

The Saxon Messenger

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Editorial

David Cameron has attributed the cause of the recent London riots to a “slow motion moral collapse”. He then said “We have been too unwilling for too long to talk about what is right and what is wrong. We have too often avoided saying what needs to be said, about everything from marriage to welfare to common courtesy.” Other public officials “have spent the last few days blaming the riots on everything from racial inequality, to poverty, to cutbacks in governmental benefits and perceived failures in the delivery of benefits in the growing welfare State that is contemporary England” ([Catholic Online](#)).

Cameron recently pledged to "turn around" the lives of 120,000 of the "most troubled" families before the next election in Britain. As if the leopard could be made to change its spots. What Cameron really means, is that he will find a different way to once again expand the welfare state and to placate the aliens who we as a nation have allowed to possess our once-magnificent cities.

The rioters are from *troubled families*. They are *disgruntled youths*. They are *angry teens*. They are *children without fathers*. One of the most conservative publications, The Sovereign Independent, has not mustered the courage to call them anything but *useful idiots*, and to grouse about the inevitable police state that naturally must arise in a nation populated with savages, if any decent folk remain and still want to live. To most of the British people, and especially the politically-correct politicians and media, they are anything but what they really are: they are *Black*.

A brief survey of recent English riots leads us to note the [St Pauls riot](#) in April of 1980 in Bristol, the [Brixton riot of 1981](#), the 1981 [Toxteth riots](#) in Liverpool, the 1981 [Moss Side riots](#) in Manchester, the 1981 [Chapelton riot](#) in Leeds, the [First Handsworth Riot](#) in Birmingham in 1981, the [Brixton riot of 1985](#), the [Second Handsworth Riot](#) on September 11, 1985, the [Broadwater Farm Riot](#) in London on Oct. 6, 1985, another [Brixton riot in 1995](#), and the [Manningham Riot](#), in June of 1995, in Bradford, West Yorkshire. Some of these riots occurred upon police involvement in the community. All were generally attributed to “unemployment” and “racial tension” and the “alienation of black youth”. All were perpetrated by Blacks.

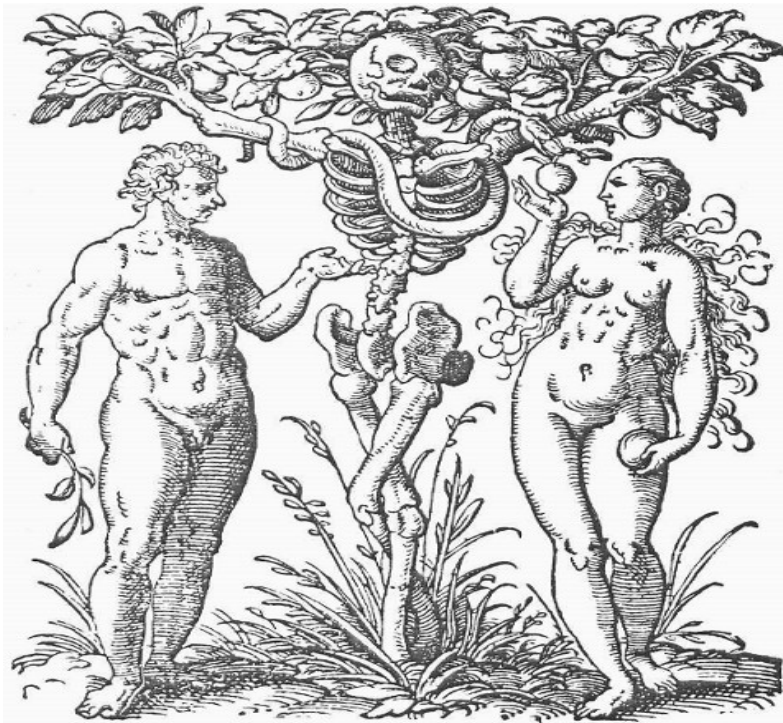
Sure, there are occasionally some Whites among the rioters. When Blacks take over a district, most Whites flee for refuge. But not all have the means to escape. Rather than the Blacks assimilating and accepting White customs, laws and habits, many of those Whites left behind learn to accept the ways of the Blacks. Today, through media attention given the aliens, many of our young people have learned to imitate the Blacks, having so-called “gangsta rappers” for role models. The aliens are not being raised to the former heights of British society. Rather, all British society is being pulled down.

Society is familiarly regarded as a *community of people living in a particular region and having shared customs, laws, and organizations*. Things such as Sharia law and alien customs in Britain are not compatible with British society, and are contrary to the definition of society itself. Man has never been successful at defying nature without first constructing massive artificial support systems, and at great expense. Thus is the cost of “diversity”.

Mr. Cameron, in Britain today, can we really talk about “what is right and what is wrong”? Or has

truly free speech not been abrogated by the demands of certain classes that are forcing us to accept “multiculturalism” and “diversity”? We have allowed ourselves to be flooded with aliens, and there was no opposition because we were never allowed to discuss the true nature of our society. To this very day we are brow-beaten whenever race is mentioned as a possible problem in society. Yet it should be absolutely clear that race is not a construct of society, but rather *society is a construct of race*. In reality, Mr. Cameron, the government has outlawed “saying what needs to be said”.

The Blacks have never produced any society above what is found in Africa. The proof of that is evident the world over. Just get on the internet and look at pictures of Detroit or Cleveland after 50 years of Black occupation. Likewise, wherever the Arab and related muslims are found, the result is Arabia: a desert devoid of recognizable culture. Racial inequality is a biological and natural fact, and we must learn from the results when we ignore that fact. We have allowed ourselves to be flooded with these people, and we have paid them food stamps and welfare and medical benefits to buy their peace. Once the benefits cease, the parasites naturally look to kill the host so that they can feed on what is left of its cadaver. This is England today. Now the only truly relevant question is this: When can Englishmen actually stand up for England? If we do not, soon we will have nothing to stand for.
William R Finck



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The Right Far and Faux

by William Finck

There is the far Right and there is the *faux* Right. True White nationalists do not kill their White brethren. Not even when they disagree with them politically or religiously do true nationalists kill their White brethren.

This is because true nationalists are nationalists because they love their brethren above all else, and that love for their brethren is what led them to become nationalists. The real far Right is nationalist. And real Christianity insists that Christians love their brethren above all but God Himself.

However in the West, there is a *faux* Right that has a different agenda. It is nationalist, but not for its own perceived nation. It is nationalist for that artificial state in the Middle East called "Israel". Most all of the adherents of this *faux* right nationalism are Jews, or brain-washed false Christians, called "Judeo-Christians", who may as well be Jews. Since the nationalistic allegiance of Jews is not and cannot truly be with the host nations that they inhabit, they cannot even be considered nationalist, or even conservative, or even as being on the right of the political spectrum.



Jews, those eternal enemies of Christ.

Zionism is a Jewish nationalist ideology built upon an absolutely false interpretation of Scripture which deceives Christians and leads them to worship Jews rather than to love their own

brethren and honor Jesus Christ their God. Zionism is racist, and insists on the removal or extermination of Arabs in Palestine, and the establishment of a racist Jewish state (while Jews in the West insist that White Christians embrace those same Arabs in their own Western countries). Zionism is everything that the Jews have accused Nazi Germany of being, however the Germans had much more legitimate ground to stand on in their desire to remove Jews from Germany. The Germans would have ejected Jews from a land where Jews did not dwell originally, and where Germans did. Yet Zionism would eject Arabs from Palestine, where few Jews have dwelt for 1,500 years, and where Arabs always have!

They can only be considered Zionist and Zionism does not really care for the left-right paradigms of the individual Western democracies. Many so-called conservative Jews, known generally as *neocons*, adapted the designation *neoconservative* because they were mostly leftist Jews who had infiltrated American conservatism. They were new to conservatism, but they were never and are not now true conservatives. They were and are Zionist Leftist Bolsheviks looking to redefine conservatism, something that real conservatives have failed to realize. They have not changed their ideology, like the leopard cannot change its spots. Rather, they have infiltrated and usurped the true Right. There are some non-Jews among them who are apparently Christians, but not true Christians in practice. For rather than loving their brethren, as the Bible commands them to do, they love the



This picture was taken on the island of Utøya the day before the shootings.

The Jewish-controlled media in the West has demonized all White nationalists as Nazis, while at the same time it incessantly promotes Jewish racism and Jewish nationalism as if it were sacred and holy. Too many Christians have blindingly followed along with this blatant Jewish hypocrisy. But the Jews have enjoyed the fruits of this deception, to the tune of over \$100 billion dollars to date in direct U.S. aid, and countless more billions of dollars in U.S. charity. There is also, of course, a large amount of aid and charity which flows into Jewish coffers from the other White nations of the world. Imagine McDonald's as the world's only restaurant, in a world where all other restaurants are perceived to be evil. Jewish racism is a lucrative business for the Jews, at the expense of all other races and nations!

But some Whites have awoken to realize that Zionism is racist Jewish nationalism, and have begun to speak out against it. And because they have done this out of empathy for the Arab victims of the Zionist criminals in Palestine, and because these Whites are mostly of politically centrist or leftist ideologies, it is difficult for the Jewish press in the West to label them as “skinheads” or “Nazis”. Yet the awakening of Whites to Jewish hypocrisy and treachery is anathema to the

Jews, and therefore the Jews have to do something about it. They cannot let it spread, or their very lucrative monopoly on racist nationalism is threatened. And this was the situation in Oslo, Norway, this summer, when a man, a proud Mason who was also a fervent Zionist, allegedly killed 94 people.

The March 28th, 2011 headlines at the Jewish news website Arutz Sheva proclaimed [*Dershowitz Slams Norway for Anti-Semitism*](#) - *Harvard Professor Alan Dershowitz visited Norway, decried the official anti-Semitism he encountered, and inspired newfound pride among Jews.* The tone of the article was that Der-



Anders Behring Breivik – Freemason, from his own Facebook page.

showitz was offended that Norway's heads of state refused to meet with him, and that he met with groups of Jews in Norway, instilling pride and courage in them for being Jewish. He scolded Norway for not caving in to

Jewish customs. Dershowitz also threatened lawsuits and boycotts against Norwegian academics and universities with pro-Palestinian positions. His rhetoric sounds a lot like that of Samuel Untermyer's against Germany in 1933. Jews seek to demonize and then destroy anyone who does not go along with Jewish racism and ideas of Jewish Supremacy.

Even earlier than Dershowitz, on November 15th, 2010, the Jewish news website ynetnews.com cried that Norway was “encouraging anti-Israel incitement” in its article, [*Israel: Norway inciting against us*](#) - *Foreign Ministry says Norwegian authorities funding anti-Israel film, exhibition, and play. Norway: We support freedom of expression.* Of course, the Jews only support freedom of expression when that expression espouses Jews and Jewish ideals, which are usually contrary to Christianity, and to the interests of all non-Jews. Norway, making room for Palestinians to tell their side of the story in the perpetual Middle East conflict between Arabs and Jews, is demonized by Jews everywhere. The article ends with the statement that “The Norwegians responded to the Israeli criticism by saying that the government supports the freedom of expressions and will not intervene in artistic content.” The Jews obviously despise this position in Norway, however it is the same position which for decades Jews themselves have encouraged Western governments to uphold whenever Jewish art and literature has come under fire. Jewish hypocrisy is without end, and these articles are only two of countless examples demonstrating Jewish dissatisfaction with

Norway.

Just after the Oslo bombing and Utøya shootings, the Jewish American news outlet msnbc.-com published an article,

[Norway attacks focus attention on US right-wing extremists - Anti-Islamic rhetoric from American groups cited in gunman's 1,500-page manifesto](#), written by the Jews Azriel Relp and Michael Isikoff, which makes not one mention of Zionism, Palestine, or Jews. Rather, the article seeks to use the events in Norway as an excuse to persecute White Nationalists who do not want their own countries overrun with the Arabs that Jews in the Middle East are trying to get rid of.

However, and quite startlingly, the Jewish press for Jewish readers was much more honest in its assessment of the Oslo shooter's motives. On July 25th, 2011 Arutz Sheva presented an article by the Jew Elad Benari, [Report: Norwegian Murderer an Ardent Supporter of Israel - A document published by Norway murderer Anders Behring Breivik revealed his support for Israel and his hatred of Islam](#). In this article it is admitted that "...in an English document he published on the Internet before the massacre, Breivik called himself a strong supporter of Zionism, praised Theodor Herzl the founder of Zionism, and attacked the European political establishment because he saw it as being anti-Israel." It also states that "Breivik commended Israel for not giving most of the Muslims who live under its control civil rights, as opposed to the various European countries" and "Breivik also quoted a series of Israeli professors such as Itamar

Rabinovich and Eyal Zisser in the document. He also specifically mentioned Arutz Sheva and the leftist Haaretz newspaper."

Anders Breivik is a product of the faux right, and not the far right. If Anders Breivik were a



true anti-muslim nationalist, he would have been shooting Arabs, and not Whites. Anders Breivik is instead a pro-Jewish Zionist, who killed Whites on behalf of Jews. Therefore it is Jewish Zionist groups which need to be focused upon, and not the "US right-wing extremists" that the Jews at MSNBC wish to persecute. The website [wakeupfromyourslumber.com](#) makes this rather appropriate statement: "Jewish anti-Muslim Sweden Democrats [party member] Isaac Nygren received an email from ABB one hour before the bomb detonated in Oslo, they were apparently good friends. Guess where Isaac Nygren is at the present moment? In an Israeli kibbutz!" Breivik and Nygren are described as being friends, and Breivik sent Nygren an email just a short while before the Oslo bombing and his shooting spree. An article by Wayne Madsen, [Another smoking gun: Breivik link to Israel](#), states that "Atten-

tion to Breivik's Israeli and Jewish connections would expose Mossad's infiltration of neo-Nazi groups and political parties to turn them away from anti-Semitism and Holocaust denial and into anti-Islamic and pro-Israeli pressure movements." This same infiltration of nationalist groups everywhere, where nationalists are really only nationalist in favor of the Jewish Israeli state, is fully evident throughout the so-called right-wing American media, in shills such as Rush Limbaugh, Glen Beck, and especially Michael Savage. All are promoters of organized Jewish racism while decrying racism at home. Such is the Zionist faux right.

The website ynetnews.com, in a report entitled [Anti-Semitism in Norway - Op-ed: Anti-Jew and anti-Israel sentiments in Norway flourish, despite local denials](#) by the Jew Manfred Gerstenfeld discusses surveys, meetings, and Anti-Defamation League delegations to Norway leading up to the publication date of June 22nd, 2011. In response to a survey of "anti-Semitism" the article states that "The publication of these very negative findings came at an inconvenient time for Norwegian authorities. A few days later, an American Jewish group consisting of delegates from the Anti-Defamation League, B'nai B'rith International and the Simon Wiesenthal Center, as well as Professor Marshall Breger, a former adviser on Jewish Affairs to President Ronald Reagan, arrived in Oslo." As if the survey, its results, and the swarm of American Jews converging on Norway weren't coordinated in the first place. So the vanguard of

Jewish organized racism converged on Norway to make sure it keeps an allegiance with the Jewish World Order over the months prior to the fervent Zionist Breivik's destruction of so many Norwegian children.

Jews concerned of opposition to their own political agenda had every reason to send the people of Norway a clear signal. Anders Breivik served as that signal. It is not an accident that the Oslo shootings occurred on the 65th anniversary of the bombing of the King David Hotel by Jewish Ir-gun terrorists, as has already been noted by many commentators. In this sense, the shootings are not "Norway's World Trade Center" nor are they "Norway's Oklahoma City". They are indeed Norway's Reichstag Fire. Why?

Because Jews – or at least Jewish sympathizers like Breivik - were actually responsible for it, but they blamed it on the Nationalists! The Reichstag Fire was designed to prevent the rise of the National Socialists to power, and it backfired on the Jews. Will the Breivik affair also backfire on the Jews? It would indeed, if true nationalists learned to distinguish between the true far right, and the Zionist faux right.

Jews in Palestine may be perceived as being "far right", in their own perspective, if they staunchly support an Israeli government in Palestine. But in other nations, they never support ethnic nationalism for the original ethnicities of those nations! Rather, regardless of the extent to which they support Zionism, Jews al-

ways support multiculturalism and diversity in White nations. This is just one aspect of Jewish hypocrisy, that Jews only promote racism where Jews are concerned. It is also hypocritical, that the Jewish media throughout the west (which is at least 95% of Western media) never distinguishes between the Zionist faux right, and the true nationalist far right. Whites must learn to make this distinction for themselves, or forever be confused and taken advantage of by the Jew. Since Jews never support White nationalism, a true White who loves his nation can never support the Jews. If one supports the Jews, one hates his own nation, and assists the Jew in destroying it and all nations.

The Ten Greatest Jewish Achievements in American History

<http://johnkaminsky.info/>

extract from John Kaminsky's

That Kosher Touch

9/11 and the Holocaust 1964 -2001

These two things changed the political landscape of the world ... 9/11 proved that the U.S. Government could kill a large number of its own people, blame it on someone else, and get away with it because the public had become so dumbed down [by media influences]. The Holocaust religion, which didn't really get invented until the late 1960's, proved that reality could be created and enforced simply by creating laws that put people in jail for telling the truth while attempting to debunk official lies. 9/11 opened a door to the ugly side of American history, which, if you choose to walk through it instead of closing your eyes and blocking your ears, you will eventually discover that the really big decisions about America are not made by Americans at all. They are all made by Jews, who have no nationality at all, and are the enemy of every country on Earth, including even themselves. The Holocaust religion is being implemented ... first you destroy all competing points of view so people won't have the knowledge to perceive the lies, then as Dubya said, you keep repeating the propaganda until it sinks in, using bribery, blackmail and murder as needed. As long as the current fictions about 9/11 and the Holocaust continue to exist in mainstream society as actual historical truths, the lives of all people who wish to think for themselves are threatened by unexpected, instantaneous and arbitrary liquidation.

Special Notice to All

Who Deny Two Seedline

Clifton A Emahiser Part Four

This is a continuation of a topic of the utmost importance, for we are moving very rapidly toward the climax of a 7,000 plus year-old WAR. The forces from both sides of this war are gathering for a final battle which will culminate in the total extermination of one side or the other. This war will not end with a truce or an armistice, but will be a fight to the death. As a matter of fact, we are already in this last great battle, and, for the moment, we are rapidly going down to defeat unless our people wake up. All we have to do is observe the multiculturalism and miscegenation that is going on, and we can very quickly calculate where we stand in this life and death struggle. While all this is going on, the masses have been lulled into a state of indifference and unconcern, while the Clergy are actually aiding and abetting the enemy. If this were not bad enough, the anti-seedliners blow the “trumpet” with an “uncertain sound”, 1 Corinthians 14:8: **“For if the trumpet give an uncertain sound, who shall prepare himself to the battle?”** By denying the Two Seedline message of Genesis 3:15, this is exactly what they are doing. Actually, it’s a capital crime in a time of danger not to identify the enemy. Today, Israel is in greater peril than at any time in her history! [Mark 13:22]

AN UNCERTAIN SOUND

We will shortly see an excellent example of a “trumpet” with an “uncertain sound.” Once we understand we are in a WAR where the “Jews” are implementing their plan to interbreed the White Israelite peoples out of existence, any rhetorical proclamation which would aid such a cause would be very traitorous and untimely. Jeffrey A. Weakley, a fervently, caustic, anti-seedliner, in his *The Satanic Seedline, Its Doctrine and History* says this on pages 30-31:

“*Results of the Satanic Seedline Teaching*, The results of the Satanic Seedline teaching (if accepted as true) should speak for themselves. Most seedliners hate Jews today (those who claim to be) because of their ethnic origin. For this same reason, they honor the white races because of their ethnic origin. This easily leads to race worship. They stress the physical aspect of God’s Word (that is, the physical descent of Israel), which is ignored by most churches today, so much that they forget or neglect the spiritual aspect, which is of more importance (Gal. 3:26-29). They make true the words in 1 Sam. 16:7: ‘... for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.’ Many seedliners go so far as to say that only whites (Israelites) can have eternal life with Christ. Now it is

clear that only Israelites can be ‘redeemed’ (Gal. 4:5), but this is not to say that other races can’t be born again. Our eternal life is the result of our election by God to accept His Son by faith. If the Scriptures are to be accepted, we must conclude that people of all races can be born again. ‘Then Peter opened his mouth, and said, Of the truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.’ (Acts 10:34-35) ... The seedliners that worship their race are no different than those who purport to be Jews. Jews today take pride in their race and consider themselves better than everyone else. Even the Jewish religion (Judaism) teaches that Jews are superior by race. This ludicrous belief was taught at the Baptist Bible college I attended. There is no doubt that God chose Israel to be His people, but nowhere do I find that it was because Israel was a superior race. So whether it be seedliners or Jews, the idea of a superior race is inconsistent with the teachings of God’s Word.” As you can plainly see, Jeffrey A. Weakley is in no position to fight back at the enemy in this great racial war to destroy the Israel race. With his attitude on race, it wouldn’t be surprising if his daughter or granddaughter ended up getting pregnant by a Negro or Mongolian. But, that would probably be all right with

him as long as they are “born again.” He indicates, according to his knowledge, that the Bible doesn’t teach such a thing. Mr. Jeffrey A. Weakley should be reminded that

'the Almighty killed two of Judah's sons by his Canaanite wife in order to prevent the Satanic gene-pool from getting into the Royal Messianic Line'.

You will notice, Weakley used Galatians 3:26-29 to try to make his point. Let’s take a look at that passage and see what it is really talking about. Weakley intimates that in this passage it is speaking of other races getting into the kingdom:

“26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”

With this passage, Weakley attempts to bring all the other races under Yahweh’s Covenant to Abraham. This is the same approach that Judeo-churchianity uses. Another Judeo-churchianity person, trying to make the same point as Weakley, also quoted to me, Colossians 3:11 where it says: **“Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but**

Christ *is* all, and in all.”

This other person also quoted Romans 2:10-11; 10:11-13; and 11:13 in order to bring other races under the Covenant. I wrote and answered this person: “You quoted Romans 10:11-13; Galatians 3:27-29; Colossians 3:11; Romans 2:10-11 & Romans 11:13. I don’t want to appear as a smart aleck or a know-it-all, but I would like to present some background on these passages which can be authenticated from a combination of Scripture, secular history and archaeology.

“As you quoted three passages from Romans, let’s consider who the Romans were. If you will look up in your encyclopedia (and you may have to use more than one) for the founding of Rome, you will find it was established under the insignia of a she-wolf (the story of Romulus and Remus). Who, then, in the Bible is identified as the wolf? The answer is found in Genesis 49:27; Benjamin is the wolf! Some of the Romans to whom Paul preached were Israelites of the tribes of Zerah-Judah and probably some Benjaminites! Do you know anyone by the name of Wolf/Wolfe?; no doubt a Benjamite. Also the name ‘Wilson’ means ‘wolf’s son.’ As Zerah-Judah also settled in that area, many of the Romans were definitely of the House of Zerah-Judah. When it says, Romans 10:12, ‘For there is no difference between the Jew and the Greek ...’, it is indicating there is no difference between the Tribe of Dan and the Tribe of Judah for they are both Israelites. The term ‘Jew’ must be qualified as there were true Israelites of the Tribe

of Judah and some counterfeit people claiming themselves the Tribe of Judah, but lying about it (Revelation 2:9; 3:9).

“As the word ‘Greek’ is used three times in these passages, let’s investigate who the Greeks were. Some of the Tribe of Dan left Egypt before the Exodus (I have documentation). As Hebrew writing has no vowels, it is written simply as ‘dn’. Variations of the name can be Dan, Den, Din, Don or Dun. Do you know anyone by the names of Dunn, Dunbar, Duncan, Dunham or Dunlap? Genesis 49:17 says: ‘Dan shall be a serpent by the way...’ Judges 5:17 indicates that Dan literally lived in his ships. Dan, in his ships, wove like a serpent up every river valley putting up a sign with his name on it. The river DANube is named after him. The name McDonald means ‘son of Don, or Dan.’ Paul preached at a place called ‘MaceDonia’ in Greece (Acts 16:9-12). I know you know the story. When Paul was preaching there to Danites, he was preaching to Israelites!

“I’m glad you quoted Colossians 3:11. What this verse is saying in essence is: There is no *difference* between a genuine member of the Israelite Tribe of Judah and the Israelite-Greek Tribe of Dan — there is no *difference* between a circumcised Israelite and an uncircumcised Israelite — there is no *difference* between a Barbarian Israelite and a Scythian Israelite — there is no *difference* between a bond Israelite or a free Israelite, for Christ [Yahshua] is genetically a brother, or related to all of them. Galatians 3:28-29 goes on to indicate there is no genetic *difference* between an Is-

raelite male or an Israelite female, for if you are a genetic relative to Christ [Yahshua], you are Abraham's *sperma* and you are included under Yahweh's Covenant to Abraham.

"There is one other group we should talk about, and that is Zerah-Judah. There is much evidence, that some of Zerah-Judah, like Dan, left Egypt before the Exodus. If you will check 1 Chronicles 2:6, you will find that Zerah had a son by the name of Dara. In 1 Kings 4:31 his name is spelled Darda. This branch of Zerah-Judah left Egypt, as I say, before the Exodus. Today the area they settled is named the Dardanelles, although they are long gone from there. They were Trojans and established the city of Troy where they lived for four hundred years. The Israelite-Trojans then moved to Italy, and while some stayed in Italy, others returned to the Aegean area; built hundreds of ships and sailed to Britain. This part of Zerah-Judah's history is completely documented by Bible and secular history; there are no missing links. In other words, it is an absolute historical fact that Zerah-Judah made it to Britain. The Scottish Highlanders wore kilts like the Trojans. In his 1999 book *The Bible Is History* by Ian Wilson, page 87, it has been found that the Israelites of Canaan wore kilts also; it has been a mode of Israelite dress from the beginning.

"As for the 'Barbarians' and 'Scythians': In Jeremiah 51:20, Yahweh told Israel: 'Thou *art* my battle axe and weapons of war:

for with thee will I break in pieces the nations, and with thee will I destroy kingdoms.' Judah was the fighting tribe. The Barbarians of Paul's time were the German tribes, and are rightly described as such in Jeremiah. My ancestors were these same



Barbarians, for I am German and of the Tribe of Judah. The name Scythian is one of the names which the Israelites were called after breaking away from the Assyrians. Therefore, the Scythians spoken of in Colossians 3:11 are definitely Israelites. As a matter of fact, all the Scripture references you quoted me were speaking only of Israelites."

What I wrote to this other person, I now announce to Jeffrey A. Weakley! Now, Weakley accuses us Two Seedliners of taking Scripture out of context, but who really is, for he proved absolutely nothing to backup his thesis by referring to Galatians 3:26-29? Jeffrey A. Weakley then proceeds on pages 14 to 20 to try to prove that Two Seedline doctrine (according to his assumption) must be false. In doing this, he presents some history of the Identity movement which I be-

lieve you will find interesting; although his conclusions, as in his foregoing postulation, are flawed:

"*The Origin of the False Teaching*. If, as I contend, the Satanic Seedline doctrine (as taught by the Seedliners) is not found in the Scriptures, and since it was not taught by any of the early church fathers as being correct, how did it find its way into the Christian belief system known as 'Identity?'" To find the answer we need to properly define Identity. There are at least three specific systems of belief which are very similar, and yet each is distinctly different. There are the Anglo-Israel, British-Israel, and Christian-Israel

beliefs. Identity can include all three of these beliefs, depending on how they are taught. For a definition of Identity we will go to the man who first made the term popular in America over 50 years ago (see *The National Christians*, 1991 Ed., p. 25). That man is Howard B. Rand. 'The preaching of that Identity has been going on for years now. It has resulted in millions in Anglo-Saxondom becoming acquainted with the fact that they are lineal descendants of the northern ten-tribed Kingdom of Israel ... Thus, the Anglo-Saxon-Celtic people stand out as Israel in these latter days.' (*Study in Revelation* by Howard B. Rand, p. 115)

"Thus Identity is the belief or teaching that the Anglo-Saxon and kindred peoples are the physical descendants of the northern ten-tribed Kingdom of Israel in the Old Testament. I will note

here that many believe that Wesley Swift founded Identity (see *Bitter Harvest* by James Corcoran, p. 38) in 1946 and others that the 'Identity movement was conceived and first spread by three men with ties to the Radical Right: Wesley Swift, Bertrand Comparet, and William Gale' (see *God, Guts, and Guns* by Phillip Finch, p. 68). Although this view is set forth, it is simply the product of those who do too little research and do not yet have all the facts. The simple fact is that the term 'Identity' as used to describe the Anglo-Saxon history was used as far back as 1884, when Elieser Bassin used it. He tells how he picked it up from others before him. However, it was Howard B. Rand that called the Anglo-Israel history 'Identity'. Rand did not hold or teach the Satanic Seedline doctrine. 'Two sons were born to Adam and Eve and they were named in their order: Cain and Abel,' (*Primo-Genesis* by Howard B. Rand, p.41) The Satanic Seedline was brought into the Identity teaching with San Jacinto Capt and Wesley A. Swift. Actually, San Jacinto Capt claimed to have gotten Wesley Swift started (in Identity) (see *Committee of the States* by Cheri Seymour, p. 83). In any case, Wesley Swift presented the seedline doctrine to Gerald L. K. Smith (see *Besieged Patriot* by Gerald L. K. Smith, pp. 238-239). From there Swift got Bertrand Comparet started (who was an attorney that represented Gerald L. K. Smith) and shortly later Jacinto Capt (father of E. Raymond Capt, who has written many outstanding books on archaeology) introduced William P.

Gale to Swift. In later years Richard Butler would take over Swift's Church (now known as Aryan Nations).

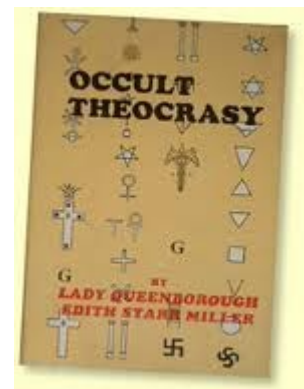
"As this is not meant to be a history of the Identity movement, I will stop here, but suffice it to say that the seedline doctrine saturated Identity through the influence of San Jacinto Capt, Wesley Swift, and William P. Gale. Where did they get this belief? Capt and Swift both got it from the Ku Klux Klan (they both were members — see *Committee of the States* by Cheri Seymour, p. 84)."

We need to interrupt Weakley at this point, for he is making a dangerous and uncalled for false assumption. From this point on, for the rest of chapter 4, he builds a case based on circumstantial supposition. (1) He first makes the claim, just quoted, that San Jacinto Capt and Wesley A. Swift got the Satanic Seedline doctrine from the Ku Klux Klan (2) He next presents evidence the Ku Klux Klan was instituted by the Masons. (3) Then, he makes a connection of the Masons with the Gnostics. (4) And lastly, he connects the Gnostics with the Jews and the Talmud, and makes the claim the Satanic Seedline doctrine originated with the "Jews."

Jeffrey A. Weakley has a weak link in his hypothesis. He did not prove with any tangible evidence that there was a connection of the Satanic Seedline doctrine with the Ku Klux Klan!!! If he had had any evidence, you can be quite sure he would have quoted it. There isn't any, and he didn't. It is like saying he saw a person check in at a motel one night at

Salem, Massachusetts, and then, swearing to God on a stack of Bibles 20 feet high, proclaiming he knew for a fact that person practiced witchcraft. I would sure hate to be on trial for my life and have Weakley as a juror. Let's now continue with Weakley's remarks on the KKK on pages 15-16:

"The Klan takes some explaining. The first Ku Klux Klan was organized in Tennessee in 1867 under the leadership of Gen. N. B. Forrest. This Klan was disbanded sometime in 1869 (see *Vigilantes of Christendom* by Richard K. Hoskins, pp. 245, 247). The next official Ku Klux Klan was founded in 1915 as The Knights of the Ku Klux Klan. The founder was William Joseph Simmons, who was a Royal Arch



Mason (see *Occult Theocracy* by Lady Queensborough, aka Edith Starr Miller, p. 607). Thus the Ku Klux Klan got its seedline doctrine from the Masonic teaching. Many people do not know that a Mason started the Ku Klux Klan, and fewer people know the Masons teach the seedline doctrine. William P. Gale became an honorary member of the Ku Klux Klan after he had already been teaching the seedline doctrine for some time. He denied that he developed his belief from the Ku Klux Klan, and this may be true.

William P. Gale was a long-time Mason and developed his seedline belief from the same place the Ku Klux Klan got theirs: the Masons. Now I will prove that the Masons teach seedline.”

Mr. Weakley, we may have another problem. I don't know whether it is true or not, but I have heard that Howard B. Rand was also a Mason. If this is true, why did he teach against the Two Seedline doctrine? If this is correct, would this discredit all of Mr. Rand's teachings also; or any other former Mason for that part? This is the old dishonest con-artist's trick of guilt by association, plain and simple.

WEAKLEY'S ACE CARD

On page 20, Jeffrey A. Weakley finally plays his ace card, and thinks he has won his argument. After going step by step from the KKK to the Talmud, he lays all his cards on the table. This is what he says: “Next we find that the Kabalists got their teaching



from the Jewish Babylonian Talmud. ‘... what evil, however, could be involved here?’¹³— That of infusing her with sensual lust. For R. Johanan stated: When the serpent copulated with Eve,¹⁴ he infused her¹⁵ with lust ...’ ... ‘¹⁴) In the Garden of Eden, according to a tradition. (¹⁵) i.e., the human

species ...” [The Babylonian Talmud (Soncino Press Ed.), Seder Nashim (Yebamoth 103b)]

“The Babylonian Talmud is the written form of the ‘tradition of the elders’ (Matt. 15:2-3) which had been orally taught since the Babylonian captivity. This teaching was a perversion of God’s Law. These traditions were actually a combination of Baal worship (as practiced in Babylon) and the Law of God as given to Israel by Moses ... Thus we have arrived at the human origin of the Satanic Seedline doctrine: Babylon. What I find especially fascinating is that most seedliners express unfathomable hostility toward those who call themselves Jews today and at the same time they adopt the ‘Jewish fables’ (Titus 1:14) that came out of Babylon.”

To catch you off your guard, Weakley wants you to presume that every last statement in the *Babylonian Talmud* is a 100% total lie. If this were true, even the “Jews” would repudiate their own Talmudic books. Weakley believes he has pulled some type of magic string by quoting directly from the *Babylonian Talmud*, and you will automatically, like a programmed robot, buy his argument. It’s similar to the way the “Jews” use the magic “anti-Semite” word. Again, it’s the old dishonest “Jewish” con-artist’s trick of guilt by association, plain and simple, and Weakley is playing it to the hilt of his sword.

ANOTHER WITNESS

One of the very first things the anti-seedliners who are opposed to a literal Satan-spawned genetic

physical seedline do, is point out the fact the information can be found in the *Babylonian Talmud*. Jeffrey A. Weakley is no exception as quoted above. This is a sneaky, deceptive and dishonest method used by many to declare guilt by association. The question must be asked: is every single word in the Talmud false? This idea is built on the assumption, that if it is found in the *Babylonian Talmud*, it is automatically evil. For anyone who uses this approach, I would challenge them to prove every single word in the *Babylonian Talmud* to be false. It can’t be done, even though it is a collection of the most evil writings ever put together. Only a weak mind would accept such a totally flimsy premise. Not only is there evidence found in the Talmud substantiating the seduction of Eve, but evidence can be found in *The Lost Books of The Bible and The Forgotten books of Eden*, The “Protevangelion” 10:1-10:

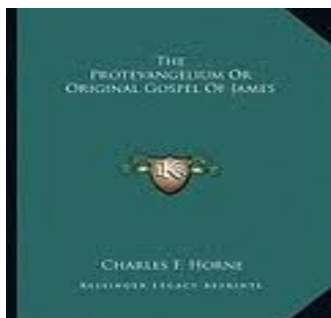
“1 And when her sixth month was come, Joseph returned from his building houses abroad, which was his trade, and entering into the house, found the Virgin grown big: 2 Then smiting upon his face, he said, With what face can I look up to the Lord my God? or, what shall I say concerning this young woman? 3 For I received her a Virgin out of the temple of the Lord my God and have not preserved her such! 4 Who has thus deceived me? Who has committed this evil in my house, and seducing the Virgin from me, hath defiled her? 5 Is not the history of Adam exactly accomplished in me? 6 For in the very instant of his glory, the

serpent came and found Eve alone, and seduced her. 7 Just after the same manner it has happened to me. Then Joseph arising from the ground, called her, and said, 8 O thou who hast been so much favoured by God, why hast thou done this? 9 Why hast thou thus debased thy soul, who wast educated in the Holy of Holies, and received thy food from the hand of angels? 10 But she, with a flood of tears, replied, I am innocent, and have known no man.

If you will remember, Jeffrey A. Weakley made this statement on page 14: “*The Origin of the False Teaching*. If, as I contend, the Satanic Seedline doctrine (as taught by the Seedliners) is not found in the Scriptures, and since it was not taught by any of the early church fathers as being correct, how did it find its way into the Christian belief system known as ‘Identity?’” As he seemed to have such a high regard of his own ability to research, and was so critical of the Two Seedliners to do so, let’s see whether or not the “early church fathers” understood anything concerning this doctrine. For this we will use part of an article from *The Interpreter’s Dictionary of the Bible*, volume E-J, pages 799-800:

“James, Protevangelium Of, ... The earliest of the infancy gospels, recounting the birth, childhood, adolescence, token marriage, supernatural pregnancy, and delivery of Mary. Together with the Gospel of Thomas, ... it was the chief source of several other infancy gospels. Its original

title appears to have been History of James Concerning the Birth of Mary; Origen refers to it as the Book of James It was first styled Protevangelium (i.e., Protogospel) of James by its sixteenth-century discoverer, Guillaume Postel. The earliest certain reference to this writing is by Origen, who cites it as the source of the tradition that Jesus’ brothers were ‘sons’ of Joseph by a former wife whom he had married before Mary’ ... ‘Now I, James, who wrote this history in Jerusalem, when there arose a tumult when Herod died, withdrew myself into the wilderness until the tumult ceased in Jerusalem. Glorifying the Lord God who gave me the gift and wisdom to write this history’ .”



As you can plainly see, the early church fathers were very much acquainted with the Protevangelium, and thus they understood the physical seduction of Eve by Satan as described in the quotation from said book above. I believe, Mr. Jeffrey A. Weakley, that Origen was indeed an “early church father.” Weakley uses some very underhanded tactics in his unwarranted and groundless argument trying to prove the Two Seedliners in error. We will look at one of them now. On page 21 of his *The Satanic Seedline, Its Doctrine and History*, he tries his best

(or maybe his worst) to mislead his readers. He tries in vain to convince them that the Seedliners are mistaken by quoting from *Matthew Henry’s Commentary*. In doing this, he does not name the volume or page as he so faithfully did with his other quotations. It is glaringly apparent he didn’t want anyone to go to *Matthew Henry* and check on him on this one. All he said was: “*The best explanation for this is found in Matthew Henry’s Commentary.*” After searching for some time, it was found he was quoting from page 29 in volume 1 concerning Henry’s comments on Genesis 3:14-15 and this is what he quoted: “Observe here, The serpent and the woman had just now been very familiar and friendly in discourse about the forbidden fruit, and a wonderful agreement there was between them; but here they are irreconcilably set at variance. Note, Sinful friendships justly end in mortal feuds: those that unite in wickedness will not unite long.”

Weakley deliberately omitted Matthew Henry’s remark just three paragraphs later on the next page (page 30), hoping you would never find where *Matthew Henry* says the following: “A perpetual quarrel is here commenced between the kingdom of God and the kingdom of the devil among men; war is proclaimed between the seed of the woman and the seed of the serpent.”

Part Five to follow next month
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Classical Records & German Origins

William R Finck Part Five

It has already been established here, in Part Three of this essay, that the Scythia of Diodorus Siculus extended west to the amber district of the Baltic, and perhaps even to the Elbe, as described by that historian. Likewise, Herodotus accounted the Danube and its tributaries from the north as “Scythian” rivers. Strabo also often discussed the Scythians, or Sakae, north of the Danube and west of the Black Sea. Yet Strabo wrote in much later times than Herodotus, and perhaps 30 to 50 years later than Diodorus. While Diodorus did not use the term *German*, he was certainly familiar with the writings of Julius Caesar, and Caesar used the term. Yet Diodorus used only the terms *Kelts* and *Galatae*, and used them interchangeably, when referring to both the people of Celtica and the lands north of the Danube, while we learn from Strabo that the Romans made a distinction between them, which certainly was an arbitrary one, calling those of Celtica *Gauls* and those east of the Rhine *Germans*. Strabo wrote in Greek, and cited many earlier Greek writers, and it is evident that most often his perspective was that of a Greek, and usually in agreement with the earlier writers whom he cites. Yet where Strabo writes of the northern Europe of his own time, it is in an era when Rome had been fighting many battles against the northern tribes, in an attempt to establish – and even expand – its northern borders and its control over the inhabited earth, or

oikoumenê, and in these places Strabo’s perspective is clearly a Roman one.

Keeping this in mind, Strabo writes of northern Europe: “Now the parts that are beyond the Rhenus and Celtica are to the north of the Ister [Danube]; these are the territories of the Galatic and the Germanic [genuine Galatae, as he explains in the subsequent paragraph] tribes, extending as far as the Bastarnians and the Tyregetans and the River Borysthenes [the Dnieper]. And the territories of all the tribes between this river and the Tanais [the Don] and the mouth of Lake Maeotis [the Sea of Azov] extend up into the interior as far as the ocean [the Baltic] and are washed by the Pontic [Black] Sea” (*Geography*, 7.1.1). The Tyregetans were those Getae who lived along the Tyras river, the modern Dniester. The Bastarnians, found inhabiting the region called elsewhere “Little Scythia”, on the western shores of the Black Sea, who are said by Strabo to be a Germanic tribe (7.3.17), shall be discussed further below. What is most striking here is an absence of any mention of Scythians. Rather, we find mention of “Germanic tribes” occupying the territory where we found mention of Scythians, or Sakae, for nearly 500 years up to Strabo’s writing of his statement here. Of the Scythians in Europe the historian Thucydides, writing towards the end of the 5th century B.C., had written: “For there is no nation, not to say of Europe but neither

of Asia, that are comparable to this, or that as long as they agree, are able, one nation to one, to stand against the Scythians” (*History of the Peloponnesian War*, 2:97). The only logical conclusion is that by Strabo’s time the Romans had created yet another distinction: the Scythians of Europe, whom the Greeks had called Galatae, were being called Germans. As Strabo had often explained that many of the Scythians were nomadic, dwelling in wagons (i.e. *Geography*, 11.2.1), and living off of their flocks were “eaters of cheese made of mare’s milk”, where he quotes Aeschylus (7.3. 7, and see 7.3.9), Strabo likewise related of the Germans: “It is a common characteristic of all the peoples in this part of the world [here in the Loeb Classical Library edition a footnote reminds the reader that Strabo means the Germans and Galatae] that they migrate with ease ... they do not till the soil or even store food, but live in small huts that are merely temporary structures; and they live for the most part off their flocks, as the Nomads do, so that, in imitation of the Nomads, they load their household belongings on their wagons and with their beasts turn whithersoever they think best” (7.1.3). Strabo wrote this while discussing many of the Germanic tribes, such as the Suevi (or Suebi), later described by Tacitus in *The Germania*. Here it is clear that Strabo has described these Germans in the exact same manner as he had described the Scythians, and they are found oc-

cupying the same lands that were said in many places elsewhere to have been occupied by Scythians. For instance, while Strabo described the displacement of those Getae north of the Danube by Scythians (7.3.13, et al.), Tacitus mentions no Getae north of the Danube, nor any Scythians, but names German tribes occupying those lands. It is quite evident, that with all of these things considered, the Germans are indeed the Scythians, and only the

[Black] Sea; it leaves on its left the whole of Germany (which begins at the Rhine), all the country of the Getans, and the country of the Tyregetans, Bastarnians, and Sarmatians as far as the river Tanaïs [the modern Don] and Lake Maeotis [the Sea of Azov]; and it leaves on its right the whole of Thrace, Illyria, and, lastly and finally, Greece” (*Geography*, 2.5.30). Here again we see that there are no Scythians mentioned in Europe, although

us that the Bastarnians are German (7.3.17). Strabo tells us elsewhere that the Getae share a border with the Germanic Suevi (7.1.3), yet indicates that the Getae were driven south of the Danube by the Scythians (i.e. 7.3.13), and Tacitus names several tribes inhabiting that region, but no Scythians. Rather, Tacitus tells us that east of the Quadi (a division of the Suevi called Coadui, or in some mss. Coldui, by Strabo) dwell the Germanic



names have changed.

It could not have been an accident, that in his description of those inhabiting northern Europe in his seventh book, Strabo neglected to mention the Scythians. In his second book he had given a statement similar to the one repeated above: “This river [the Danube] flows from the west towards the east and the Euxine

Strabo gave much testimony elsewhere, from older writers, confirming their prominence there. The only explanation is that here they are being called Germans, who are indeed the Scythians of the earlier writers, and here Strabo portrays Germany as extending from the Rhine to the Black Sea, north of the Danube, except for the region held by the Getae, since he tells

Marsigni and Buri, not Suevi but both “exactly like the Suebi in language and mode of life”, and the Cotini and the Osi who both pay tribute to the Suebi and to the Sarmatians. Using language as his determinant, Tacitus distinguishes the Cotini and Osi from the Germans, and says that the Cotini are Kelts, which shall be further discussed below, and that the Osi are Pannonian (*The Ger-*

mania, 43). It is possible, yet difficult to ascertain, that the Osi were a remnant of the Getae, whom Tacitus does not mention, who managed to remain north of the Danube. As discussed in Part Three of this essay, Pannonia was a Roman district south of the Danube, apparently inhabited by a mixture of Keltic, Illyrian and Thracian tribes.

Before continuing a discussion of Germany as it was perceived by Strabo and Tacitus, it is appropriate to discuss the Galatae and Scythians as they were mentioned by the historian Polybius. Polybius lived from about 208-126 B.C., and the main part of the history which he wrote covers the years 264-146 B.C. His is an excellent work concerning the Punic Wars between Rome and Carthage, and the exploits of Hannibal and Scipio, but he also described wars of the period among the Greek states to the east, and the causes for and the beginnings of the Roman empire, for which he was an apologist. Many who write about the Kelts cite Polybius endeavoring to show that either the Kelts had dominion throughout all of northern Europe at one time, or that they originated in the east, or both. Like the later Diodorus Siculus, Polybius also used the terms *Galatae* and *Kelts* interchangeably (i.e. *The Histories*, 2.30.7-9), and he never used the term *German*, calling all the people of the north *Galatae*. Concerning the origins of peoples, the founding of cities, and related things, Polybius did not write, and he explains his reasons for abstaining from such at length in his ninth book (9.1-2).

Polybius directly mentioned the

Scythians in Europe only once, where of a certain point along the coast near Byzantium he writes: "It is here, they say, that Darius bridged the straits when he crossed to attack the Scythians" (4.43.2). Yet Polybius mentioned the Galatae often, both those north of Greece who had conquered Thrace and invaded Anatolia, and those further west. While Polybius' mentions of the Galatae, or Kelts, say nothing of detriment to that which is being presented here, neither are they of great assistance. Yet in general they support one major contention made here: that those people of Europe originally said to be Scythians (for instance by Ephorus, whom Strabo quotes at length) were the same people later called Galatae by the Greeks, and then divided into Germans and Gauls by the Romans, since in the era of Herodotus and Thucydides only Scythians were known in the north – and neither Herodotus nor Thucydides knew the term *Galatae* – and only Kelts were known in the west. Yet later the people of the north were called Galatae, and no longer are Scythians mentioned there, unless older writers are being followed. Both Galatae and Scythians are described by Strabo in the exact same manner, where Strabo is certainly discussing the same people in two different eras, by two different names: the first from earlier writers, and the latter in his own time.

Polybius also makes statements which show that the archaeological Hallstatt culture should not be so readily associated with the Galatae. For he says of the Galatae that "their lives were very simple, and they had no knowledge whatever of any art or sci-

ence", and that their possessions were scarce so that they could "shift where they chose" (2.17.10), much as Strabo had described them. He also described at length their highly inferior arms, and how easily their swords bent after a single hard blow (2.30.7-9; 2.33.3). None of this accords with the more advanced metallurgy and the fine arts of the Hallstatt culture, which likely belonged to Thracians, Milesians, other Phoenicians, and other earlier settlers of the Danube River valley and western Europe – the "proto-Kelts".

In the times of Strabo and Tacitus a Germanic tribe called the Bastarnae dwelt on the Danube near the Black Sea, in the same region which Strabo and others called "Little Scythia" elsewhere. Polybius mentions these people, who were the reason for a mission of the Dardanians (an Illyrian tribe) to the Roman Senate in 177-176 B.C.: "A mission from the Dardanians now arrived, telling of the Bastarnae, their numbers, the huge size and the valour of their warriors, and also pointing out that Perseus and the Galatians [of Anatolia] were in league with this tribe. They said they were much more afraid of him than of the Bastarnae, and they begged for aid. Envoys from Thessaly also arrived confirming the statement of the Dardanians, and begging for help" (*The Histories*, 25.6.2-4). These Bastarnae are not said by any of these writers to have migrated from anywhere, nor to have been conquerors of the Scythians or Galatae who inhabited this region, and so it seems plausible that *Bastarnae* is only a name for the Scythian tribe which long inhabited the area, of which the Greeks

and Romans only later acquired a more intimate knowledge. Strabo was uncertain about the Bastarnae, and says “but what is beyond Germany and what beyond the countries which are next after Germany – whether one should say the Bastarnae, as most writers suspect, or say that others lie in between ... it is not easy to say ... or whether any part is uninhabitable by reason of the cold or other cause, or whether even a different race of people, succeeding the Germans, is situated between the sea and the eastern Germans [here it is absolutely evident that the word *German* stands for *Scythian*] ... for I know neither the Bastarnae, nor the Sauromatae, nor, in a word, any of the peoples who dwell above the Pontus ...” (*Geography*, 7.2.4). By “know” Strabo must mean that he didn’t know them first-hand, and so was not able to describe them completely, since both Diodorus Siculus some years before, and Tacitus some years after, confirm his statements concerning the Sarmatians, the Bastarnae, and the Germans – once one accepts as fact that Strabo and later writers used “German” to describe the people that Diodorus and earlier writers called Scythian, and then Galatae, which shall hopefully be further established in a discussion of the Peucetians.

Diodorus Siculus mentions the Peucetians (*Peuketioi*) where he says that Agathocles, king of Sicily, supplied “both the Iapygians and the Peucetians ... with pirate ships, receiving in return a share of their booty” (*Library of History*, 21.4.1), Sicily being at war with Carthage, Macedon, and the “barbarians of Italy” about 295 B.C. (21.2.2). Strabo tells us that certain of the Bastarnians lived

on Peuce (*peukê* means *pine* in Greek), an island in the Danube, and were therefore called Peucini (*Peukinoi*), which must be Diodorus’ Peucetians, the name and location being identical. Strabo names other tribes of the Bastarnae, the Atmoni and Sidoni, and the Roxolani who “roam the plains between the Tanaïs and the Borysthenes [the Don and Dnieper rivers], and here is more evidence that the Germanic Bastarnae are of the European Scythians. The Roxolani, Strabo tells us, are known from their wars with Mithridates Eupator, king of Pontus, 120-63 B.C.” (*Geography*, 7.3.15, 17). Elsewhere where Diodorus Siculus discusses Macedonian and Thracian relations with their neighbors during this period, he mentions only Scythians in this region, and no Bastarnae (i.e. *Library of History*, 16.1.5; 19.73.1-5).



It should be manifest here, that *Bastarnae* is a name for the Scythian, later called German, tribes in this same area. The people did not change, only the names did, once the perspective changed from Greek to Roman: *German* was a strictly Roman term.

Although in one place Strabo does seem to distinguish the Bastarnae from the Scythians, where he says that the Thracians had suffered the encroachment of “Scythians and Bastarnians and

Sauromatians” from north of the Danube (*Geography*, 7.3.13), this does not mean that Strabo counted them as a distinct people. Rather, Strabo is referencing an extended period of time, and in the earliest migrations of the Scythians into Thrace, no particular tribe was distinguished among them, where the Bastarnae are named only much later, yet are clearly the same people as those Scythians inhabiting the same area throughout the centuries up until Strabo’s time. Strabo also distinguishes the Bastarnae for another reason, where he says that “they also being, one might say, of Germanic stock” (7.3.17), and it is learned from Tacitus, who says that “The Peucini, however, who are sometimes called Bastarnae, are like Germans in their language, manner of life, and mode of settlement and habitation [but] ... Mixed marriages are giving them something of the repulsive appearance of the Sarmatians [Sauromatae] ...” and so Tacitus says “I do not know whether to class the tribes of the Peucini [Bastarnae], Venedi [SlavicWends], and Fenni [Finns] with the Germans or with the Sarmatians” (*The Germania*, 46). So it is evident that on the heels of the Germans, who were the westward-migrating Scythians, were the Slavic tribes pushing into western Europe, and intermingling with them along the way.

In *The Germania*, Tacitus gives an account of how the Germans came to be so called, stating that “The name *Germania*, however, is said to have been only recently applied to the country. The first people to cross the Rhine and appropriate Gallic territory, though they are known nowadays as

Tungri, were at that time called *Germani*; and what was at first the name of this one tribe, not of the entire race, gradually came into general use in the wider sense. It was first applied to the whole people by the conquerors of the Gauls, to frighten them; later, all the Germans adopted it and called themselves by the new name" (§2). Yet the Germans did not use the name *German* of themselves, it is strictly the Roman term for them. Latin becoming the language of learning in the Middle Ages, the name prevailed. Neither Diodorus Siculus nor Strabo, who both knew more of the tribes of Celtica west of the Rhine and south of the Alps than they did of Germany, ever mentioned such a story, nor did they ever mention any individual tribe named *Germani*. Neither did Caesar in *The Gallic War*, where he used the name *Germani* of those tribes east of the Rhine, corroborate any part of Tacitus' story concerning this name, and so it is certainly implausible. Therefore it must be a coincidence that there was apparently a tribe of this name, *Germanians* in Rawlinson's edition, mentioned by Herodotus as being among the Persians (*The Histories*, 1:125), and there is nothing from the time of Herodotus to that of Caesar by which to connect the name of this tribe to the west. Diodorus Siculus and all of the other earlier writers calling all of the tribes of the north *Galatae*, the account of Strabo is much more credible: that the Germans were called so by the Romans because they were esteemed to be genuine *Galatae*, i.e. those not mixed with Thracians or Greeks or Etruscans or any of the other previous inhabitants of the European coasts, *germanus* being the Latin for

genuine.

Like Strabo, Tacitus tells us that Germany stretched from the Rhine in the west to the east as far as the Bastarnae whom he calls Peucini, although by this time the Venedi and the Sarmatians, Slavic tribes, had also advanced into those parts of Europe west of the Dniester and north of the Danube (*The Germania*, 46). The Venedi are the later Wends of eastern Germany, who occupied the area around Brandenburg southwest of Berlin. As we have seen, Tacitus would not account the Sarmatians as Germans (and Diodorus Siculus tells us that they derived from the Medes, not the Scythians), yet he wasn't as certain concerning the Venedi, Fenni (Finns) and Peucini (Bastarnae), only for rather arbitrary reasons. For instance, he spoke of the Bastarnae mingling with the Sarmatians, and he said of the Venedi that they "have adopted many Sarmatian habits; for their plundering forays take them over all the wooded and mountainous highlands that lie between the Peucini and the Fenni. Nevertheless, they are on the whole to be classed as Germans; for they have settled homes, carry shields, and are fond of travelling – and travelling fast – on foot, differing in all these respects from the Sarmatians, who live in wagons or on horseback" (*The Germania*, 46). Living in wagons and on horseback was the manner by which Strabo's Germans and Scythians had lived (*Geography*, 7.1.3; 11.2.1), and it seems that Tacitus' classification depends only upon whether or not these once-nomadic tribes had yet settled into a given area, quite arbitrary indeed. The Venedi may only have been later classified as Slavs because

of their language, nevertheless, there were wars between the Saxons and the Wends down through the time of Otto I, who defeated and ended the menaces to Germans from both the Magyars and the Wends by 955 A.D. (*The Encyclopedia of World History*).

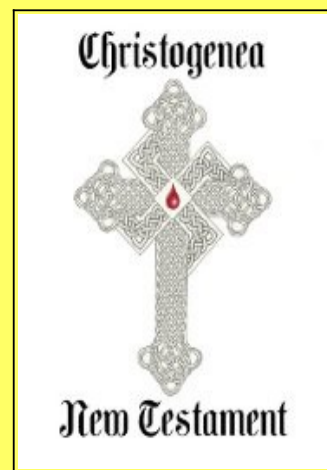


Yet Tacitus never mentioned any Scythians in Europe, although his Germany stretched, like that of Strabo, from the Rhine to the Black Sea. If the Scythians of the west are not the Germans, then in a very short time, and after so many centuries of being so well entrenched in Europe, those Scythians whom Thucydides said were so powerful had simply vanished into thin air, and the Germans – coming from nowhere – consumed the entire northern continent without any evidence of cataclysm or struggle. Rather, as demonstrated throughout all parts of this essay, the Germans are indeed the Scythians, and the Saxons (Sachsens) of the west are the Sakans (Sakae) of the east, and descended from those Sakans whom Darius the Persian could not defeat (i.e. Strabo, *Geography*, 7.3.9).

In *The Germania*, Tacitus conjectures that at one time the tribes of Gaul migrated east into Germany, because the Gauls had

been more powerful than the Germans (§28). By this Tacitus attempts to account for the presence of tribes which he considered Gallic in regions east of the Rhine, such as the Boii and the Cotini (§43). Of the Cotini, Tacitus distinguishes them from the Germans by language, saying that “The Cotini and the Osi are not Germans: that is proved by their languages, Celtic in one case, Pannonian in the other ...” Yet language is no determinant of race, and there were many dialects among the tribes of both Germany and Gaul. Speaking elsewhere of language, Tacitus classified the Aestii along the Baltic shore as Germans, but tells us that their language was “more like the British” although they had “the same customs and fashions as the Suebi” (§45), and the British spoke Celtic dialects much like those of Gaul, as he himself stated elsewhere (*Agricola*, 11). Today’s Estonians speak a language classified as Finno-Ugric, and not even Indo-European. Tacitus does not mention the language of the Fenni (Finns), and was unsure whether to classify them as Germans, cited above. Speaking of the Treviri and Nervii, tribes of Gaul, Tacitus seems to doubt the “German descent to which they claim”, where he describes the German tribes which had migrated west of the Rhine (§28). But here Tacitus fails to address their language or any other significant reason to doubt their claim, stating only that “Such a glorious origin, they feel, should prevent their being thought to resemble the unwarlike Gauls”. Here Tacitus’ distinction between Gaul and German crumbles, being revealed as both arbitrary and prejudiced. Writing nearly 100 years earlier,

Strabo tells us that “The whole race which is now called both ‘Gallic’ and ‘Galatic’ is war-mad, and both high-spirited and quick for battle, although otherwise simple and not ill-mannered”, going on to describe their strength and large physiques, among other things, while also explaining that they are with the Germans “kinsmen to one another” (*Geography*, 4.4.2). Strabo also attests that both the Treviri and Nervi are indeed German (4.3.4). It is clear that Tacitus’ distinction between Germans (whom Strabo considered *genuine* Galatae) and Gauls (Galatae) afforded him a way by which to display his contempt for those tribes who had been conquered by Rome, and who had adopted the civilization of their conquerors, a contempt which Tacitus also showed for the Britons who did likewise (*The Agricola*, 21). Elsewhere, Tacitus himself acknowledged that the Gauls had become unwarlike only under Roman subjection (§11). Yet among Whites the cultural or political state of a tribe or nation is certainly a less reliable determinant of race than is language, and Tacitus’ distinctions in these areas are therefore demonstrated to be wholly unreliable, made for political reasons and not for the sake of true historical or anthropological inquiry. The Greek writers tell us that the Galatae and the Germans are one and the same race, and the eastern inscriptions tell us as much concerning their ancestors: Kimmerians, Sakans and Scythians.



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First Open Church, Followers of The Way

Jeffrey Crosby Part Six

We have been telling the story of how Joseph of Arimathea, great uncle to our Messiah Yahshua, took Christ's battered body off of the cross and placed Him in a tomb in Joseph's garden in Jerusalem. Yet immediately after it became known that Yahshua had risen from the dead, it was the obligation, the desire of His disciples, of which Joseph definitely was, to bring the good news of the resurrection specifically to the lost flock of the House of Israel who were scattered abroad, including "the Isles afar" to the west, the British Isles.

As legend shows, Joseph and a band of devout followers of Christ were cast off from the shores of the Promised Land in an oarless boat without sails because, as it says in the book of Acts 8:1, 4, "there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles ... Therefore they that were scattered abroad went everywhere preaching the word." This group of castaways included Joseph; Nicodemus; Luke and Cleopas (who were probably the two men who were walking to Emmaus when Yahshua joined them after He rose from the tomb [Luke 24:18]); Martha, Mary and Lazarus; Joanna and her son who were living with the Bethany

family; the man who had been born blind and had been healed by Yahshua; Simon the Cyrenean; the deacons of the first church in Jerusalem (which remained underground at that time due to persecution by the Sanhedrin); and possibly many others that we would not know by name. This was about four years after the Passion of Christ, and Stephen was recently stoned to death at the feet of Saul and a gang of Jewish Zealots. James (Yahshua's blood kin) and many others, in time would be executed in the Name of Yahshua. "The chief priests consulted that they might put Lazarus to death, because that by reason of him many of the [Judeans] went away and believed on Yahshua" (John 12:10, 11).

We must go to other sources, secular history, to find the information concerning the disciples, apostles and believers in their travels to the other lands. J.W. Taylor, in his *The Coming of the Saints*, has this to say about these other sources: "Here are traditions, monuments, and even histories, which may carry us further. The *Recognitions of Clement*, purporting to have been originally written by him in the first century; the *Acts of Barnabas*, which has strong claims to be considered both genuine and reliable; *The Life of St. Mary Magdalene and St. Martha*, purporting to have been compiled from the then existing documents by

Rabanus in the eighth century; and several traditions: Sicilian, Venetian, Provençal, Spanish, Cornish, British, or Welsh, English, and even Greek, contain references to the origin of Western Christianity, which are at all events worthy of consideration, and have this one great feature in common; the reputed coming of Hebrew disciples of our Lord into the farthest regions of the West in the very earliest years of Christendom" (ibid. p. 56). They came to Marseilles in Gaul, today's France, where Druidism was the prevailing rule of life for those peoples. These folk were very close to those in Britain – kindred stock – since the Diaspora some seven centuries earlier.

If not for Druidism, whose priests were followers of 'The Way', Christianity may never



have survived. The Roman Emperors Augustus, Tiberius, Claudius and Diocletian made decrees

that the acceptance of the Druidic and Christian faith was a capital offense, punishable by death. As has been shown, the ancient Kymri (a name derived from the Omri dynasty of the northern kingdom of Israel) were bonded in the ancient patriarchal faith of Israel, long before their arrival in the Isles. As mentioned, Druidism was founded by Hu Gadarn, followers of that faith taking on the name 'Druid', possibly from the Keltic word 'Dreus', meaning 'an oak'. They worshipped in the open oak groves of the island. A more likely derivation is from 'Druthin', meaning 'Servant of Truth', thus, their motto: 'The Truth against the World'. They believed in the immortality of the soul, one God and the coming of the Messiah. They were aware of the prophesied vicarious atonement, and, amazingly, were the only people on earth who knew and used the near-proper name of the Messiah 'Yesu' long before His advent, which astonishes theologians. There was a mutual understanding between the Druid and the converted Judean on religious principles, thus followers of 'The Way' were easily accepted in Gaul and the Isles.



It was British warriors, giving constant aid to their kinsmen in Gaul, which brought about the Roman invasion of the Isles. The first attack was in 55 B.C., led by Julius Caesar. It was a dismal failure, Caesar withdrawing his

troops back to Gaul within two weeks. He was ridiculed by Pompey's Party of the Triumvirate. Over the next ten years, to 43 B.C., Rome's best armies and generals fought to establish a foothold in Britain, failing to penetrate more than a few miles inland.

It was much later, during the reign of Hadrian, A.D. 120, that Britain was incorporated by treaty within the Roman dominions. By this, the Britons retained their kings, lands, laws and rights, accepting a Roman army to defend the British realm. So the later invasions by Julius Caesar and the best of Rome's armies, repelled by the famed British Pendragon Caswallen, cannot be misconstrued as the Britons being naked barbarians who could not defy Rome.

Unlike Britain, mainland Gaul lacked any protection of the sea. This proved to be its downfall against the Roman conquests. But until the later coming of the Franks, Visigoths, Ostrogoths and Vandals (who were all tribes of 'the dispersed' twelve-tribed Israel), the Gauls proved to be the major factor for centuries to carry on the great evangelizing work of Christendom, laying the foundation of the missions which stemmed from Britain. It was the great works and presence of Philip, Lazarus, Mary Magdalene, and the other Marys who would leave their mark in the name of Yahshua Christ with their devotion and sacrifice.

"... Joseph frequently journeyed to Gaul to confer with the disciples, particularly with Philip, who had arrived at Marseilles ahead of Joseph, and was awaiting him and the Bethany family'

(*The Tradition of the Lost Disciples*, pg. 61). Because of his tin mining interests in Cornwall and Devon, Joseph had a longstanding association with the British. Thus, the connection between Britain and Gaul.

Long before Joseph arrived in Britain, the Passion and the scandal of the cross was known and grieved by the Druids. By their knowledge of prophecy, they recognized in the death of Christ the fulfillment of prophecy. The Druidic delegates immediately journeyed to Gaul to meet Joseph for first hand information of the events. 'It was an open acceptance that elected Joseph of Arimathea to the head of the Christ-converted British Church' (ibid., pg. 61). It was from that time that the Druidic name and the old religion in Britain and Gaul changed, thereafter under the Christian name, formally known as 'The Way', identifying their acceptance of, and their abiding faith in Christ.

The fact that this Bethany group survived persecution unscathed for Christ is miraculous enough in itself. Still, it fulfilled the prophetic words of our Messiah when He commanded His disciples to "**... go rather to the lost sheep of the house of Israel ...**" [12 tribes under David] to preach that the kingdom of heaven is at hand (Matt. 10:6, 7). This was the beginning of the gathering of the Christian clan which would forever change the world to a better way of life. However, in the ensuing events to follow, millions upon millions would "wade their way through unbelievable tragedy, defying tyranny in its basest and most terrifying form, wholesale massacre

and fiendish torture, suffering and brutalities of the Coliseum, the horrors of the fetid prison of the Mamertine, and the dreadful scourging wars in which the British were to make the most colossal sacrifice in blood and life known to history” (ibid. pg. 62).

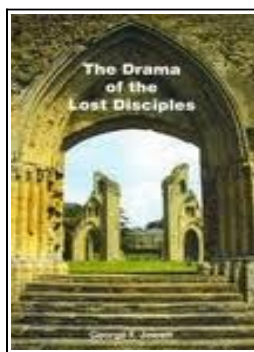
Records reveal the closeness of the Bethany group who landed in Marseilles. The followers of ‘The Way’ counted Joseph as their leader, holding him in high esteem and with great regard. Throughout his lifetime he would be their salvation against the rising storm of Roman persecution which would soon face them all. He would be the means of raising the first Christian army to battle for Christ on the British Isles to oppose the bestial Romans. As Joseph was the unseen power in Jerusalem before the Sanhedrin on that tragic eve four years earlier, all would now rally around him to proclaim the Word to the lost sheep of Israel.

How many disciples were with Joseph in Gaul is not clear. The Baronius record names, among those on the castaway boat, Mary Magdalene, Martha, the handmaiden Marcella, Lazarus (the same Yahshua raised from the dead), and Maximun (whose eyesight was restored by Yahshua), ‘and others’ (*Annales Ecclesiastici*, vol. 1, pg. 327, quoting Acts of Magdalen and other manuscripts). Other records list Philip and James as accompanying Joseph. Still others list Mary, the wife of Cleopas, and Mary, the mother of Yahshua, were occupants of the boat. Gallic church records note that many converts had preceded Joseph to Marseilles. They would become banded together to form the flock

that founded these early churches.

Philip, one of the original twelve disciples with Christ, was definitely present. Testimony asserts his commission in Gaul, that it was he who received and consecrated Joseph prior to his embarkation and appointment as the Apostle to Britain.

This was no act of conversion, as the biblical record states that during the last days of Yahshua’s crucifixion, the Apostles referred to Joseph as already being a disciple of Christ. Both his devotion to Yahshua, the biblical facts of his involvement at the time of Yahshua’s crucifixion and burial, and the apostolic reference prove that he was an early disciple of Christ. However, to properly ordain an apostolic appointment ‘it was necessary for the consecration to be performed by the laying on of the hands by one of the original Apostles’ (ibid. pg. 64). Over the following thirty years, Philip would perform this act of consecration two more times for Joseph, and for specific reason which will be discussed in due time. But thus far, in his book



The Traditions of the Lost Disciples, Jowett has clearly laid out the facts of what occurred in Gaul, the precursor to the first church in ‘the Isles’.

“Philip came to Hierapolis with his four daughters. Isidorus His-

palensis, writing about the sixth century (A.D. 560-636), refers to Philip as having first carried the news of the Gospel to the Samaritans, and having preached Christ later to the Gauls, and afterwards in Hierapolis of Phrygia, where he was crucified, and is buried with his daughters. (Isidorus Hispalenses, Vol. vii, 392, quoted by J.W. Taylor in *Coming of the Saints*.)

“Mr. Taylor further writes, ‘Messrs. Haddan and Stubbs write of this as referring to St. Philip the Apostle, but (although there is great confusion in all the old writings between the Apostle and Evangelist) there can be no doubt that Isidorus was referring to St. Philip who was ‘one of the deacons,’ for he expressly says so. See also, *Eusebius Eccles. Hist.* ii, 25: ‘And after this there were four prophetesses, daughters of Philip, at Hierapolis in Asia. Their tomb is there, and that too, of their father.’” “There has also been a misunderstanding about the term ‘Gaul’ and ‘Galatia’ (which we previously discussed in these lessons). In the Bible, Galatia was a province in Asia Minor, and the people of the area were ‘Gauls.’ Since Galatia was near to Hierapolis, it was to these ‘Gauls’ that Philip preached. Before Philip’s time, a group of Gauls had left this area, traveled across the Mediterranean Sea and settled in what is now France, and they named the place ‘Gaul.’ This is the Gaul besieged by Julius Caesar. It was to this Gaul that St. Philip the Apostle came and witnessed for Christ “The Galatians (in both Asia Minor and Gaul) were Israelites ([incorrectly] referred to as ‘Gentiles’) who had escaped

from the Assyrian captivity (some 700 years earlier) and were travelling north and west to their ‘Appointed Place.’ (2 Samuel 7:10) This is evident from Paul’s letter, when he proclaims Christ and the ‘Grace of God,’ and admonishes them about returning ‘under the law’ stating ‘Christ hath redeemed us from the curse of the law, being made a curse for us ... Now to Abraham and his seed were the promises made ...’ If the Galatians were non-Israelites, they would not understand what Paul was writing about, but being Israelites, they did understand!

Thus, Philip the Evangelist in Phrygia preached to the Galatian-Israelites in Asia Minor, and St. Philip the Apostle preached the gospel to the Galatian-Israelites in Europe. They were obeying the command of Yahshua when He said, ‘Go ... to the Lost Sheep of the House of Israel.’ And, [after his conversion] St. Paul wrote his letter to the ‘Lost Sheep of the House of Israel’ when he wrote his epistle to the ‘Gentilized’ (sic ‘ethnos’-nations) Galatian Israelites, whether they were in Asia Minor or in Europe!

“We are told specifically about the length of time that Philip the Evangelist stayed in Hierapolis before his death. We are told by Isadore, Archbishop of Seville (A.D. 600-636): ‘Philip ... was stoned and crucified, and died at Hierapolis, a city of Phrygia, and having

been buried with his corpse upright along with his daughters rests there.’ (De ortu et obitu Patrum, Cap. LXXIII 131, quoted by Dr. William Smith in his *Dictionary of Christian Biography*.)

“We are grateful to and inspired by the life of this layman, who by the example of his life was elected to be a deacon of the first church in Jerusalem. He spent the rest of his life preaching, teaching, and witnessing concerning the Lord Yahshua Christ. Even though persecuted and driven from his home in Jerusalem, still he proclaimed the gospel wherever he went, finally dying for the faith for which he had



given his life. His four dedicated daughters reflect the consecrated life which he lived, for they followed him, prophesying about the Lord, until they, too, passed into His presence.”

In his book *Recollections*, Clement gives an account of his

first acquaintance with Christians through the preaching of St. Barnabas in Rome. Of course this was many years after the fact. Evidently Barnabas had made a visit to Rome to witness to the church there. Those who went with him would also give their witness to the risen Christ. The importance of interjecting this here is because Barnabas later came back to Caesarea (in the Levant) and Clement came with him. While there he met Philip the Evangelist and other Christians who had to leave Jerusalem because of the persecution. Paul (who at that time was one of the main oppressors and not yet converted)

later mentions Clement in his letter to the Philippians, listing him as one of his ‘fellow laborers, whose names are in the book of life’ (Philippians 4:3). The point is that there was a connection between those followers of The Way in Caesarea and the West, Marseilles being their safehaven and meeting place before their journey to the British Isles.

It was after the second period of persecution occurred, when King Herod ‘stretched forth his hands to vex certain of the church and he killed James the brother of John with the sword ... because he saw it pleased the

Jews’ (Acts 12:1-3), that he arrested Peter and threw him into prison. Realizing that persecution was imminent, the other disciples fled from Jerusalem and Judea, leaving the country. Hearing of the safety in Caesarea, and later

in Antioch to their northeast, they emigrated to those and other cities. It is in Caesarea that we will be introduced to Philip the Evangelist.

Few are aware that there were two Philips involved in the early founding of the ecclesia. We will discuss both; the links between one's home in Caesarea, of whom we read about in the book of Acts 8:26-40, and the other in Marseilles to the west.

St. Clement records in his *Recollections* that the following people came to Caesarea from time to time, and it became a meeting place for the Apostles and other disciples, and a place where they would counsel together and decide on their places of service: "St. Joseph of Arimathea, Nicademus, St. Lazarus, St. Zaccheus, and the 'Holy Women' who were St. Salome, the mother of St. James, St. Mary, the wife of Cleopas, St. Martha and St. Mary Magdalene, and St. Philip the Evangelist who, after preaching in Samaria, took up his residence in Caesarea."

Quoting from the book *Dedicated Disciples*, it says "St. Luke [between A.D. 58 and 60] records: 'We that were of Paul's company departed, and came unto Caesarea and we entered into the house of Philip the Evangelist and abode with him. And the same man had four daughters, virgins, and 'did prophesy'" (Acts 21:8, 9) ..., which could mean that they were teachers, and were led of the Holy Spirit. Philip had a Christian home and was 'given to hospitality' and entertained other disciples who

came and stayed with him, awaiting their future plans.

"The chief port from which these missionaries sailed was Caesarea, and Philip the Evangelist had a big part in this work. From Caesarea, St. Lazarus was sent to Cyprus to be the bishop or pastor by St. Peter. During this time, St. Zaccheus was the bishop of Caesarea, and the 'Holy Women' also stayed in Caesarea for several years ...' [St. Lazarus would later become the first bishop in Marseilles, Gaul].

"The Apostle Philip could have stayed at the home of Philip the Evangelist during one of his visits there, for he travelled around that area before leaving Europe. Philip the Deacon/Evangelist had been living in Caesarea for eighteen or nineteen years before Paul [would later come] along to stay with him, and during that time he had helped innumerable believers who had come to his home to escape persecution. Then, Herod pursued his plan to persecute the Christians some more, those who had fled from Jerusalem, and especially when Peter had escaped from jail – 'And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Caesarea, and there abode' (Acts 12:19).

"With Herod coming to Caesarea and perhaps to renew his persecution of the Christians, Philip decided to move to Phrygia and to the city of Hierapolis. Phrygia was an island province of Asia Minor, having Bithynia and Galatia (not to be

confused with Gaul in the west) on the north, Cappadocia and Lycaonia on the east, Lycia, Pisidia and Isauria on the south, and Caria, Lydia, and Mysia on the west. Phrygia's cities also included Laodicea, Hierapolis, and Colossae, and Antioch of Pisidia." "()" & "[]" mine throughout. (D.D pg. 32)

It should be noted that in his book *The Drama of the Lost Disciples*, Jowett does not make the distinction between Philip the Evangelist and Philip the Apostle. But hopefully the point has been made that it was out of Caesarea, primarily, where the Apostles would gather, and from there be dispersed throughout Asia Minor and Westward from there across Europe, bringing the Word to the "lost flock" of Israel. Marseille, where Philip consecrated Joseph for his mission of Ambassador to Christ in the Isles, was the 'Caesarea' in the West. According to tradition, Scripture and secular records, Joseph and other disciples journeyed northward from Marseilles to Morlaix in Brittany, traveling the Rhone river. From there it is a short trip across the channel to Cornwall in Britain, the route well known to Joseph because of the tin trade. From Cornwall there is an ancient road, remains of which are still evident, leading to the mines of Mendip. The king of that land, Arviragus, and his reception of Joseph and the group, are evidence of a previous acquaintance between the two in that land, which is where we will begin Part Seven.

***New Jerusalem** by James Milton in the tradition of R. Kipling*

who served as an Army officer between 1998 and 2007, including three tours in Iraq and as an intelligence officer

I vowed to thee my country all earthly things above

I donned a soldier' uniform and left the ones I love

I took another's country

I stole another's land

And fought there with my countrymen

Who died amidst the sand

And though we went there willingly

War's flame that burnt so bright

Consumed my love of country

And faded into night

Yet now I've left the colours

I see the foe at last

Not those of other nations

Nor enemies long past

Our evil lies within us

Those men who can't see wrong

Who for the love of power

Will sacrifice the strong

They've cast away our history

They've torn up all our laws

And thrown our nation's young men

Into endless petty wars

But now's the time of reckoning

And now the tide has turned

Our faith shall be rekindled

False idols will be burned

And from the pain of suffering

And from lost innocence

We'll resurrect our country

Regain our inner sense

We will build a new Jerusalem

In this green and pleasant land

And our work will stand as legacy

To the dead left in the sand.

British-Israel Doctrine Problems

Arnold Kennedy Final Part

The New Testament Scriptures show no disharmony or change of position from that which is written in the Law, the Psalms and the Prophets. In view of what has been written and shown from the Old Testament, this might be seen for the first time with new eyes. It will come as a shock for some people to realise that exclusiveness of Israel continues throughout the New Testament, because this cuts across the traditional doctrine that Israel is now "The Church" and that this Church is multi-racial. Redemption from the broken Law-covenant can never be multi-racial or universal, since only Israel was given the Law as a covenant. That is why this foundation has to be shown in detail in the last chapter.

In the quotations made from the New Testament you will note many references to "the fathers" referring to Abraham, Isaac and Jacob. The people addressed in the Acts and the epistles are the children [descendants] of these fathers, the fathers of Israel. It is not just to Abraham in isolation in the way most use this to try to say Abraham's seed is a spiritual seed. The harmony mentioned concerning the law being given to Israel is amply confirmed in the New Testament. *Rom 9:4 Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;* So, the promises, covenants and

the adoption do not apply to any but Israelites!

EACH BOOK IN THE NEW TESTAMENT

The New Testament Scriptures below are in direct contrast to the way, "Go into all the world" is interpreted as a doctrine. This may also be a shock and so we will look through some of these. We will quote from Gospel selections to save repetition and then comment from each book of the New Testament in order. Please note carefully the emphasised words, because this will help understanding.

Luke 1:16 And many of the children of Israel shall he turn to the Lord their God.



There is no suggestion that any other than the Children of Israel will be turned to God. The "many", rather than "all", is found a number of times within the New Testament.

Luke 1:32,33 He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, ...

Jesus is always spoken of as being the ruler of Israel nationally, the "House of Jacob" including all the tribes. The House of Jacob

is still the very same entity in the New Testament as it was in the Old Testament. This Throne [indicating Kingdom] is to be restored TO JACOB. God's promises will be fulfilled in those to whom they were made. Everything that offends will be gathered OUT of the Kingdom, Jesus tells us.

Luke 1:54,55 He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed forever.

Mercy is always spoken of as being to Israel only. This promise of mercy was to The Fathers and to their seed of Israel only. Israel is the servant race as this verse says. "The Fathers" were not the fathers of all races. Scripture does not present God as being the father of all peoples. Is there record of any other seed to whom God spake other than to the seed of Abraham? Some want to take the traditional position that the seed is now spiritual and not racial. Accordingly this can be looked into further in my paper entitled "Seeds, Natural and Spiritual". But there is no suggestion of a "spiritual seed" in all of these Scriptures. They are too precise and specific! When we see that they are fulfilment of the Old Testament prophecy we have harmony.

Luke 1:68 Blessed be the Lord God of Israel, for he hath visited and redeemed his people.

There is never any mention of redemption for any outside of Israel. Here they are described as

His People. Jesus is always spoken of as being *The Redeemer of Israel*. Israel in the Old Testament is a precise racial term. None of all these Scriptures provide evidence of any change in that fact in the New Testament. *Luke 1:73,74 The oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,*

As in all Scripture, the pronouns cannot be generalised. *We* and *us* contrast with *enemies* as two defined groups. Here the pronouns define a racial origin. There is much more about this through the New Testament as we will see.

Luke 1:77 To give the knowledge of salvation unto his People ...

Again, is any other race included in the giving of the knowledge of salvation? Is it possible for any race but Israel to know salvation from the sin of breaking the Law since the Law was given specifically to Israel alone? This confirms the Old Testament prophetic Scriptures.

This is a very specific statement of God's purpose. Dare we meddle with God's stated purpose?

Luke 2:34 ... this child is set for the fall and rising again of many in Israel; ...

There is no mention of races other than Israel.

Matt 1:21 ... and thou shalt call

his name Jesus, for he shall save his people from their sins.

This again is confirmation of the Scriptures already quoted and is just as specific as to who would be saved. One of the major problems traditionalists have is to find any continuing pattern of prophecy in the Old Testament that would back up their position that *His People* now includes all races. As pointed out earlier, the people Jesus saves from their sins here are already His people before they are saved.

Matt 2:6 ... for out of thee shall come a Governor, that shall rule my people Israel.

This defines the people of whom Jesus is the Lord and the race of which He is King. This is a straight statement of the fulfilment of prophecy made many times.

Matt 15:24 I am not sent but unto the lost sheep of the house of Israel.

It is impossible for the followers of the present traditional teachings to cope with this Scripture so it is ignored. There is a translation difficulty in this verse also, the word *but* meaning *if not* and therefore it includes the House of Judah as well. Jesus was then in the coasts of Tyre and Sidon but, as He says, He had *other sheep* which were not of the fold within Palestine. He dispatched His disciples to the House of Israel, the bulk of whom were scattered outside of Judea, mainly about Northern Greece and parts of the old Grecian empire. Note that Jesus even confirms the separation between Galilee and Jewry [John 7:1 and John 11:54].

Why should we not do the same

instead of calling both parties "The Jews"? This is an error of tradition. The House of Israel were not so "lost" that the disciples could not find them, were they?

Matt 15:31 ... and they glorified the God of Israel.

This is a clear statement of whom He is the God.

Matt 19:28 ... in the regeneration, ... ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Dare we say "The Church" has taken the place of the Twelve Tribes of Israel at the *Time of the Regeneration*, which is yet to come? The "Church" is not what we have been led to believe, as we will see.

Mark 12:29 The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord;

Is anyone other than Israel requested to "hear"? Only Israel can "hear". Remember how Jesus said in John 8:43 to the Edomite leaders of Jewry, *Ye cannot hear my words?* There is still the synagogue of Satan who call themselves "Jews" or Judeans [Rev 2:9 and Rev 3:9] who cannot "hear". These could not be of the House of Judah, as they claimed to be. Could this part of Jewry possibly be part of the Church of God or of the *Israel of God*? It is common to hear that *the Israel of God is the multi-racial church*, and then to use this statement as the basis of argument! It is easy to say anything without backing it up and especially without the full Biblical basis of argument.

John 1:11,12 He came unto his own, and his own received him not. But as many as received him, to them gave he power to

become the sons of God, ...

Jesus came to his own territory, wherein was the temple, but all of His own people there did not receive Him as having any authority over what was His. Those of His own who believed, received, accepted and recognised Him were given the authority to once again become placed [that is, re-instated; AV: *adopted*] as the sons of God.

John 1:31 ... but that he should be manifest to Israel ...

Can we find reference to Jesus being manifest to others than Israelites? That is *all men* of Israel.

Acts 1:6 Lord, wilt thou at this time restore again the kingdom to Israel?

The restoration of the Kingdom to Israel is a subject which the traditional teachings refuse to emphasise, despite Jesus' instruction that this must be our priority prayer and the time to look forward to when His Will will be done IN EARTH, as it is in Heaven. This instruction is a statement of the Will of God. Instead of preaching the Kingdom, and the remnant out of Israel who will *find it*, traditional teaching preaches that the "Church" will be raptured away from Earth! But, the saints [separated ones] are to reign on earth when the Kingdom is restored to Israel.

Acts 2:17 ... your sons and your daughters shall prophesy ...

The specific *your* refers to the children of those being spoken to and again there is, as usual, no mention of any who did not have *the Fathers* as their pro-genitors being able to prophesy! The people being addressed are described in verse 22 as being *men of Israel*. And Joel's prophecy which is the basis of this verse

was only to Israel!

Acts 2:22 Ye men of Israel, hear these words, ...

Acts 3:12,13 Ye men of Israel, why marvel ye at this? ... the God of Abraham, and of Isaac, and of Jacob, the God of our fathers ...

Can we pretend these *men of Israel* were from other racial stock?

Acts 2:36 Therefore let all the house of Israel know ...

This is specifically limited to Israelites.

Acts 2:39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Please note that this verse is post-Pentecost and again isolates to whom the promise is made. The many of Israel are called, but few of Israel are chosen. [Rather, [Christ making this statement that 'many are called but few are chosen' in the parable of the wedding feast at Matthew chapter 22 actually foresees and discredits the universalism of today's churches, just as He did giving the Parable of the Net in Matthew chapter 13 – WRF](#)] Those of Israel who were *afar off* and not dwelling in Judea were not excluded. It is still *our God*, the God of *Ye men of Israel* [v22] who were being addressed.

Acts 3:25 Ye are the children of the prophets and of the covenant which God made with our fathers, ...

Since every one of the prophets were Israelites by race, their children must be of the same race. [Note: Nationality must not be confused with race. This is a mistake often made by traditional teachers who try to prove non-Is-

rael stock by nationality or place of domicile].

Acts 5:31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and the forgiveness of sins. Yet again, we have definition of race that is post-Passion, and post-Pentecost. It is a definition which carries on through the New Testament.

Acts 7:37 ... A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear.

The question that has to be asked here is, "Were Moses and Paul both wrong?" This is what the traditional teachers are saying when they say Jesus was not raised up "UNTO YOU", but *unto all races*. Their teaching is a blatant denial of Scripture and of what Moses and Paul have said. The *of your brethren* fixes very firmly to whom Jesus came as being to Israel only.

Acts 10:36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ ...

This confirms the Old Testament teaching that God gave His Word only to Israel, as a race.

The peace was proclaimed to those who were near [Judeans] and to those who were *afar off* [the dispersion – called *Grecians* in Acts]. This is still no different from Psalm 147:19,20, *he showed His word unto Jacob*, or unto all Israel. *Acts 13:22,23 ... I have found David the son of Jesse, a man after mine own heart ... of this man's seed hath God, according to his promise, raised up unto Israel a Saviour, Jesus.*

Is there any record of the promise of a Saviour being raised up to people other than Israel? All the references refer to the promise that is made to Israel only. This again shows this is fulfilment of Old Testament prophecy unto Israel.

Acts 13:32,33 And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children ...

Note to whom Paul was speaking and that he was speaking at Antioch. This Apostle to the Gentiles was still speaking to Israelites, to those among the *stock of Abraham* who feared God [v26]. For a long time it has been a traditional belief that the word "Gentiles" refers specifically to non-Israelites, but it cannot be avoided that the stock of Abraham is specifically mentioned in verse 26 of this passage! The word for "stock" is *genos* [race and offspring]. The children are shown in relationship to "The Fathers". The "*us their children*" is too explicit to bend to fit the mould of tradition. There is still no change in the New Testament as to the exclusiveness of Israel.

Acts 26:6 And now I stand and am judged for the hope of the promise made of God unto our fathers.

This is a typical example of a Scripture that is commonly generalised to say that the promise made to "*our fathers*" is now made to everyone of every race. The promise spoken of here is made to Israel alone.

Acts 26:7 Unto which promise our twelve tribes, instantly serving God day and night hope to come ...

Some might not like having this Scripture pointed out, along with others in the New Testament that present the fact that the Twelve Tribes still feature in the New Testament, after Pentecost. The time of this quotation is about AD 59. All these Scriptures quoted from Acts onwards are post-Pentecost, after Jesus had fulfilled the Law of Sacrifices. In traditional teachings the people being addressed are supposed to be a multi-racial church as presented in the popular teachings. Again this promise of the resurrection is still made to Israel. Remember that Jesus had already been resurrected so this particular promise of resurrection could not refer to Jesus. This promise of the resurrection is here shown as being made unto the *Twelve Tribes*. Can we find, in specific direct statements anywhere at all in the Bible, where this promise is shown to be made to non-Israelites?

Acts 28:20 For this cause therefore I have called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

This verse, together with the previous one, speaks about "hope". The subjects of this hope are stated to be Israel or the *Twelve Tribes*. Hope is sometimes connected with election [for example, 1 Thess 1:4] and this is con-

nected with Israel in other passages, particularly in the Book of Hebrews where Law and Hope are contrasted [for example, Heb 7:19, *For the law made nothing perfect, but the bringing in of a better hope did*].

Rom 1:7 To all that be in Rome, beloved of God, called to be saints, ...

Rom 1:13 ... brethren ... and ... even as among other Gentiles. The people Paul is addressing in Rome are defined as those who are, "*beloved of God and called to be saints*". The emphasised words can so easily be explained as Israelites are sometimes called *Gentiles*. These pin point the racial identity of those Paul was addressing. Called is *kletos* or appointed. These words cannot be found identifying non-Israel races.

Rom 3:19 Now we know that what things soever the Law saith, it saith to them who are under the Law: ...

The Law is not saying anything to anyone else but to Israel. It is not said to others who were not under the Law. This whole epistle is written to Israelites in Rome at that time.

Rom 4:24 But for us also to whom it shall be imputed, ...

In context, *for us* does not refer to non-Israelites, but to Israelites who believe, as Abraham did, that the Law of Faith in the Atoning Sacrifice superseded the Law of Sacrifices contained in Ordinances.

Rom 7:1 Know ye not, brethren, how that the law hath dominion over a man as long as he liveth? The symbolism here is that of marriage under Israel's law. When we consider this in the light of the Law having been given to Israel only, we can see that Israelites are those being ad-

dressed. Paul confirms this by calling them “my brethren,” [adelphos] or “kinsmen of the womb”.

Rom 9:7 Neither, because they are the seed of Abraham, are they all children: but in

Isaac shall thy seed be called.

The seed, [zera in Hebrew or sperma in Greek], refers to semen product, that is, it refers to a line of people genetically.

Through the New Testament, the *sperma* is used this same way.

The much used expression *The Fathers* both implies and emphasises the genetic line.

Rom 11:17 And if some of the branches be broken off, and thou, being a wild olive tree, were grafted in among them ...

Could other than Olive stock be grafted into an Olive tree? This was part of the House of Israel which had “become as aliens” rejoining part of the House of Judah under the New Testament. The House of Israel had become as “wild” Olive trees. This is in full accord with the Law, the Psalms and the Prophets. The popular teaching cannot be found prophetically on a proper foundation, or in fact.

*Rom 15:8 Now I say the Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made **unto the fathers.***

Here we have a statement that is important, because it tells us the people to whom Jesus came, and why He came. These promises were not made to any but to Israel and this seed of Israel. The exclusive Israel content of this chapter [Romans 15] is extensive, as shown below. Verse 9 is a quotation from Ps 18:49 which

shows David praising God within Israel.

v9 *And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess thee among the Gentiles, and sing unto thy name.*

v10 *Rejoice, ye Gentiles, with his people comes from Deut 32:43 where the people [called Gentiles by the translators] are Israel.*

With his people is all the Israelites together - the dispersed Israelites together with the Israelites in Judea.

v11 *Praise the Lord, all ye Gentiles and laud him, all ye people.* Psalm 117 from which this quota-



tion comes, again refers to Israel. v12 *Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.* Isaiah was talking to Israel. The only nations [translated as Gentiles] who could trust God were Israelites.

v16 *That I should be the minister of Jesus Christ to the Gentiles.*

.... Paul confirms the statement in Rom 11:13 that he is a minister to Israel.

The word “Gentiles” in this section is a Latin word that is given a manufactured meaning; so do not be misled by it. It can be shown that the word “Gentiles” often refers to the House of Israel as opposed to the House of Judah. [Rather, the word “Gentiles” refers to the nations of dispersed Israel, including Judah, as opposed to the remnant in Palestine which was primarily composed of small portions of Judah, Benjamin and Levi. - WRF] Again, there is no prophecy for the traditional view that arose from the Latin Vulgate and has carried on ever since. Rome made the word

“Gentile” to support the view that the Roman church was the *Israel of God*. Let this sink in! Early translators carried on the Roman church word meaning because they were blind to their identity as part of Israel, and they thought that they might be missing out on God’s blessing. This word “Gentile” is mined in detail in a paper, “*That Unfortunate Word “Gentile”*”, by this author.

Going on to the Book of Corinthians, we find that these so-called Gentiles could only be

Israelites. The words, “*brethren, our fathers and Moses*” confirm this.

*1 Cor 10:1-4 Moreover brethren, I would not that ye should be ignorant, how that **our fathers** were under the cloud, and all passed through the sea, and were all baptised **unto Moses** ... for they drank of that spiritual rock ... and that rock was Christ.*

“Our Fathers” gives definition in a most positive way. The children of *The Fathers* are those who

are being addressed. Note: it does not say *and that Rock was Jesus Christ*. [“Jesus” is inserted in some translations to change the meaning to make the verse comply with tradition]. What is said is *and that rock was anointed*. *Gal 3:13 Christ hath redeemed us from the curse of the Law ...* Only Israel was given the Law so only Israel needed redeeming from the curse of the broken law. The pronouns are so important! To understand that only Israel had been given the Law is most important. It is deception to believe to the contrary against all the clear statements of Scripture. “Us” in this context is still the same exclusive people of Israel. *Gal 4:4,5 But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.* Paul here quotes Isaiah 54:1 which refers to the Redeemer of Israel. Again redemption only concerns *them that were under the Law*, and these are the people to whom it is written. Two parties had been under the Law. This is important to understand. These two parties are known as: [a] Jews and Gentiles [the House of Judah and the House of Israel], or [b] The Circumcision and the Uncircumcision [the House of Judah and the House of Israel]. Both parties were Israelites and could not be otherwise since only Israel had been under the Law. What is traditionally taught about Jews and Gentiles is simply not right and could not be right because of this. *Eph 2:12 That at the time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants*

of promise, having no hope, and without God in the world.

Those to whom Paul was writing had become estranged from Israel. Examination of the highlighted words gives identification. The words *aliens* and *strangers* are not what they might appear on the surface. [Furthermore, the King James mistranslated the word “aliens”, which is actually a past-tense verb and should have been “alienated”, which solidifies the author's thesis here. - WRF] These particular *strangers* were the House of Israel. The exclusiveness of Israel in the book of Ephesians will be looked at separately. The “ye” refers to the *saints* as is found in the first verse of this book of Ephesians. A paper, “*Pilgrims, Strangers and Israel*” is available discussing these particular “strangers”. In this verse we have the *covenants of promise*. Going back to identify to whom these promises were made, takes us back to Israelites by race. *Phil 3:1 Finally, my brethren, ...* “Brethren”, as we will see in James, refers to a brother or a near kinsman. *Phil 3:5 ... of the stock of Israel, ...* “Stock” is another genetic term. *Phil 3:9 ... not having mine own righteousness which is of the law, ...* Here, as usual, there is the association with the Law that was only given to Israel. *Phil 4:21 Salute every saint in Christ Jesus. ...* “Saints” are always Israelites. For example, Psalm 148:14, *The praise of all His saints: even the Children of Israel.* *1 Thess 1:4 Knowing, brethren, your election of God ...*

Isaiah 45:4 defines Israel as being God's elect - *Israel mine Elect*. These elect are chosen by God and so are of Divine origin. They are of the seed “from above”. Remember to keep in mind this word “elect”. The “your” in “your election” is related to “brethren” [of the womb]. *1 Thess 5:9,10 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, ...* In Scripture there are those who are appointed to wrath and vessels *fit for destruction*. That is their appointment. 1 Thess 1:4 shows that this book is written to the Elect [*Knowing, brethren, your election of God*]. *2 Thess 2:13 But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation.* It is the “brethren” who are “chosen” and no one else. We will soon be looking at the definition of “brethren”. *1 Tim 3:15 ... how thou oughtest to behave thyself in the house [that is, household] of God, which is the church of the living God, the pillar and ground of the truth.* Examination here will define just who is “The Church”. The *Household of God* refers to Israel, as does “*the church*” which is called out of Israel. This is the remnant which still comes from Israel only, according to the Law, the Psalms and the Prophets. *2 Tim 1:3 I thank God, whom I serve from my forefathers ...* Paul again will not discount racial origin [*My forefathers*]. He says that he endured all things for THE ELECT'S sake

and for the appearing of the Kingdom. Again, this Kingdom is the one of which Jesus is to be the King. The Gospel of the Kingdom, or the restoration of the Kingdom to Israel, is not proclaimed any more. This is because the doctrine of a multi-racial church has taken the place of Israel. *My Forefathers* and *The Fathers* do not signify all races as having come from the loins of Isaac.

Heb 2:16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

Why would it be necessary to specify *the seed of Abraham* instead of the seed of either Adam or mankind in general? Throughout this chapter we find many references to “brethren” [of the womb], together with Old Testament references to Psalms 8:18 and 22. These are Psalms of Israel among which we find, *all ye seed of Jacob glorify Him; and fear Him all ye the seed of Israel*

[Ps 22:23]. The *Ye* is absolutely specific and limited to Israel as the seed.

Heb 3:6 But Christ as a son over his own house; ...

So, there must be other houses [*oikos*] that Jesus is not over! This chapter then goes on to talk about Israel and the fathers of Israel.

Heb 6:13 For when God made promise to Abraham ...

There is no recorded promise to anyone else but Abraham and certain of his descendants.

Heb 9:28 So Christ was once offered to bear the sins of many, ...

We are not told Jesus would bear the sins of every race. “Many” is not “all” of every race. “Sin” is transgression of the Law that was

given to Israel only. Isaiah 53:11 and 12 agrees about this word “many” which is limited to “my people”.

Compare: *Matt 20:28 ... and to give his life a ransom for many. Matt 26:28 ... which is shed for many for the remission of sins. Rom 5:15 ... much more the grace of God, ... hath abounded to many.*

1 Cor 10:17 For we (those Israelites being addressed) being many, are one bread and one body.

So, with whom is the New Testament made?

Heb 8:8,9 Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; ...

Of all the verses in this Book of Hebrews, this verse identifies clearly with whom the New

If any one thing is clear, it is the continuing presentation through this book that the New Testament is made with those who had the Old Testament and there is never a statement to the contrary

Testament is made. The two Testaments are contrasted as they relate to one another, to the one people, through this book of Hebrews. Old Testament prophecy says exactly the same [Jer 31:31],

where Jeremiah prophesies to whom the New Testament would be made. “The Fathers”, again, gives racial definition. The book of Hebrews begins, yet again, with reference to THE FATHERS. The immediate connection is made, *hath in these last days spoken to US by His Son* [“Us” being the children of “the fathers”; those whom Jesus came to redeem; “The Hebrews” being addressed]. These are the children of “The Fathers”. When God said *I will put my laws into their minds, and will write them on their hearts*, the Old Testament reference was, and is still, only to Israel. The historical references through this book of Hebrews would have had no meaning to those without the knowledge of Israel’s history or of the Law given to Israel. [At this point it is better to forget all you have been previously taught or thought about “Israel”].

James 1:1,2 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, ...

For two excellent reasons, this possibly is the best statement to show who the “brethren” are. They are the twelve tribes of Israel by statement, and they are *adelphoi* in Greek. *Adelphos* is translated 346 times as “brother” or “brothers”. Dictionaries and lexicons give the prime meaning as a kinsman [racially related]. Strong 80 *from the womb - near or remote*.

Vine: *Adelphos denotes a brother, or near kinsman: in the plural, a community based on identity of origin, or life.*

Thayer *From the same womb*.

The words *brotherhood* or *brethren* are mostly used to indi-

cate those having a kinsman-blood relationship, rather than some common belief. From the translations the common belief might sometimes appear to be the meaning but the proper meaning of ‘brother’ should never be overlooked. The words are used in both the near and remote relationships. Because the words *brethren* or *brothers* are much used words in the New Testament books, it is important to know the common usage. In James it is given as being those of the Twelve Tribes [Israel]. The remote relationship is given in James 2:21 as *our father Abraham*. James suggests a spiritual origin in James 1:18: “*Of His own will begat He us with the word of truth*”. This only confirms the word of truth being given to Israel. The wrong use of the words in a belief connection or a spiritual application does not eliminate this from its proper relevance to kinsmen of Israel.

In some of the post-KJV translations, either *the Twelve Tribes* or *brethren* are omitted, thus hiding the troublesome-to-them truth of Scripture. This book is addressed to *the Twelve Tribes*. A glance at an interlinear literal Greek-English translation will immediately show the misleading translation in some versions. Sad to say, some modern, religious translators and teachers seek to insert or substitute their particular doctrine, especially when it comes to the racial issues in the Bible. The Living Bible is probably one of the worst in this respect. Paraphrases cannot be used to study the Bible.

James 2:21 Was not Abraham our father justified by works, ...

“Father” here is *pater* meaning

an earlier member of the same family. When we look at these two quotations from James we have to admit or deny that this letter was written in this present age [AD]. Anyone who wants to say this letter is written to other than the Twelve Tribes as well as to those whose father was Abraham, has to explain when the transition took place to make it include everyone else. This explanation is required also for other New Testament books.

1 Peter 1:1,2 ... to the strangers scattered ... elect according to the foreknowledge of God the Father, through sanctification of the Spirit, ...



Comparison of this verse and also *pilgrims and strangers* [1 Peter 2:11] with other places in the New Testament, and with the counterparts in the Old Testament [see Psalm 39:12], will quickly identify these particular strangers as being Israelites who had been living apart from God and the temple system. The author’s paper entitled *Pilgrims, Strangers and Israel* deals with this in detail. These particular words are used of Israel when Israel is scattered among the other races. They were “elect”, a word covered lightly earlier on in the Old Testament texts. They were “holy” or “sanctified” by the Spirit upon them [both are the same word in the original texts, meaning “separated” or “set apart”]. They are holy in a way in which no other race is separated unto God.

1 Peter 1:10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you.

The “you” here refers to the strangers etc of verses 1 and 2. The prophets all prophesied about grace that would come to Israel. There is no prophecy about this grace being to others. Peter was writing to Israelites! *1 Peter 1:11 Searching what, or what manner of time the Spirit of Christ which was in them did signify ...*

This anointing Spirit was *in them* [note this well because we will come upon this again later] and the Word goes on to say:

1 Peter 1:15 But as he which hath called you is holy, so be ye holy in all manner of conversation.

This is another quotation from the Old Testament which shows that there is no New Testament change in the separate nature of Israel. This separation is to be maintained. The KJV translates Lev 11:45 as, “*I am the Lord that bringeth you up out of the Land of Egypt to be your God. Ye shall therefore be holy, for I am holy*”. It is God who made Israel a holy people. God is holy now. Israel also is holy [separate] to God now. This is what the verse is saying. “Holy” does not mean righteous, as some would lead us to believe.

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

We have looked at this quotation from Exodus 19:5 which Peter quotes here. Israel is still *an holy nation* and not a “church” in the commonly accepted meaning of the word “church”. Peter goes on to show that this nation had a king that they were to honour. This nation must have been in existence at the time of writing. In a later

chapter we will show that this king was not the Emperor of the Roman Empire, as some modern translations say in their footnotes. *2 Peter 1:4 Whereby are given unto us exceeding great and precious promises: ...*

These promises are stated in Romans 9:3,4 to be given to *kinsmen of the flesh who are Israelites* and that the promises pertained to them. Peter also wrote to Israelites!

1 Peter 2:17 ... honour the King.

In prophecy, the House of Israel would always have a monarch on the continuing Throne of David, whereas the House of Judah would not have a monarch in the last days. When the two Houses regather to the Holy [separate] Land, they will have *one Head* again [Hos 1:11 and please note the timing of this]. It has not happened yet! [We must disagree with the author's distinction here, for David, being of Judah, would forever reign over Israel, including Judah! The two houses are often included together where only Israel is mentioned. Judah must fall under the designation of "all Israel". - WRF]

1 Peter 2:24,25 Who his own self bare our sins in his own body ... for ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

This is under the New Testament which some of the House of Israel had come under. Jesus bare the sins of Israel and Jesus describes Himself as the Shepherd of the sheep, but never as the shepherd of the Tares or the Goats or of any other race. Again, the pronouns refer to those being addressed, again they are *brethren*, etc.

2 Peter 3:2-4 That ye may be

mindful of the words which were spoken before by the holy [that is, separated] prophets, and the commandment of us the apostles of the Lord and Saviour.

These prophets were prophets of Israel. The Lord and Saviour is the Lord and Saviour of Israel and never of others. The words of the Apostles do not override the words of the Prophets. The Apostles confirm the Prophets. In this verse the Apostles and Prophets are linked together. Peter had already written about the false prophets who would be "*among you*" and he describes their character. In John's letters there is much separation by pronouns.

1 John 2:12 I write to you little children, because your sins are forgiven for his name's sake.

1 John 2:19 They went out from us, because they were not of us; for if they had been of us, they would no doubt have continued with us: ...

1 John 2:20 But ye have an unction from the Holy One, ...

1 John 2:27 But the anointing which ye have received of him abideth in you, ...

1 John 3:9 whosoever is born of God [that is, from above by spirit and by water] does not commit [practise] sin.

1 John 5:18 We know that whosoever is born of God sinneth not, ...

"Your sins" refers to the sins of those to whom John is writing. Jesus did come to save "*HIS People*" from their sins. John also refers to certain people who are false and by pronoun separation these are "they" as opposed to "ye" and "we". *They were not of us* tells us that they were different in some way, even if they professed to believe in Je-

sus! It becomes self-evident that the anointing "*which abideth in you*" could only abide because the anointed people are conceived with this potential. How else could it abide? This bears witness to the anointed race in the Old Testament. These alone have the capacity to "hear" and to "believe".

The first chapter of John's epistle speaks of hearing, seeing, looking upon and handling "that which was from the beginning". These were Israelites to whom Jesus was manifest. John the Baptist said, "*that He might be made manifest to Israel*"- [John 1:31]. In 1 John 2:7, he shows that he is addressing those who had the old commandment *from the beginning*. These can only be Israelites. 1 John 2:24 indicates that what was heard from the beginning about the old commandment must remain in the hearers in order to continue *in the Son and in the Father*. These also can only be Israelites. *Jude 3 ... the common salvation [that is, common to Israel and Judah] the faith which was once [that is, without change] delivered unto the saints* - [that is, the separated people]. *Jude 19 These be they who separate themselves, sensual, having not the Spirit.*

Amongst God's saints are others who separate themselves from God through their disbelief. They were not born in such a state - they become that way by their own choice and their own actions. They are described as *not having the spirit*, that is, they may as well have been born outside Israel. They are in the same category as foreigners who try to separate themselves from

other nations by living in Israel - they are not *begotten from above* and hence are also *not having the spirit*. [Kennedy is still wrongly trying to split Israel, but Jude is talking about interlopers here, and not Israelites! What Kennedy misses is that Jude is talking about the enemies of God at verse 4 where he states, “For some men have stolen in, those of old having written about beforetime for this judgment, godless men, substituting the favour of our God for licentiousness and denying our only Master and Prince, Yahshua Christ”WRF].

ISRAEL IN JOHN’S REVELATION

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

In the book of Revelation, THE TWELVE TRIBES still feature! They have in no way become some non-Israel, non-twelve-tribed church! This book begins by speaking of the revelation, *to show unto His servants things which must shortly come to pass*. This revelation is to His Servants of the twelve tribes only and this is confirmed in many places.

Rev 1:2 Who bear record of the word of God, and of the testimony of Jesus Christ, ...

This book does not bear witness to anything outside of what has been revealed in the Word of God or the Spirit of Prophecy. The testimony of Israel racially has been clearly revealed through the Word.



To conclude, these scriptures show the exclusive nature of Israel as a continu-

ing theme throughout both Testaments. If we do not want to accept all these references, then what is to be done with them? The acceptance or non-acceptance of an exclusive Israel determines the prophetic stream one subscribes to. When *exclusive Israel* becomes the foundation of prophetic interpretation, much of the common conflicts in prophecy are found to disappear. But, above all, the acceptance or non-acceptance determines our ability to believe and to understand Jesus’ words.

It is not difficult to conclude that the Bible is a book primarily about Israel [as a people] because Jehovah is consistently declared to be the God of this one people. We find other Biblical statistics, such as:

Israel as *Yisra’el* 2,514 times [Old Testament]
 Israel as Israel 70 times [New Testament]
 Jacob [KJV] 358 times [24 in [New Testament].
 Judah 813 times
 Ephraim 172 times
 Manasseh 143 times
 Hebrews 21 times
 Lord God of Israel 110 times
 God of Israel 90 times
 Holy One of Israel 31 times
 Lord God of the Hebrews 5 times
 Mighty God of Jacob 4 times
 Hope of Israel twice
 Congregation of Israel 160 times [as *qahal*] 173 times [as *edah*]
 Assembly of Israel 21 times [as *atsarah*] *Ekklesia* 116 times in New Testament
 Tribes [*shebet*] of Israel 190 times [Old Testament] Tribes [*phule*] of Israel 31 times [N.T].
 People of Israel 19 times [KJV]
 My people 231 times
 Of Israel 1,692 times
 To Israel 23 times.

For Israel 24 times

Then we find expressions like, *Israel’s God, the Light of, the Rock of, the Redeemer of, the Stone of, the Shepherd of, the Portion of, the God of*, all of which refer expressly to Israel. Then there are expressions like *the God of your fathers and fathers of Israel* [“fathers” is mentioned 549 times including 56 in the New Testament]. There is the intimate word *Jeshurun* for Israel. There are about 5,000 direct references that isolate Israel as a people. Their personal God, Jehovah, [*Yehovah*] is mentioned 6,528 times. In most cases the AV wrongly renders this as ‘Lord’ and only four places as ‘Jehovah’ The true pronunciation of God’s name is unknown.

This presentation might well come as a shock to sincere dedicated Christians and there will be immediate reactions, all of which can be answered when we find out which “world” it is that God “*so loved*”. The hinge-point Scriptures, “*Go ye into all the world*” and “*God so loved the world*” can likewise be answered clearly. The author has papers on these topics.

Jesus said, “*I lay down my life for the Sheep*”. Israel is described so often as the “*sheep of my pasture*”. There is no record of Jesus giving Himself for “goats” or “tares” or anyone else. The whole premise shown in the British-Israel quotes are absolutely wrong, being based upon a superficial interpretation of a passage. The author has papers dealing with every objection to “The Exclusiveness of Israel”.

Take Your Vaccines or else ...

This is depopulation for profit and vaccines are the weapons of choice



Gates Foundation Partner forces vaccines on Malawian children at gunpoint & arrests parents

Get your shots, or else get shot. That is the message being sent by the Bill & Melinda Gates Foundation and its partners in Africa that are helping the organization achieve its goal of vaccinating every single child on the planet.'

Recently, children who had previously fled the country with their parents to avoid mandatory jabs, upon return, were forced at gunpoint to be vaccinated.

Gates Foundation vaccine campaigns are creating totalitarian health care police states. Freedom of vaccination choice simply does not fit the agenda of the Bill & Melinda Gates Foundation. The group, by its very nature, is complicit in helping to establish the types of dictatorial health care police states that are willing to arrest parents for not vaccinating their children.

This is not just about a third world depopulation agenda as similar strategies are being employed in America and in

Europe although often in more subtle ways. Take for instance this report by Neil Foster – The Sovereign Independent

www.sovereignindependent.com quoting from an article in The Irish Independent, whereby the current Minister for Social Protection, Joan Burton, outlined plans to link child benefit payments to school attendance and vaccinations!
<http://www.independent.ie/national-news/burton-to-take-on-child-benefit-fraud-in-overhaul-2834761.html>

'It would now appear that parents are to be given one of two options, namely, to either deny the government the right to have your child injected with toxic chemicals widely proven to be detrimental to their health and face the consequences of starving your children due to dire poverty or simply going along with these psychopathic control freaks and killing your own children by allowing the government, as a proxy of big pharma to carry out their population control program on your family'.

'Yet we know that vaccinations have been used not only to create pandemics but also in widespread sterilisation programs in such countries as Brazil which is quoted in the article below as one of the models for this program. The headline, '*Massive Brazilian Vaccination Raises Suspicions of Covert Sterilization Program' from August 2008 should certainly raise a few eyebrows amongst the pro-life

lobby in Ireland'. You can read the full article here:

<http://www.lifesitenews.com/news/archive/ldn/2008/aug/08081407>

From F. William Endahl's highly recommended 'Seeds of Destruction' on page 273 we find this little gem:

In the early 1990's, according to a report from the Global Vaccine Institute, the WHO oversaw massive tetanus vaccination campaigns in Nicaragua, Mexico and the Philippines. Comite Pro Vida de Mexico, a Roman Catholic lay organisation, became suspicious of the motives behind the WHO program and decided to test numerous vials and found them to contain human Chorionic Gonadotrophin, or hCG. That was a curious component for a vaccine designed to protect people against lock-jaw arising from infection with rusty nail wounds or other contact with certain bacteria found in soil. The tetanus disease was indeed also rather rare.

*It was also curious because hCG was a natural hormone needed to maintain a pregnancy. However, when combined with a tetanus toxoid carrier, it stimulated the formation of antibodies against hCG, rendering a woman incapable of maintaining a pregnancy, a form of concealed abortion. Similar reports of vaccines laced with hCG hormones came from the Philippines and Nicaragua. The Comite Pro Vida organisation confirmed several other curious

facts about the WHO program. The tetanus vaccine had been given only to women in the child-bearing ages between 15-45. It was not given to men or children. Furthermore, it was usually given in a series of three vaccinations only months apart to ensure that women had a high dosage of hCG, even though one tetanus injection held for ten years.

The presence of hCG was a clear contamination of the vaccine. None of the women receiving the Tetanus hCG vaccine were told it contained an abortion agent. The WHO clearly intended it that way.*

*Pro Vida dug further and

learned that the Rockefeller Foundation, working with John D. Rockefeller III's Population Council, the World Bank, the UN Development Program and the Ford Foundation, and others had been working with the WHO for 20 years to develop an anti-fertility vaccine using hCG with tetanus as well as with other vaccines*

It's clear that mandatory vaccination is the big plan for those who wish to spread their poisons throughout society and from the previous quoted book it is also clear that this comes from the highest level; the unelected and unaccountable warmongers of the United Nations. It is their

policies which are handed down to individual nations, in this case Ireland, through the UN's proxy, the European Union.

This isn't some mad cap scheme dreamed up by Joan Burton, an accountant by profession and a Labour socialist. Her title 'Minister for Social Protection' sounds like something straight out of '1984' which should come as no surprise considering we're now living Orwell's novel.

A more fitting label would be 'Adminis(traitor) and Facili(traitor) of Irish Depopulation!

Short URL:

<http://www.sovereignindependent.com/?p=24444>

Extracted from Dr J Mercola July 2011

<http://articles.mercola.com/sites/articles/archive/2011/07/07/60-things-that-can-go-terribly-wrong-with-hepatitis-b-vaccination.aspx>

60 Things that Can Go Terribly Wrong with Hepatitis B Vaccination

Dr Mercola writes:

There is no vaccine that gets me more upset than hepatitis B. There are two primary reasons for this. It is given to virtually every newborn in the hospital and many times without parents' consent shortly after the child is born. If the parent chooses not to have their 12-hour-old newborn vaccinated in the newborn nursery, it takes enormous effort on the parent's part to make sure this vaccine is not given without their informed consent before the baby leaves the hospital.

Secondly this vaccine given on the day of birth is the least justifiable of any vaccine that I can think of. A child can ONLY get the disease from IV drug

abuse, sexual activity with an infected partner, a blood transfusion using contaminated blood, OR from the mother.

An Unusually High Number of Adverse Reactions



Routine use of the hepatitis B vaccine for all newborns began in 1991, and according to the Vaccine Adverse Event Reporting

System (VAERS), operated jointly by the U.S. Centers for Disease Control and Prevention (CDC) and the U.S. Food and Drug Administration (FDA), there were 36,788 officially reported adverse reactions to hepatitis B vaccines between 1992 and 2005. Of these, 14,800 were serious enough to cause hospitalization, life-threatening health events or permanent disabilities.

Further, 781 people were reported to have DIED following hepatitis B vaccination - and this is likely an underestimate because only a fraction of the serious health problems, including deaths, following vaccination are ever

acknowledged. This serious underreporting is due to an unwillingness of many doctors and vaccine providers to report vaccine-related injuries and deaths and also due to a lack of public awareness about how to recognize signs and symptoms of vaccine reactions.

For instance, when babies die after hep B vaccinations, most of the time their deaths are automatically attributed to SIDS (Sudden Infant Death Syndrome) without investigation into whether the vaccine caused the baby's sudden death.

Common reactions to the vaccine include fatigue, muscle weakness, fever, headache, irritability, and joint pain. But there have been reports of disabling neurological and

immunological disorders that have developed following hepatitis B vaccinations as well, including:

Multiple Sclerosis (MS)
Diabetes, Idiopathic Thrombocytopenia purpura, Guillain Barre syndrome, Rheumatoid Arthritis, Convulsions and brain disorders such as Encephalitis (brain swelling) and brain demyelination, Pancreatitis, Bell's Palsy, Lupus, Immune Dysfunction, Autism Spectrum Disorders

A study published September 2009 in Annals of Epidemiology also found that giving hepatitis B vaccine to infant boys more than tripled their risk for an autism spectrum disorder. This was doubly concerning because an

earlier study by the same researcher group, using a different database, found the same results.

There are more reports of serious adverse reactions in children than there are cases of childhood hepatitis B reported in the United States! From 1990 to 2002, there were a total of just 13,829 cases of acute hepatitis B reported among children aged 19 and younger, and as the CDC stated:

"The incidence among adolescents aged 15-19 years was consistently higher than the incidence among younger age groups."

Which begs the question, why are babies being vaccinated for this disease?

Shrink Wrap Found in Merck Vaccines

Including Gardasil, Varivax, Pneumovax, Zostovax & MMRII

Charred bits of plastic shrink wrap have been found in vials of Merck & Co. vaccines, Merck said, in the latest problem with quality at the company's biggest vaccine-making plant and one the company is still working to resolve.

Merck said it's not aware of any adverse health events associated with the problem, and that it's confident in the safety and efficacy of its products. The affected vaccines included Gardasil for the prevention of HPV infection, Varivax for chicken pox, Pneumovax for pneumococcal disease, Zostavax for shingles and MMR II for measles, mumps and rubella.

However, it is generally



recognized that particles in injections may result in extremely serious complications for patients. The potential adverse events resulting from the use of a sterile injectable product with particles by the intravenous route include embolic, thrombotic and other vascular events (e.g., phlebitis).

Complications in connection with the subcutaneous route may

include foreign body granuloma, local injection site reactions, and increased immunogenicity.

Busy medics naively assuming that Big Pharma would self police their own products, may not register a connection with presenting symptoms as a direct result of vaccination and may fail to report an adverse event.

Further, the American government have ensured through legislation, that vaccine makers are IMMUNE from civil liability! So although Merck allege they are working to resolve this issue, there is little incentive for them to do so.

Ode to Joy

Anthem of the European Union

The final movement of Beethoven's choral 9th Symphony, much loved by the British, has been appropriated by Eurocrats as the official EU anthem to symbolically add status to their aspirations of sovereignty. Given the history of its adoption and the Tower of Babel it is meant to embrace, it is perhaps not surprising that there are no official lyrics.

In looking to rectify this sad

omission, some inspiration can be found from "Joyful Joyful, We Adore Thee" by Henry van Dyke, expressly written to fit the Ode to Joy passage [1907]. Yes indeed, we could just imagine the likes of Herman von Rompuy, Jacques Delors and Tony Blair thinking that a song like this was written for them:

*"Joyful, joyful, we adore Thee,
God of glory, Lord of love;
Hearts unfold like flowers before
Thee, opening to the sun above.*

*Melt the clouds of sin and
sadness; drive the dark of doubt
away;
Giver of immortal gladness, fill
us with the light of day!"*

So with all due acknowledgments to van Dyke's original, here is a possible alternative to "Joyful..." that may serve as a far more appropriate echo of popular sentiments towards the European Union.

"



Mighty EU, flexing muscles, trampling on democracy
Lording o'er us all from Brussels, bastion of bureaucracy
Yours are clouds of sinful madness, driving light of hope away
Giver of unending madness, inflict laws and make us pay

Lobbyists with joy surround thee, auditors reject thy books
Cash rich fonctionnaires around thee, brushing off our filthy looks
London, Dublin, Copenhagen, Athens desperate to be free
Referenda? Not a glimmer, ne'er allowed to vote on thee

Thou art taking and forsaking, ever cursing, ever cursed
Wellspring of fake global warming, health and safety, it gets worse
Thou our Emperor, Rumpy Pumpy – not much choice, it might be Blair –
You just make us loathe each other, leaving us in dark despair

Voters, join the rising chorus, smash that cursed ring of stars
Stop the EU reigning o'er us, bureaucrats, and commissars
Ever singing, let's march onward, free ourselves from Brussels strife
Joyful music, lead us sunward – quit the EU, embrace life!

THE SAXON MESSENGER



Announcements

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

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

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

Christian Identity Radio

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

also CHRISTOGENEA OPEN FORUM
Saturday evenings 8:00 pm EST



CHRISTOGENEA EUROPEAN OPEN FORUM
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