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Editorial

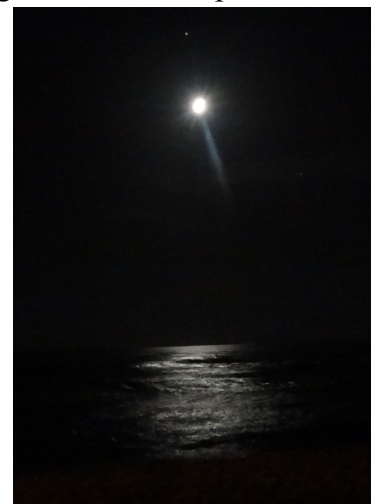
Dear Reader

Life's A Beach



For months Melissa had looked forward to the twelve day vacation we had been planning, and to spending a good deal of that time sitting on Panama City Beach. Our friend and brother, John Wade Moore, had offered to put us up for a week – or perhaps to put up with us for a week – and we certainly wouldn't turn down his hospitality. So adding a few days to the beginning and end of the time he offered, we also had the opportunity to visit with some of our Christian brethren along the way.

On the night of August 13th, we had dinner and grabbing a few bottles of some good German beer we headed down to the beach to sit and watch the stars. Sitting in the moonlit darkness of a clear night on Sunnyside Beach, which was a stop on the way to our destination the next morning, we saw three unusual lights in the sky, which were certainly not planets or stars. The lights were not part of a single solid object, but were rather points forming a triangle, and each of them would disappear momentarily and then quickly reappear, in a constant rhythm that lasted the entire time we observed them. The rhythm was almost as if the lights were three points on the dial of a clock, each obscured momentarily as an imaginary second hand swept over it. We watched them for well over an hour, and they seemed to be drifting up and down the Florida coast, sometimes a little closer to each other and sometimes moving further away. And while we could see the stars in the background between them, they always maintained the same triangular shape in relation to one another. The next day we noted that in relation to our location, the lights were in the same direction as Eglin Air Force Base. Searching the internet, we found a video which claimed to be of something similar to what we saw, but not quite exact, which was claimed to have been taken at [Lehigh Acres, Florida on August 8th](#), at least 300 miles southeast of where we were staying. Were they UFO's? Some secret government technology? We won't join in the conjecture and the conspiracy theories, but we indeed saw what we describe here.



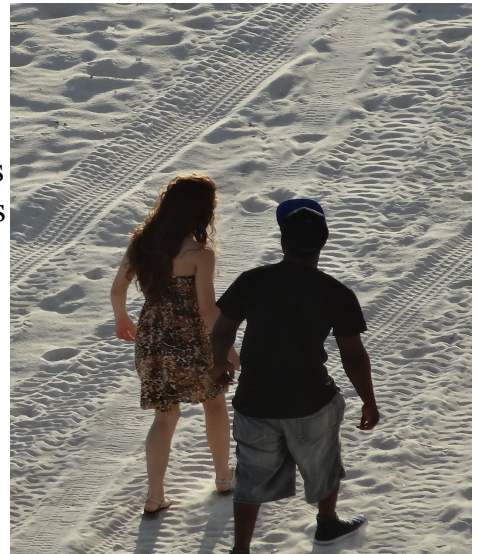


Panama City Beach is a beautiful place, however one cannot help but notice that it is not the place that it used to be. Although I never visited the area until 2012, when I was a young man I had a friend who had grown up and lived there. A lifelong Navy man and Master Chief named Jerry Campbell. It was from him that I first heard the phrase *Redneck Riviera*, and Jerry was proud of the appellation. So is our friend John Wade. But now the effects of the failed artificial American economy are quite noticeable. Boarded-up or dilapidated buildings where one would expect to see thriving businesses, prime land for sale and the signs which advertise their availability are old and weathered, all signs of a world in decay; except for the seeming indifference of the exclusive resorts and the international corporate franchises.

The most alarming aspect of the changes taking place at Panama City Beach, however, is the nature of its visitors. It is certainly no longer the *Redneck Riviera*. We spent the next seven days and evenings in a luxury resort, in a 10th floor condo overlooking the Gulf. We could never afford to stay in such a place if we had to provide it for ourselves. Yet we were quite surprised at many of the guests who obviously could afford to stay there. While there was a fair share of White working or middle-class couples among the guests and residents, most of them older than ourselves, it seemed that they were barely half of the population. The other half was comprised of mostly Asians, Mestizos, and Negroes, and we were surprised at their numbers. For example, we marveled at how Mexican families who hardly spoke English and who were obviously not very long on this side of the border could afford at least \$1500 a week to stay in such a place, and that price only includes the room. And there were a lot of them, at least compared to what we may have expected. Somehow, the American economy seems only to have failed for White people.



Another alarming site was the frequency of mixed-race couples. So many attractive middle-class blondes with Negroes glued to their hips, like swans dancing with crows. So many men with wives that looked like they had just crawled out of some Third World jungle, or some cage at the local zoo. We recalled the days when such race-mixing usually occurred only at the lowest levels of society, on the fringes of urban ghettos or in the bayous of the Deep South. Now the trend has fully infected the middle and upper classes, and it is destroying a large part of our youth. After four or five generations of programming by the Jewish media conglomerates, the youth certainly don't even notice, and neither do most of their elders. We could not help but notice, and be sickened, by the disease.



On the night of the 15th, sitting on the balcony and sipping on drinks of our own experiment, trying our hand at mixing our own somewhat tropical concoctions, we sat and watched a large bright orb low on the western horizon. Perhaps it was Venus, but it seemed not to move for hours. Eventually it was obscured by large storm clouds which had moved in from the northeast. We did not see it again on the evenings which followed. Seeing what was going on around us, and thinking about the night skies over the Gulf, I could not help but think of the words of our Saviour, found in Luke chapter 17, and we pray the day comes quickly although we know it may not come quickly enough for our liking:

22 Then He said to His students: "The days are coming when you shall desire to see one of the days of the Son of Man, and you shall not see. 23 And they shall say to you 'Behold, He is there!' or 'Behold, He is here!' You should not depart nor give pursuit. 24 For even as lightning flashing illuminates from beneath this part of heaven to beneath that part of heaven, thusly shall the Son of Man be in His day. 25 But first it is necessary for Him to suffer many things and to be rejected by this race. 26 And just as it was in the days of Noah, thusly it shall be in the days of the Son of Man. 27 They were eating, they were drinking, they were marrying, they were giving in marriage, until the day in which Noah entered into the vessel and the deluge had come and destroyed all. 28 Likewise just as it came to pass in the days of Lot, they were eating, they were drinking, they were buying, they were selling, they were planting, they were building, 29 but in the day Lot departed from Sodom, it rained fire and sulfur from heaven and destroyed all.

After enjoying nine days of what is left of paradise, the return to the reality of our everyday lives was about to come quite abruptly. Melissa and I left Panama City Beach and on the way back to Bristol we arrived in the beautiful mountains of northern Georgia to visit with Bruce Bohn and his lovely family. After we got settled in at the Bohn residence, having enjoyed a wonderful meal and some good conversation, I checked the status of the servers which run Christogenea.org (there were six of them at the time, and I will explain the reasons for that later). It was late Wednesday evening. Well, perhaps now it was very early Thursday morning.

It was then that I noticed that the server which I called Delilah was down, and I could not reach it in order to reboot it remotely. (All of my servers have names, and of course Delilah was a counterpart to another server named Samson.) I sent a support request off to the Internet Service Provider asking them to investigate the matter. Delilah was the server where some sites unrelated to Christogenea which we also host were located, such as Kinsmanredeemer.org and Israelect.com.



The connection has timed out

The server at delilah.christogenea.org is taking too long to respond.

- The site could be temporarily unavailable or too busy. Try again in a few moments.
- If you are unable to load any pages, check your computer's network connection.
- If your computer or network is protected by a firewall or proxy, make sure that Firefox is permitted to access the Web.

Try Again

The following afternoon, around 5 PM Thursday, sitting on Bruce's porch I was once again checking the remaining servers, with a specialized app on my android tablet, and planning to send another email to our ISP because Delilah was not yet in service. It was then that the remaining servers hosted there, Phoenix, Attika and Ithaka, disappeared before my eyes. All of Christogenea.org was now offline.

Nine days earlier, just after Melissa and I had first arrived in Florida, I had received an email from the same ISP (on the 13th). They announced that they were relocating to a new facility, and that on August 16th our servers would be down for about three hours during a 6-to-8 hour window. But on the 16th the servers never went down.

Therefore when all of our servers went offline on the 22nd, although the window was much longer, I nevertheless assumed that the relocation was finally taking place and that they would be available again shortly. I was upset, however, that the servers would be down on what is a usually busy weekday evening. Why did they not plan their move in the quiet hours of the early morning? Well, Delilah going down the night before, perhaps they did, and ran into trouble. I watched for the four servers to come back online throughout the evening. They never did.

Friday morning I was up at 6 AM, and seeing that the servers were not yet online, I was determined to immediately move Christogenea and the other sites we host elsewhere. They were moving regardless of whether the servers were back online, because by this time I was thoroughly disgusted with the poor planning and ability demonstrated by the ISP.

We already had two servers (Lakedaimon and Makedonia) with another company, and had planned to migrate parts of the operation there after the vacation. But they are not large enough for all of Christogenea. They were also already running Christogenea.net, FGCP.org and a few other websites. Christogenea.net is where the voice-chat server is located, among other things.

I also had already chosen a third ISP which we had been considering, and Friday morning I ordered a server from them. That took a few tricks, since not having a scanner I had to print off forms on Bruce's computer, and upon completing them took pictures of them and my personal identification with my tablet, emailing them back, but it worked rather well in the end. Sometimes it does pay to be a gadget nut. The android tablet and Skype bailed me out a few times, since I had fried my phone in the Gulf of Mexico and wouldn't have a replacement until I got back to Bristol. That first server with a new ISP was delivered (electronically) for our use early that same

afternoon, so I ordered a second server from that same company immediately. Thusly we were replacing our original four servers at the first ISP with two newer, much larger and faster servers.

We arrived home in Bristol at 5:30 PM Friday, and unpacked the car. I really wanted to get the main Christogenea.org site online immediately, but I had a program with Clifton scheduled for 8PM and configuring a new server takes a little longer than that. Instead I was only able to make a few DNS changes and put up a quick single-page website, managing to at least redirect people to Talkshoe for the program. Google Analytics later told me that nearly 300 people saw that single page before I took it down and got Christogenea back online.

Tired after the program, I was up at 6AM the following morning, which was Saturday, and had the main Christogenea.org website and eight subdomains up by 9AM on the first new server (also called Phoenix). They had been down for approximately 40 hours. I then engaged in some of the many clerical tasks involved in website hosting until I could receive delivery on and configure the second new server, which happened that afternoon.

After the Saturday evening program, I was able to get the Kinsman Redeemer and Israelect.com websites up and running on the second server (which I called Sparta). On Sunday I restored nine Christogenea subdomains. On Monday I restored nine other websites and subdomains. I put two idle Christogenea subdomains which I had hosted for others into storage (the Sojourner and Vandal websites), and for diverse reasons they will probably not be back up.

The original servers from the ISP where, until last week, we had hosted Christogenea and the other sites mentioned here are still under contract, are paid for through various dates in September, but they are not yet back online. If we had waited for them, we would still be sitting on our hands. (It is now September 4th, this article is being edited for publication in the Saxon Messenger, and they are still not online.)

The only reason why Christogenea is up at all is because of some valuable lessons which I learned when our original ISP, 1and1 Internet, unceremoniously canceled our accounts and the four servers we leased from them until July of last year. First, a critical server crash which we suffered in September of 2011 taught me to always have double the online capacity that we need. At that time, we had two servers minimally large enough to host all of our websites and data, and when one crashed we had nowhere to relocate the websites it held for several days. That is why for the past year we have had five servers (and a sixth which was originally planned to replace two of the first five, and now it has) when three would probably have been more than sufficient.

When 1and1 dumped our accounts, I had also learned the hard way that I should never put all of our internet eggs into one basket. So I moved all of the domain name registrations to one company, all of the DNS services to another, and used two other different companies for web hosting services.

But there is more. There are two additional servers on another continent, which we lease mostly for one purpose: the nightly data backups which I automated last year. These are relatively inexpensive, and I also host some sites on them which are mostly unrelated to any of our Christian Identity endeavors. If it were not for these, Christogenea as we know it would be no more, since it would take many months to upload all of the data from my home computer (where I keep another full backup). In contrast, it only takes a few hours (twelve for the main Christogenea server) to transfer files from one ISP to another. After the Friday program, I initiated the data transfer for Christogenea, and it ran all night, so that the the site could be up and running Saturday morning. In

essence, Melissa and Samson (yes, I named my backup servers after my wife and my dog) saved the websites.

Why all of the effort? Because our work and Christogenea.org are sustained by a community of good and like-minded brethren who believe in our message and who want to see that it is propagated among all of our worldly brethren. We shall never be popular, but we only seek to be effective, by giving as many White men and women as possible the opportunity to hear our message. Therefore we feel that we have an obligation to those brethren, and to all of the others in our Christian Israel community, to do all that our ability affords in order to keep it up and running. If Yahweh God gives us the ability, we sure as hell better use it. That is why we do what we do.



While we truly do not seek worldly rewards, all of these efforts are indeed rewarded. Currently 600 to 800 different people visit Christogenea.org every day, nearly half of which have never seen the site before. The site typically gets 700 to 900 visits a day, and 90% of them visit the main website as well as particular subdomains. As I write this, Christogenea is ranked 161,332 in the world and 27,643 in the U.S., out of literally hundreds of millions of websites. Since we only seek to be effective, we are certainly achieving our goal. And while on the grand scale of things 25,000 visits a month is not a great number, every year we do better than the previous year, and we know not how far we can go, but we are surely going to keep running the race.

Downtime costs visitors, because it lowers a website's ranking, and as a result lowers its visibility in search engines. When Google attempts to crawl a site and it is not there, it penalizes the site in future search results. Christogenea typically gets 25% of its traffic from search engines, and most of that is from Google. Furthermore, people are unlikely to come back to a website that is down a few times when they visit it, regardless of the value of its message. Therefore we do our best not to allow any downtime.

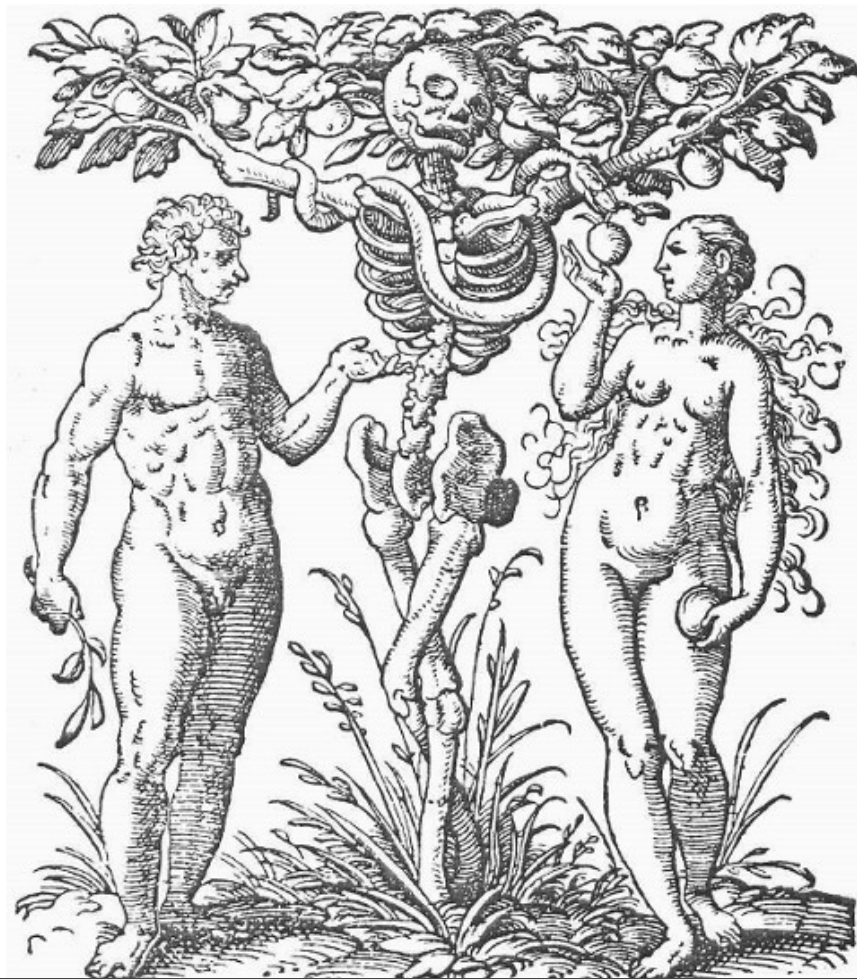
In order to accomplish the goals which we set for Christogenea.org when we started the website in 2009, we knew that in order to be effective we needed not only the best content we could produce, but also a good implementation technically in order to present that content in a way that makes people want to look at or listen to it. That again is why we make the effort that we do, and especially because nobody else is going to do it for us. We are constantly searching for ways to improve both our message and its presentation.

We also thank Yahweh our God for you all, for all of our readers and listeners who help in one way or another to make Christogenea.org what it is.

Is this a coincidence? Last year when I made a two-month trip through the South, my camera broke on Panama City Beach and when I got home (after a few additional stops) I had to replace all of my servers. This year, visiting Panama City Beach, I once again lost a camera - along with my cellphone - and when I got home I had to replace all of my servers. If John Wade Moore will have us back next year, we will be there. However if lightning strikes again, Melissa had better not be disappointed when we go somewhere else in 2015.

William Finck, Editor

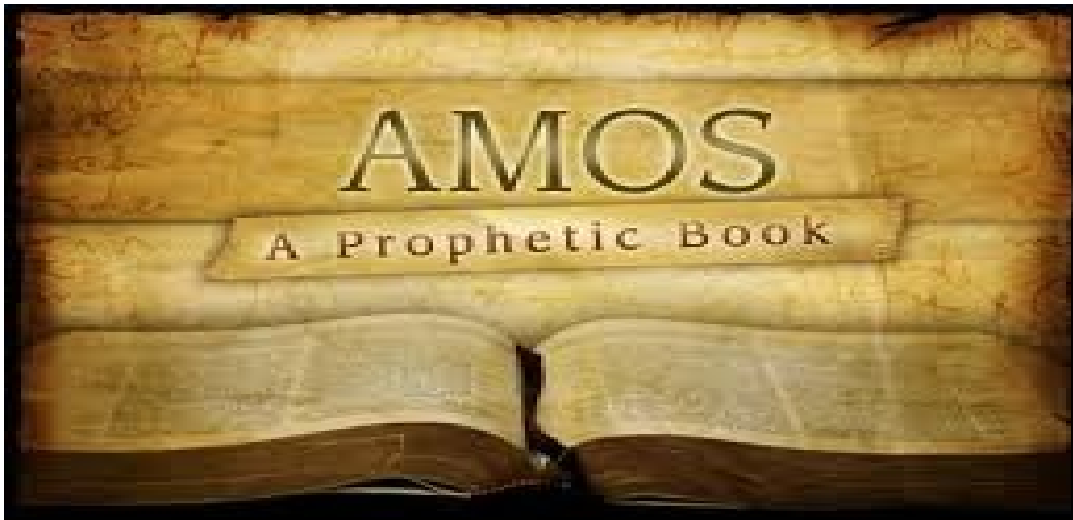
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The Prophecy of Amos Part 2

WR Finck

Our ten-part series on the prophecy of Amos continues:

The prophecy of Amos begins with oracles against both Israel and Judah, and also against the Edomites, Syrians, Moabites and Ammonites and certain of their cities. In the first segment of our presentation of the Book of Amos we began to discuss the fates of these peoples and places, and presented much of what can be seen of the fulfillment of these things from ancient Assyrian inscriptions. This helps to demonstrate that the Biblical account of the history of this period certainly is true, and also to show that these prophecies indeed had the beginning of their fulfillment in the years subsequent to the time of the prophet. Here we shall repeat these oracles against Damascus and against Gaza, and continue with our theme from the first installment.

3 Thus saith the LORD; For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron: 4 But I will send a fire into the house of Hazael, which shall devour the palaces of Benhadad. 5 I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.

In Part 1 of this presentation we spoke of Kir at

length, but not about Aven or Eden. Aven is from a Hebrew word meaning *vanity*, and the “high places of Aven” is a term describing the centers of idolatry at Hosea 10:8. The “house of Eden”, or “Beth Eden”, seems only to mean “house of pleasure” and in some commentaries it is considered to be an allegory. However there is a place in ancient Syria of which I find one mention in the inscriptions which was called Bit Adini. It is mentioned in an inscription of Ashurnasirpal II, who ruled Assyria from 883 to 859 BC.

As we had explained in Part 1 of this presentation, it is recorded in the Assyrian inscriptions that many Syrians were indeed taken into captivity at the time of the Assyrian invasions of Palestine, and that the Assyrian inscriptions “describe many of the prisoners taken away by the Assyrians at this time, and says that '592 towns ... of the 16 districts of Damascus'” were destroyed. This was from an inscription of Sargon II, but it only mentions the destruction of the outlying towns and not the city itself.

Jeremiah chapter 49 again prophecies against Damascus: “23 Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are fainthearted; there is sorrow on the sea; it cannot be quiet. 24 Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her:

anguish and sorrows have taken her, as a woman in travail. 25 How is the city of praise not left, the city of my joy! 26 Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts. 27 And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Benhadad.”

Note here in these words of Jeremiah, that Yahweh says in verse 25: “How is the city of praise not left, the city of my joy!” In the first part of this presentation we established that Damascus, a city of Aram, was a part of David's empire and was ruled over by David's sons. Elijah the prophet was sent to anoint Hazael as king in Damascus. Damascus figures prominently in the temple vision of Ezekiel, and is mentioned in Ezekiel chapters 47 and 48.

The people of Damascus were punished “because they have threshed Gilead with threshing instruments of iron.” This seems to be a reference to the events described in 2 Kings chapter 13. When Hazael the future king of Syria was sent to meet Elisha the prophet, we see this at I Kings 8:12: “12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.” Later, when Syria made war with Israel in the days of Jehoahaz, we read this at 2 Kings 13:7: “7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.” This seems to describe a very cruel act on the part of the Syrians, and is surely the reason for the words of Amos. Before the time of Sargon II, Jeroboam II had recovered Damascus for Israel, as it is described in 2 Kings chapter 14, during which time Amos was giving his prophecy. **6 Thus saith the LORD; For three transgressions of Gaza, and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom: 7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof: 8 And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord GOD.**

In the first part of this presentation we also discussed Gaza where it appeared in the Assyrian inscriptions, and that it was a tributary to Assyria. Yet there is no record of the fulfillment of Amos' prophecy concerning this city before the time of Jeremiah, who in chapter 47 of his prophecy gives an oracle against Gaza: “1 The word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza. 2 Thus saith the LORD; Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl. 3 At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands; 4 Because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of the country of Caphtor. 5 Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself? 6 O thou sword of the LORD, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still. 7 How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it.”



Both Ashdod (whose kings of this period were named Iamani and Azuri) and Ashkelon were subject to Sargon II during this period (*ANET*, pp. 283-286). While Ekron is not mentioned in those of his inscriptions which survive, Ekron was subject to

Sennacherib his successor.

Gaza would be punished “because they carried away captive the whole captivity, to deliver them up to Edom”. This may refer to one or more of several circumstances. In Joel 3:4 it is evident that *Palestine* would have been more properly rendered as *Philistia*. The word Palestine was a Greek word and had a much wider connotation than the Hebrew word which was used to describe the land of the Philistines did to the Israelites.



Yahweh God says at that passage, at Joel 3:4-6: “4 Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own head; 5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: 6 The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.”

The word Grecians in that passage stands for *Ionians*, the Javan of Genesis chapter 10. Although the Bible distinguishes between the people of Tyre and Sidon and the Philistines, the Greeks did not, and many of the ancient Greek poets and historians relate how the Phoenicians were very actively engaged in the slave trade. Here we see the Philistines are admonished for that reason, and we shall also see as much of the Tyrians. It also must be noted, that it is quite plausible that the Assyrians under Sennacherib having put down

a revolt by the Philistines immediately before invading and conquering Judah, armies raised in Philistia would have in turn been employed as allies against Judah.

9 Thus saith the LORD; For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant: 10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

Tyre is a city, not a nation. In Amos, we are at a point where the empire of David had become fractured, which we had discussed at length in the first part of this presentation. The Tyrians are not Philistines, or they would have been included in the previous admonition to the Philistines. How could the Tyrians “remember not the brotherly covenant”, and also be distinguished from Edom and therefore they were not Edomites, unless they were of the children of Israel? It can be established from the historical portions of the Old Testament, from the histories of Josephus, and from the words of the prophets as they are found in the Septuagint that the Tyrians were indeed Israelites. In the paper at Christogenea entitled [*Classical & Biblical Records Identifying the Phoenicians*](#) we read: “Concerning the prophecies which forecast the destruction of Israel and the Assyrian deportations, we find two mentions of Tyre which are wanting in the A.V. At Amos 3:11 where the A.V. states 'An adversary there shall be even round about the land' the Septuagint has a less ambiguous 'O Tyre, thy land shall be made desolate round about thee', the rest of the verse agreeing except that the Septuagint has 'countries' where the A.V. has 'palaces'. Micah 7:12 in the Septuagint reads: 'And thy cities shall be leveled, and parted among the Assyrians; and thy strong cities shall be parted from Tyre to the river, and from sea to sea, and from mountain to mountain.'” It can be established that Tyre and the other Phoenician cities belonged to the tribe of Asher, but were also populated by others of the northern tribes of Israel. As Deborah sang, in Judges 5:17: "Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches." That word rendered breaches in the King James Version refers to *an inlet or a landing place for boats*. The Septuagint has the passage thus: “Galaad is on the other side of Jordan where he pitched his tents; and why does Dan

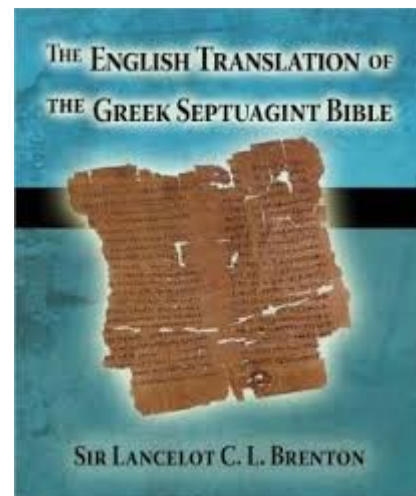
remain in ships? Aser sat down on the sea-coasts, and he will tabernacle at his ports.” The proper identification of the Phoenicians as Israel raises to question the identity of the Jews of today, who are definitely not Israel.

Tyre, along with the other Phoenician cities of Palestine such as Arvad, Sidon and Byblos, was under tribute to Assyria as early as the time of Ashurnasirpal II, who presumably ruled from 883 to 859 BC (*ANET*, p. 276). Shalmaneser III, who ruled from 858 to 824 BC, also put Tyre, Sidon and Byblos under tribute, and mentions it in multiple inscriptions (*ANET*, pp. 280-281). Adad-nirari III and Tiglath-pileser III also had Tyre and Sidon under tribute (*ANET*, pp. 281-282). Sennacherib, who ruled from 704 to 681 BC, also had Tyre (Ushu, the Assyrian name for the mainland part of Tyre) and Sidon under tribute.

Esar-Haddon, who ruled Assyria from 680 to 669 BC, was still moving alien peoples into the ancient land of Israel, and evidently also removing Israelites (cf. Isaiah 7:8 and Ezra 4:2). In the time of this king the king of Tyre made a treaty with him, and was also rewarded rule over Philistia (*ANET*, p. 533). This treaty was broken in the reign of his successor Ashurbanipal, who ruled Assyria from 668 to 633 BC. Here is part of the text from an inscription of that king: “In my third campaign I marched against Ba'il, king of Tyre, who lives (on an island) amidst the sea, because he did not heed my royal order, did not listen to my personal (literally: of my lips) commands. I surrounded him with redoubts, seized his communications (literally: roads) on sea and land. I (thus) intercepted (literally: strangled) and made scarce their food supply and forced them to submit to my yoke. He brought his own daughter and the daughters of his brothers before me to do menial services. At the same time, he brought his son Iahimilki who had not (yet) crossed the sea to greet me as (my) slave. I received him from his daughter and the daughters of his brothers with their great dowries. I had mercy upon him and returned to him the son, the offspring of his loins. Iakinlu, king of Arvad, living (also) on an island who had not submitted to (any of) the kings of my family, did (now) submit to my yoke and brought his daughter with a great dowry to Nineveh to do menial services, and he kissed my feet.” We see the name of Yahweh in the names Iahimilki and Iakinlu. These names are prefixed with the same syllable that is usually

rendered in English transliterations of the Hebrew as can be seen in *Jehoshaphat* or *Jehoram*. It is also recorded that many of their sons and fathers had the names of Baal - which is originally only a word meaning *lord* - incorporated into their names as well. There was also a Iamani who was king in Ashdod in the time of Sargon II. The names of Yahweh and the Hebrew word for lord affixed to Phoenician kings of this period is not accidental, and none of them were Jews.

Here the Tyrians are promised punishment “because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant”. The Philistines, while not a part of the “brotherly covenant”, would nevertheless be punished for the identical charge of carrying “away captive the whole captivity, to deliver them up to Edom”. If the Tyrians and the Philistines were subject to the Assyrians during the deportations of Israel and most of Judah by the Assyrians, then both the Tyrians and Philistines would have engaged in carrying the captivity of Israel and most of Judah away captive.



The Septuagint reading of Amos chapter 1 verses 6 and 9 are on the surface even more puzzling. In that version, the captivity is called “the captivity of Solomon” or “the prisoners of Solomon”:

LXX Amos 1:6: “Thus saith the Lord; For three sins of Gaza, and for four, I will not turn away from them; because they took prisoners the captivity of Solomon, to shut them up into Idumea.”

LXX Amos 1:9: “Thus saith the Lord; For three transgressions of Tyre, and for four, I will not turn away from it; because they shut up the prisoners of Solomon into Idumea, and remembered not the

covenant of brethren.”

So where the King James Version, from the Masoretic text, simply has the word *captivity* in these passages, the Septuagint has “captivity of Solomon” or “prisoners of Solomon”. The copy of Amos found among the Dead Sea Scrolls is so fragmented that it cannot improve our understanding of these passages, and neither does Josephus. Elsewhere where it differs from the Masoretic Text, the Septuagint has been found to be highly reliable in comparison to these other ancient records, and therefore it cannot merely be discounted. Yet it is evident that no event in the historical portions of the Bible which describe the rule of Solomon may fit such a description as Amos provides here. However there is one way that it can be imagined that the captives of the Assyrian captivity can be called the “prisoners of Solomon”. That is to understand a prayer which Solomon had made upon becoming king, which is recorded in 1 Kings chapter 8. It is a long prayer, so here we will read only the pertinent portion:



1 Kings 8:44-55: “44 If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and toward the house that I have built for thy name: 45 Then hear thou in heaven their prayer and their supplication, and maintain their cause. 46 If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; 47 Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; 48 And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward

their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: 49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, 50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them: 51 For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron: 52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. 53 For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD. 54 And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven. 55 And he stood, and blessed all the congregation of Israel with a loud voice, saying, 56 Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.”

Amos indeed may have called the Assyrian captivity the “prisoners of Solomon” because they were being taken captive for the very reason which we see in Solomon's prayer, a somewhat prophetic prayer. However even earlier it was prophesied in Deuteronomy that these things would eventually happen, as a result of national sin. From Deuteronomy chapter 28, the curses of disobedience, verses 15 and 25: “15 But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee ... 25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.” This removal began to transpire over 700 years before the diaspora of the so-called Jews. It is also evident that the prophet calling the captives the “prisoners of

Solomon” is an assurance by Yahweh God that the prayer of Solomon would be answered in regard to the captives: that Yahweh would indeed not forget His people, but have compassion for them.

Why Amos tells us that the Tyrians and Philistines delivered the captivity to Edom is another matter.

In the inscriptions of Adad-nirari III who ruled from 810 to 783 BC, and Tiglath-pileser III who ruled from 744 to 727 BC, Edom is listed among the tributaries to Assyria (*ANET*, pp. 281-282). In the inscriptions of Sennacherib, 704 to 681 BC, and in those of Esarhaddon, 680 to 669 BC, and Ashurbanipal, 668 to 633 BC, Edom was depicted among those nations who were willing tributaries and subjects (*ANET*, pp. 287, 291, 294). During this period uprisings and revolts were recorded which the Assyrians always extinguished, in Damascus, Tyre and Sidon, Philistia and Egypt, and of course in Israel and Judah. Lengthy inscriptions were made describing some of these revolts and the actions which were taken. Lengthy inscriptions were made describing the campaigns of various Assyrian kings and which nations subjected themselves willingly to their power, and which nations were subjected by force after they had resisted. Evidently, Edom was always a willing subject of the Assyrians. Because of this, it is plausible that Edom was rewarded after the breaking of the rebellious kingdoms of Israel and Judah and deportations of much of the populations. In Ezekiel chapter 35 we find the following:

Ezekiel 35: “1 Moreover the word of the LORD came unto me, saying, 2 Son of man, set thy face against mount Seir, and prophesy against it, 3 And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate. 4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the LORD. 5 Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end: 6 Therefore, as I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee. 7 Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth. 8 And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy

rivers, shall they fall that are slain with the sword. 9 I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am the LORD. 10 Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the LORD was there: 11 Therefore, as I live, saith the Lord GOD, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee. 12 And thou shalt know that I am the LORD, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume. 13 Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them. 14 Thus saith the Lord GOD; When the whole earth rejoiceth, I will make thee desolate. 15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, even all of it: and they shall know that I am the LORD.”

In the ancient world, the armies of subject nations were always employed in maintaining the empire. It is evident that Edom supplied armies to their Assyrian overlords as well as tribute, and so did the Tyrians and the Philistines. Therefore the judgement against the Tyrians and Philistines was for assisting Edom, joined with Assyria, in their designs against Israel and Judah which are spelled out here by Ezekiel. While very many of the Israelites and people of Judah were taken captive and deported by the Assyrians, many were also left behind, and from what we see in Ezekiel chapter 35 these surely would have been a prey for Edom.

It also seems from Amos as though the Edomites were the driving force behind the slave trade in the ancient



world. How fitting it is to see the Edomite Jews of today engaged in sex and chattel slavery wherever they are allowed to conduct such a business, and especially in their own private criminal enclave in modern Palestine. Canaanite-Edomite Jews and Arabs pillaged the coasts of Europe looking for slaves throughout the Middle Ages, bringing them back to the Levant and Africa to use as they wished. Edomite Jews were also the principals behind the slave trade of both negroes and Irishmen into the Caribbean and America in the 17th through the 19th centuries, in concert with Edomite Arabs.

10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

Both Isaiah and Ezekiel also prophesy against Tyre, and in great length. Those prophecies are a subject which by themselves would require a lengthy presentation to elucidate fully. Tyre and Sidon rebelled several times against the Assyrian yoke and were subdued, but they were never destroyed by the Assyrians. Ushu, which was the Assyrian name for the mainland portion of ancient Tyre, was later destroyed totally by the Babylonians. After the destruction of Ushu by the Babylonians, Ezekiel (29:18) wrote: "Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:" Evidently there was not much booty to be gained, Tyre being a great sea port protected by the walls of the city, ostensibly anything worth keeping was moved off of the mainland before the walls were breached.

In the Persian period, the island city of Tyre was subject to the Persians and fully cooperative in the Persian war against the Greeks. The Phoenicians were described by Herodotus as being the best among the sailors employed in this war. Tyre was finally destroyed by Alexander the Great circa 330 BC. Not submitting to his yoke, he used the ruins of Ushu, which were not rebuilt, and filled in a rampart to connect the island to the mainland, a distance of only a couple of hundred yards. In that manner he was able to undermine the city's defenses and destroy it, leaving nothing in fulfillment of the words of Ezekiel 26:4-5 where Yahweh says : "4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of

a rock. 5 It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord GOD: and it shall become a spoil to the nations."

11 Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever: 12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

Just like Cain, although he was a bastard, was judged primarily for hating Abel his brother, the Edomites being Canaanite bastards are also judged first for doing evil, where Amos says "because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever".

Edom is found mentioned in inscriptions as early as the 19th Egyptian dynasty (*ANET*, p. 259). We are not told in the inscriptions how Edom became tributary to the Assyrians, except that the Edomites appear to have subjected themselves willingly. It is related that along with Israel (called at this time Bet Khumria, or the House of Omri), Tyre, Damascus and other surrounding cities and nations, it was indeed tributary to Adad-nirari III, who presumably ruled Assyria from 810 to 783 BC, and again in the time of Tiglath-pileser III, who ruled from 744 to 727 BC, during the time when the deportations of the Israelites had begun. Edom was also listed as a faithful tributary in the reign of Sennacherib, during which time Philistia and Judah revolted, when there was the taking of the 46 fenced cities of Judah mentioned in the inscriptions and in the Bible, and the failed siege of Jerusalem after that king had suppressed the revolt in Philistia. Edom remained a willing tributary to Assyria in the reigns of Esar-Haddon, 680 to 669 BC and Ashurbanipal, 668 to 633 BC (*ANET* pp. 281 through 301).

Because Edom was always a willing tributary in the time of the Assyrian hegemony, there was probably no reason to list the cities of Edom in the inscriptions, since they were never besieged. Chronologically speaking (ignoring the physical order of the books as they are found in the Bible), the last mentions of Teman and Bozrah in the Old Testament are in Jeremiah chapter 49. There it says of Teman, in verses 7 and 20: "7 Concerning Edom, thus saith the LORD of hosts; Is wisdom no more in Teman? is counsel

perished from the prudent? is their wisdom vanished? ... 20 Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them.” It also says of Bozrah, in verses 13 and 22: “13 For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes. 22 Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.”



Teman was the name of a place in Edom, but it was also the name of one of the chief families of the Edomites (Genesis 36:11). Bozrah is modern Busaira, located in what is now southern Jordan. It was the capital city of ancient Edom (Genesis 36:31-33). Many fools take the text at Isaiah 63:1-6 to indicate that in the Second Advent of our Saviour, He shall come from Bozrah. That is an absolutely Jewish interpretation, and only a Jew could see salvation in Edom because the learned Jewish rabbis know well that to a great extent they are the children of Edom.

Here are the words of Isaiah 63:1-6: “1 Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. 2 Wherefore art thou red in thine apparel, and thy garments like him that

treadeth in the winefat? 3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. 4 For the day of vengeance is in mine heart, and the year of my redeemed is come. 5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. 6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.”

Here it may be evident that in Isaiah Bozrah is used prophetically as Jerusalem is used prophetically, to represent the capitals of the Edomites wherever they may happen to be. At the Advent of Christ here as it is described by Isaiah, Christ is depicted as having come from Bozrah with garments stained red with blood because His garments are stained red with the blood of the Edomites whom He has destroyed! This passage in Isaiah describes vengeance upon Edom, and not Salvation originating from Edom! The Edomites, called “vessels of destruction” by Paul (Romans 9), are forever a people of Yahweh's wrath.

In the later Babylonian period, we again see the Edomites noted for contributing to the destruction of what was left of the Kingdom of the people of God, in Psalms and in 1 Esdras. Psalm 137:7-9 explains that those who would destroy Edom are really only taking vengeance for when the Edomites gloried in destroying the temple of God: “7 Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof. 8 O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. 9 Happy shall he be, that taketh and dasheth thy little ones against the stones.” How could the Edomite Jews be the “daughter of Babylon”, if not in the works and the religion found in their Babylonian Talmud? The assertion made in the Psalm corroborated in 1 Esdras, 4:45, words directed at Cyrus, the King of Persia: “Thou also hast vowed to build up the temple, which the Edomites burned when Judea was made desolate by the Chaldees.” So we see the Edomites happily in league with all of those whom Yahweh God would allow to be a scourge against the children of Israel.

13 Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border: 14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind: 15 And their king shall go into captivity, he and his princes together, saith the LORD.

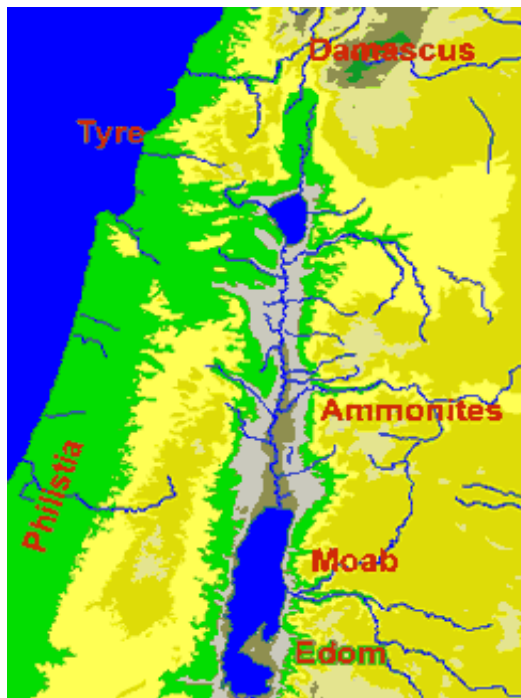
Rabbah is listed among the vassal states of Egypt in the days of Thutmose III, one of the last Pharaohs before the Exodus. In a broken inscription from the reign of Shalmaneser III, who presumably ruled Assyria from 858 to 824 BC, at least a thousand Ammonite soldiers were a part of an opposition army allied with the Syrians against him, whom he defeated.

The Ammonites were admonished in Jeremiah for taking the land which once belonged to Gad (Gilead), at Jeremiah 49:1-3: “1 Concerning the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why then doth their king inherit Gad, and his people dwell in his cities? 2 Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD. 3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king shall go into captivity, and his priests and his princes together.”

This land was taken from Israel by the Assyrians during the rule of Tiglath-pileser III, who ruled from

744 to 727 BC, and it is to this period we may look for the cause of Yahweh's wrath against Ammon, “because they have ripped up the women with child of Gilead, that they might enlarge their border”, since Gad would “have no heirs” at this time, many of the people having been deported by the Assyrians. Ammon is listed as a tributary to Assyria at this very time, and as a subject and suppliant state to Sennacherib, who ruled from 704 to 681 BC, and also by later Assyrian kings. Like the Edomites, the

Ammonites also evidently rejoiced and were glad to take part in the destruction of the children of Israel, which we see in Ezekiel 25: “1 The word of the LORD came again unto me, saying, 2 Son of man, set thy face against the Ammonites, and prophesy against them; 3 And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; Because



thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity; 4 Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk. 5 And I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks: and ye shall know that I am the LORD. 6 For thus saith the Lord GOD; Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy

despite against the land of Israel; 7 Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the LORD.”



The Canaanite Woman: The Biblical Perspective

W R Finck

It seems that there has long been some degree of confusion in regard to the healing of a Canaanite woman's daughter by Yahshua Christ, an event described at Matthew 15:21-28 and Mark 7:24-30, and especially among Israel Identity adherents. Why did Christ heal the daughter of a Canaanite? Was she really a Canaanite? While the descriptions of the event are often abused by the promoters of universalism, they actually refute universalism. Yet those who understand the Old Testament and the curses against the Canaanites are left to wonder just how and why Yahshua Christ had shown mercy toward this particular woman, and this issue has been the cause for much debate. This short essay shall endeavor to clear up any confusion surrounding this event.

First, it must be noted that the accounts of this event provided by Matthew and Mark differ significantly. It must be understood that no gospel account by itself can be regarded as a full and complete record of any particular event. Rather, each writer witnessed, or recorded from witnesses, all or parts of an event seen from a certain perspective, writing down those portions of the event which were notable, as they were remembered. Therefore, piecing the accounts together we can create a more complete picture of the event as a whole.

The Canaanite woman is identified as a "Greek, a Syro-Phoenician by nation" in Mark's gospel, in the King James Version. The word rendered *nation* is the Greek word *genos* (Strong's #1085), and it is more properly rendered *race*. (The 9th edition of the Liddell & Scott *Greek-English Lexicon* defines *genos* primarily as "*race, stock, kin*" and then "generally, *race, of beings*". Newer translations render the term *birth*, however I must interpret *genos* as *race* here since Mark could hardly have known where the woman was born or who her parents were, and because "Syro-Phoenicia" was never a nation at any time, for the term is only a geographical description, even though it is not found in secular Greek writings until Lucian wrote circa 160 A.D. Strabo, in his description of Syria, notes that "Some writers divide Syria as a whole into Coelo-Syrians and Syrians and Phoenicians, and say that four tribes are mixed up with these, namely Judaeans, Idumaeans, Gazaeans and Azotians, and that they are partly farmers, as the Syrians and Coelo-Syrians, and partly merchants, as the Phoenicians" (*Geography*, 16.2.2), and it can be shown that in Strabo's time (ca. 64 B.C. to 25 A.D.) some of these terms had a quite different meaning than they had in more ancient times relative to Strabo. Mark, possibly being a somewhat Hellenized Judaeans (even his name is Greek), and ostensibly writing in

Greek for a Greco-Roman audience, identifies the woman by Greek standards: as a Greek by language and custom (as opposed to the many Judaeans and Edomites who resisted Greek customs, as did other peoples of the Near East), and a Syro-Phoenician by race. Here Mark seems to be telling us that the woman belonged to one of those tribes native to Syrian Phoenicia, rather than being a Greek or Roman inhabitant of Phoenicia: for there were many Greek and Roman colonists in the Near East at this time. Ancient Palestine was just as confused concerning race and nationality as New York and many other major cities are today. Mark was doing the best he could to describe this woman with the terms used by the Greeks of his time. He would have identified the woman as a Greek, Roman, Aramaean, Edomite or Judaeans by race, if such had been the case, hence the reason for Mark's distinction.

The Greek word for *Greek* is actually *Hellene*, and its use here by Mark must be understood in its historical context. *Hellene* was never used to define any specific tribe, nation, or kingdom. Rather, the term came to be used among the tribes of the region and islands about the Aegean who came to use a similar language and customs, namely the Ionians, Danaans, Pelasgians and Dorians. Later there were sub-divisions of these, such as Boeotians, Macedonians, Argives, etc. Those of other tribes, such as the Phoenician colonists of Caria (Miletus), Thebes and Thessaly, adopting the language, were also later subsumed into the Hellenic culture, becoming known as *Greeks*. Those peoples of other tongues outside of the culture, whether or not they were just as civilized, were labeled as *Barbarians*. It must be remembered, however, that at this early time all of these peoples were of White Adamic stock, although there were always some tares among the wheat. Even later, with the rise of the Hellenistic period – after Alexander the Macedonian had conquered most of the Adamic world (or *oikoumene*)– people from many other tribes having adopted the same language and customs readily became known as *Greeks*, much as happens in any empire, and much as the term *American* is so loosely used today.

On the other hand Matthew, a tax collector who may have been a Levite but who was certainly a Hebrew, who was seemingly much more aware of the woman's racial origin from a Hebrew perspective, properly identifies the woman as a *Canaanite*, by the actual

tribe of her lineage. While Matthew was also writing in Greek, he must have used this ancient term with a specific purpose, because the name *Canaanite* was virtually unknown to the secular Greek writers of his time, and would probably have faded into oblivion if it were not for the Scriptures (aside from modern archaeology). The Greeks were much more apt to label foreign peoples by Greek geographical names rather than by their own ancient tribal names, as we even find occurring in the Old Testament, and in secular writings the peoples of the Levant are named in the manner seen in the citation from Strabo provided here earlier. Surely the woman of the event which is described here was indeed a *Canaanite*. Matthew could not have used such a term, which was obscure to the Greeks, if she were not an actual *Canaanite*.



In Matthew's account of the incident, the Canaanite woman accosted Yahshua, and He ignored her. His disciples, evidently having failed to discourage the woman, became annoyed with her, and asked Yahshua to send her away, yet they were not admonished for such behavior. Now this is hardly any way to treat a prospective "Christian", one may think, and this situation is only understood once one realizes that such a prospect simply did not exist. This must be compared to the reception which certain others, being Israelites, had received, such as those found at John 1:47, Luke 13:16 and Luke 19:9. And it is not merely because the Canaanite woman was not a Judaeans Israelite that she received such treatment. Contrast the reception which she received to that of the Roman centurion as described at Matthew 8:5-7. While that same event is described somewhat differently at Luke 7:1-10, nevertheless the effect is the same. The

Romans were, in fact, “lost” Israelites, having descended from a portion of Judah which emigrated to Europe at a very early time. Paul knew this, and it is evident throughout the epistle addressed to them.

At Matthew 15:24 Yahshua Christ repeats His very commission in response to the Canaanite woman’s plea. This commission is repeated throughout the New Testament, albeit in different terms, i.e. Matt. 1:21, 2:6; 10:6; 18:11; Mark 12:29; Luke 1:16, 54, 67-80; 2:25-34; 19:10; 24:21; John 1:31, 49; 12:13; Acts 1:6; 28:20 et al. It is absolutely clear both in the Old Testament prophets and throughout the New Testament, that Christ came only for the “lost sheep of the house of Israel”, those ancient Old Testament Israelites who from the days of the Judges unto the Assyrian and Babylonian deportations had been emigrating into Europe, and who eventually formed the Christian Nations of the Medieval period: the White races of today. Yet, as Paul explains to the Ephesians, “lost” Israel having been alienated from Yahshua until His redemptive sacrifice on the cross, His earthly ministry remained among the Judaeen Israelites, those who retained their relationship with Him through the Old Covenant. This is the very theme of Paul's epistle to the Ephesians.

So while Yahshua informs the Canaanite woman that He was sent only for the “sheep”, who are exclusively the children of Israel (cf. Jeremiah chapter 23, Ezekiel chapter 34, and Psalms 74, 79, 95 and 100), He then informs her that it is not proper to take the bread of the children (which is His favor) and throw it to the dogs, by which He is effectively calling the Canaanite woman a dog. The woman then agreed with Him, admitting that she was indeed a dog, an honest admission for which He commended her.

While the term “dog” is often used derisively of people in Scripture, one example where it stands out is where it is used in the 22nd Psalm, a messianic prophecy foreseeing the crucifixion of Christ: **“For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet ... Deliver my soul from the sword; my darling from the power of the dog.”** (Psalm 22: 16, 20). Knowing that it is the Canaanite-Edomite leaders of Judaea who were primarily responsible for the crucifixion, those who claim to be Judaeans, but are

But He answered and said, I am not sent but unto the lost sheep of the house of Israel

not (Revelation 2:9; 3:9), the **dog-people** are brought to light in this statement by Yahshua to the Canaanite woman. Paul later warns about the **dog-people** in his epistles (Philippians 3:2), as Yahshua also had previously (Matthew 7:6). The woman was certainly not a dog merely because she was sinful, for Christ often professed that He had come for sinners (i.e. Matthew 9:9-13). Surely she **WAS** a Canaanite, bearing the curses of both Canaan and Cain!

When in ancient times the children of Israel had left Egypt, and were presented with the land of Canaan, they were warned that if they did not drive out or destroy all of the Canaanites, then the Canaanites would become a source of great trouble to them (i.e. Numbers 33:55; Joshua 23:13). Of course, the children of Israel did fail to drive out all of the Canaanites (i.e. Judges 3:1-6). All of this must have been foreseen by Yahweh, of course, yet – as Paul explains in 2 Thessalonians chapter 2 (and see Romans 16:25-27), the mystery of iniquity had not been

fully revealed in the Old Testament scriptures – many of which are also parables which are difficult to understand – yet that mystery is fully revealed in the Gospel. For that reason we are provided with such parables as that of the wheat and the tares, and the warning that both must grow together until the time of the end, which is the harvest (Matthew 13:24-30, 36-43). When the children of Israel failed to destroy the Canaanites from among them, they lost their commission to do so, and were therefore left to suffer from them. Neither was it the purpose of Christ in His first advent during His earthly ministry to destroy them; for there are many other Old Testament prophecies concerning the ultimate destruction of all of the enemies of Yahweh at the end of this age (i.e. Obadiah 8-9, 15-18; Malachi 1:1-5; Zechariah 14:21; Matthew 13:30, 41-42; 25:31-46; Revelation 20:13-15).

Compassion for one’s enemies is a noble trait, and a sign of humility which any good king, general, or righteous nation should have. (Of course, examining history, neither the Canaanite-jews nor their Canaanite Islamic arab cousins have ever had compassion for their enemies.) There was a custom in the ancient world, that a defeated enemy, or an accused wrongdoer, or anyone else who may have fallen into disfavor, if he should prostrate himself before a

general or ruler, and grasping the cloak of such a one admit his fault and then beg for mercy or forgiveness, arousing the compassion of his master he would receive as much, or at least be granted a lesser punishment than what was expected. In the same manner, a peasant or other common citizen would do likewise, seeking relief from some trouble, or to be granted some other favor by a ruler. This was the custom of the *suppliant*. The ancient histories are replete with examples of such incidents, and this account of the Canaanite woman falls into the same pattern. When the Canaanite woman admitted to Yahshua Christ that she was indeed a dog, while professing that He could indeed heal her daughter, she both recognized Him as having been sent by Yahweh God, and surrendered to the truth of the Word. Having such a surrendered enemy making supplication before Him, while at the same time that enemy was admitting the truth of the Word, Yahshua had no choice but to show mercy to her, since by His Own Word the destruction of His enemies was still afar off, and since she volunteered such submission in supplication as her statement demonstrates: "... yet the dogs eat of the crumbs which fall from their masters' table." By this act of mercy, Yahshua also fulfilled the truth of the Scripture, i.e. Proverbs 16:7: "When a man's ways please Yahweh, He maketh even his enemies to be at peace with him." Therefore Yahshua, keeping His Own Word, had no choice but to grant this act of mercy to the Canaanite woman, as an example of His own teaching!

Here, in the account of Christ and the Canaanite woman, we have a model of the suppliant recognizing and beseeching a powerful man. The concept of the suppliant was very important in the ancient world, and we in modern times have lost it in the mechanizations of bureaucracy. A suppliant, or supplicant, is today in English merely one who makes a humble, earnest, and



expectantly sincere plea for something from another. But in the ancient world the idea had a strong religious connotation attached to it. Those who refused suppliants were seen as cruel, and they invited the wrath of the gods – or the wrath of God – upon themselves. Suppliants often acted in desperation, and took olive branches as a sign of their humbled state, sometimes even wearing garments of mourning, throwing themselves at the feet of a ruler, a general, or even an altar, often grasping the garment of the one they sought favor from, and they begged earnestly for the mercy that they wished to receive.

The Greek tragic poets very often portrayed suppliants in their plays. Euripides wrote a play, *Suppliant Women*. Aeschylus likewise wrote one, *Suppliant Maidens*. Both of those stories are accounts of the Danaans who had come from Egypt to Argos, in ancient Greece. The opening line of Aeschylus' version, from the Loeb Classical Library, reads thus, a chorus of Danaan women doing the talking: "May Zeus, who guardeth suppliants, of his grace look upon our company that took ship and put to sea from the outmost land of fine sand at the outlets of the Nile." The suppliant was often a subject of Greek poetry, and of history, whether the suppliant be at the feet of a general or king, an ancient hero, or the altar of a pagan idol.

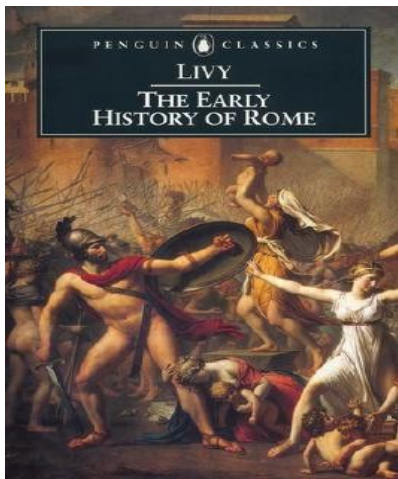
From Plato, *Laws*, Book 5, on suppliants: "In his relations to strangers, a man should consider that a contract is a most holy thing, and that all concerns and wrongs of strangers are more directly dependent on the protection of God, than wrongs done to citizens; for the stranger, having no kindred and friends, is more to be pitied by Gods and men. Wherefore, also, he who is most able to avenge him is most zealous in his cause; and he who is most able is the genius and the god of the stranger, who follow in the train of Zeus, the god of strangers. And for this reason, he who has a spark of caution in him, will do his best to pass through life without sinning against the stranger. And of offences committed, whether against strangers or fellow-countrymen, that against suppliants is the greatest. For the God who witnessed to the agreement made with the suppliant, becomes in a special manner the guardian of the sufferer; and he will certainly not suffer unavenged."

This is reminiscent of Exodus 22:21: "Thou shalt neither vex a stranger, nor oppress him: for ye were

strangers in the land of Egypt.” Knowing that many of the Greeks were Israelites dispersed in antiquity, it is no marvel that such things became ingrained into their culture.

From Livy, the ancient Roman historian, here we shall see some references shedding light on the ancient concept of the suppliant:

From Livy's *The History of Rome*, Book 2 Chapter 14, describing a war between Rome and the Etruscans: “By these means the Etrurians, after having almost gained the victory, were surrounded and cut to pieces: a very small part of them, their general being lost, and no place of safety nearer, made the best of their way to Rome, without arms, and in their circumstances and appearance merely like suppliants; there they were kindly received, and provided with lodgings: when their wounds were cured, some of them returned home, and gave an account of the hospitality and kindness which they had experienced. A great number remained at Rome, induced by the regard which they had contracted for their hosts and for the city: they had ground allotted to them for building houses, which was afterwards called the Tuscan street.”



From Livy's *The History of Rome*, Book 2 Chapter 14, of an event which took place during the Punic Wars: “Hippocrates and Epycides knowing them by their standards, and the fashion of their armour, advanced to them, holding out olive branches and other emblems of

suppliants, and besought them to receive them into their ranks, to protect them there, and not to betray them into the hands of the Syracusans, by whom they themselves would soon be delivered up to the Romans, to be murdered. The Cretans immediately, with one voice, bade them keep up their courage, for they should share every fortune with them.”

From Livy's *The History of Rome*, Book 45 Chapter 6, on the defeat of Perseus the king of Macedon, in a final military defeat at the hands of the Romans, at which he took refuge in a temple on Samothrace:

“Then, after uttering many execrations against fortune, and the gods to whom the temple belonged, for not affording aid to a suppliant, he [Perseus] surrendered himself, and his son, to [Cneius] Octavius.”

Finally, from Homer's *Odyssey*, Book 9, the hero Odysseus is addressing Alcinous, king of the Phaeacians, on the legendary island of Scheria, and he is portrayed as having said: “We were frightened out of our senses by his loud voice and monstrous form, but I managed to say, 'We are Achaeans on our way home from Troy, but by the will of Jove, and stress of weather, we have been driven far out of our course. We are the people of Agamemnon, son of Atreus, who has won infinite renown throughout the whole world, by sacking so great a city and killing so many people. We therefore humbly pray you to show us some hospitality, and otherwise make us such presents as visitors may reasonably expect. May your excellency fear the wrath of heaven, for we are your suppliants, and Jove takes all respectable travellers under his protection, for he is the avenger of all suppliants and foreigners in distress.'”

Once we understand the importance which was placed on such supplication in the ancient world, and the religious manner which was given to the treatment of strangers when filling the role of the supplicant, we can begin to understand the exchange between Yahshua and the Canaanite woman. But here it must be noted, that Yahshua Christ had healed the daughter of the Canaanite woman in body only. For she requested “that He would cast forth the devil out of her daughter” (Mark 7:26), and He granted her request: “the devil is gone out of thy daughter” (Mark 7:29) she having received nothing more than what she had desired, as Matthew attributes to him as having said “be it unto thee even as thou wilt” (Matthew 15:28). When a veterinarian heals a dog, it may be restored into a whole dog, not into a sheep! The woman's daughter was likewise healed bodily, but she was still a Canaanite. She is not an Adamite, having the Adamic Spirit! For one to be granted eternal life, one must first have that Spirit which Adam had (cf. Genesis 2:7; 3:22; 1 Corinthians 15:35-38). The Spirit which Adam had is handed down, like his image, as part of the genetic code passed on in the reproductive process, as Paul explains in 1 Corinthians 15:44: “It is sown a natural body, it is raised a spiritual body; if there is a natural body, there is also a spiritual.”

Producing offspring of mixed races, one is hewing out

“broken cisterns, that can hold no water” (Jeremiah 2:13). For this reason the apostle Jude refers to those who “have gone in the way of Cain, and ran greedily after the error of Balaam” (who were fornicating race-mixers, i.e. 1 Corinthians 10:8; Revelation 2:14; Micah 6:5) as “clouds without water, trees ... without fruit, twice dead” (Jude 11-12), and likewise Peter calls these same people “wells without water” (2 Peter 2:17). They are “without water” because they are devoid of the Spirit of Yahweh. They are “twice dead” because once they die bodily, they are also as good as dead spiritually! The Canaanites, products of race-mixing fornication (Jude 7) called by Jude the “error of Balaam”, can never be anything but what they already are, having descended partly from Cain, partly from the Rephaim and partly from non-Adamic races (i.e. Genesis 15:19-21), and therefore not having the Spirit, can never enter into the Kingdom or Covenants of Yahweh, which the Scriptures expressly reserve for Israelites only!

Therefore, that Yahshua Christ had in this one instance granted mercy to an enemy – which Scripture shows that the Canaanites are – does not give Israelite Christians an excuse to embrace the other races into fellowship. The woman was told to “go thy way”. She wasn’t even told to “repent” or to “sin no more”, she was still a dog – as was her daughter – and they could not possibly be made into “sheep”. That she could repent from sin would be just as ridiculous a notion as the idea that a literal dog could repent from a vicious act. Neither she nor her daughter were granted eternal life, and she could not have been expected to somehow have become a Christian. What the woman did receive was a crumb: it cost Yahshua nothing to grant the woman’s request. It was more expedient to grant the woman her wish, tossing the dog a bone as a reward for her supplication and honesty – for the woman certainly realized that she was not one of the children. Imagining that Yahshua Christ intended to bring an alien into the covenant, which He made exclusively with the house of Israel and the house of Judah (not “spiritual” Israel nor “spiritual” Judah; cf. Jeremiah 31:31 ff.) is to imagine that He would commit an act of fraud. Paul knew as much, and so at Galatians 3:15 he explained that even a covenant between mere men, once confirmed, no one could change or add to.

Yet Yahweh does not change, because the day is indeed coming when there shall no longer be a Canaanite in the house of Yahweh of hosts

And so here Paul explains that the New Covenant is made only for the Anointed Seed (where the King James Version has “which is Christ”, rather than “which are the Anointed”), for the Israelites, and not with the other lines descended from Abraham, such as Edomites and Ishmaelites. It was also expedient to grant the woman her wish, because it helped to fulfill other Scriptures and promises of Yahweh our God which shall be discussed shortly.

The word at Matthew 15:28 which is rendered *faith* in the King James Version is *pistis* (Strong’s #4102), which is simply and literally either *trust*, *faith* or *belief*. Here it is used (and this is important) **without** the Greek Article. This should be contrasted to the use of *pistis* **with** the Greek Article when it is used to denote **The Faith**. When an Article appears with a Greek noun, it references a particular object, and not just any one of that type of object. Often this is distinguished in English with capital letters. In the New Testament when the Article appears with the word *pistis* it specifies **The Faith**, and not just any

faith, or belief. The Canaanite woman had faith, but she certainly could not be a partner in **The Faith**, which is the Israelites’ acceptance of their redemption by Yahshua Christ, culminating in the New Covenant which is a fulfillment of the promises of the

Old Covenant. Simply *believing* does not earn those of other races salvation (Matthew 7:21-23; 22:1-14; cf. Amos 3:2), which is an impossible thing for them to have to begin with! As the apostle James says in his epistle, **“thou believest that there is one God; thou doest well: the devils also believe, and tremble”** (James 2:19). Devils shall certainly not be saved, yet many times during His ministry even the demons recognized the Christ.

In the days of Joshua in the Old Testament, Israel was instructed to sanctify themselves by the sword, and they failed. The day is coming, however, when all Israel shall indeed be forever sanctified by Yahweh their God, i.e. Ezekiel 37:21-28; Revelation 19:6-10; 21:10-27. Yet in this day, Israelite Christians are admonished to sanctify themselves by the Word of Yahweh (i.e. Ephesians 5:26; John 15:3; 17:17; 1 Peter 2:9-10). **“For the word of Yahweh is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and**

of joints and marrow, and is a discerner of the thoughts and intents of the heart.” (Hebrews 4:12). Therefore, Yahshua’s healing of the Canaanite woman’s daughter does not mean that true Israelite Christians must accept the so-called “Jews for Jesus”, universalism, multiculturalism, or any other false doctrine.

The Word of Yahweh insists that Israelite Christians seek to uphold the laws of Yahweh, which are written in their hearts (i.e. Jeremiah 31:33; Romans 2:15; Hebrews 8:10), and to oppose evil (i.e. Romans 12:9, 21; Philippians 3:2; Ephesians 6:13; 1 Thessalonians 5:22; 3 John 11; James 4:7; Revelation 2:2 et al.). Yahweh God had separated the nations which descended from Adam (i.e. Deuteronomy 32:8; Acts 17:26), and therefore universalism and racial diversity are evil! The mixing of the races is fornication (i.e. 1 Corinthians 10:8; Jude 7). Hence a true adherence to the Word of Yahweh results in the sanctification of the obedient Israelite, since the Word insists that the Israelite separate himself from the other races – as Paul explains at 2 Corinthians 6:11-18, for example, although this passage, like many others in Paul’s writings, suffers from corrupted translations. For instance, the word *thing* in the text of 2 Corinthians 6:17 was added by the translators of the King James Version. Rather, *the unclean* are the non-Israelite peoples, who were **NEVER** cleansed by the blood of Christ! They are the “them” in the admonition to “come out from among them” earlier in the same verse! The cleansing of Israel – and **ONLY** Israel – by the sacrifice of Yahshua Christ was a matter of prophecy, i.e. Jeremiah 31:33; 33:8; Ezekiel 36:25, 27, 33; 37:23, and it is now a matter of fact. The other races were never cleansed by Yahweh, and therefore they are *the unclean* whom Israelites are commanded to be separate from.

Therefore neither do today’s so-called “churches”, the organized religious cults, along with all of the “liberal” western governments, have license to act as they have been: taking the plates and loaves of the children, dumping them onto the floor as if they were crumbs, and letting all of the dogs fill their vile bellies! This is what they do today with unbridled “immigration”, foreign missions, foreign aid, “free” trade, and especially the billions of dollars which each year we both send to, and expend in defense of, that Canaanite-Edomite state in Palestine which so deceptively calls itself by the name “Israel”.

This leads to the greater reason as to why Christ healed the Canaanite woman's daughter. And if we want to properly identify that reason, we must resort to Scripture and not to emotion, logic or conjecture. For many years Identity Christians have wrestled with this, myself included. Yet it is evident, that Canaanites would not even be known to us from the New Testament period if it were not for Matthew's correct racial identification of this woman. With that identification we know that the Word of our God endures beyond the boundaries of the perceptions of men.

When the children of Israel had failed to exterminate the Canaanite tribes in ancient times, they were warned that the Canaanites would be pricks in their eyes, and thorns in their sides. From Numbers chapter 33: “55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.” The children of Israel did fail, and therefore Yahweh said to them, as it is recorded in Joshua chapter 23: “13 Know for a certainty that the LORD your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.” Again, it is recorded in Judges chapter 2: “3 Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.”

The Canaanite woman is certainly a thorn in our eyes and a prick in our sides today, and therefore the Word of our God still stands. Because Yahshua Christ threw this dog a bone, she is a prick in the side of every Identity Christian who cannot understand why He would do such a thing, and she is a thorn in the eye of all who would embrace universalism because of this singular act of mercy, and those with such thorns in their eyes imagine Yahweh our God to be a hypocrite. Yet Yahweh does not change, because the day is indeed coming when there shall no longer be a Canaanite in the house of Yahweh of hosts – and the entire earth is his footstool. Do not imagine a crumb to lead to any ultimate mercy for the accursed Canaanites.



Not in Our Name!

An Important Interview

It was with great relief that on the morning of August 30th the British people woke to discover that the motion on taking military action against Syria had been defeated in the House of Commons. The vote had been lost by a narrow margin of 272 votes to 285 – but even had it been won by that number, there was still no mandate from the British people, from the taxpayers to wage yet another seemingly senseless, endless war, destroying another nation in an ongoing sequel to Afghanistan, Iraq, Libya et al. Britain is not yet a despotism. Some MPs can still follow their consciences, and public opinion cannot be entirely suppressed or manipulated. Nevertheless, it is highly likely Parliament will be coerced into voting again until they get it 'right'.

The War on Terror is a sham. It is a political device to wage 21st century resource wars and target the Israeli state's surrounding neighbours. In supporting the rebels in Syria, America and Britain are supporting terrorism in general and Al Qaeda in particular. No one can reasonably believe in a “war on terrorism” which consists in channeling money and weapons to the terrorists.

As Prof Michael Chossudovsky of Global Research writes in *What Happened to the “Global War on Terrorism”?* The U.S. is “Fighting for Al Qaeda” in Syria, “*The war on Syria is illegal and criminal. The President and Commander in Chief’s decision to support Al Qaeda in Syria is in violation of*

international law and US anti terrorism legislation. US and coalition troops have a moral and legal obligation to refuse to fight in Obama’s “humanitarian war” on Syria, which consists in supporting Al Qaeda affiliated terrorists.

The President and Commander in Chief has blatantly violated all tenets of domestic and international law. So that making an oath to “obey orders from the President” is tantamount to violating rather than defending the US Constitution.

“Refusing to fight” an illegal war implies a rejection of the legitimacy of the Commander in Chief. It denies the Obama administration the authority to conduct an illegal and criminal war on behalf of the American people.

And the American people must support the US servicemen and women who refuse to fight in an illegal war.

Obama is a war criminal. He is supporting terrorists, who are his paid killers. Amply documented, Syria’s rebels have been trained in the use of chemical weapons and they have used chemical weapons against innocent civilians.”

Recently the Syrian Ambassador to the United Nations made it clear that support of the rebels in Syria was part of a Jewish/Israeli geopolitical strategy led by the US and UK and supported by Saudi Arabia. With this in mind, we ask our readers to evaluate a recent

interview with President Bashar al-Assad.

Q1 Interviewer: Mr President, the most pressing question today is the current situation in Syria. What parts of the country remain under the rebels' control?

President Bashar al-Assad: From our perspective, it's not a matter of labelling areas as controlled by terrorists or by the government; we are not dealing with a conventional occupation to allow us to contextualize it in this manner. We are fighting terrorists infiltrating particular regions, towns or peripheral city areas. They wreak havoc, vandalize, destroy infrastructure and kill innocent civilians simply because they denounce them. The army mobilizes into these areas with the security forces and law enforcement agencies to eradicate the terrorists, those who survive relocate to other areas. Therefore, the essence of our action is striking terrorism.

Our challenge, which has protracted the situation, is the influx of large amounts of terrorists from other countries – estimated in the tens of thousands at the very least. As long as they continue to receive financial and military aid, we will continue to strike them. I can confirm that there has not been any instance where the Syrian Army has planned to enter a particular location and has not succeeded in eliminating the terrorists within it.

The majority of those we are fighting are Takfiris, who adopt the al-Qaeda doctrine, in addition to a small number of outlaws, so as I said this not about who controls more areas of land. Wherever terrorism strikes, we shall strike back.

Q2 Interviewer: Yet, Western [mainstream media](#) claim that the terrorists control 40% to 70% of Syrian territory; what is the reality?

President Bashar al-Assad: There isn't an army in the world that can be present with its armament in every corner of any given country. The terrorists exploit this, and violate areas where the army is not present. They escape from one area to another, and we continue to eradicate them from these areas with great success. Therefore, I reiterate, the issue is not the size of the territories they infiltrate but the large influx of terrorists coming from abroad.

The more significant criterion to evaluate success is – has the Syrian Army been able to enter any area

infiltrated by terrorists and defeat them? Most certainly the answer is yes; the army has always succeeded in this and continues to do so. However, this takes time because these types of wars do not end suddenly, they protract for prolonged periods and as such carry a heavy price. Even when we have eradicated all the terrorists, we will have paid a hefty price.



Q3 Interviewer: Mr President, you have spoken of Islamist Takfiri extremists' fighters who have entered Syria. Are they fragmented groups who fight sporadically? Or do they belong to a coherent major force that seeks to destroy the security and stability in Syria and the whole Middle East?

President Bashar al-Assad: They have both traits. They are similar in that they all share the same extremist Takfiri doctrine of certain individuals such as Zawahiri; they also have similar or identical financial backing and military support. They differ on the ground in that they are incoherent and scattered with each group adhering to a separate leader and pursuing different agendas. Of course it is well known that countries, such as Saudi Arabia, who hold the purse strings can shape and manipulate them to suit their own interests.

Ideologically, these countries mobilize them through direct or indirect means as extremist tools. If they declare that Muslims must pursue Jihad in Syria, thousands of fighters will respond. Financially, those who finance and arm such groups can instruct them to carry out acts of terrorism and spread anarchy. The influence over them is synergized when a country such

as Saudi Arabia directs them through both the Wahhabi ideology and their financial means.

Q4 Interviewer: The Syrian government claims a strong link between [Israel](#) and the terrorists. How can you explain this? It is commonly perceived that the extremist [Islamists](#) loathe Israel and become hysterical upon hearing its name.

President Bashar al-Assad: If this was the case, why is it then that when we strike the terrorists at the frontier, Israel strikes at our forces to alleviate the pressure off of them? Why, when we blockade them into an area does Israel let them through their barricades so they can come round and re-attack from another direction? Why has Israel carried out direct strikes against the Syrian Army on more than one occasion in recent months? So clearly this perception is inaccurate. It is Israel who has publically declared its cooperation with these terrorists and treated them in Israeli hospitals. If these terrorist groups were indeed hostile to Israel and hysterical even on the mention of the word as you mention, why have they fought the Soviet Union, Syria and [Egypt](#), whilst never carrying out a single strike against Israel? Who originally created these terrorist groups? These groups were initially created in the early 80's by the [United States](#) and the West, with Saudi funding, to fight the Soviet Union in [Afghanistan](#). So logically speaking, how could such groups manufactured by the US and the West ever strike Israel!



Q5 Interviewer: Mr. President, this interview will be translated into several international languages, and shall be read by world leaders, some who may currently be working against you. What would you like to say to them?

President Bashar al-Assad: Today there are many Western politicians, but very few statesmen. Some of these politicians do not read history or even learn from it, whilst others do not even remember recent events. Have these politicians learned any lessons from the past 50 years at least? Have they not realized that since the Vietnam War, all the wars their predecessors have waged have failed? Have they not learned that they have gained nothing from these wars but the destruction of the countries they fought, which has had a destabilizing effect on the Middle East and other parts of the world? Have they not comprehended that all of these wars have not made people in the region appreciate them or believe in their policies?

From another perspective, these politicians should know that terrorism is not a winning card you play when it suits you and keep it in your pocket when it doesn't. Terrorism is like a scorpion; it can unexpectedly sting you at any time. Therefore, you cannot support terrorism in Syria whilst fighting it in Mali; you cannot support terrorism in Chechnya and fight it in Afghanistan. To be very precise, I am referring to the West and not all world leaders, if these western leaders are looking to achieve their interests, they need to listen to their own constituents and to the people in this region rather than seeking to install 'puppet' leaders, in the hope that they would be able to deliver their objectives. In doing so, western policy may become more realistic in the region.

Our message to the world is straightforward: Syria will never become a Western 'puppet' state. We are an independent country; we will fight terrorism and we will freely build relationships with countries in a way that best serves the interests of the Syrian people.

Q6 Interviewer: On Wednesday, the rebels accused the Syrian government of using chemical weapons; some Western leaders adopted these accusations. What is your response to this? Will you allow the UN inspectors access to the site to investigate the incident?

President Basha al-Assad: The statements by the American administration, the West and other countries were made with disdain and blatant disrespect of their own public opinion; there isn't a body in the world, let alone a superpower, that makes an accusation and then goes about collecting evidence to prove its point. The

American administration made the accusation on Wednesday and two days later announced that they would start to collect the evidence – what evidence is it going to gather from afar?!

They claim that the area in question is under the control of the rebels and that the Syrian Army used chemical weapons. In fact, the area is in contiguity with the Syrian Army positions, so how is it possible that any country would use chemical weapons, or any weapons of mass destruction, in an area where its own forces are located; this is preposterous! These accusations are completely politicized and come on the back of the advances made by the Syrian Army against the terrorists.

As for the UN Commission, we were the first to request a UN investigation when terrorists launched rockets that carried toxic gas in the outskirts of Aleppo. Several months before the attack, American and Western statements were already preparing public opinion of the potential use of chemical weapons by the Syrian government. This raised our suspicion that they were aware of the terrorists' intentions to use these weapons in order to blame the Syrian government. After liaising with [Russia](#), we decided to request a commission to investigate the incident. Whereas we requested an investigation based on the facts on the ground, not on rumors or allegations; the US, France and the UK have tried to exploit the incident to investigate allegations rather than happenings.

During the last few weeks, we have worked with the Commission and set the guidelines for cooperation. First of these, is that our national sovereignty is a red line and as such the Commission will directly liaise with us during the process. Second, the issue is not only how the investigation will be conducted but also how the results will be interpreted. We are all aware that instead of being interpreted in an objective manner, these results could easily be interpreted according to the requirements and agendas of certain major countries. Certainly, we expect Russia to block any interpretation that aims to serve American and western policies. What is most important is that we differentiate between western accusations that are based on allegations and hearsay and our request for an investigation based on concrete evidence and facts.

Q7 Interviewer: Recent statements by the American administration and other Western governments have stated that the US has not ruled out military intervention in Syria. In light of this, is it looking more likely that the US would behave in the same way it did in [Iraq](#), in other words look for a pretext for military intervention?

President Bashar al-Assad: This is not the first time that the possibility of military intervention has been raised. From the outset, the US, along with France and Britain, has strived for military intervention in Syria. Unfortunately for them, events took a different course with the balance shifting against their interests in the Security Council despite their numerous attempts to haggle with Russia and [China](#), but to no avail. The negative outcomes that emerged in [Libya](#) and Egypt were also not in their favor.

All of this made it impossible for them to convince their constituents and the world that they were following sound or successful policies.

The situation in Libya also differs to that of Egypt and Tunisia, and Syria as I have said is very different from all these. Each country has a unique situation and applying the same scenario across the board is no longer a plausible option. No doubt they can wage wars, but they cannot predict where they will spread or how they will end. This has led them to realize that all their crafted scenarios have now spiraled out of their control.

It is now crystal clear to everybody that what is happening in Syria is not a popular revolution pushing for political reform, but targeted terrorism aimed at destroying the Syrian state. What will they say to their people when pushing for military intervention: we are intervening in Syria to support terrorism against the state?!

Interviewer: What will America face should it decide on military intervention or on waging a war on Syria?

President Bashar al-Assad: What it has been confronted with in every war since Vietnam... failure. America has waged many wars, but has never been able to achieve its political objectives from any of them. It will also not be able to convince the American people of the benefits of this war, nor will it

be able to convince the people in this region of their policies and plans. Global powers can wage wars, but can they win them?

Q8: Interviewer: Mr. President, how is your relationship with President Vladimir Putin? Do you speak on the phone? If so, what do you discuss?

President Bashar al-Assad: I have a strong relationship with President Putin, which spans back many years even before the crisis. We contact each other from time to time, although the complexity of events in Syria cannot be discussed on the phone. Our relationship is facilitated through Russian and Syrian officials who exchange visits, the majority of which are conducted away from the glare of the media.

Q9 Interviewer: Mr. President, are you planning to visit Russia or invite President Putin to visit Syria?

President Bashar al-Assad: It is possible of course; however the current priorities are to work towards easing the violence in Syria, there are casualties on a daily basis. When circumstances improve, a visit will be necessary; for now, our officials are managing this relationship well.

Q10: Interviewer: Mr. President, Russia is opposing the US and EU policies, especially with regards to Syria, what would happen were Russia to make a compromise now? Is such a scenario possible?

President Bashar al-Assad: Russian-American relations should not be viewed through the context of the Syrian crisis alone; it should be viewed in a broader and more comprehensive manner. The US presumed that with the collapse of the Soviet Union, Russia was perpetually destroyed. After President Putin took office in the late 90s, Russia began to gradually recover and regain its international position; hence the Cold War began again, but in a different and subtler manner.

The US persisted on many fronts: striving to contain Russian interests in the world, attempting to influence the mentality of Russians closer to the West both in terms of culture and aspiration. It worked diligently to eliminate Russia's vital and powerful role on many fronts, one of which is Syria. You may be wondering, like many Russians, why Russia continues to stand by Syria. It is important to explain this reason to the

general public: Russia is not defending President Bashar al-Assad or the Syrian government, since the Syrian people should decide their president and the most suitable political system – this is not the issue. Russia is defending the fundamental principles it has embraced for more than a hundred years, the first of which is independence and the policy of non-interference in internal affairs. Russia itself has suffered and continues to suffer from such interference.

Additionally, Russia is defending its legitimate interests in the region. Some superficial analysts narrow these interests to the Port of Tartous, but in reality Russia's interests are far more significant. Politically speaking, when terrorism strikes Syria, a key country in the region, it would have a direct impact on stability in the Middle East, which would subsequently affect Russia. Unlike many western governments, the Russian leadership fully understands this reality. From a social and cultural perspective, we must not forget the tens of thousands of Syrian-Russian families, which create a social, cultural and humanitarian bridge between our two countries.

If Russia were to seek a compromise, as you stipulated, this would have happened one or two years ago when the picture was blurred, even for some Russian officials. Today, the picture is crystal clear. A Russia that didn't make a compromise back then, would not do so now.



Q11 Interviewer: Mr. President, are there any negotiations with Russia to supply fuel or military hardware to Syria? With regards to the S-300 defence system contract in particular, have you received it?

President Bashar al-Assad: Of course, no country would publically declare what armaments and

weapons it possesses, or the contracts it signs in this respect. This is strictly classified information concerning the Armed Forces. Suffice to say that all contracts signed with Russia are being honoured and neither the crisis nor the pressure from the US, European or Gulf countries' have affected their implementation. Russia continues to supply Syria with what it requires to defend itself and its people.

Q12 Interviewer: Mr. President, what form of aid does Syria require from Russia today? Is it financial or perhaps military equipment? For example would Syria request a loan from Russia?

President Bashar al-Assad: In the absence of security on the ground, it is impossible to have a functioning and stable economy. So firstly, the support that Russia is providing through agreed military contracts to help Syrians defend themselves will lead to better security, which will in turn help facilitate an economic recovery. Secondly, Russia's political support for our right of independence and sovereignty has also played a significant role. Many other countries have turned against us politically and translated this policy by cutting economic ties and closing their markets. Russia has done the complete opposite and continues to maintain good trading relations with us, which has helped keep our economy functioning. Therefore in response to your question, Russia's supportive political stance and its commitment to honor the agreed military contracts without surrendering to American pressure have substantially aided our economy, despite the negative bearings the economic embargo – imposed by others, has had on the lives of the Syrian people.

From a purely economic perspective, there are several agreements between Syria and Russia for various goods and materials. As for a loan from Russia, this should be viewed as beneficial to both parties: for Russia it is an opportunity for its national industries and companies to expand into new markets, for Syria it provides some of the funding necessary to rebuild our infrastructure and stimulate our economy. I reiterate that Russia's political stance and support have been instrumental in restoring security and providing the basic needs for the Syrian people.

Q13 Interviewer: Mr. President, do these contracts

relate to fuel or basic food requirements?

President Bashar al-Assad: Syrian citizens are being targeted through their basic food, medical and fuel requirements. The Syrian government is working to ensure these basic needs are available to all Syrians through trade agreements with Russia and other friendly countries.

Q14 Interviewer: Returning to the situation in Syria and the current crisis. We are aware that you successively issue amnesties. Do these amnesties include rebels? And do some of them subsequently change sides to fight with the Armed Forces?

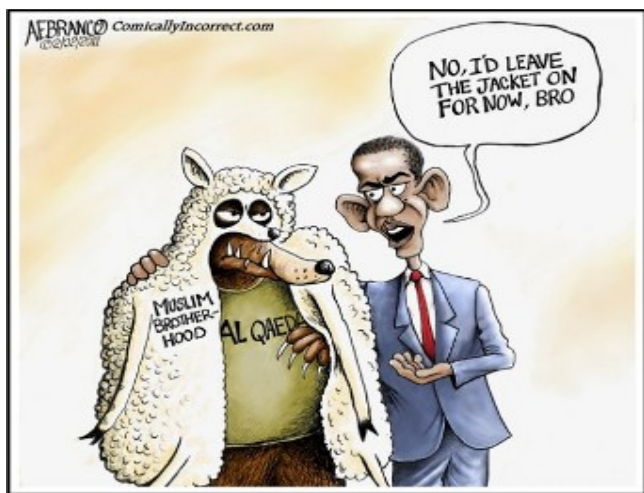
President Bashar al-Assad: Yes, this is in fact the case. Recently, there has been a marked shift, especially since the picture has become clearer to many that what is happening in Syria is sheer terrorism. Many have come back into the mainstream of civil life, surrendering their weapons and benefitting from the amnesties to help them return to their normal lives. Most remarkably, there are certain groups who have switched from fighting against the army to fighting beside it; these people were either misled by what was propagated in the media or were initially militarized under threats from the terrorists. It is for this very reason that from the start of the crisis, the Syrian government has adopted an open door policy to all those who wanted to U-turn on the initial route they took against their country. Despite the fact that many people in Syria were opposed to this policy, it has proven to be effective and has helped alleviate some of the tension from the crisis.

Q15 Interviewer: Mr. President, Syria's relations with several states are collapsing consecutively, such as Qatar, Saudi Arabia and Turkey. Who are your true allies, and who are your enemies?

President Bashar al-Assad: The countries that support us are well known to everyone: internationally – Russia and China, regionally – Iran. However, we are starting to see a positive shift on the international arena. Certain countries that were strongly against Syria have begun to change their positions; others have started to reinstate relations with us. Of course, the changes in these countries' positions do not constitute direct support.

In contrast, there are particular countries that have

directly mobilized and buttressed terrorism in Syria. Predominantly Qatar and Turkey in the first two years; Qatar financed while Turkey provided logistical support by training terrorists and streaming them into Syria. Recently, Saudi Arabia has replaced Qatar in the funding role. To be completely clear and transparent, Saudi Arabia has nothing but funding; those who only have money cannot build a civilization or nurture it. Saudi Arabia implements its agenda depending on how much money it commands.



Turkey is a different case. It is pitiful that a great country such as Turkey, which bears a strategic location and a liberal society, is being manipulated by a meagre amount of dollars through a Gulf state harboring a regressive mentality. It is of course the Turkish Prime Minister who shoulders responsibility for this situation and not the Turkish people with whom we share a great deal of heritage and traditions.

Q16 Interviewer: Mr. President, what makes Russian-Syrian relations so strong? Is it geopolitical interests? Or that they jointly share a struggle against terrorism?

President Bashar al-Assad: There is more than one factor that forges Syrian-Russian relations so strongly. First of which is that Russia has suffered from occupation during World War II and Syria has been occupied more than once. Secondly, since the Soviet era, Russia has been subjected to continuous and repeated attempts of foreign intervention in its internal affairs; this is also the case with Syria.

Thirdly but no less significantly is terrorism. In Syria,

we understand well what it means when extremists from Chechnya kill innocent civilians, what it means to hold under siege children and teachers in Beslan or hold innocent people hostage in Moscow's theatre. Equally, the Russian people understand when we in Syria refer to the identical acts of terrorism they have suffered. It is for this reason that the Russian people reject the Western narrative of "good terrorists and bad terrorists."

In addition to these areas, there are also the Syrian-Russian family ties I mentioned earlier, which would not have developed without common cultural, social and intellectual characteristics, as well as the geopolitical interests we also spoke of. Russia, unlike the Europeans and the West, is well aware of the consequences of destabilizing Syria and the region and the affect this will have on the inexorable spread of terrorism.

All of these factors collectively shape the political stance of a great country like Russia. Its position is not founded on one or two elements, but rather by a comprehensive historical, cultural and intellectual perspective.

Q17 Interviewer: Mr. President, what will occur in Geneva 2, what are your expectations from this conference?

President Bashar al-Assad: The objective of the Geneva conference is to support the political process and facilitate a political solution to the crisis. However, this cannot be accomplished before halting the foreign support to terrorism. We expect that the Geneva conference would start applying pressure on the countries supporting terrorism in Syria, to stop the smuggling of weapons and the streaming of foreign terrorists into the country. When this is achieved, political steps can be easily pursued, most imperative of which is initiating a dialogue between Syrians to discuss the future political system, the constitution, various legislations and others.

Interviewer: Thank you for your sincerity and for such a transparent discussion during this interview.

Tim Brown is the Editor of [Freedom Outpost](http://FreedomOutpost.com) and a regular contributor to www.dccllothesline.com



Buitenverwachting - established 1796 - a flourishing vineyard

They have our Nation Now They Want Our Land

This article appeared under the title "The Drum Beats But is not Heard" in the "South African Bulletin" and is published courtesy of the Transvaal Agricultural Union of South Africa

During the S.A. Truth and Reconciliation Commission hearings in the late nineties, the Commission declares in its findings that there were four different kinds of truth. The Commission "rejected the popular assumption" that there are only two opinions to be considered when talking about truth - subjective and objective information - but there were other kinds of truth - "personal or narrative" truth, "social or dialogue" truth and "healing or restorative" truth.

We wonder which kind of truth is being published in our media on the history of land ownership in South Africa, and specifically why the reasons for the codification behind the S.A. 1913 Land Acts are being pointedly ignored.

South African history is arguably one of the world's most controversial chronicles, but it was chronicled by those who could and did: the first Europeans who landed at the Cape, the subsequent colonial government, the missionaries, and the Europeans who made South Africa their home as did their counterparts who made other new world countries their home.

The present government can only refer to the 1913

Land Act as a point of reference because their forefathers did not have the written word. They have no proof of anything other than what someone else wrote about. It is thus ironic that these complaints refer to "historical theft", "land grabbing", "stolen dreams" and "structural inequalities"

THE MEDIA

City Press, a publication within the largest Afrikaans press stable in South Africa, carried a full page article "A century of stolen dreams" containing the opinions and historical fantasies of one Dr. Ruth Hall from the University of the Western Cape. On the adjoining page was an article by ANC national spokesman Jackson Mthembu entitled "A call to Accelerate Restitution", His article was entirely predictable - land is a "ticking time bomb". At the bottom of the double page spread was a large piece on the now discredited book by three British academics called "Zimbabwe Takes Back its Land" on which we wrote in a previous Bulletin.

This double-page center spread's ideological humbug is served up as a true picture of the land question in South Africa.

Who is Dr Ruth Hall and why does she have a say

when not one word from commercial agriculture, the people who actually produce South Africa's food is printed anywhere? Hall holds a Ph.D. from Oxford University in the UK and is an Associate Professor at the University of the Western Cape. She joined in 2002 and has continually punted a leftist ideological viewpoint which is a total disconnect from SA's agricultural realities. Her SA history in the article was distorted and her sanctimony and bitter criticism of the twin plagues of colonialism and apartheid infect her pronouncements. The "erasing of history, unjust laws; cheap migrant labour, the legacies of displacement, deprivation, dispossession, inequality and poverty" are alluded to as being the fault of Whites. She laments the fact that there was not a Truth and Reconciliation Commission on land.

South Africa's largest circulation newspaper, the *Sunday Times* gave prime space to one Mtobeli Mxotwa, spokesman from the Ministry of Rural Development and Land Reform whose article was entitled "Radical steps needed to right the 1913 wrong", while Gareth van Onselen's article on the same center page was headlined "Consequences of a cruel act linger on".

The absolutely useless ANC Youth League was given space in *The Citizen* to say that "Land reform is too slow" while a large colour picture of President Jacob Zuma and the Minister of Rural Development shows them at the opening of an exhibition entitled "Reversing the legacy of the Native Land Act, 1913" at the Cape Town Convention Centre. Some newspapers printed critiques of current legislation but not one paper printed the TAU SA bulletin or excerpts thereof containing the historical facts on the history of land in South Africa.

The Land Act bulletin was specifically sent to the *Business Day*, asking that some of it be printed. TAU

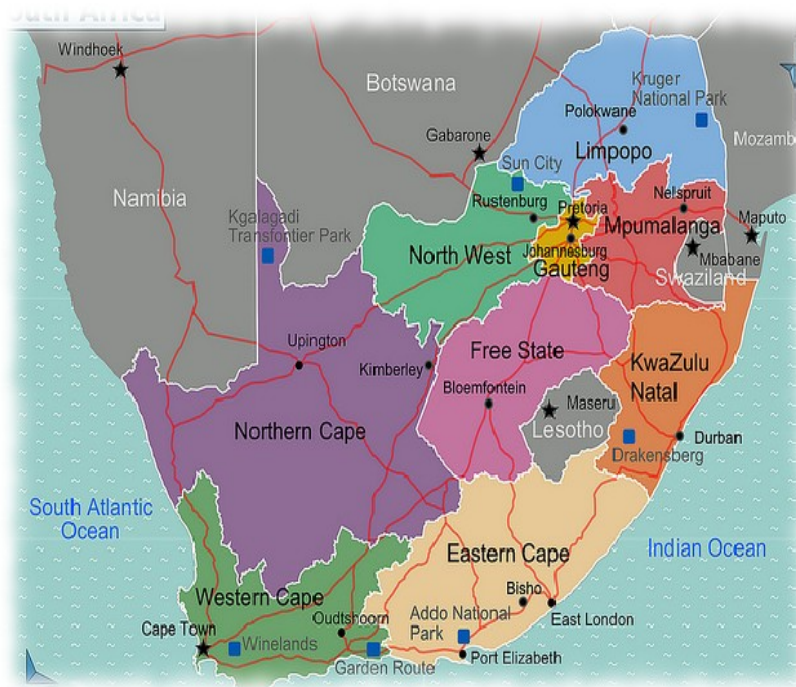
SA was ignored. To top it all, the Afrikaans Sunday newspaper *Rapport* (30/6/13) carried an article by "political analyst" J.P. Landman who sees the government's land reform program is a "political requirement for community and political stability". In other words, hand over the farms to appease the (mostly violent) mob demands. Thus we are to continually appease each time there's a riot, or a threat of violence. Feed the crocodile until it devours you! His Zimbabwe allegory is completely wrong - agriculture was destroyed by Robert Mugabe when he lost the 2000 election and grabbed farms to placate the so-called war veterans who demanded land, not because land was not handed over earlier. (Perhaps Mr. Landman would like to hand over some of his

property as an appeasement gesture!)

Instead of all the above, when will the South African media explain the truth about land in South Africa? Whose viewpoints should be exposed to the population - those who produce the food or those who talk about expropriation, who draft parliamentary laws to further curb commercial farming, who are establishing a land valuer's office to determine the price of land according to

themselves, who urge giving in to the violence of the mobs, or the British university zealots with leftist agendas?

Getting the facts to the South African public is becoming as difficult as the course taken by *samizdat* activists during the worst years of the old Soviet Union. From the Russian *izdatelstvo* "publishing", these activists' literature was secretly written, copied and distributed during the periods of Soviet repression. We haven't reached this point yet, but when a national newspaper refuses a paid advertisement containing these facts, then we can't be too far behind. TAU SA's bulletin and other news is

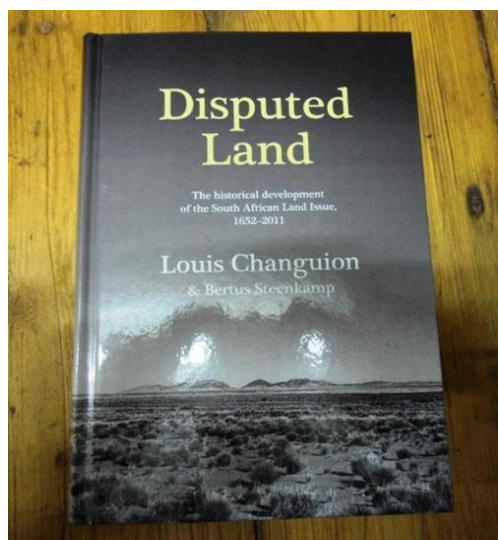


disseminated via the internet, but the masses who vote for the ANC only read the inflammatory nonsense propagated by government- supporting academics and ANC spokesmen. These masses clamour for land based on this disinformation. They believe Lackson Mthembu's ticking time bomb warning, and his statement that Africans can only build from the "ruins of the past" if they have a piece of land on which to do so. This is dangerous nonsense. Forty million Black people each with a piece of land?

TAU SA tries to maintain the best relationships with the media: there is also much appreciation of how the media has handled TAU SA's viewpoints and how they have been presented in the media. In this light it is thus strange that this important topic is met with almost absolute silence. It doesn't make sense. TAU SA is of the opinion that the land question is of crucial importance, given the implications for food security in South Africa and the emotional way it is presented to the voting public. The other side of the story should be heard - especially when this "other side" consists of the very people who produce South Africa's food. For the sake of justice we would like to see this happen.

WHAT ARE THE FACTS?

All undisputable facts on the history of land in South Africa can be found in the book "Disputed Land" by Louis Changuion and Bertus Steenkamp. Almost a third of the book contains historical documentation to back up the contents of the book. (It can be bought at Kalahari.com). As far as we know, not one South African publication has reviewed this book.



Only 35,000 commercial farmers provide food for South Africa's nearly 53 million people. If the emotive recommendations of Dr. Hall, and the ignorant demands of the ANC ever become realities, will Dr. Hall and the ANC suggest suitable food supply replacements for SA's commercial farming sector's production? In a 25 June press release, TAU SA asks that the government "take active steps to prevent more farmers leaving the industry to avoid South Africa relying on unsustainable food imports".



The world Bank recently warned that food demand is growing, and that "disruptive weather events are increasing in frequency and amplitude. The variables that surround agriculture are increasingly volatile. Countries will not export food if they are themselves vulnerable."

The World Bank continues: "About 50% of global grain supplies are in India and China and they are not exporting them. Countries from India to Egypt to Vietnam to Indonesia banned exports of rice during the 2008 crisis, while sudden changes in trade policy also affects exports."

Will the ANC turn South Africa into a country dependent on others for food?

Hundreds of farms have been lost to production. The government land restitution policy is an abject failure.



The Bradbury & Glass Steagall A Winning Combination The UK Column

The House of Commons Library now has an entry on the Bradbury Pound. That should be seen as a good thing - it means the Bradbury Pound campaign is making progress.

Sadly, however, despite citing the UK Column in the library entry, the authors completely miss the point of the campaign.

"The Bradbury Pound campaign: so the entry goes, "seems to want its reintroduction ... as a means of funding Government expenditure and paying off its outstanding debt". "So what the proposal amounts to is printing money directly to feed state liabilities".

Nothing could be further from the truth. Such a policy would be potentially hyper-inflationary, just as is Quantitative Easing.

So if the Bradbury Pound is not to be used to fund state liabilities, then what is its purpose?

The original Bradbury Pound was not a form of national credit in the sense that the campaign has been arguing for. In fact, in 1914 the Bradbury was just another bank bailout.

But what that bailout did was establish for the first time, the principle of our own government issuing credit for one purpose or another, and it is that act, rather than the purpose it was used for at that time, that we are interested in.

The issuing of credit by a nation's government is the ultimate act of sovereignty. It is also the ultimate act of responsibility.

Clearly today, as in 1914, a bank bailout is not a responsible act, from the point of view of the nation or its people.

What, then, should a modern Bradbury Pound be used for?

To pay the salaries of politicians or civil servants? Would that benefit the nation, result in a host of new jobs or growth in the economy?

How about using it to pay off debt? Perhaps that would result in jobs or growth?

The only responsible act which could be carried out would be to apply this ultimate act of sovereignty directly to the creation of a productive economy. Then we build our way out of disaster.

One such application would be investment in basic economic infrastructure.

Since economies are physical - goods are produced, shipped and sold - they need infrastructure to facilitate that production, shipping and selling. That infrastructure includes energy and water supply, transportation and so on.

A key argument against government issued credit is that it takes responsibility for money supply away from the Bank of England.

It is essential, say the critics, that the Bank maintain independent control, because politicians, who cannot be trusted, would make short term decisions with a view to achieving the economic "feel good factor" just in time for the next General Election.

In the real world, however, it is not sufficient just to maintain out of date power stations, leaking water pipes and creaking roads and railways. It is essential that any investment made through national credit promotes technological progress. In fact, since the national credit is issued by government, every act of government is therefore geared towards the principle that every decision they make, every law they enact, leads to an increase in productivity and a subsequent rise in the standard of living. Even the dimmest Member of Parliament should be able to understand what is expected of them.

The role of the 'independent' bank of England, accountable to no-one, is therefore replaced by an accountable government which maintains its position from one election to the next based on their success at increasing real physical economic productivity.

It is a sad fact of life that in today's reality, the present relationship between state and the financial cartels prohibits any move to a system of national credit.

Somehow the strangle hold of the banks has to be broken. The combination of "too big to fail, and the fact that our entire political system is dependent upon big finance to pay for election campaigns, on-the-side directorships and so on, guarantees that the interests of the banking cartel comes first, and at present, that cartel has only one interest - to asset strip every asset the nation and its inhabitants have built.

Where the Bradbury Pound campaign represents the building of a nation, the financial cartels and their political puppets are tearing one down. This fact is recognised in many circles, and battle has been joined in the fight to deal with the banks.

That battle is somewhat more intense on the other side of the Atlantic, where the term "Glass Steagall" is better known.

Glass Steagall is another necessary piece of the puzzle. Without it the nation is at risk of becoming the ultimate owner of the £trillions of outstanding contagion still being held by the banks.

The banks must be split up - not just ring fenced. Ring- fenced banks are still too big to fail. But split them apart, into separate organisations, and the world changes. We would be left with retail banks on one hand which are mostly solvent, and "casino" banks on the other which are morally and literally bankrupt. These bankrupt institutions could then be placed into administration, and into an orderly insolvency.

Taken together, the implementation of a new national credit and the splitting up of the banks represent an immediate solution to today's economic realities.

Glass Steagall offers us the chance to put an end to the parasitic nature of the banks and convert them to organisations which serve a

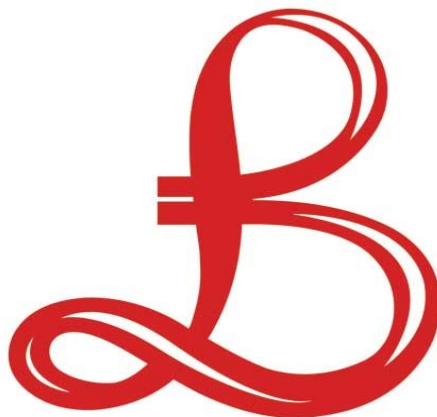
useful purpose.

The Bradbury Pound gives us the chance to look to an optimistic future and rebuild a nation.

Beginning with infrastructure, our so-called elected representatives get the opportunity to promote a high tech foundation which would become the driver for a productive economy.

The Bradbury Pound campaign is not about just printing a new form of money to fund government expenditure and payoff debt. It is about demanding from our government the future our children deserve.

www.ukcolumn.org



BRADBURY POUND

Hungary Sheds Bankers' Shackles

Ronald L. Ray



International Monetary Fund told to vacate the country; nation now issuing debt-free money

Not since the 1930s in Germany has a major European country dared to escape from the clutches of the Rothschild-controlled international banking cartels. This is stupendous news that should encourage nationalist patriots worldwide to increase the fight for freedom from financial tyranny.

Hungary is making history of the first order.

Already in 2011, Hungarian Prime Minister [Viktor Orbán](#) promised to serve justice on his socialist predecessors, who sold the nation's people into unending debt slavery under the lash of the International Monetary Fund ([IMF](#)) and the terrorist state of Israel. Those earlier administrations were riddled with Israelis in high places, to the fury of the masses, who finally elected Orbán's [Fidesz](#) party in response.

According to a report on the German-language website "National Journal," Orbán has now moved to unseat the usurers from their throne. The popular, nationalistic [prime minister told the IMF](#) that Hungary neither wants nor needs further "assistance" from that proxy of the Rothschild-owned Federal Reserve Bank. No longer will Hungarians be forced to pay usurious interest to private, unaccountable central bankers.

Instead, the Hungarian government has assumed sovereignty over its own currency and now issues money debt free, as it is needed. The results have been nothing short of remarkable. The nation's economy, formerly staggering under deep indebtedness, has recovered rapidly and by means not seen since National Socialist Germany.

The Hungarian Economic Ministry announced that it has, thanks to a "disciplined budget policy," repaid on August 12, 2013, the remaining €2.2B owed to the IMF—well before the March 2014 due date. Orbán

declared: "Hungary enjoys the trust of investors," by which is not meant the IMF, the Fed or any other tentacle of the Rothschild financial empire. Rather, he was referring to investors who produce something in Hungary for Hungarians and cause true economic growth. This is not the "paper prosperity" of plutocratic pirates, but the sort of production that actually employs people and improves their lives.

With Hungary now free from the shackles of servitude to debt slavers, it is no wonder that the president of the Hungarian central bank, operated by the government for the public welfare and not private enrichment, has demanded that the IMF close its offices in that ancient European land. In addition, the state attorney general, echoing Iceland's efforts, has brought charges against the last three previous prime ministers because of the criminal amount of debt into which they plunged the nation.

The only step remaining, which would completely destroy the power of the banksters in Hungary, is for that country to implement a barter system for foreign exchange, as existed in Germany under the National Socialists and exists today in the Brazil, Russia, India, China and South Africa, or [BRICS](#), international economic coalition. And if the United States would follow the lead of Hungary, Americans could be freed from the usurers' tyranny and likewise hope for a return to peaceful prosperity.

Ronald L. Ray is a freelance author residing in the free state of Kansas. He is a descendant of several patriots of the American War for Independence.



CDC Admits 98 Million Americans Received Polio Vaccine In An 8-Year Span When Contaminated With Cancer Virus

Dave Mihalovic

The CDC has quickly removed a page from their website, admitting that more than 98 million Americans received one or more doses of polio vaccine within an 8-year span from 1955-1963 when a proportion of the vaccine was contaminated with a cancer causing polyomavirus called SV40. It has been estimated that 10-30 million Americans could have received an SV40 contaminated dose of the vaccine.

SV40 is an abbreviation for Simian vacuolating virus 40 or *Simian virus 40*, a [polyomavirus](#) that is found in both monkeys and humans. Like other polyomaviruses, SV40 is a DNA virus that has been found to cause tumors and cancer.

SV40 is believed to suppress the transcriptional properties of the tumor-suppressing genes in humans through the [SV40 Large T-antigen](#) and [SV40 Small T-antigen](#). Mutated genes may contribute to uncontrolled cellular proliferation, leading to cancer.

Michele Carbone, Assistant Professor of Pathology at Loyola University in Chicago, has recently isolated fragments of the SV-40 virus in human bone cancers and in a lethal form of lung cancer called mesothelioma. He found SV-40 in 33% of the osteosarcoma bone cancers studied, in 40% of other bone cancers, and in 60% of the mesotheliomas lung cancers, writes Geraldo Fuentes.

Dr. Michele Carbone openly acknowledged

HIV/AIDS was spread by the hepatitis B vaccine produced by Merck & Co. during the early 1970s. It was the first time since the initial transmissions took place in 1972-74, that a leading expert in the field of vaccine manufacturing and testing has openly admitted the [Merck & Co. liability for AIDS](#).

The matter-of-fact disclosure came during discussions of polio vaccines contaminated with SV40 virus which caused cancer in nearly every species infected by injection. Many authorities now admit much, possibly most, of the world's cancers came from the Salk and Sabin polio vaccines, and hepatitis B vaccines, produced in monkeys and chimps.

It is said mesothelioma is a result of asbestos exposure, but research reveals that 50% of the current mesotheliomas being treated no longer occurs due to asbestos but rather the SV-40 virus contained in the polio vaccination. In addition, according to researchers from the Institute of Histology and General Embryology of the University of Ferrara, SV-40 has turned up in a variety other tumors. By the end of 1996, dozens of scientists reported finding SV40 in a variety of bone cancers and a wide range of brain cancers, which had risen 30 percent over the previous 20 years.

The SV-40 virus is now being detected in tumors removed from people never inoculated with the contaminated vaccine, leading some to conclude that those infected by the vaccine might be spreading

SV40.

Soon after its discovery, SV40 was identified in the oral form of the polio vaccine produced between 1955 and 1961 produced by American Home Products (dba Lederle).

Both the oral, live virus and injectable inactive virus were affected. It was found later that the technique used to inactivate the polio virus in the injectable vaccine, by means of formaldehyde, did not reliably kill SV40.

Just two years ago, the U.S. government finally [added formaldehyde to a list of known carcinogens](#) and admitted that the chemical styrene might cause cancer. Yet, the substance is still found in almost every vaccine.

According to the Australian National Research Council, fewer than 20% but perhaps more than 10% of the general population may be susceptible to formaldehyde and may react acutely at any exposure level. More hazardous than most chemicals in 5 out of 12 ranking systems, on at least 8 federal regulatory lists, it is ranked as one of the most hazardous compounds (worst 10%) to ecosystems and human health (Environmental Defense Fund).

In the body, formaldehyde can cause proteins to irreversibly bind to DNA. Laboratory animals exposed to doses of inhaled formaldehyde over their lifetimes have developed more cancers of the nose and throat than are usual.

Facts Listed on The CDC Website about SV40

- SV40 is a virus found in some species of monkey.
- SV40 was discovered in 1960. Soon afterward, the virus was found in **polio** vaccine.
- SV40 virus has been found in certain types of **cancer** in humans.

Additional Facts

- In the 1950s, rhesus monkey kidney cells, which contain SV40 if the animal is infected, were used in preparing **polio** vaccines.
- Not all doses of IPV were contaminated. It has been estimated that 10-30 million people actually received a vaccine that contained SV40.
- Some evidence suggests that receipt of SV40-contaminated **polio** vaccine may increase risk of **cancer**.

A Greater Perspective on Aerial Spraying and SV40



SV40 Virus

The Defense Sciences Office of the Pathogen Countermeasures Program, in September 23, 1998 funded the University of Michigan's principal investigator, Dr. James Baker, Jr. Director of Michigan Nanotechnology Institute for Medicine and Biological Sciences under several DARPA grants. Dr. Baker developed and focused on preventing pathogens from entering the human body, which is a major goal in the development of counter measures to Biological Warfare. This research project sought to develop a composite

material that will serve as a pathogen avoidance barrier and post-exposure therapeutic agent to be applied in a topical manner to the skin and mucous membranes. The composite is modeled after the immune system in that it involves redundant, non-specific and specific forms of pathogen defense and inactivation. This composite material is now utilized in many nasal vaccines and vector control through the use of hydro-gel, nanosilicon gels and actuator materials in vaccines.

Through Dr. Baker's research at the University of Michigan; he developed dendritic polymers and their application to medical and biological science. He co-developed a new vector system for gene transfer

What is Christian Identity?

William Finck

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

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

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

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

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

<http://christogenea.org/what-christian-identity-is-not>



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

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

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

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

Christian Identity Radio

CHRISTOGENEA 8 pm EST FRIDAY Biblical Exegesis and Commentaries
<http://www.talkshoe.com/talkshoe/web/talkCast.jsp?masterId=67332&cmd=tc>

Notes from Commentary on Revelation posted at <http://christreich.christogenea.org/revelation>

CHRISTOGENEA SATURDAYS 8 pm EST

<http://www.talkshoe.com/talkshoe/web/talkCast.jsp?masterId=67332&cmd=tc>

Programme notes at <http://christogenea.org/chrSaturdays>



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