gate,  
He may be true or kind,  
But he does not talk my talk --  
I cannot feel his mind.  
I see the face and the eyes and the mouth,  
But not the soul behind.*

*The men of my own stock  
They may do ill or well,  
But they tell the lies I am wonted to.  
They are used to the lies I tell,  
And we do not need interpreters  
When we go to buy and sell.*

*The Stranger within my gates,  
He may be evil or good,  
But I cannot tell what powers control  
What reasons sway his mood;  
Nor when the Gods of his far-off land  
Shall repossess his blood.*

*The men of my own stock,  
Bitter bad they may be,  
But, at least, they hear the things I hear,  
And see the things I see;  
And whatever I think of them and their likes,  
They think of the likes of me.*

*This was my father's belief  
And this is also mine:  
Let the corn be all one sheaf --  
And the grapes be all one vine,  
Ere our children's teeth are set on edge  
By bitter bread and wine.*

# Doctors Change Names of Diseases When Vaccines do not Work

Christine England



When vaccines do not work, the creative way to cover it up is to change the name of the disease.

Doctors around the world are being faced with children catching the diseases they have been vaccinated against. Rather than diagnosing these children correctly, professionals have discovered that the doctors are giving the diseases new names. This suggests a cover up is going on and the vaccinations we are all being told are safe and effective are in fact completely useless.

Vaccinations are now being given to children to keep them safe from every disease known to man. There appears to be a vaccination for everything from polio to a broken finger nail. However, many professionals now believe that the vaccinations are actually causing the diseases they are supposed to prevent.

It appears that they could be right because news has just been released that 47,500 children became paralyzed after polio vaccinations in India in 2011. According to Dr Jacob a member of the national technical advisory group on immunization and of the working group on the food and drug regulation in 2011 after receiving the polio vaccination, an additional 47,500 children were newly paralyzed, over and above the standard rate of 2 children per 100,000 non-polio AFP (acute flaccid paralysis) cases. (1)

Dr Viera Scheibner is a professional who would not be at all surprised at the above figures. She has firmly

believed for many years that contrary to the belief that vaccinations prevent children from becoming ill, they are causing children to catch the diseases that they are being vaccinated against. She best explains this in her extremely well written letter published recently in the British Medical Journal (BMJ). (2) Her letter on the subject of polio vaccinations contains outstanding research and opens a gigantic can of worms that will be difficult for the pharmaceutical industries to ignore. In answer to an article titled '*Polio eradication: a complex end game – Polio Eradication by Vaccination*,' she wrote:

*"Polio eradication by vaccination?"*

*Let me quote some original seminal medical research. Anderson et al. (1951) in his article "Poliomyelitis occurring after antigen injections" (Pediatrics; 7(6): 741-759) wrote "During the last year several investigators have reported the occurrence of poliomyelitis after a few weeks after injection of some antigen. Martin in England noted 25 cases in which paralysis of a single limb occurred within 28 days of injection of antigen into that limb, and two cases following penicillin injections."*

She continued:

*"Geffen, studying the 1949 poliomyelitis cases in London, observed 30 patients who had received an antigen within four weeks, noting also that the paralysis involved especially the extremity into which the injection had been given."*

Dr Scheibner provided many examples of researched evidence proving that vaccinations have been causing cases of paralysis and polio for many years.

She could be right because concerns were being raised even during the polio vaccines early days.

In 1954, during testing, Dr Bernice Eddy (3) became very concerned after vaccinating 18 monkeys with the inactivated polio vaccine. She discovered that the vaccine was causing the monkeys to become paralyzed. She wrote:

*"We had eighteen monkeys. We inoculated these eighteen monkeys with each vaccine that came in. And*

*we started getting paralyzed monkeys.”*

Alarmed, she immediately informed her superiors sending photos of the monkeys. Instead of the thanks she had expected, and the immediate halt of the vaccine programme, a surprising thing happened. William Sebrell, the director of the NIH, stopped by the animal house where they were working, not to thank her for blowing the whistle **but to ask if she and her co-workers wanted their children immunized with the vaccine, as it was in short supply.** Needless to say neither she nor her researchers thought the vaccine was worth the risk.

Shortly after Eddy’s discovery, a study written by Peterson et al appeared in the JAMA magazine. (4) Peterson also spoke about vaccination induced poliomyelitis, this time in Idaho during the trial of the Salk (injectable) vaccine. This study was included as part of Dr Scheibner’s research in her letter in the BMJ.

## **To Hide the Vaccines Inadequacies Polio Develops a New Name**

Many professionals believe that in order to keep up the pretence that diseases have been eradicated they are simply being renamed to cover up the fact that the vaccines are failing. According to the site whaleto.com (5) Greg Beatie wrote:

*Health officials convinced the Chinese to rename the bulk of their polio cases Guillaine Barre Syndrome (GBS). **A study found that the new disorder (Chinese Paralytic Syndrome) and the GBS was really polio.** After mass vaccination in 1971, reports of polio went down but GBS increased about 10 fold.....In the WHO polio vaccine eradication in the Americas, there were 930 cases of paralytic disease—all called polio. Five years later, at the end of the campaign, roughly 2000 cases of paralytic disease occurred—but only 6 of them were called polio. The rate of paralytic disease doubled, but the disease definition changed so drastically that hardly any of it was called polio any more.”*

It appears that the Chinese may not have been the only country to adopt this philosophy. Anla et al reported children being diagnosed with GBS immediately after polio vaccinations in Turkey. In an article published in Neurology India. (6) Anla reported that five children became ill with GBS following a national oral polio vaccination campaign to eradicate the disease in

Turkey. He wrote:

*It was observed that the number of cases of GBS in children increased during the period of the oral polio vaccination (OPV) campaign in Turkey, suggesting a causal relationship.*



**Polio given new names such as Infantile Paralysis & GBS**

In their discussion they wrote:

*In our series all children were younger than 5 years of age. GBS was primarily related to OPV administration in all children except Case 4 in whom a history of viral gastroenteritis was present, which was well known as a triggering factor in the etiology of GBS.[13] When OPV was not given during 1999 we diagnosed only 2 children with GBS who were younger than 5 years of age in our clinic. Though the results are variable and the evidence is not robust, it is essential to consider OPV as a potential trigger for GBS in children, especially during a nationwide campaign and the children should be monitored.*

*It was observed that the number of cases of GBS in children increased during the period of the oral polio vaccination (OPV) campaign in Turkey, suggesting a causal relationship.*

Could these children actually be suffering from vaccine induced poliomyelitis, simply renamed GBS, to cover up the fact that the vaccine had caused the children to contract the disease rather than protect them from it? It certainly is a strong possibility.

Amazingly, Guillain Barre Syndrome is not the only new name given to patients developing polio after receiving the polio vaccine. Beddow Bayly author of the book “The Case against Vaccination,” (7) wrote:

*After vaccination was introduced, cases of aseptic*

*meningitis were more often reported as a separate disease from polio, but such cases were counted as polio before the vaccine was introduced. The Ministry of Health admitted that the vaccine status of the individual is a guiding factor in diagnosis. If a person who is vaccinated contracts the disease, the disease is simply recorded under a different name.*

This leads us to ask the question – is polio the only disease that has had a sudden name change? Sadly the answer to this question is a resounding “NO!”; this is because other diseases have also been reported to have had a sudden name change.

## **Smallpox Gets a New Lease of Life**

It has long been suggested that smallpox still exists and has simply been renamed to carry on the hoax that vaccination has saved us from the mighty jaws of the smallpox epidemics. In an article titled ‘*Smallpox: a New Threat*’ Susan Claridge (8) wrote:

*A popular tactic among the supporters of vaccination is renaming of a disease when it occurs in the vaccinated so that the statistics do not reflect the true numbers of vaccinated people contracting the disease, thus concealing the fact that the vaccine does not work.*

*George Bernard Shaw was a member of the Health Committee of London Borough Council at the turn of the century: “I learned how the credit of vaccination is kept up statistically by diagnosing all the revaccinated cases (of smallpox) as pustular eczema, varioloid or what not – anything except smallpox.*

Susan Claridge does not stand alone in her beliefs; Dr R Obomsawin (9) joins her, writing:

*In turning to recognized textbooks on human virology and vertebrate viruses we find that attention has been given since 1970 to a disease called “monkeypox,” which is said to be “clinically indistinguishable from smallpox.” Cases of this disease have been found in Zaire, Cameroon, Nigeria, Ivory Coast, Liberia, and Sierra Leone (by May 1983, 101 cases have been reported). It is observed that “... the existence of a virus that can cause clinical smallpox is disturbing, and the situation is being closely monitored.*

Does the deceit stop here? No of course not, the next disease to get a name change is whooping cough.

## **Whooping Cough Gets A Revamp**

Whooping cough has also been found to have a name change. It has been reported over and over that cases

of whooping cough have been diagnosed in fully vaccinated children. In fact one report stated that vaccine failure has actually been admitted. Natural News (10) reported:

*New research reported by Reuters reveals that **whooping cough outbreaks are HIGHER among vaccinated children** compared with unvaccinated children. This is based on a study led by Dr. David Witt, an infectious disease specialist at the Kaiser Permanente Medical Center in San Rafael, California.*

Doctors have known this for a very long time and there could be many more cases than we could ever imagine. Professionals have discovered that doctors have been diagnosing whooping cough as croup!.

Dr Viera Scheibner says:

*In the Journal of Infectious Diseases, 1994, “Age Specific Incidence of Bacteriologically Confirmed Pertussis, between 1981 and 1991 – ten year follow-up”.(11) The majority of cases occurred in the most vulnerable age group below the age of one year in the most vaccinated children. Actually the majority of cases happened within the first four months. The vaccine is causing whooping cough. A lot of children develop whooping cough from the vaccine, but if they are vaccinated, it will be diagnosed as ‘croup’.*

Bronwyn Hancock Vaccine Information Service agrees (12) stating:

*“(2) The diagnostic guidelines given to doctors were supplemented with “No history of vaccination” when the vaccines were introduced. Even without these written guidelines, doctors are taught that vaccines are effective. The result is that upon seeing an illness in a child who has been vaccinated “against” it, doctors have been observed to conclude that the disease must be a different disease, so the case of the disease is not reported.*

*For example whooping cough gets called “croup” when it occurs in vaccinated children, and diphtheria gets called such names as “epiglottitis”, or, as in this case, described in “Raising a Vaccine Free Child”, by Wendy Lydall (2005, pg 68),*

*‘Her aunt had nursed diphtheria cases in Britain in the 1950s, and she said that her niece had the typical symptoms of diphtheria. The girl was flown by helicopter to a bigger hospital in Auckland, where they took a swab from her throat and confirmed diphtheria. When they learned that the girl was fully*

*immunised, one of the doctors said to the mother, "Then it can't be diphtheria." They changed the diagnosis to bacterial tracheitis.'*

*So the teaching of doctors that vaccination will reduce number of cases \*reported\* of a disease is a self-fulfilling prophecy, regardless of how many cases there are in reality."*

The bottom line is parents are being duped into believing that **vaccinations** will protect children from deadly diseases when in fact they **protect children from absolutely nothing**. The truth is that more and

more vaccinated children are becoming sick with the diseases that they have been vaccinated against and research is revealing that doctors are devising clever ways to cover this up. Not only this but the adverse reactions that children can have from the vaccines, are potentially worse than the diseases themselves. It seems to me that vaccinations are little more than a get rich quick scheme run by the pharmaceutical industries and endorsed by the governments. This is not only criminal it is fraud by any other name.

## What is Christian Identity?

William Finck

**Christian Identity**, also sometimes called Israel Identity, is the only true conservative Christianity. It is true because it seeks to maintain the understanding - in accordance with Scripture - that the New Covenant was made only with those same people with whom the Old Covenant was made: the House (family) of Israel and the House (family) of Judah. These Israelite people are traceable through time to the Keltic and Germanic tribes of today. None of these people are Jews. The Jews are descended from a mere remnant of the old Kingdom of Judah along with assorted Edomite and other Arab who were mixed into the Roman province of Judaea during the Hellenic period. There are - at last count - at least sixteen detailed essays on this website which demonstrate this, and which are replete with Biblical, archaeological and historical citations.

**Christian Identity** is the belief that the Covenants of God are real and consistent. It professes that the people of the Old Testament were every bit as much Christian as the people of the New Testament. They were simply looking forward to the first advent of the Christ, while we today await His Second Advent. As the famous Christian bishop Ignatius said nineteen hundred years ago, Christianity did not come from Judaism: rather, Judaism is a perversion of Christianity.

**Christian Identity** is the belief that there is no disparity between the Word of God, His Creation, His prophecy, and world history. It is also the understanding that while Scripture was inspired by God when it was transmitted, men have certainly mistreated it since that time, and so every passage and every doctrine must be fully investigated from all of the most ancient sources possible. As it reads in the King James Version: Study to show thyself approved.

The audio file attached to this page is perhaps one of the best we have to offer for introducing Christian Identity to the uninitiated. [It can be downloaded at <http://christogenea.org/content/william-finck-patriot-dames>] Please listen to it objectively, rather than regarding the slanders of the ADL and similar Jewish organizations - forever the enemies of Christ.

This paper is under development, and so are our websites - always. We pray that you consider the things written here, and also in all of our other papers. And if you are one of His called, May God favor your journey. You may also want to note What Christian Identity is Not at <http://christogenea.org/what-christian-identity-is-not>



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

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

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

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

### **Christian Identity Radio**

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