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Editorial

Dear Reader

A Eulogy for Clifton Emahiser

It is just over twenty years ago that Clifton Emahiser decided to start his Watchman's Teaching Ministry, and my name was added to his list of subscribers by a mutual friend. He decided to begin his endeavor while he was hospitalized following a heart attack, in February of 1998. With his first issue he said that he was committed to publishing his teaching letters for as long as he lived, saying that "Since I came down with a heart attack February 6, 1998, I have dedicated the rest my life (at least what there is of it) to full time writing for the Almighty." He very nearly lived up to that promise, and I am certain he never expected to complete 232 monthly editions, spanning 19 years and four months from when he had started. There are still a couple of papers Clifton wrote as late as this past winter, which I must retrieve from his files and evaluate for publication.

Near the end of the first year of his publications, I wrote him with a disagreement in reference to a particular historical subject. Often, pastors and Bible teachers who are challenged concerning such things are offended, but not Clifton. Rather than be upset over my criticism, rather than be angry, Clifton was more than happy to study what I had written him, and to discuss and reconsider his position after investigating the matter further. So we developed a working relationship and an enduring friendship over the subsequent years.

Clifton was incredibly humble, he loved hearing and discussing my critiques of his work, and over the eighteen years that I edited for him, he was always happy if I found anything that could be improved or corrected. Clifton was also humble enough to trust in his companions. He told me nearly ten years ago, when I first set up his website, that I could change anything which I thought needed correction and he would be pleased. Of course, I do not think I should change anything at all, except perhaps for minor typing or grammar corrections, whether or not I agree completely with him on any other subject. I mention all of this here as a testimony to Clifton's character. Clifton was always eager to learn as well as to teach, while he could also ardently defend his positions when he believed that criticisms were unfounded. But when criticism had merit, Clifton never rejected good evidence and he was always willing to reconsider and develop a new perspective. He was always a student as well as a teacher, eager to listen and slow to speak. We should all be like Clifton Emahiser.

Aside from his humility, if I had to name one more defining feature of his character by which to describe him, it is his unending perseverance and dedication. He built his own small barbershop business and sustained himself and his family through good times and bad through his own perseverance and faith. He lived for over 60 years in a house he that built with his own hands from a kit which he purchased through

Sears, Roebuck and Company. Throughout all of his life, he was a husband of one woman, and he loved her and spoke quite fondly of her right up to the time of his passing.

Clifton's perseverance and dedication carried over into all of the studies he did for the subjects that he presented in his teaching letters and essays. For example, when he delved into a Biblical topic, he would check every relevant passage and cross-reference he could find using all the analytical and reference tools he could obtain. Then he would have two dozen or more Bible Commentaries or Bible Dictionaries laid out in a methodical manner on his large dining-room table, reading and comparing what every one of them had to say about his subject of interest, and considering them all along with any related information he could find from other sources before he began to write.

Several years ago Clifton had a fall and a minor heart attack and was hospitalized for a few days, and from that time we began to offer him a place in our home in Florida. But Clifton was committed to living in his own home for as long as he possibly could, and to continue producing his teaching letters and essays in the peaceful solitude of his own office. Then last year, after another fall and another heart attack, he finally relented, when he ultimately realized that he was far too feeble to live alone. So I promised him when he moved to live with us that he would be buried here with his wife. I only wish that this day had not come so soon, in spite of Clifton's 91 years. While he was no longer up to maintaining his writing schedule, his mind was still sharp, he could still quote his Bible and discuss his own writings, and who knows what more he may have offered us if it were not for his persistent heart troubles.

Like most Christian Identity, or as Clifton liked to call us, Israel Identity believers, his faith had divided him against his own family. So we, his community of friends and long-time readers and students, had become his family. That is one of the promises of the Gospel which is made in the very words of Christ himself. Many of you here with us today had visited with us in Clifton's home when we came to town over the past few years, and while he never said it, I know that it gave him great satisfaction to get to meet some of the people who found and followed his ministry.

Today Clifton's website has at least five thousand visitors each month. And while five thousand visitors a month is not a large number compared to the many mass-media outlets or major denominational churches on the Internet, the people who repeatedly return to read and study Clifton's writings and research are affected in profound ways that few denominational churches could achieve. Clifton has helped bring the light of the true Gospel of the Kingdom of Christ into the hearts of men in ways that will have a positive impact on our community for generations to come.

From the 25th Psalm: "1 Unto thee, O Yahweh, do I lift up my soul. 2 O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me. 3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause. 4 Shew me thy ways, O Yahweh; teach me thy paths. 5 Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day. 6 Remember, O Yahweh, thy tender mercies and thy loving-kindnesses; for they have been ever of old. 7 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Yahweh. 8 Good and upright is Yahweh: therefore will he teach sinners in the way. 9 The meek will he guide in judgment: and the meek will he teach his way. 10 All the paths of Yahweh are mercy and truth unto such as keep his covenant and his testimonies."

As Christians, we know that in the end our enemies will not triumph over us, and all those who mock us and scoff at us shall be ashamed. But we also know that this is because for us, death is only a passing unto our God and Creator, that with our death in this life we pass on to eternal life. As Paul of Tarsus wrote in his second epistle to the Corinthians, where he expressed fear of his own death, that “8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 9 Wherefore we labor, that, whether present or absent, we may be accepted of him.” Clifton spent the last twenty years of his life in that same labor, and the very best way that we can honor him for it is to preserve the things which he strove to provide for us, and to continue in that labor, which is all that he himself desired. An examination of the epistles of Paul reveals that same thing to have also been his hope, so that he did not labor in vain.

Furthermore, Clifton was meek and humble in heart. Therefore inquiring into the Word of God he received wonderful instruction, all of which he sought to share with us. So we can only ask that Yahweh blesses us with the same level of humility and dedication to the truth and perseverance in our common cause that Clifton had exhibited throughout his own life, so that like him, we too can edify our fellows. For many, Clifton was a teacher. But for us, those of us who were blessed to know him personally, he was even more. He was a model example of what a teacher should be, steadfast and persevering until his dying days.

William R Finck

Editor

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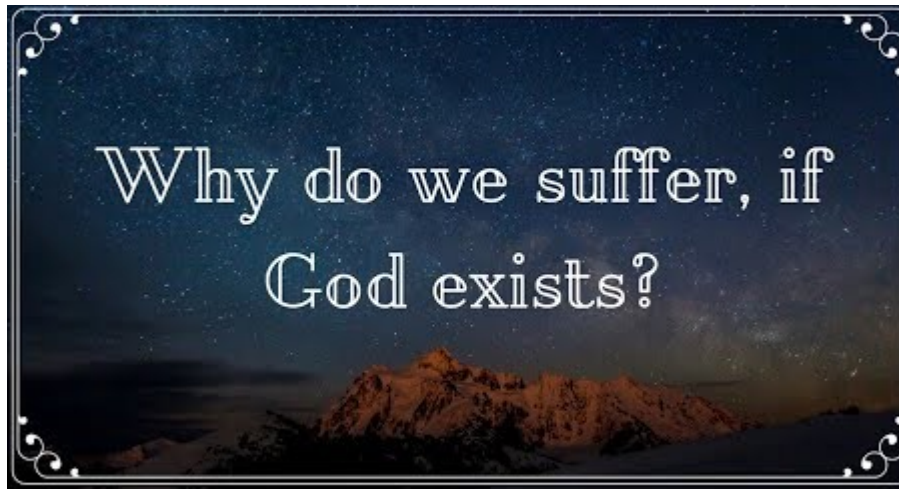
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Psalm 44: 19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death. 20 If we have forgotten the name of our God, or stretched out our hands to a strange god; 21 Shall not God search this out? for he knoweth the secrets of the heart. 22 Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter. 23 Awake, why sleepest thou, O Lord? arise, cast us not off for ever.

Disaster & Death: Why Do We Suffer?

Being here [at FGCP] in March after the death of Pastor Mark Downey, and now passing through again after the burial of Clifton Emahiser, I thought I should seek to offer our community some encouragement.

Disaster and Death: Why Do We Suffer?

This is a broad topic. I won't ever be able to discuss every detail. But Yahweh willing, here we will hit on the important aspects. Perhaps anyone who hears this will stop blaming God for our woes.

In modern times when we have floods and drought, when we have pestilence and disease, very few people who are affected by these things ever even consider what manner of sin they have committed, or what manner of sin they have allowed to exist in their communities, that they should suffer such things. But as our ancient ancestors believed, when such calamities befall us, they are clearly punishments from Yahweh our God. The proof that such a concept was prevalent even in relatively recent times is found in the very origin of the word that is used to describe such calamities, which is

crisis. In English, a crisis is a time of danger or trouble. But in Greek the word is *decision* or *judgment*, and in our Scriptures it describes the judgment of God. While modern secularized dictionaries attempt to obfuscate this connection, it is the true origin of the modern English use of the word.

In this modern world, we have been deceived into thinking that natural disasters originate from other and merely natural sources. And today we are even further deceived, by those who would even claim that such things are frequently caused by man and that they can be controlled by man. In truth, the actions of man have no significant efficacy on nature outside of the provenance of God. When man tries to create his own world, he fails and his actions will only help to contribute to the punishment he shall receive for mocking God. While it is not very clear

in the English of the King James Version, in 1 Corinthians chapter 7 Paul mentions those who abuse the *cosmos* for their own advantage. Good stewardship is found in the man who functions within God's law, and not in spite of His law.

Once we have this understanding, there arises another question: should we even help our fellows who become victims of disaster, since disasters befall men when they dwell unrepentant in sin? But here we must be careful. For example, in Mark 14:7 Christ had told His disciples that “ye have the poor with you always, and whensoever ye will ye may do them good”. So we cannot despise the poverty of the poor as a punishment from God upon them, even if at times it is a punishment.

Rather, we must see poverty as a trial for the wider community, whereby God also tries the wealthy to see whether they would consider the poor. So the Gospel encourages men to remember the poor, or sometimes even to share their wealth with the poor.

This was a lesson we should have derived from Exodus chapter 16, that those who gathered much manna had no more to eat than those who gathered little. There we read: “17 And the children of Israel did so, and gathered, some more, some less. 18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.” This was not communism. All able bodies labored, although some are gifted by God to be better laborers than others. So in a time of tribulation where they only had manna to eat because they were being punished for their disobedience, this was an enforced brotherly love, to ensure that each member of the community, the weak and the strong, had an assurance of survival.

Likewise, we should be aware that disasters may also befall men as trials, but that sometimes the trials are not only for those who suffer, but also for those who witness their suffering. Christ had asked His opponents, as it is found in Luke chapter 14, “Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?” Of course, the self-righteous Pharisees would have left the ox in the pit. But why would there be an ox in a pit in the first place? Because Yahweh wanted to punish the ox? Or because He would try the hearts of the men who encountered it? So of course we should have empathy and come to the aid of the ox. Likewise, not all of our poor brethren are sinners.

Christ Himself had said, in Luke chapter 6, “Blessed be ye poor: for yours is the kingdom of God.”

As Christians we should indeed help our brethren who are fallen, no matter the reason for their fall. As Paul warns in Galatians chapter 6, we correct our brethren with humility lest we be tempted

in the same manner which they were tempted, and we ourselves may certainly also fall. But while we help our brethren, we are also obligated to correct them if we see that they have sinned, or if not, to accept that sometimes bad things happen to people, and even to apparently decent people, for reasons that we cannot always understand.

We see another dimension which explains why this is so, and Christ Himself informs us in Luke chapter 13 that tyrannical government as well as unexpected calamity are judgments from God, where He said: “1 There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. 2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered things? 3 I tell you, Nay: but, except ye repent, ye shall all likewise perish. 4 Or those

"History is indeed little more than the register of the crimes, follies and misfortunes of mankind."

Edward Gibbon, English historian (1737-1794), From: "The Decline and Fall of the Roman Empire"

eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.” This means that Pilate had purposely destroyed some of the Galilaeans, for one reason or another, on a feast day or sabbath as they made their sacrifices. But the Galilaeans who suffered such a tragedy were not necessarily sinners any more than any other Galilaeans. Likewise those who died when the tower in Siloam had fallen.

We often hear it argued, that if there was a beneficent and just God, that such bad things would not happen to presumably good people. But in whose eyes are people “good”? Leviticus chapter 5 tells us “And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.” It is not enough for us as individuals to simply be “good”. Rather, it is a matter of God's law, that if we do not stand against the evil which we witness, then we become just as responsible for it as those who partake in it. Likewise, Paul tells us the reasons for the decadence and immorality in ancient Rome, in Romans chapter 1, where I will cite my own translation: “28 And just as they do not think it fit to have Yahweh in their knowledge, Yahweh handed them over to a reprobate mind, to do things not fitting; 29 being filled with all injustice, fornication, greediness, wickedness; full of envy, murder, strife, treachery, malignity, slanderers, 30 loud talkers, haters of Yahweh, insolent, arrogant, pretentious, contrivers of evil, disobedient to parents, 31 void of understanding, covenant breakers, heartless, merciless; 32 such as these who knowing the judgments of Yahweh, that they practicing such things are worthy of death, not only they who cause them, but also they approving of those committing them.”

So a just society cannot be maintained unless it also worships Yahweh our God. These traits that Paul lists

here are a perfect description of our society today. The rampant sexual deviancy among our young people, the race-mixing, the rebellion against traditional morals, the rebellion against parents, are all a punishment from God because our people did not seek knowledge of Him and His will. How many White Christians are proactively resisting the current immorality, even the open promotion of sodomy which we witness this day?

We can blame the enemies of God for all of our woes, but they are not the cause of the problem. Rather, they are the result of the problem! Evil prevails, because we refuse to open the Word of our God and read His law in order to understand what is Good. The seeds of today's problems were sown a hundred years ago, when we as a people accepted the economic rule of the Jew and slaughtered our own brethren at his beck and call in the wars which he created. Other troubles took root among us even much earlier than that. We cannot justly expect our conditions to improve, so long as our people worship the enemies of our God. With the current state of what was once Christendom, it is a wonder that we do not yet suffer massive drought, famines and plagues.

When the judgment of God does come, it often takes the righteous as well as the wicked. There is an example of this in Ezekiel chapter 21, where we read of the impending judgment of Jerusalem before the city is destroyed by the Babylonians: “3 And say to the land of Israel, Thus saith the LORD; Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked. 4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north: 5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more.”

Now today we hear a lot of talk of resistance against the present tyranny. But as Paul informs us in Romans chapter 13, government – and especially tyrannical government – is a punishment from God. Among those who seek to resist here in America, we hear a lot of talk about guns and rights. But tyrants really don't care about rights, and all of the guns we can hold will do us no good unless we first turn to our God, and seek His will, cleansing ourselves of all that He rejects. From the thirty-third Psalm: “12 Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance. 13 The LORD looketh from heaven; he beholdeth all the sons of men. 14 From the place of his habitation he looketh upon all the inhabitants of the earth. 15 He fashioneth their hearts alike; he considereth all their works.”

There is a warning in Amos, of a time where the society is so evil that the righteous have no recourse. This reflects both the state of ancient Israel, and the state into which our modern society is descending at the present time. So we read in Amos chapter 5, “10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly. 11 Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. 12 For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.” It is a difficult time for the righteous, when they are hated for standing against sin and decadence.

So the prophet warns in the very next verse: “13 Therefore the prudent shall keep silence in that time; for it is an evil time.” Things can get so bad, that we

risk our own lives for keeping the law of Leviticus which requires us to testify against evil, ostensibly because our government systematically supports the evil. This is what we had experienced in Charlottesville just over a year ago. This is the state we are in once again today, where sodomy is now called marriage and the government openly defends sin. Therefore when the judgment of God finally befalls us, we can expect many apparently righteous men to be cut off along with the wicked. For this Solomon had warned in the Proverbs (22:3) that “A prudent man foreseeeth the evil, and hideth himself: but the simple pass on, and are punished.”

However in the end, God will not be mocked by even the mightiest of governments, and there will come a time when the righteous, whether they are simple or prudent, shall be vindicated. Continuing with that same thirty-third Psalm: “16 There is no king saved by the multitude of an host [or *army*]: a mighty man is not delivered by much strength. 17 An horse is a vain thing for safety: neither shall he deliver any by his great strength. 18 Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy; 19 To deliver their soul from death, and to keep them alive in famine. 20 Our soul waiteth for the LORD: he is our help and our shield. 21 For our heart shall rejoice in him, because we have trusted in his holy name. 22 Let thy mercy, O LORD, be upon us, according as we hope in thee.” For us, there is no salvation without our God. But with Yahweh our God we can be freed from the mightiest tyrants.

So we see that under the judgment of Yahweh, both the good and the wicked can be destroyed for the sins of a community or a nation; that even apparently good men can die as a judgment against the wider community when the community as a whole accepts or even merely tolerates the sinful. But we also see

But we also see that unjust governments, while they may have at one time operated as agents of the wrath of God, can themselves also be destroyed once their iniquity is fulfilled. This was the experience of Assyria, Babylon and Rome, and it will also be the experience of America.

that unjust governments, while they may have at one time operated as agents of the wrath of God, can themselves also be destroyed once their iniquity is fulfilled. This was the experience of Assyria, Babylon and Rome, and it will also be the experience of America.

However, with all of this, even in times of peace, even in times of relative obedience to God, where there is no harsh judgment passed upon our society or our community, we grow old, or we fall sick, and we die. It is inevitable that we lose friends, loved ones, family members, and that we ourselves shall succumb to that vanity to which our first father was subjected for his sin. We have many dear friends who are sick, and our prayers are with them constantly. We pray for their well-being and recovery, but of course we must understand that the will of Yahweh our God is not always what we ourselves may desire. So we honor Him whether our prayers prevail or not. We grieve upon the passing of a loved one, and we should. Of course we shall miss them. But we must know that nothing happens outside of the will of Yahweh.

In accordance with our Scriptures, we can only account for this by considering the original sin of our race, and the punishment for that sin which committed all of the sons of Adam to suffer death as a penalty. In Ecclesiastes chapter 1 Solomon described the vanity of man as “this sore travail [that] God [hath] given to the sons of man to be exercised therewith.” So our very lives are an exercise in vanity, which is the temporary nature of this life. This exercise came about as a result of sin. But the same writer, in Chapter 2 of the Wisdom of Solomon, said “23 For God created man to be immortal, and made him to be an image of his own eternity. 4 Nevertheless through envy of the devil came death into the world: and they that do hold of his side do find it.” Through envy of the devil. This must be reconciled with the words of Paul of Tarsus, since neither writer can fail, where he said “For until

the law sin was in the world: but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.”

If sin is not imputed where there is no law, we must ask why the law was ever given to man, which in turn had compelled Christ to suffer for our sins. To answer this, I will follow a portion of my translation and commentary on Romans chapter 7, beginning with where Paul had written: “7 Now what may we say? Is the law a sin? Certainly not! But I had not perceived sin, unless by the law; then also I had not acknowledged covetousness, unless the law said, “thou shalt not covet;” 8 but the sin having taken a starting point by the commandment has accomplished in me all covetousness; for apart from the law sin is dead.”

The law was fulfilled in Christ, and in Christ, the children of Israel were released from the judgments of the law. But that does not mean that the law was a mistake, or that it was sin in itself. When Paul recalled the law, his sin came to mind, and he realized his error. So he continues: “9 Now I was alive apart from the law once; but the commandment having come, the sin was revived, and I died. 10 And it was found to me that the commandment, which is for life, it is for death: 11 for sin having taken a starting point by the commandment, had seduced and killed me through it.”

We do not realize the gravity of our sin until we read the law, and find that the punishment for our sin is death. Once we realize that obedience to the commandment keeps us on the path to life, and see the consequences of our sin, we should understand that our sin leads us to death. So Paul concludes: “12 So indeed the law is sacred, and the commandment sacred, and just, and good. 13 Then that which is good, to me has it become death? Certainly not! But sin, that it may bring sin to light, through the good in

me accomplishes death; so that the sin becomes excessively wicked by the commandment.”

The good in Paul can read the law and recognize that his behavior which was contrary to the law was sinful, and also acknowledge the punishment which he merited for that behavior. The good in Paul can recognize that sinful behavior merited death, and therefore Paul is describing a learning process. The result is that the Adamic man may understand how important it is to keep the law of Yahweh in his heart, and to do his best to abide by it. It is important that the sin becomes evident by the commandment, so that the Adamic man can experience sin and by that experience he can learn not to do evil. By that experience, he shall witness the result of his having done evil. We are not saved because we do not sin, as Paul informed us that all men sin and fall short of the glory of God, and as David informed us that in the sight of God no flesh is justified. Rather, we are saved in spite of our sins.

So in Romans chapter 5 Paul informed us that “17 For if in the transgression of one [Adam], death has taken reign through that one [Adam], much more is the advantage of the favor, and the gift of justice they are receiving, in life they will reign through the one, Yahshua Christ. 18 So then, as that one transgression [of Adam] is for all men for a sentence of condemnation, in this manner then through one decision of judgment [the passion of the Christ] for all men is for a judgment of life. 19 Therefore even as through the disobedience of one man the many were set down as wrongdoers, in this manner then through the obedience of One the many [all Adamic men] will be established as righteous.” For this same reason, the apostle John wrote in chapter 3 of his first epistle: “9 Each who has been born from of Yahweh does not create wrongdoing, because His seed abides in him, and he is not able to do wrong,

because from of Yahweh he has been born.” Our race has been forgiven its sins, because the real contention in this world is between Yahweh and His ancient adversaries, the collective satan described in Revelation chapter 12, and apparent in Genesis chapter 3.

Then later in Romans, in chapter 8, Paul of Tarsus explained further, speaking of the Adamic creation, that “18 Therefore I consider that the happenstances of the present time are not of value, looking to the future honor to be revealed to us. 19 Indeed in earnest anticipation the creation awaits the revelation of the sons of Yahweh. 20 To vanity the creation was subjected not willingly, but on account of He who subjected it in expectation 21 that also the creation itself shall be liberated from the bondage of decay into the freedom of the honor of the children of Yahweh.” Here Paul explained the subjection to vanity of the Adamic man which had been described much earlier by Solomon in Ecclesiastes.

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So even our vanity is vanity, our subjection to vanity is temporary, and it is not what we were actually created for. With this the Wisdom of Solomon agrees, where it says in chapter 2: “23 For God created man to be immortal, and made him to be an image of his own eternity.” It may be established that Solomon already knew that when he wrote Ecclesiastes, where he had said that vanity is a “God [had] given to the sons of man to be exercised therewith.” And if this life is only an exercise, there must be a greater existence for which man is being exercised, and that too is a promise of the Gospel of Christ. So as understanding Christians we also have a sure hope that the loss of our loved ones is no loss at all, but it is rather only a temporary separation.

Now let us read from our own translation of 1 Corinthians chapter 15: “12 Now if Christ is

proclaimed, that from of the dead He has been raised, how do some among you say that there is not a restoration of the dead? 13 Then if there is not a restoration of the dead, neither has Christ been raised; 14 And if Christ has not been raised, then our proclamation is empty, and empty is your faith. 15 Then we are also found to be false witnesses of Yahweh, because we have testified concerning Yahweh, that He raises the Anointed, which He does not raise if indeed then the dead are not raised. 16 Indeed if the dead are not raised, neither has Christ been raised, 17 but if Christ has not been raised, empty is your faith; you are still in your sins. 18 And then those that have been dying in Christ have been destroyed. 19 If only in this life have we had hope in Christ, we are the most pitiable of all mankind. 20 But now Christ has been raised from the dead, the first fruit of those who are sleeping. 21 Indeed since death is through a man, restoration of the dead is also through a man. 22 Just as in Adam all die, then in that manner in Christ all [meaning *all the race of Adam*] shall be produced alive.”



Notice where Paul had said “19 If only in this life have we had hope in Christ, we are the most pitiable of all mankind.” In ancient times, even the pagans had always believed that the spirit of a man survived the death of the physical body. But they could offer no hope

for those spirits, suggesting only that they were confined to Hades, or in the Netherworld, for eternity. When I first began to study Christianity, after being introduced to Christian Identity, I thought long and hard for many months, comparing in my mind the materialist worldview of life and death to the transcendental worldview which is expressed in Scripture. As I progressed through reading the Bible

cover-to-cover for the first time, I encountered the book of Ecclesiastes and I realized that the failure of the materialist worldview was addressed 3,000 years ago by Solomon. That book was written with a purposely skeptical attitude because the author in his wisdom wanted to relate to us that there is no hope without our God, and, in turn, if there is a God then we indeed have hope. I then came to realize that all certainly is vanity, unless there be a God, and since both the wonders of Creation and the marvels of prophecy have the signature of our God all over them, then all is not vain, and the promises of Christianity must be true. Now I have no doubt at all, that the confidence expressed by Paul of Tarsus is true, and to be absent from the body is to be present with the Lord. With this message of hope, we hope to encourage our brethren. This is the promise of the Gospel, and it has been obfuscated by the priestcraft for nearly two thousand years.

Surely, Christ in the Gospel mentions a *hell*, which the King James Version sometimes translates from the Greek word *Hades*, which is the underworld abode of the dead, and sometimes from the Greek form of a Hebrew word, Gehenna, which refers to the land of Hinnom. In ancient times, the Valley of Hinnom was apparently a place where children were offered up for sacrifice in the fires of Moloch. In the time of Christ, it is said to be the place where the refuse from the city was burned. The apostle Peter, in his first epistle, speaks of the fiery trials of this world, and even the fiery trials of the Christian faith. So we see Gehenna, or hell in that sense, as a reference to the trials which we must undergo in this world.

In the parables of Christ, we see Him warn that “8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into

hell fire.” That last phrase is literally *fire of Gehenna*. We must think about those words. When do we “enter into life” if we perceive that we already live? This life we live now is temporal, but our true life is eternal. As Christians, we “enter into life” when we pass from this world.

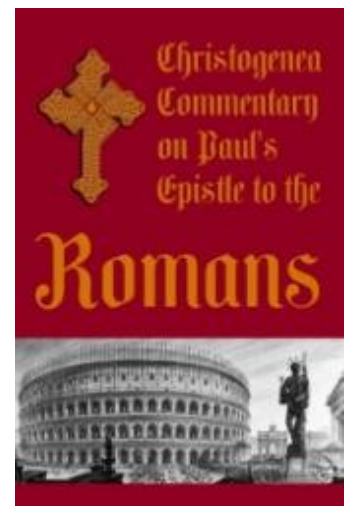
So Christ had said to the wrongdoer that was crucified alongside Him, the one who had accepted Him, “Today shalt thou be with me in paradise.” I know there are some in Christian Identity who doubt the King James translation of that passage, but it is correct. That is exactly what Christ told the wrongdoer, that he would be in paradise with Him that very day. That we “enter into life” when we pass from this world is evident elsewhere in the Gospels. In Matthew chapter 22, He told His adversaries “31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.” If this statement is true, then Abraham, Isaac and Jacob cannot be dead; they must be living. So Christ also meant what he had said concerning Abraham, as it is recorded in John chapter 8: “56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.”

In Romans chapters 5 through 8, among other things Paul spoke of the purpose of God to preserve the entire Adamic race. Then he discussed the relationship of Israel with the law, and the meaning of the redemption from the law which is in Christ. Then he discussed the two natures of Adamic man, the fleshly and the spiritual, and the struggle each of us have to reject the sins of the fleshly and follow after the spiritual. In his final conclusion to that discussion, he said in Romans chapter 8: “33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us

from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” Yahweh has justified His elect. Thus we read in Isaiah chapter 45: “25 In the LORD shall all the seed of Israel be justified, and shall glory.”

As Paul describes in Romans chapter 5, the decision by Yahweh to preserve our entire Adamic race was made long ago and for a reason which transcends this world. For this the apostle John wrote in his first epistle that “For this purpose the Son of God was manifested, that he

might destroy the works of the devil.” Sin came into the world and our race was subject to death for envy of the devil, which is Solomon's summary of the events described in a parable in Genesis chapter 3. Then immediately after that John wrote: “9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.” Ostensibly, if one's “seed remaineth in him”, then one is of the Creation of Yahweh and of unadulterated race. This concept is mentioned in the account of the Genesis creation of plants and trees “whose seed was in itself, after his kind”. This is the strongest meat of the Gospel. In the end, because of the fact that the world was already corrupt when each of us came into it, the Adamic



man born after his kind shall not be held liable for his sins. That is the message of Paul, John, and the prophets. But as Paul had asked in Romans chapter 6, “1 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein?” Loving our God, upon hearing His gospel we should cease from all sin, as Christ Himself had said, “If you love Me, keep My commandments.”

Alienated from God in sin, the apostle Peter describes even those Adamic souls who lived in the days of the flood of Noah as spirits locked up in a spiritual prison, in chapters three and four of his first epistle. Evidently, they were released when Christ Himself preached the Gospel to them. Of this Peter wrote “4:6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.” So we see that the spirit of man can exist and have thoughts of its own after the death of the body. Otherwise, as he also mentioned in that same place, how and why should the dead be judged?

In his second epistle, the apostle Peter wrote of his physical body as a tabernacle where he said “13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; 14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.” Paul of Tarsus refers to the physical body as a tabernacle in 2 Corinthians chapter 5 where he wrote: “1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.” That building must be the spiritual body which he made reference to in 1 Corinthians chapter 15, where he said, according to my own translation, “42 In this way also is the restoration of the dead. It is sown in decay, it is raised in incorruption. 43 It is sown in dishonor, it is raised in honor. It is sown in weakness, it is raised in

power. 44 It is sown a natural body, it is raised a spiritual body; if there is a natural body, there is also a spiritual.” The King James Version corrupts the meaning of Paul's words where it omits the word for *if* in verse 44. Peter writing “so long as I am in this tabernacle” informs us that his real body is a spiritual body, and that it can continue to exist and be conscious after the physical body is dead. Paul means to describe that same phenomenon.

In Hebrews chapter 10 Paul explained that by the blood of Christ, men may once again enter to the presence of God. So he wrote of his own dilemma, which is the fear of his own death, right after he had described the physical body as a tabernacle in 2 Corinthians chapter 5, and he said: “6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: 7 (For we walk by faith, not by sight:) 8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 9 Wherefore we labour, that, whether present or absent, we may be accepted of him. 10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” Saying this, Paul also informs us that our judgment before Christ follows our passing from this world, since once we depart from this physical existence, we are present with our Lord.

The Roman Catholics want us to pray for the dead, but why should we pray for them, if they are already in the presence of God? It is we who are living in this world who remain in tribulation. If we were good to those who have passed, we know that they are praying for us. In Numbers chapter 23, from the words which Yahweh himself had put into the mouth of the wayward prophet Balaam, we read: “10 Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!” There is

no shame in the death for the righteous. Our departed loved ones are not among the dead, but the living.

Why do we have death? Why do we have disaster? Why do we suffer? Because we are subjected to vanity in order to learn from our sin, to learn from the consequences of our sin, and each one of us, in a way that Yahweh God chooses, assists our kinsmen in that same endeavor, perhaps in ways we could never imagine. Sufferings in this world are inevitable, but we should endure them with joy because in the end there is a far greater reward. The apostles themselves were beaten, narrowly escaped a judgment of death, and they responded by rejoicing. This we see in Acts chapter 4, where after the Pharisees and Sadducees had relented to the wise counsel of Gamaliel, “40... to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. 41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. 42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.” As Paul also said in 1 Corinthians chapter 2, “9... as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” And as he said in Romans chapter 8: “18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” So whether we suffer disease or disaster or even death, we must always glorify our God, because we know there is a greater purpose to it all.

One of the last promises we find in Scripture is in Revelation chapter 21: “4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” ■

Quote

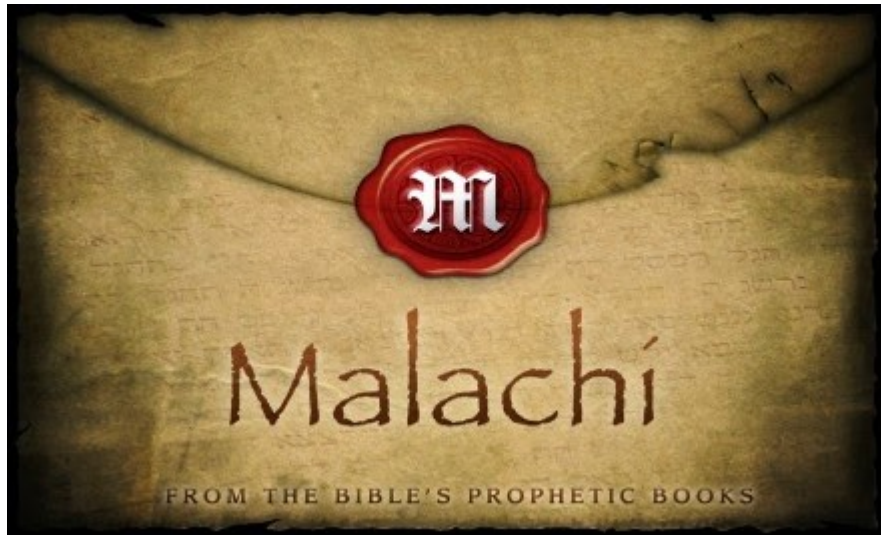
*Tim Wise - Jewish-Activist, Author,
College Lecturer*

Unlike, say, the bald eagle or some exotic species of muskrat, you (White people) are not worth saving. In forty years or so, maybe fewer, there won't be any more white people around who actually remember that Leave it to Beaver, Father Knows Best, Opie-Taylor-Down-at-the-Fishing Hole cornpone bullshit that you hold so near and dear to your heart.

There won't be any more white folks around who think the 1950s were the good old days, because there won't be any more white folks around who actually remember them, and so therefore, we'll be able to teach about them accurately and honestly, without hurting your precious feelings, or those of the so-called "greatest generation" — a bunch whose white members were by and large a gaggle of miscreants who helped save the world from fascism only to return home and oppose the ending of it here, by doing nothing to lift a finger on behalf of the civil rights struggle.

So to hell with you and all who revere you. By then, half the country will be black or brown. And there is nothing you can do about it. By then you will have gone all in as a white nationalist movement — hell you've all but done that now — thus guaranteeing that the folks of color, and even a decent size minority of us white folks will be able to crush you, election after election, from the Presidency on down to the 8th grade student council.

We are planning even now — your destruction. And I do not mean by that your physical destruction. We don't play those games. We're not into the whole "Second Amendment remedies, militia, armed resistance" bullshit that your side fetishizes, cuz, see, we don't have to be. We don't need guns. We just have to be patient. And wait for your hearts to stop beating. And stop they will. And foe some of you, real damned soon, truth be told. Do you hear it? The sound of your empire dying? Your nation, as you knew it, ending, permanently? Because I do, and the sound of its demise is beautiful.



The Prophecy of Malachi

Part 4,

Preparing the Way of the Lord

When the magi journeyed to Judaea from Parthia to see the Christ child, the infant had already been presented at the temple, and was circumcised according to the law, and had already been moved by His parents out of the manger and into a house in Bethlehem. So by the time that they arrived in Judaea, the Christ child may have already been a year old, and possibly closer to two. And while they apparently acted on information which is now wanting in our sacred writings, the magi were not alone in their anticipation of the promised Messiah. We see the same expectation in many of other people in Judaea, such as the apostles themselves who exclaimed from the beginning that “We have found the Messias,” as it is recorded in John chapter 1, or the Samaritan woman at the well who said “I know that Messias cometh,” as it is recorded in John chapter 4. Additionally, there was the elderly Simeon, described in Luke chapter 2, who was told that he would “not see death, before he had seen the Lord's Christ”, and did see Him as he was presented in the temple eight days after His birth.

But in the courts of government in Jerusalem there was completely a different reaction, not of joy but of fear and enmity, as we may discern from Matthew chapter 2 where it says: “1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2 Saying, Where is he that is born King of the Judaeans? for we have seen his star in the east, and are come to worship him. 3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.”

Ostensibly, all Jerusalem was troubled upon the announcement of the birth of a savior for Israel because, as we read here in Malachi chapter 2, “11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.” And not only was Malachi characterizing the reason why there was apostasy in ancient Judah, as we saw in the corroborating testimony of Jeremiah, Ezekiel and Daniel, but he was also making a prophesy of what was about to become of Judaea in his own near future, and we described the historical

record of how that was fulfilled in the absorption of the Edomites and other Canaanites of Palestine in the 2nd century BC, when all of those alien peoples were converted, and brought into the polity of the people of Jerusalem. By the time of Christ, those Edomites and Canaanites had become predominant in Jerusalem, and many of the good people of the nation were pushed to the margins of the society. The result is the divisions among the people and their diverse reactions to Christ which are apparent in the Gospel. For this same reason, when the appropriate time had come, the voice of the godly cried out from the wilderness, and not from the temple of God.

In the statement that “Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god”, we see a refutation of the rhetorical questions which preceded, where it was asked “Have we not all one father?” and “hath not one God created us?” while at the same time we are told why the people dealt “treacherously every man against his brother, by profaning the covenant of [their] fathers”. The truth is that we do not all have one God, and that same God has not created all of us, for which reason it is that when Christ was confronted with these same assertions, as it is recorded in John chapter 8, He denied that His adversaries were born from God. He denied that those who opposed Him had a common origin with Him, in spite of the fact that they could claim to be offspring of Abraham. So He explained to them that they were actually the children of Cain, and we have already explained in [our last segment of this presentation](#) just how such things could be, from the history of the Old Testament. Cain was a bastard, Cain in turn married into a race outside of the garden of God, and the deeper truth of these matters is revealed in a greater study of [the angels that sinned](#), the resulting corruption of the original Creation, and [the idioms of Genesis chapter 3](#) along with the [textual problems found in Genesis chapter 4](#), things which we cannot possibly reproduce here.

Therefore, speaking of the men of his own time and beyond, and addressing the priests specifically, the prophet Malachi then said in reference to this sin of Judah that “12 The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts. 13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.” So we see that the people of Malachi’s time had run out of chances of repentance, having committed the same sins of race-mixing repeatedly. So we see the end of the Levitical priesthood in an example of what happens to a society which would corrupt itself in that manner, and this is precisely what happened to Jerusalem in the 70-Weeks Kingdom of the period between the Old and New Testaments.

Here Malachi has warned the priests collectively, that their offerings would no longer be accepted. Yet as individuals, they may still walk the path of righteousness, where he had said at the beginning of these admonitions that the commandment for the priests was on the condition that “If ye will not hear, and if ye will not lay *it* to heart”. Therefore, as we shall see in chapter 3 of Malachi, a cleansing of sin and another chance of repentance was offered to the sons of Levi. That would not come, however, until the time of John the Baptist. For now, in the balance of chapter 2 of Malachi, the prophet continues to describe the nature of the sins of the priests:

14 Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.

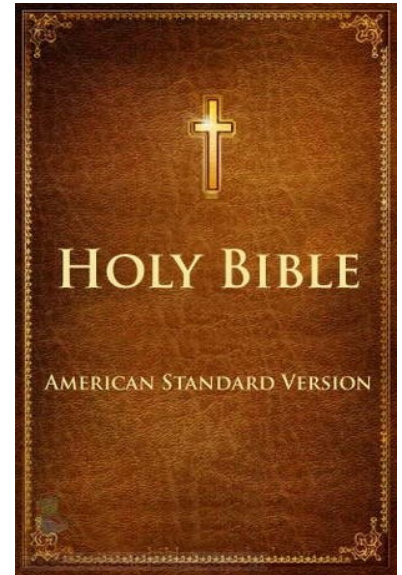
Here Yahweh is not referring to the individual wives of each priest. Rather, the priests are being addressed here as the messengers of Yahweh, as we have seen

in verse 7 where it says “7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the LORD of hosts.” Therefore the wife being discussed here is actually an allegory for the children of Israel, which are collectively described as being the wife of God throughout the books of the earlier prophets. By integrating the people of Judaea with the Edomites and Canaanites, the priests are dealing treacherously with their companion Israelites. The priests are being blamed for this, and as it happened historically, the high priest John Hyrcanus was chiefly the advocate of this policy. While the priests are Israelites individually, in their capacity as priests they are mediators of the Old Covenant and representatives of God. So the “wife of thy covenant” is the wife of the special priestly covenant which Yahweh had made with Levi, which was also mentioned earlier in this chapter.

15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

The Hebrew of this verse is difficult, and while the translation in the King James Version is confusing, or better yet, confused, all of the popular translations add words, often unjustly, in their attempts to make sense of this passage. After studying the verse at length we are not satisfied with any translation, including the Greek of the Septuagint. But we believe that one of the better attempts is found in the New American Standard Bible, where we read: “But not one has done *so* who has a remnant of the Spirit. And what did *that* one *do* while he was seeking a godly offspring? Take heed then, to your spirit, and let no one deal treacherously against the wife of your youth.”

Now, the New American Standard Bible does well with the opening and final clauses of the passage, and the opening clause reads: “But not one has done so who has a remnant of the Spirit.” This means that those priests in Jerusalem at the time of Malachi who had the residue



of the spirit had not taken strange wives or promoted or approved of such race-mixing amongst their brethren. But where it has the second clause to read “And what did that one do while he was seeking a godly offspring?” it also adds words such as “did that” and “do while he was”, putting only some of them in italics. Without adding any words, for the corresponding Hebrew we would instead write “And how does one seek a godly offspring?” Then, going back to the same translation for the final clause, it reads in a manner which perfectly answers our own translation of the second clause: “Take heed then to your spirit, and let no one deal treacherously against the wife of your youth.” So the priests who maintained a remnant of the spirit of God had remained on the path of righteousness, and where the question arises as to how one seeks a godly seed, or offspring, the answer is to obey the spirit of God, and not deal treacherously against the children of Israel.

Then the explanation, which is still in answer to Judah’s having married the daughter of a strange god, continues in verse 16:

16 For the LORD, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

First the prophet reminds the priests that Yahweh is the God of Israel, and then he says that Yahweh hates “putting away”. In the King James Version, the word divorce does not appear as a verb, except for the construction “bill of divorce” in Jeremiah chapter 3, a phrase which is actually a substantive, which is a noun that is usually translated as *bill of divorcement*. The bill of divorcement is not the act of divorce, rather it is only a piece of paper commemorating the act. Where we see phrases such as “putting away”, we see the verb which corresponds to the act of divorce – as when a man puts away a wife. In ancient times, there were no divorce courts, but for right or wrong, a man simply forced a woman out of his house and onto the streets. So once again, the priests are warned to take heed, and not deal treacherously against the wife of their youth, the children of Israel to whom they represented the will of God the Husband through the teachings of the law, in which they had been partial. Ultimately, Yahweh God Himself will not put away the children of Israel, because He hates divorce.

As for the reference to committing violence with their garments, it is evident that in ancient times garments represented a man’s vocation and position in society. Therefore it is our opinion that this means that the Levites, advocating race mixing, were using their positions as priests to commit violence against the people by abusing their office and giving their approval to such sins.

This passage is a further rejection of universalism, and a rejection of replacement theology, that Yahweh would not bring anyone into His covenant except those to whom he had originally made the promises. This is also a prophecy which anticipates certain aspects of the Gospel of Christ. In Luke chapter 16, in relation to this very same phenomenon, we read: “16 The law and the prophets *were* until John: since that time the kingdom of Yahweh is preached, and every man presseth into it. 17 And it is easier for heaven and earth to pass, than one tittle of the law to

fail. 18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.”

At another time and in a different context, Yahshua Christ had spoken similar words, as they are recorded at Matthew 11:12: “And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.” So this is how “every man presseth into” the kingdom of God, and Yahshua warned the priests that a man who divorces his wife and marries another commits adultery. Men commit adultery quite frequently, however God Himself will not commit adultery, because God does not sin

Yahweh had put away the children of Israel, and scattered them among the nations of the ancient Adamic οἰκουμένη. As the Scripture and history describe, He was compelled to do this for their sin. However He would not marry another, lest He by His Own mouth be found as adulterer. So He also promised never to forsake the children of Israel even as He was putting them away, and in fact, this is a subject of prophecy as early as Deuteronomy chapter 4 where we have a warning that upon the disobedience of the children of Israel, “the LORD shall scatter you among the nations,” and then a little further on it says “30 When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice; 31 (For the LORD thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.” So Yahweh God would not forsake the wife of His youth. Therefore when Paul brought the Gospel to the nations of scattered Israel, he exhorted them to obedience in Christ.

As the children of Israel were being put away in punishment, as in the very time of the prophet Isaiah

they were being carried off into captivity by the Assyrians, Yahweh said through the prophet, in Isaiah chapter 42: “16 And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.” As we shall soon see, this making of crooked things straight is a theme of Isaiah’s prophecy concerning John the Baptist, so by this we know that Christ is the light which Yahweh made for these scattered children of Israel that He would not forsake.

Then He spoke also in Hosea, another prophet of the same period, and said to these same scattered and divorced children of Israel: “16 And it shall be at that day, saith the LORD, *that* thou shalt call me Ishi [or *my husband*]; and shalt call me no more Baali [or *my lord*]. 17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. 18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. 19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. 20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD. 21 And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth; 22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel [meaning *God sows*]. 23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God.” This passage regards the children of Israel exclusively, and both Peter and Paul had cited it in relation to the scattered Israelites of the so-called

“Gentile” nations to whom they wrote their epistles, 800 years after Hosea had written those words.

This message is the reason why the Gospel was sent to the scattered nations of Israel, and Paul of Tarsus was chosen to bear it. But the same Edomite Jews at Jerusalem who trembled when they heard of the birth of the Messiah also feared and hated the mission of Paul of Tarsus. So we read in Acts chapter 22 where Paul is arrested in Jerusalem and speaking about Christ in his own defense he says to the crowd: “21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.” Then we see the immediate response of the Jews in the next verse: “22 And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.” As soon as they heard that the Gospel was going to be brought to the nations of scattered Israel, the Jews wanted to kill Paul for doing so. So in Acts chapter 26 where he again defended his actions, Paul said: “6 And now I stand and am judged for the hope of the promise made of God unto our fathers: 7 Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.”

So Yahweh God rejects divorce, and for that reason Yahweh will ultimately be reconciled to the same divorced children of Israel of the Old Testament, and Yahweh will not join Himself to others in their place. The priests of Malachi’s time dealt treacherously against the children of Israel when they began to admit others, and when Christ gave His discourse on divorce He upheld these words of Malachi and the other Old Testament prophets in this regard. These others whom the ancient priests had admitted had eventually come to control Judaea, they were the wicked hands through which Christ had been slain, and after His resurrection they opposed the Gospel of Reconciliation which Paul was bringing to the so-called Gentiles, which were the nations of scattered

Israel (as Paul himself explained in Romans chapter 4 and 1 Corinthians chapter 10).

When Christ spoke to His adversaries in Judaea about those who force their way into the kingdom in relation to the subject divorce, He was speaking of the very people who were the result of these same sins for which Malachi addressed the priests of his own time here. Therefore Malachi says in the final verse of this chapter:

17 Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment?

And again we see a dialogue, with the priests depicted as asking how it is that they wearied Yahweh, and the answer is that the priests were justifying the wicked, even claiming that God delights in them, while at the same time asking themselves “Where is the God of judgment?”, showing that they really did not even believe in that God which they supposed to represent, and therefore they had become a law unto themselves.

This is, ostensibly, what they must have been doing in the second century before Christ, when they decided that they could take the Edomite and Canaanite bastards, circumcise them, and bring them into the covenants of Israel, imagining that they were “good”. They had done this for political purposes, as a means of control. Much later in history, the Roman Catholic Church would develop the same policy, and

as a result, until this very day the denominational churches are found converting beasts into presumed “Christians”. But that is a digression.

Studying the history of these events of which Malachi prophesied, this policy was executed in Judaea precisely for the reason that these Edomites and Canaanites had constantly agitated the people of

Judah with violent acts. As Christ had said, “the kingdom of heaven suffereth violence, and the violent take it by force”, and the Edomites gained control over Jerusalem in that same manner.

Likewise today, the Jews have subverted every Christian society through acts of war, and now through acts of terrorism, either of their own doing or by encouraging others to it, such as the negroes or the arabs.

Yet the professional priests of modern times are also preaching equality and universalism. In essence they too are claiming that everyone who does evil is “good in the sight of the Lord”, and in conjunction with the claim that all people are children of the same God, they claim that God hates the sin, but that men should love the sinners. All of these claims are false. So once again, there is nothing new under the sun. The modern churches are repeating the same sins which were made on a much smaller scale in ancient Judaea, and here we learn the source of the heresy. Chapter 3 of Malachi is a response to this very phenomenon as it was at the time of the prophet, and when we present chapter 4 we will also see that the same response is also a valid prophecy for modern times.



Commencing with Malachi chapter 3:

1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

The Greek of the Septuagint for this passage is very much like the King James English, except that among other minor variations we see a word which means to *look upon*, or *survey* – as Brenton has it – rather than to *prepare*. But other Greek readings listed by Origen in his Hexapla do support that of the Masoretic Text, which also agrees with the prophecy of this same messenger in Isaiah. Here it is apparent that the prophet foretells the coming of one messenger, and then of another. The first messenger is said to prepare the way before Yahweh Himself. Then the lord, from the Hebrew word *adon* which means *lord* or *master*, suddenly comes to His temple, and he is the messenger of the covenant and in whom the people are expected to delight. So there is a prophecy of two messengers, and the second messenger must be Yahweh God Himself, since the first messenger prepares the way for Yahweh, and the second messenger is said to be the lord of the temple, which rightfully can only be Yahweh.

There is another and earlier prophecy of a messenger preparing the way before Yahweh God, in Isaiah chapter 40 where the Word of Yahweh says “3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. 4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: 5 And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.” With this we see once again that this first messenger

prepares the way for the coming of Yahweh Himself, which is Yahshua Christ.

Here, where Malachi proceeds, it is not readily evident whether the subsequent words apply to one messenger or the other, or if we may venture to say that they apply to both:

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: 3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

In chapter 3 of the Gospel of Luke, the apostle cites that very passage in Isaiah chapter 40 in reference to John the Baptist, where we see that he is the messenger sent to prepare the way before Yahweh, and it says: “1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. 3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; 4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth; 6 And all flesh shall see the salvation of God.

The fifteenth year of the reign of Tiberius began in 28 AD, so that is when John began his preaching, and the baptism of Christ came shortly thereafter. As the histories of Josephus attest, both Annas and Caiaphas were of the sect of the Sadducees, a sect with whom Christ had never had communion. That

they were Sadducees is corroborated in Acts 5:17 where we are informed that the high priest and “all they that were with him” at that time were the sect of the Sadducees.

They were also apparently Edomites, for which we have an indication in Acts chapter 4 where it says “6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.” That word kindred is γένος, or race, and therefore the *race* of the high priests was distinguished by the apostles along with their particular sect. If they were Israelites, they should have been of the same race as the apostles, and in that manner the “race of the high priests” would not have been referred to. The Sadducees denied things that the children of Israel were taught throughout Scripture, according to both Josephus and Luke, where it says in Acts chapter 23 “8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.” Members of the sect of the Sadducees held the office of high priest almost exclusively from the time of the first Herod to the destruction of the temple in 70 AD, and as many as three-fourths of the men appointed to the position were of the families of either Annas or Caiaphas. We had explained the historical details supporting these assertions in [our presentation of Acts Chapter 4 given here in 2013](#).

While Luke was a better provider of details linking facets of the ministry of Christ and the Gospel to the wider narrative of secular history, Matthew seems to have often given more precise details regarding some of the things internal to Judaea, having witnessed many events first hand because he was a Judaeen and an original apostle, and having only some vicarious accounts whereas all of Luke’s accounts are vicarious. So we will discuss aspects of the account of John from Matthew’s version, where we read in

Matthew chapter 3 that: “1 In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.”

Annas and Caiaphas were of the sect of the Sadducees ... and were also apparently Edomites

So we must keep in mind that while the apostles chose to cite the prophecy of Isaiah chapter 40 in reference to John the Baptist being the messenger sent to prepare the way before Yahweh, that same event also fulfills this prophecy here in Malachi, and therefore John the Baptist is the first messenger of this prophecy where it says “Behold, I will send my messenger, and he shall prepare the way before me....”

Then, regarding the baptism of John, Matthew continues and says: “5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, 6 And were baptized of him in Jordan, confessing their sins. 7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits meet for repentance: 9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.”

As for the remark of John the Baptist which was repeated by both Matthew and Luke, “for I say unto you, that God is able of these stones to raise up children unto Abraham”, the same universalist denominational churches abuse that passage to promote their own treachery against the bride of Christ. In fact, Christ Himself admitted that His adversaries were Abraham’s seed, in John chapter 8. But as we had illustrated here discussing that very

passage from John in [the last segment of this presentation](#) of Malachi, they were not children of God and they were not children of the promise. Paul also explained this in Romans chapter 9, and again in Galatians chapter 3, that Isaac was the son of the promise, and from him it was passed on to Jacob, but not to Esau. This eliminates the Edomites from any part in the inheritance of God, and Paul in that same chapter of Romans calls them “vessels of destruction”, ostensibly because Esau was a race-mixer and his progeny were bastards, as Paul explained in his epistle to the Hebrews.

Likewise, if God raised children of Abraham from stones, neither would they be children of the promise, and the result would be much the same – a race of men without the spirit and the law in their hearts which Yahweh God had promised to impart to the children of Israel where He said in Jeremiah chapter 31 that “31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah.... 33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”

In the phrase “generation of vipers” as it appears in Matthew 3:7 and also in the corresponding account of Luke, once again the word for *generation* is γένος, or *race*. Being in part descendants of both Cain and the Rephaim, the Edomites could certainly be referred to as a race of serpents, and they often were. Concerning the appearance of these priests whom John referred to as a race of vipers, in our [presentation of Luke chapter 3](#) given here in 2012, we said in part: “The Pharisees [where we should have added Sadducees] did not come to John because they believed him. They really came in order to see what he was doing. Christ later challenged them concerning this, as it was recorded at Matthew 21: ‘25 The baptism of John, whence

was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?’ Luke tells us later, in Luke chapter 7: ‘29 And all the people heard, and the tax-collectors deemed Yahweh just, being immersed in the immersion of Iohannes. 30 But the Pharisees and the lawyers rejected the counsel of Yahweh in regard to themselves, not being immersed by him.’ So we see that these men were certainly not baptized by John.” Reading the same account given by the apostle John in chapter 1 of his Gospel, that estimation is fully corroborated. These men were acting as priests, yet rejected the counsel of God and the baptism of John, and ultimately rejected Christ.

Continuing with the account of John the Baptist from Luke chapter 3 we read something which Matthew did not record fully, even though he recorded John’s answer to the priests regarding the expectation of another man who would follow him, where Luke wrote: “15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; 16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: 17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. 18 And many other things in his exhortation preached he unto the people. 19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, 20 Added yet this above all, that he shut up John in prison.”

As Yahweh Himself in Genesis chapter 4 had challenged Cain to do good, and Cain immediately went out and killed his brother, so also John the Baptist challenged the Pharisees and Sadducees to do good, and he even challenged Herod, who was

demonstrably an Edomite, to do good, yet he himself was nevertheless slain for it.



King Herod

Then they went so far as to kill God Himself in the person of Yahshua Christ. As Christ had said, as it is recorded in John chapter 8, they sought to kill Him, thereby doing the works of their father the devil, Cain, who was a murderer from the beginning. This is the way that the counsel of God had chosen to separate the wheat from the tares. The Wheat accepted the Gospel and became Christians, and the Tares remained to become know as the accursed Jews.

Here in Luke we see the people had pondered whether John may have been the Christ, so we see that an even greater portion of the population were expecting the promised Messiah at this time. Matthew did not explain this in his records concerning the baptism of John. But the people evidently did not realize that the prophets had foretold of a messenger which would precede the Christ, to prepare his way, even though we see a prophesy of that in both Isaiah and in this chapter of Malachi. So finally, we read of John further on in Matthew chapter 3: “21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, 22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.”

This leads us to discuss John’s success of baptizing people down by the river. It is evident in the book of

Ezekiel, who was a prophet of the Assyrian captivity, that when there was no legitimate assembly, or synagogue, the people met at the local river to pray. That is why Ezekiel had his early visions at a river. Likewise, in Philippi in Acts chapter 16, we learn that the town in Macedonia had no synagogue, and therefore Lydia and the other faithful women were met by Paul, Silas and company as they prayed by a river. Evidently in Judaea, a great many of the people must have distrusted the priests at the temple and in the synagogues, and took to assembling at the rivers instead, where John the baptist had his success.

The apostle John gives an even fuller account of John’s testimony at the baptism of Christ, and we read: “15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. 16 And of his fulness have all we received, and grace for grace. 17 For the law was given by Moses, *but* grace and truth came by Jesus Christ. 18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*. 19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20 And he confessed, and denied not; but confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. 24 And they which were sent were of the Pharisees. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? 26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to

unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing. 29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. 31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God. 35 Again the next day after John stood, and two of his disciples; 36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! 37 And the two disciples heard him speak, and they followed Jesus.” These two disciples, hearing John, then in turn announced to their brethren that “We have found the Messias, which is, being interpreted, the Christ.”

With both this record in the Gospel of John and the words of John the baptist recorded by Luke we see the two messengers of Malachi chapter 3, and the purpose of the second was announced by the first. And if the first is the prophesied preparer of the path, then the second is the true Lord of the Temple. Here we will read again what Malachi said in the opening verses of this chapter:

1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. 2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

Christ Himself, who was the Lamb of God, was the offering that they offered in righteousness, the righteousness being the will of God.

As it also prophesies in Isaiah chapter 40, which three of the Gospels (Matthew, Mark and John) had cited in this very context, John the Baptist fulfilled the role of the messenger sent to prepare the way of Yahweh, who came in the person of Yahshua Christ. Yahshua Christ is “the Lord, whom ye seek [the Messiah which many of the people had been expecting], [who] shall suddenly come to his temple” and the “messenger of the covenant”, the new covenant promised by Yahweh as it is recorded in both Jeremiah and in Ezekiel. Yahweh had explicitly announced through the prophet Zechariah (chapter 11), who wrote at least some years before the time of Malachi, that the Old Covenant was broken for the sins of the people.

Here where we see it said that “he is like a refiner's fire, and like fullers' soap: 3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness” it seems to be ambiguous as to which of the two messengers it refers, because the statements concerning the second messenger seem to be parenthetical to the purpose described of first messenger. So the subject changes from the first messenger to the second, and then perhaps after the parenthetical remarks it changes back, or perhaps not. But in any event it should be evident that perhaps the statements refer to both and to either messenger as they are both operating to fulfill the will of the same God.

As we had seen from the Gospel of John, the first messenger, which is John the Baptist, announced that

Yahshua Christ was the Lamb of God as John had baptized Him. In the law there are specific commandments that the priests were to be cleansed before the sacrifice of sin offerings and other offerings. The passover lamb and other sin offerings were also to be cleansed in a certain manner. These things are seen in Leviticus chapter 1, Exodus chapter 12 and elsewhere.



We said the following in our [presentation of Luke chapter 3](#): “In the Old Testament, washing of the body is seen of the priests before they enter into the temple to do service and to make sacrifice. From Leviticus 8:4-6: ‘4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. 5 And Moses said unto the congregation, This is the thing which the LORD commanded to be done. 6 And Moses brought Aaron and his sons, and washed them with water.’ And from Numbers 8:21-22: ‘And the Levites were purified, and they washed their clothes; and Aaron offered them as an offering before the LORD; and Aaron made an atonement for them to cleanse them. 22 And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.’ All of Numbers chapter 8 describes the cleansing of the Levites. Aside from these passages concerning the priests, or certain occasions where people are instructed in what to do upon

exposure to diseases or corpses, or certain other circumstances, there is no other ritual cleansing of the body required by the law. Remember the words of Yahweh in the prophecy of Malachi chapter 3, ‘and he shall purify the sons of Levi’: John the Baptist was also a Levite, so he could fulfill the priestly role of cleansing which Moses the Levite had done first, long before him.”

As it is recorded in Matthew chapter 21, Yahshua Christ had challenged His adversaries and asked them: “25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?” Here in Malachi, we see that the baptism of John was by the authority of Yahweh, as John the Baptist had cleansed the sons of Levi, and he had also cleansed the Christ and declared for Him to be the Lamb of God, ceremonially fulfilling the requirements of the law and thereby preparing the way for Christ to be an appropriate passover sacrifice. The symbolic meaning in this fulfillment therefore reveals the deeper and spiritual truths of Scripture.

But Yahshua Christ Himself, who is the lord come to His temple and the messenger of the covenant, would cleanse the sons of Levi in another way, as Malachi had written that “he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver”. So as John the Baptist himself had said, from Luke chapter 3, that “I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: 17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.”

John the Baptist cleansed the sons of Levi and fulfilled the ritual requirements of the law in relation to the sacrifice of Christ for sin. But Christ Himself

purged the sons of Levi of impure elements in the separation of the wheat and the tares which is evident in the Gospel of Christ. He spoke in this same manner to his apostles where He said, as it is recorded in John chapter 15, “3 Now ye are clean through the word which I have spoken unto you.”

Over the several centuries after the Resurrection, the Christian Gospel spread throughout the dispersed nations of Israel, and the Jew was separated from the greater society, ultimately becoming ostracized as his usury, filth, and his perversion were no longer acceptable among the Christian nations. Once that was accomplished, the situation endured for a proverbial thousand years, and now Satan is let loose from the pit once again.



The idea that Jews should have been admitted into the Christian society, and especially that the Jews

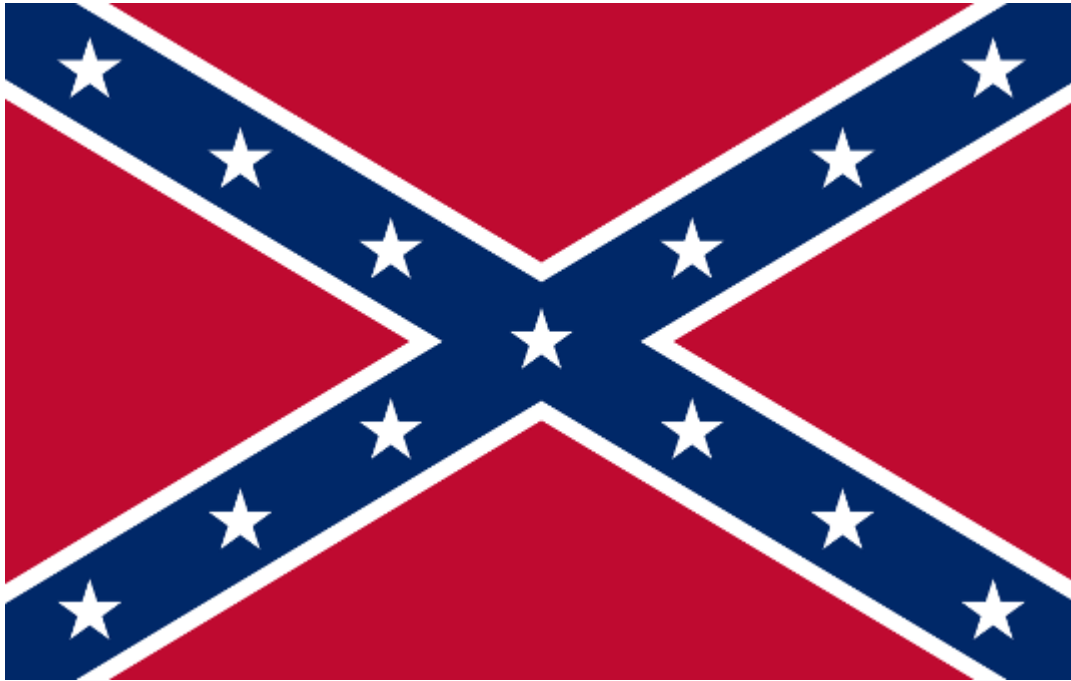
should be converted even though Christ Himself had disdained the thought of converting them as they were not His sheep, had ultimately helped result in the undoing of Christendom, although Yahweh God had certainly foreseen that undoing. The end of this shall be a subject of our discussion when we present Malachi chapter 4.

In the meantime, once the wheat and tares were separated with the Gospel, we see it said in the next verse of Malachi that:

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

Of course, in Christ the substance of the offerings had changed, but up until this point, as Malachi had explained in chapter 1 of his prophecy, the offerings were not acceptable at all, because of the sins of the priests. Once the priests were again separated from the bastards by the Gospel of Christ, they could offer sacrifices acceptable to God.

However the way of the Lord must be prepared once again before His Second Advent for very much the same reasons, but in a quite different manner. This we will see described in greater depth in the next segment of our presentation of this prophecy of Malachi. ■



The Role of Faith in a Successful Insurgency, Movement, or Community

William Finck

This presentation was inspired by Jim O'Brien, who made mention of this subject, and of myself in relation to this subject, in his speech at the National Conference for the League of the South this past June.

Recently Dr. Michael Hill, the President of the League of the South, wrote on Social Media that “In all successful movements, there is a vanguard, both intellectual and physical, that must push hard against the established order by violating their taboos and sacred cows, sometimes shockingly, to show the people that oftentimes audacity is the first ingredient for success. We will continue to be audacious and aggressive in our actions in real life and on the Internet.”

Early Christians certainly had that audacity of which Michael Hill had spoken, by refusing to make sacrifices worshipping Caesar, by refusing to pay homage to the idols of Rome, and by voluntarily going so far as death for their convictions, an act of defiance which in itself showed the world how much

they despised the established order of their own time. Standing together with Christ, they overcame the world, and the world – their European world – ultimately became Christian. As a result, it also became a much better place.

Of course, Dr. Hill was speaking on behalf of the League of the South when he wrote those words, and I agree with him. I would agree even if I were not a member of the League, but here I must make a disclaimer. Even though I am a member, I am only a member, and therefore I cannot speak for the League of the South or any for other organization. Whenever I speak at Christogenea, it is only on my own behalf. So except for that one short quotation, the words which I present here tonight are my own, and they reflect my own opinions based upon my own studies

and observations from both history and the current situation of our White kindred people in general. Neither can I impose my own will and ideas on the League or upon any of its members. So of course my actions within the League will remain in compliance with its own directives and constitutions. My only hope is that these words come to be understood by other members of the League of the South, and also by all of our White and nationalist kindred in every region, and eventually adopted to the greatest degree possible, because I sincerely believe that as a race, we have no other alternative that will ever be successful.

If one's system of beliefs, or faith, does not agree with one's experience in reality and the natural instinct for survival, if one's faith does not unify one's own people in a common interest of self-preservation and community edification, then that faith is hostile to one's own well-being and it must be reconsidered.

If any specific group, movement or community of people does not share a common philosophical foundation, or *religious* foundation, it will not survive over the long term. Its members cannot strive harmoniously towards a common objective because moral values as well as outcome expectations will never be consistent among all members of the group. The movement will tear itself apart like a body with many heads, all independently trying to control only one set of legs and arms. In the Bible, that is the nature of the beast, whereas Christians must acknowledge one head, which is their God, and form themselves into one body with a common mind if they are to survive.

It should be readily apparent to anyone who has studied history, that none of the modern mainstream church denominations, and none of the varieties of paganism, can fulfill the needs of a cohesive and racially-oriented movement. Furthermore, it is my opinion, and I know this may even upset many men

at the highest levels of organizations such as the League of the South, that any Nationalist who participates in any modern organized church denomination is cucking, to one degree or another, whether he will acknowledge it or not. Anyone who belongs to a church which is granted IRS 501c3 status is acting as a cuckold, because every single one of those churches has forsaken its duty to God and Nation in favor of government tax exemptions and popular acceptance.

In the South especially, there may be some rural Baptist or Primitive Baptist churches that are tolerable and more traditional, but in the end even they will cave in to popular pressure and government regulation once they are compelled to do so. Unless they are Identity-minded and willing to lose their tax-exempt status, they cannot be trusted. If they are sending a portion of their tithes to any national or international organization, rather than keeping their money within their own White community, they cannot be trusted. If they are willing to ignore any aspect of Christian Scripture so as not to offend the government or the wider worldly community, then they cannot be trusted.

Does your church have an IRS 501c3 tax exemption? Then it serves government interests, and not your interests. Is your church a member of the National Council of Churches? Or the Southern Baptist Convention, or any other such group? Is your church joining in ecumenical councils with Muslims or Jews? Does it conduct or donate money to foreign missions or imperial causes? Does it accept alien outsiders of other races and attempt to integrate them into your community? Is it a Catholic or Orthodox church holding allegiance to a foreign patriarch or potentate? Then it serves worldly and alien interests, and not your interests. Stop cucking yourself, quit your church and form your own local nationalist church. Those are the churches that Paul of Tarsus left behind when he was executed by Nero.

Reading Romans chapter 16, 1st Corinthians chapter 16, Colossians chapter 4, Philemon 2, it is evident that Paul wrote his epistles to the churches which were in certain people's houses, not necessarily to people in churches. Originally, the church was not an organization with a presence in a community. Rather, like-minded Christians separated themselves from the wider pagan world and organized their own communities which were then called churches.

Apostolic Christianity organized like-minded and kindred peoples into self-governing communities which strove to function independently of the government of the empire to the greatest extent possible. Early



Christians understood that the empire and all of its agents were corrupt, and that they were going to be punished by God. Christ promised His followers that if they separated themselves, loved one another, and kept His commandments, that they would survive that punishment. We are Christians today because those early Christians did survive, although modern so-called Christian institutions have now whored themselves off to become agents of a new empire. Christians were warned of this in chapter 17 of the Revelation of Christ, where we also see that they too shall suffer that same punishment.

The world of the apostles was limited to the Roman world, the White world of the Mediterranean basin and Europe. The second chapter of the gospel of Luke and similar New Testament scriptures help to establish that, and it can certainly be proven throughout Scripture. This is why the apostles went to Europe, or to lands occupied and ruled over by European peoples, and the people and society of ancient Europe itself had its origins in the Near and Middle East. Contrary to popular opinion, there is no

compulsion for the Gospel of Christ to be shared with the alien races which existed outside of and apart from the world of the apostles. Before the muslim invasions of Europe and the Near and Middle East, the world of the apostles was predominantly White, where now much of it is brown. The Jews were also engaged in population replacement in ancient times.

Consciously or not, even Martin Luther exhibited this same general racial consciousness where he wrote, in Chapter 13 of his treatise *On the Jews and Their Lies*, that “It is a great, extraordinary, and wonderful thing that the Gentiles in all the world accepted, without sword or

coercion, with no temporal benefits accruing to them, gladly and freely, a poor Man of the Judaeans as the true Messiah, one whom his own people had crucified, condemned, cursed, and persecuted without end.” Unfortunately, Luther did not quite understand the racial division in ancient Judaea, and why Jesus was not a *Jew* as we know the Jews. But in making that statement Luther was not including Jews, and he was not including the other races, such as the Muslim Turks and others whom he also mentioned elsewhere in that same essay, since he did not consider them to be a part of his *world*. Saying “the gentiles in all the world”, Luther was writing in reference to the European world. At that time there were no true Christian nations anywhere else. Neither should we have ever considered the non-White races as a part of our world.

At Luther's time there were virtually no Christian nations outside of Europe, and until that time nobody was trying to convert other races to Christianity except for the Roman Catholics whom Luther had utterly despised. In Luther's time, the Roman

Catholics were only recently engaged in that endeavor, mostly under the direction of the Jesuits. While race was not even an issue among Christians before the advent of the European colonial period, it slowly became an issue once aliens began to acquire the status of people. More recently it is a greater issue only for the reason that during these last several decades, those aliens have been allowed to freely dwell among White Christians in significant numbers. The Catholics had corrupted Christianity and spread it to the aliens as a civilizing influence, and all the Protestant sects have followed along. This has perverted Christianity it into an imperialist dogma.

But the belief that Christianity was the exclusive religion of White men was also the prevailing perspective in the Old South. In the early 19th century, Alabama, Georgia, Louisiana, Missouri, North Carolina, South Carolina, and Virginia all had laws which prevented blacks or slaves from learning to read and write, and which punished anyone who held schools for them. Even the Yankee state of Connecticut at one time had such a law on the books. During those same years, the Christian Bible was the primary textbook for children, and the book from which White children everywhere in America had learned how to read and write. The Bible was often the only book that many families even owned. So in those early years, most White men did not want to transmit White culture and religion to blacks, and wisely so. To humanize the negro is the first step down the slippery slope of miscegenation and the destruction of one's own society.



If we are to be successful in the defense of our own people, the non-White races must be completely dehumanized. Our Scriptures dehumanize them for us, once we understand the Scriptures properly, and again, we must do so without the Jewish filter through which we have been taught to read them. We will never overcome our enemies unless we dehumanize them. All non-Whites must be seen as devils and sub-humans or we will forever be plagued with Jewish egalitarianism and misplaced empathy. The denominational churches have all been infiltrated and subverted and are now the biggest tool against our race after the federal government and the media. It is only recently that they humanized non-

Whites. In Europe up until as recently as the 1950's, especially in France, African blacks were exhibited as attractions in zoos and at fairs. This was a rather common occurrence throughout the 19th and early 20th centuries. Dehumanizing non-Whites is not as radical a concept as it seems, because it is only relatively recently in

history that non-Whites were universally recognized as equal humans to Whites.

Rudyard Kipling, the Poet Laureate of Her Majesty's England, reflected this in his 1899 poem, [*The White Man's Burden*](#), where after the Spanish-American War he referred to the races of those alien lands which America had won from the Spanish as "Your new-caught, sullen peoples, Half devil and half child." Kipling was a Christian, yet Kipling certainly knew that the brown races could not be humanized and regarded as equals to Whites. In that same poem, he also warned rather prophetically that White men would become servants to their own captives, and

that in return they would suffer blame and hatred from those same races. In response, Mark Twain, a Southerner turned Yankee Liberal who labored in his writings to humanize the negro, had despised and criticized Kipling. Twain whined that “The White Man's Burden has been sung. Who will sing the Brown Man's?” Twain was married to a wealthy, liberal abolitionist from New York, and his writing reflected her attitudes disguised in a Southern setting. Those writings were nevertheless employed by the enemies of Southern Culture to impress their agenda on unsuspecting generations of White Christian youth. Ever since the War against the South, the division amongst Whites in their attitudes towards the non-White races has been exploited by our enemies in their age-old endeavor to destroy Christendom.

As Kipling was being criticized by Twain, many American clergymen of that time had also speculated as to how the negro could possibly be in the image of God, and many would never have baptized a negro. For example, in 1900 a book was published under the title *The Negro, A Beast or In The Image of God*, written by Professor Charles Carroll. Interestingly, the book was first published in St. Louis, Missouri, the same state in which Samuel Clemens was born.

At one time, Christian writers had accepted a lie which was contrived by the rabbis in Spain and Portugal, who claimed that a so-called “curse of Ham”, a curse which is not found in Scripture, was the reason for the existence of negros. Professor Carroll properly rejected that fallacy, and correctly concluded that the negro was a beast, and not a man. One of the negative effects of humanizing the negro is discussed at the end of the book, where we read of the “Natural results of amalgamation, brought about by treating the negro as a human being”.

Humanizing the negro certainly is an error which inevitably and unavoidably leads to our own destruction. Of course, we do not need Carroll to establish the facts, but only mention him here

because the book reflects the theological debate of the times. Therefore the modern position which our general society has towards negroes is aberrant to traditional Christianity, and especially to the Christianity of the Old South.

Even the pagan Greek writers who lived around the time of the lives of Christ and the apostles knew that negroes were little but beasts. Diodorus Siculus, who wrote a rather extensive history of the ancient world up to his own time, was one such writer. After describing the cultured people of Ethiopia, who were originally not black and who had many things in common with the rest of the civilized world, Diodorus says in Book 3 chapter 8 of his [*Library of History*](#):

"1 But there are also a great many other tribes of the Ethiopians, some of them dwelling in the land lying on both banks of the Nile and on the islands in the river, others inhabiting the neighbouring country of Arabia, and still others residing in the interior of Libya. 2 The majority of them, and especially those who dwell along the river, are black in colour and have flat noses and woolly hair. As for their spirit they are entirely savage and display the nature of a wild beast, not so much, however, in their temper as in their ways of living; for they are squalid all over their bodies, they keep their nails very long like the wild beasts, and are as far removed as possible from human kindness to one another; 3 and speaking as they do with a shrill voice and cultivating none of the practices of civilized life as these are found among the rest of mankind, they present a striking contrast when considered in the light of our own customs." ([*Library of History, 3.8.1*](#))

Paul of Tarsus must have known of these beasts, but he never ventured to evangelize them. Neither did any other Christian in the Near East or in Europe, until after converso-Jews and humanist reasoning

corrupted Christian understanding of the Scriptures in the late Middle Ages. The former White Christians of Ethiopia and Egypt turned black gradually through miscegenation, without the help of the Roman Church. But what Diodorus described in his day sounds exactly like what is seen today in the streets of Atlanta, New Orleans, Memphis, Philadelphia, Baltimore, Cleveland, Detroit and most other American cities on a regular basis. Ultimately, Christianity cannot help the negro, because Christianity is not for the negro. Without the rule of law imposed by the ruling White society, all negroes quickly revert to their former status and the level of Diodorus' savage beasts.

Do not protest with the contention that people of other races can be good Christians. That is not at all true. Europeans had one wave of missionaries from Palestine, spanning one generation. Negroes in Africa have had 500 years of missionaries from Europe, and they still cannot perpetuate their faith and build any form of self-sustaining and lasting society. Negroes who came to the cities of the Northern United States during the civil rights upheavals of the 1950's and 1960's were supposedly Christian, yet in two decades the cities of the North were all destroyed. This was also in spite of the fact that they were given generous welfare payments under Johnson's Great Society policies. In a February, 2016 article titled [*The Christian Identity Objective*](#), I wrote that "The negro takes the image of Christ, remodels it in its own image, and destroys everything it touches in His Name. The Oriental takes up the image of Christ, and adds it to his collection of mystical talismans, imagining that it is just one more tool in the arsenal of idols that will help him to gratify his lusts, along with [shark fins](#) and [tiger penises](#). The Mexican takes up the image of Christ, but only as a child, and then worships the young virgin instead, yearning for the fulfillment of its own beastly impulses." None of these other races can truly worship and follow the Christ of our Scriptures.

Going back to the year 1900, Charles Carroll was not alone. Other churchmen and academics, such as University of Michigan professor Alexander Winchell in his 1888 book *Preadamites*, sought to understand the existence of these other races apart from the Adam of the Bible, who historically represents only the White race. The table of nations in Genesis chapter 10, all of which were originally White, is indeed a historical construction. Eventually, all of the Christian churches in America relented to political correctness and sided with those who openly opposed Professor Carroll.

However we would agree more closely with Professor Carroll, and assert that all non-White races are beasts, as Carroll also offered the theory that all other non-White races were a result of mixing the Negro with various other beasts. My own study of Scripture leads me to some agreement with this, but to make a further conclusion: all non-Whites are a result of the ancient corruption of God's Creation, and they in their present form were not created by our God. So they may be beasts, but they are not the beasts of Creation, and the negro is also a corruption of that original Creation. This I can establish with Scripture, however it requires a lengthy explanation to make a complete exhibition of the proofs. That we have also already done at [Christogenea](#).

But without those proofs, from plain observation of our current situation, all nationalists – and especially Southern nationalists – must ask themselves whether or not it is in their best interests to continue to attend and support these denominational churches, churches which expend their resources for the benefit of the other and non-White races. Another Christian nationalist, Adolf Hitler, wondered this same thing. In Volume 2, Chapter 2 of *Mein Kampf*, he criticized the organized churches of Germany which "try to convert the Hottentots and the Zulus and the Kaffirs and to bestow on them the blessings of the Church. While our European people, God be praised and thanked, are left to become the victims of moral

depravity, the pious missionary goes out to Central Africa and establishes missionary stations for negroes. Finally, sound and healthy – though primitive and backward – people will be transformed, under the name of our 'higher civilization', into a motley of lazy and brutalized mongrels. It would better accord with noble human aspirations if our two Christian denominations [Lutheran and Roman Catholic] would cease to bother the negroes with their preaching, which the negroes do not want and do not understand.” Now those same denominations are flooding Germany with the Hottentots, Zulus and Kaffirs that they could never civilize in Africa, and all of Germany is in a state of moral depravity. Once the empire had the victory, Germany suffers from the same brutal Reconstruction which was imposed upon the Old South.

In American history, the idea of organized churches as members of a national system is a relatively new idea, it is an imitation of the Anglican system, which is an imitation of the Roman Catholic system, but instead of kings and popes there are councils and boards of directors. These are the systems of foreign control from which the American revolutionaries of the 18th century had declared independence. These systems have allowed our enemies to control church doctrine, in spite of what we can read for ourselves in our Bibles. Foreign control of one's religion is the same as foreign control of one's world-view and one's destiny. So long as the church which one attends has an interest in non-White aliens, by attending that church one also puts his own interest in those aliens, and one is a traitor to his own race, playing the cuckold for the enemies of Christ.

But now one may ask, why should we embrace Christianity at all? I can spend hours, and even days, discussing this topic. In brief, Christianity is the religion of our ancestors, some for a thousand years, and some for nearly two thousand years, depending on what part of Europe they were from. The alien

racess were only forced into Christianity for perhaps the past 600 years, mostly under the imperialism of the Roman Catholic Church. It is demonstrable that Christianity was accepted in parts of Greece, Rome and Britain in the first century. It was accepted in the Iberian peninsula and Gaul in the second century. It was accepted by a large portion of the Goths and Alans by the third century. Writing in the early 8th century, the English monk, Bede described an independent Christian church in Ireland and Scotland which was much older than any Roman Catholic presence in the British Isles. Bede also described the voluntary acceptance of Christianity by the British King Lucius, circa 156 AD, “whereby the Britons then receiving the faith kept it sound”. The Roman Catholics had only sent missionaries to convert the Anglo-Saxons, and Bede was one such Saxon, but the other tribes in Britain had already long been Christian. Despite the complaints of pagans, very few Europeans were forced to accept Christianity. Those that were forced had it imposed on them out of necessity of the surrounding Germanic tribes, who were tired of being robbed and pillaged.

In a recent presentation, titled [Christian Identity: What Difference Does it Make?](#), I said the following: “Should we really think that our ancestors were too dumb to know what was going on in the world up to their own time? Should we really think that our ancestors were so weak in their own beliefs that they accepted a religion received from sand fleas and niggers? Those who mock or scoff at Christianity are desecrating the graves of 80 generations of their own fathers and mothers. Only a few tribes were ever forcibly converted to Christianity. Among those were the Saxons. When the Islamic hordes invaded France, and the Christian ruler Charles Martel raised an army to defeat them, he had enemies to his rear. The Saxons were looting and pillaging the towns and villages of the Franks in the East. So for two generations Charles’ sons defended themselves against the Saxons, until Charlemagne finally

defeated them and forced them to convert. From that time, the civilizing effect that Christianity had on the converted Saxons then gave birth to one of the world's greatest societies, which we can probably reckon from the time of Otto I, who was born in the year 912. He in turn defended the West against the incursions of the Slavs, and eventually the Slavs were conquered and Christianized by the Saxons, for very much the same reason. The pagans in these cases were the aggressors, and the Christians were tired of the aggression. We would assert, that Christianity was what our ancestors had departed from when they went off into paganism, and their return to Christianity was a fulfillment of Biblical prophecy, that they would eventually return to the true religion of their most ancient ancestors.”

We certainly can demonstrate that Christianity, in its pre-Christian form, was indeed the faith of our most ancient ancestors, before they followed the devils into paganism. So we said in that same program that: “To mock Christianity today is to mock a hundred generations of our ancestors. People who mock Christianity think they know something better about our past than their own ancestors, the people who actually lived in those times many centuries ago. The truth is that the people who mock Christianity know little-to-nothing about the world of the past and the circumstances under which their ancestors ultimately accepted Christianity.” If we do not honor our ancestors, what do we expect in turn from our own children? The Christian religion is the reconciliation of our history with immutable moral laws and a call to brotherly love that no other creed has offered, while in its true form it also excludes all those of different races. It is not even a mere religion. It is a racial covenant with God accompanied by a code of ethics which ensures the sanctity of the family and cooperation between brethren in the wider community. It is the only viable religion by which White men will sustain communities and nations.

Many branches of our White race have their own folkish myths and legends, and there is nothing wrong with maintaining them. The traditions of the Eddas, such as are found in the *Völuspá*, recognize an all-father and a lord or god of the dead, who cannot be dead in spirit if indeed they have a god. These are Christian concepts, and there are many other over-lapping concepts and values expressed in the old literature. But it must also be noted, that Medieval Christian monks thought it worthy to preserve these works, which would not have otherwise been preserved.

The Codex Regius, or in Icelandic, *Konungsbók*, containing the Icelandic Eddas, was once presented by a Christian bishop from Iceland to King Frederick III of Denmark, as a gift in the year 1662. Christian monks also preserved other works such as *Beowulf* and the *Nibelungenlied*, which we would not otherwise have today. The same monks must be credited with preserving the pagan and historical literature of ancient Greeks and Romans. In modern times many divisive interpreters have used the folkish myths to polarize European Christians against elements of their own heritage, and those who question Christianity as they perceive it are in turn hostile to Christians. But this is not a historical divide, or why would Medieval Christians ever have preserved these folkish myths for so many generations?

The truth is that many of the pagan so-called religions of today are only “reconstructions” by modern readers of ancient literature, but they never actually existed in their new forms. There is not enough original literature surviving to get a clear and accurate picture of the daily and religious practices of our ancient ancestors, which also evidently varied from century to century and region to region. A further truth is that the modern churches are not Christian. They are ecumenical agencies upholding the policy of the globalists and their empire.

Early Christians did not look for a church to join. Early American pioneers did not wait for a church to come to their settlements. They formed their own churches out of like-minded kindred and they worshiped God according to their own consciences and what they learned from reading their own Bibles, which was also a principal of 18th century American independence. The entire social life of each individual community, and to a great degree also their political and economic survival, revolved around that small local church. Looking for a church to join in these corrupt times, Christians only seek to conform to the world, where instead true Christians should be reforming a world for themselves.

The national religious organizations have systematized deception, something which Paul of Tarsus clearly warned against, and now they accept sodomy, race-mixing and many other evils which our ancestors would never have accepted, or even anticipated that their churches would ever entertain. They have actually twisted long-standing and plain interpretations of Scripture in order to coax their assemblies into accepting the modern depravity.

But in the first place, the Roman Church never taught Christianity properly. The Roman Church never even followed any of the Church Fathers whose work it chose to preserve, and there were other early Christian writings whose works it purposefully neglected to preserve. From the fourth century, the Roman Church organized its own form of Christianity to fit its own political objectives, and that Christianity is a far cry from the Gospels and the epistles of the apostles of Christ. The Protestant churches made some improvements, but they also quickly became corrupted by both governments and the enemies of Christ.

The future security of a nation depends upon a proper understanding of its own history and origins, with any alien filters and propaganda removed. This is a necessary foundation for the success of any

people. Once that is established, the viability of a movement to preserve that nation, and the stability of an insurgency against alien forces which hold that nation in subjection, depend upon a bond of brotherhood and faith which are necessary elements needed to cement all future activity towards the achievement of those goals. Today, with so much of our cultural heritage having been erased by European wars or obliterated by modernism and liberalism, this requires a study of archaeology and the classics as well as Scripture. Modern mainstream religious denominations often shun these fields, or use them only for particular purposes, whereas until the 19th century they had closely embraced them.

As kindred peoples, the strongest tie which binds us is blood, but as history can prove again and again, only faith can keep us bound. A diversity of faiths has broken White nations, as witnessed in the English Revolution or the Thirty Years' War which destroyed much of medieval Germany, or the ongoing fighting between Irish Catholics and Irish Protestants. So having a common faith is the second most important element, second only to blood, which is required to sustain any nationalist insurgency, movement or community. A people, and especially a political and social movement within a larger body of people, cannot survive unless its members have a common world-view, which must include common expectations and perceptions about life, a common understanding of the purpose of life, a common origin, and a common knowledge of their origin as well as a common belief concerning their destiny. For that reason, this world-view must also necessarily include an understanding of the transcendental.

Without a transcendental world-view, man may seek to be his own authority, to become his own god, to dominate his fellows and to impose his own will on his community, which leads to a tyranny where only the most cunning prevail to rule over everyone else. Without a transcendental world-view, man sinks into

materialism, where traits such as narcissism and nihilism take root. Then men turn to serve their own interests rather than serve the interests of their community. Materialism gives birth to individualism, which in turn leads the society down the path to anarchy, to the same rule of the jungle which governs the beast races. Only with a proper understanding of our God and Creator can we remain above the level of animals so that we may ultimately attain to the Kingdom of Heaven.

This understanding brings us to the next necessity, which is an agreement in laws and moral principles. If men desire to live in a harmonious and mutual community and progress towards a common objective, they must agree to abide by a common law. We don't realize this from our modern world-view, but the laws of our God were written on our hearts in ancient times through cultural transmission over many generations. In most White cultures, our laws have always been in relative agreement with Christian law for that very reason. Now in this modern age, the government has become God, and lawlessness and perversion abound.

If I know that my companions are willing to live and die by those same laws and values in which I am willing to live and die, then I know that I can trust them in my home, and with the care of my sons or daughters, or even with my wife, and I can trust that they will not commit a violation. In an insurgent and nationalist movement, where I am fighting for the survival of my own people, if I know that my wife and children will be well-treated and cared for if I fall, I will also be much more willing to risk my own life on their behalf. But if my companions are lawless pagans or nihilists who think that it is okay to seduce another man's wife, or to molest another man's son, how can I cooperate? Should I want to cooperate with such men? How can I trust someone like that? A community or a movement cannot survive without a common foundation of law, and that law cannot be made by men. Laws made by men

can be changed by men, and we away slip into moral relativism. Morals cannot be relative; they must be concrete if we are to ensure our survival as a cohesive community. Relativism is just where the enemies of Christ want us, and the Jewish Talmud is the signal example of moral relativism.

Many years ago I wrote, speaking in an 18th century context, that "If man believes that his rights are endowed by the Creator, as the founders of this nation recognized, then man understands that those rights are inalienable. If man believes that his morals are passed down from God, as the founders of this nation also recognized, then man understands that those morals are immutable. Yet man has allowed the Jew to litigate God out of modern society, and therefore now we have no rights, and no morals." Of course, the principles upon which that nation was founded had been forgotten by the middle of the 19th century, and for a variety of other reasons. It was a very different government which executed the War against the Confederacy than that which was formed after the American Revolution.

But as our Scriptures explain, we truly only have liberty in Christ. Once a large enough portion of us wander off and worship strange gods, tyranny is the inevitable result. This is what has happened to modern Christendom: it began worshipping the idols and entertainments of the Jews, so now the Jews have come to rule society. We need to put away all forms of idolatry and vice. I have also contended, that no amount of erudition or elocution can pull someone out of a religion that makes them feel good and approves of their vices. Modern denominations have gradually become more and more tolerant of every sort of deviancy. Those who accept vice are every bit as guilty as those who commit it, as Paul of Tarsus had explained (Romans chapter 1). Vice destroys us, it destroys our families, and we cannot accept it at any level. This means giving up pornography, licentiousness, drunkenness, remaining chaste to one's own wife, not coveting thy neighbor's

goods. We must sacrifice the satisfaction of our own lusts for the sake of our community.

The Hebrew Bible is a book of the White race. Once it is properly understood, and once the various perspectives are put in order, it is consistent with all of the earliest myths of the White nations of antiquity. I can and have discussed all of this at great length in hundreds of podcasts, with hundreds of Biblical, historical, archaeological and literary citations. The biggest lie in the world is that the Bible is a Jewish book. In truth, from cover to cover it is absolutely anti-Jewish, except for one false book, Esther, which never belonged in the Bible, and that discussion is also outside of the scope of our purpose here.

The Adamic man is a White man, the very name means *to be ruddy*, and as it says in Genesis chapter 5, “This is the book of the generations of Adam.” There is a table of nations descended from Noah in Genesis chapter 10, and it is demonstrable beyond doubt from ancient history and archaeology that every one of them was originally White. For the most part, unless they are viewed as invaders or intruders, the other races are outside of the Biblical narrative, and they should never be included in any Biblical perspective wherein there is a positive outlook. It would take me many lectures to prove all of this, but I have already done that and [they are all available at Christogenea](#).

The Wisdom of Solomon in our Scriptures informs us that “God created man to be immortal, and made him to be an image of his own eternity.” Originally, only our White Adamic race is considered in the use of the word for *man*. That immortality of the Adamic race is also the promise of the Gospel of Christ. The ancient Keltic warriors who fought against Rome were descendants of the people of the Bible. This too can be proven through a study of ancient history. They also believed that they were invincible, that their spirits were eternal and could not be destroyed

even if their bodies were destroyed. These were our ancestors. This is actually the true Christian belief and the original belief of our Adamic race. In various forms, it is found in the Eddas, it is found in the Greek epic poets, in ancient Akkadian and Babylonian inscriptions, and in ancient Egyptian writings. It is also found in the Hebrew Bible. It is also what Christ actually teaches in the gospel, and what Paul taught in his epistles. It is what David taught in the Psalms and it is what Moses taught in Genesis.

There was only one race of Man created by God, and that race is eternal. Its members cannot be destroyed. They will be judged by their Creator on the basis of how they loved their brethren in this life, and what they did with whatever gifts and resources they were granted by that Creator. All other races are corruptions of God's original creation. We alone have a promise, that if we keep His law, and we love one another, we will not become corrupted in that same manner. This is also evident throughout the writings of the apostles.

Once all of this is understood, we are equipped with a knowledge and a faith that makes us both fearless and selfless. We learn to follow the example of Christ and selflessly devote ourselves to the good of our own kindred. We forsake temporal blessings in order to pursue eternal blessings. The ultimate objective of man should be self-sacrifice on behalf of his own people, to advance their cause and to edify their community. We can do that in life or, if we must, we can do that in death. That is the essence of Christianity. Adolf Hitler also recognized that and he made it the core principal of National Socialism. Our primitive churches also understood that, but through their national councils they are now directed to looking after zoo animals while they have neglected their own people.

We must also understand that Truth is not a democracy. Throughout our early history, Truth was

empirical and the lower classes of the people were told what to believe by their tribal leaders. It was the responsibility of the princes to study and to be educated so that they could make the best decisions in the interests of their people. Not every opinion is valid, and most people have not done the studying sufficient to even merit formulating an opinion. The princes relied on professional clerics and scholars for their instruction for good reason. A man can open the Scriptures and read for himself and come to understand what is right and what is wrong, but without learned guidance he cannot understand the entire historical and cultural construct which is necessary to lead a community of people. That was the system of nobility which the Jew hated most and has endeavored to destroy, which has led to our condition today. But in this area, our ancient tribes naturally followed their leaders, so that there would be cohesion and cooperation among their respective communities.

In order for our race to survive, it needs a racist ideology which recognizes the importance of a transcendental world-view and a divine origin of law. It needs a racist ideology grounded in the origins of that same race, which only a proper understanding of Christianity can provide. We call that understanding Christian Identity, and I can defend everything I believe quite effectively through the Christian Scriptures and recorded ancient history. In Michael Hill's remarks, we read that "In all successful movements, there is a vanguard, both intellectual and physical, that must push hard against the established order by violating their taboos and sacred cows..."

In contrast to the corruption and depravity of ancient pagan Greece and Rome, Christianity served that purpose while it preserved those who sought shelter from the judgment of God. Today, Christian Identity is that vanguard, defying the lies of the enemies of Christ which have now deceived the whole world, violating the taboos and sacred cows which have

been imposed on our people by the infiltrators who have poisoned our religious and academic institutions, and by rebuking the devils who would destroy Christendom and all White nations everywhere. Christian Identity is the only faith which seeks to fully preserve our race, our heritage and our history as well as to uphold our traditional Christian morals and values. Then going one step further, we also understand those endeavors as being essential to sound Christian doctrine.

Finally, Christianity is not found in one's mouth. All of the denominations have Christ on their lips, and none of them are truly Christians. Rather, Christianity is found in one's actions. The man who spends his life and is willing to expend his resources for the good of his own kindred, that man is the ideal Christian even if he never professes Christ with his lips. The Christian profession which Paul encouraged was a profession to this very thing: a profession of actions, and not mere words, because in Paul's world that meant a departure from the perversions of the pagans and an acceptance of the laws of our God. The true Christian faith is a belief that God keeps His promises, and that His people remain in His favor when they obey His commandments. That is how Paul of Tarsus explained the Christian faith throughout his epistles.

Christ had said in John chapter 14: "15 If ye love me, keep my commandments." Then He said in John chapter 15: "10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.... 12 This is my commandment, That ye love one another, as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends." In another place, referring to that same thing, He urged those who would follow Him to follow that example, where He said "take up thy cross and follow Me". The moral laws of God and a love for our kindred, that is all we need to be ideal Christians. All of the rituals and ecclesiastical

requirements were added much later by the professional priesthood, in order to control the people, to regulate their faith, and to justify their own existence and claims to authority. They became superficial replacements for true Christianity, but none of them are actually Christian. Practically every epistle of Paul of Tarsus refutes the modern priesthoods and the liturgical requirements of the denominational churches.

When early Christians heard the truth of the Gospel, they realized that they had to separate themselves from the establishments of the organized religions of their time. They didn't tarry in the Greco-Roman synagogues and temples and schools of pagan philosophy hoping to hear glimpses of truth, or hoping their teachers would eventually awaken to truth. Instead, they challenged those establishments to repent of their errors and come to Christ, and when that failed, they fled those establishments and formed their own Christian assemblies, building their fellowship in a communion which was founded strictly upon the basic Christian principles which we have just described. Early Christians were persecuted because they also fled the pagan ways of the world, the bread and circuses and debauchery and the worship of beasts and emperors. But through perseverance they ultimately prevailed.

Southern nationalists, and nationalists everywhere, must imitate them if their nationalism is to survive the wider and corrupted world. The time to build such independent and Identity-minded churches is now. If your church life does not reflect your nationalist world-view, you are either a cuck, or for some other strange reason you are attempting to serve two masters. Only an Identity-minded church, which is what the Bible really teaches, can preserve our White race and our White cultures. Southern nationalists will only become a powerful force once their church life, their political objectives, and their

faith are all unified in one world-view and one pattern of behavior. Otherwise, they are only hobbyists playing at nationalism.

Southern Nationalists can work successfully with others elsewhere only when they have similar racial composition, beliefs, principles and objectives, and so long as they retain their own regional and cultural identity. But they should reject all groups or peoples with alien cultures, beliefs and ethnic identities. If you understand your own religion to be valid, by necessity you must reject all other religions, lest you be guilty of idolatry. The same Christ who said "I am not sent but unto the lost sheep of the house of Israel" had also said "no man cometh unto the Father, but by me." Once it is understood that the sheep were lost some over fifteen centuries, and others up to seven centuries before those words were spoken, and that our race represents those sheep, it

Christ Himself invalidates all other races, and all other religions.

can be understood that Christ Himself invalidates all other races, and all other religions.

Additionally, there are so-called nationalists, even Southern Nationalists, who have accepted alien philosophies as a faith. So we have Hindus and Buddhists among our ranks.

While it can be ascertained that Hinduism and Buddhism have elements of ancient White cultures in their backgrounds, why should a White man share a belief system that is professed almost exclusively by alien races, while his own ancestors for eighty generations never knew that system? That man is also an idolater and a cuckold for the devil, giving legitimacy to the beliefs of devils. How could a White man accept the faith of three billion devils as his own?

These are our only substantial and viable National, Racial and Spiritual survival tools. But along with these tools there must be a pride of profession. One cannot cower to the world and expect to overcome the world. One must stand bravely even when

opposed by the whole world, in thick or thin, in life or death, and only in that will there be victory.

For the Christian, the City of God is described in the Revelation of Jesus Christ, and it is a bright and ideal future which we can all look forward to, but which we must all strive to attain. There is only one race of people in that city, and if you are not of one of the twelve tribes bearing its expectation, you will never be allowed admission through its gates. And all of this is only the beginning of understanding.

Once a group, a movement, a community, or an insurgency comes to the point where all of its members share a common set of core principles, fundamental beliefs and outcome expectations, only then can those members look to the future and move towards a common objective harmoniously, because they will have shared expectations and a common hope once that objective is achieved. The Christian promise is this: once we share all these other things, we cannot fail in our endeavors so long as we stay on this course. The world can crumble around us, but we have an assurance of surviving the world.

Working towards this common objective, by faith we devote ourselves to it. A ten percent tithe will not be enough to bring us to victory. Outsiders of our own race, who have allegiance to the empire and its institutions, must be looked upon as enemies even if they also must be seen as potential recruits to our cause. They must be looked upon as enemies because they function in a manner which is contrary to our survival. They must be looked upon as recruits even if we will never win them over to our cause until they too become disenchanted with the world. But as for those who are within the insurgent or nationalist community, who have accepted the things which are expressed here, every member of the body of Christ must completely devote himself to every

other member and therefore doors and wallets must always be opened to help brothers in need. But on the other hand, every man must be willing to work, so that he may be a giver and not merely a receiver. Furthermore, sin cannot be accepted, and brothers stepping out of line, causing subversion, or making spectacles of themselves, must be quickly corrected and if they will not accept correction, they must be separated.

If we are serious about ourselves, then engagement with the sins of the world must be terminated. Movies, sports, television, all of these must all be replaced by activities which advance the cause of our nationalism. Money spent on any of those worldly things is given over to the enemy. Anyone who spends money on worldly entertainment such as professional sporting events, college sporting events, movies or television is giving money to the enemy. Anyone who gives money to a Judeo-Christian denominational church is also giving it to the enemy. Extra income must be devoted exclusively to the cause. Tithes should be made to the movement or to those within the movement who are in need of them. But tithes may be in time devoted to a task or in services rendered, rather than merely in money. There is no cause which has ever succeeded without great personal sacrifice of one sort or another.

The Christian understands that his reward is not on earth, but in heaven. Faith dictates that the heavenly reward is a tangible reward which lasts forever, and not a temporal reward in this world which can suffer decay or which can be lost or confiscated. Having this understanding, we should seek all the more to dedicate ourselves to our brethren, which is the only way that we may please our God. Having this understanding, and persisting in this common faith, we shall not be defeated ■ Christogenea.org



The Protocols of Satan

Part 8

This evening we are really just going to make an introduction to the *Protocols*, offer some new commentary, and recap some of the things which we have already presented in this series, because it has been so long since we left it. To date we have presented seven parts of our *Protocols of Satan*, which were really only designed to establish their authenticity and refute all of their refutations. Then, because we felt we needed a firm historical basis for an understanding of the *Protocols*, we presented eleven parts of a series titled [*The Jews in Medieval Europe*](#), and we feel that it is important to understand that material before we continued with a presentation of the actual *Protocols*. But for now, what we have here we hope serves as our final introduction to the *Protocols* themselves.

The alleged scholar David Duke has labeled the *Protocols of the Learned Elders of Zion* a “literary fantasy”, along the lines of George Orwell’s *1984*. Duke’s thesis as to how the *Protocols* came into existence merely regurgitates the long-discredited defensive Jewish claims. His comparison to *1984*, however, is downright childish. George Orwell

rather astutely saw what was already on the horizon, having observed the results of Bolshevism in the East and the trends of Liberalism in the West, and only then had he rather prodigiously depicted one possible result of the established political trends, some of which we now see and some of which have not yet materialized. But the *Protocols* are quite different, because when they were written there was nothing in the world like them that was already in place. Therefore, as the design which they described came to be plainly manifest in the world within a scant several decades of their publication, we should distinguish them as being representative of a definite plan for the undermining of society by those who would benefit from that undermining. Therefore, as crudely as they were written, the *Protocols* are real. It is David Duke who is a fake. He may be good at explaining Jewish power in society today, but the actual depth of his historical inquiry is severely wanting.

Duke claims that it is unimportant to find who actually wrote the *Protocols*, and with that we would generally agree. It does not matter whether they

represent an arrogant boastfulness or a prescient warning. Duke also claims that whether small parts of the *Protocols* appeared in the works of Machiavelli is irrelevant. However while it is evident that some of the material in the *Protocols* is a reflection of the political philosophy of Machiavelli, it is much plainer that much of the material is found in the *The Dialogue in Hell Between Machiavelli and Montesquieu* by French attorney and civil servant Maurice Joly, who was also a mason and member of the Paris Commune before the French Revolution. But, as we have seen at great length here from Nesta Webster and others in earlier segments of this series on the *Protocols*, just as importantly, elements of the *Protocols* appear in many of the writings of the other secret societies of 19th century Europe, in writings both Jewish and not Jewish, as well as in the writings of the Bolsheviks. Since the design in the *Protocols* calls for the destabilization of society so that it may be restructured in a manner favoring those who aspired to participate in its subversion, this is indeed significant and, since this has indeed been accomplished to a great degree, we can see the definite plan that the authors of the destabilization had announced to us in advance. The real problem is that we, ‘we’ meaning White Christians collectively, accepted the enemies’ denials of the plan even as it was being executed in front of our faces. Most of us continue in denial, preferring our own comfort, and the authors of the *Protocols* understood that as well.

Furthermore, the *Protocols* are not a plan outlining how the authors would aspire to take over society, or the *world*, as it is known. Rather, we see the *Protocols* as a plan for society as the authors were already assured that they had won the victory, and that they had the power to bring it to fruition. So the plan illustrates how the Jews would consolidate and maintain their power.

In fact, in 1543 Martin Luther testified that the Jew had already boasted of controlling Germany, in

[chapter 10 of his treatise, *On the Jews and Their Lies*](#), where speaking of the Jews, he said in part that “They let us work in the sweat of our brow to earn money and property while they sit behind the stove, idle away the time, fart, and roast pears. They stuff themselves, guzzle, and live in luxury and ease from our hard-earned goods. With their accursed usury they hold us and our property captive. Moreover, they mock and deride us because we work and let them play the role of lazy squires at our expense and in our land. Thus they are our masters and we are their servants, with our property, our sweat, and our labor.” In Luther’s day, control of Germany was control of nearly all of Europe, since Germany was the crown jewel of the Holy Roman Empire which covered nearly all of Europe. In fact, in 1879 the German journalist Wilhelm Marr had written a booklet titled [*The Victory of Judaism over Germanism: Viewed from a Nonreligious Point of View*](#), and he was rather late to the game when he realized that it was already over. This was over twenty years before the *Protocols* were first published in any language.

Here we will read a passage from Adolf Hitler’s [*Mein Kampf, Book 1 Chapter 11*](#), written about twenty years after the *Protocols* were published:

As long as the Jew has not succeeded in mastering other peoples he is forced to speak their language whether he likes it or not. But the moment that the world would become the slave of the Jew it would have to learn some other language (Esperanto, for example) so that by this means the Jew could dominate all the more easily.

We must interject, that today the world is speaking English, which may be to our advantage. But that is only because the Jew decided in the 17th century to use England as his base for world conquest, rather than Germany, France or Holland, after being ejected from Spain and Portugal. Hitler continues:

How much the whole existence of this people is based on a permanent falsehood is proved in a unique way by *The Protocols of the Elders of Zion*, which are so violently repudiated by the Jews. With groans and moans, the *Frankfurter Zeitung* [a prominent Jewish newspaper of the time] repeats again and again that these are forgeries. This alone is evidence in favour of their authenticity. What many Jews unconsciously wish to do is here clearly set forth. It is not necessary to ask out of what Jewish brain these revelations sprang; but what is of vital interest is that they disclose, with an almost terrifying precision, the mentality and methods of action characteristic of the Jewish people and these writings expound in all their various directions the final aims towards which the Jews are striving. The study of real happenings, however, is the best way of judging the authenticity of those documents. If the historical developments which have taken place within the last few centuries be studied in the light of this book we shall understand why the Jewish Press incessantly repudiates and denounces it. For the Jewish peril will be stamped out the moment the general public come into possession of that book and understand it.

Here we must interject, that Adolf Hitler gave White Europeans far too much credit. As a whole, they simply do not have the degree of intelligence and discernment that he had perceived in them. Again, Hitler continues:

In order to get to know the Jew properly it is necessary to study the road which he has been following among the other peoples during the last few centuries. One example will suffice to give a clear insight here. Since his career has been the same at all epochs--just as the people at whose expense he has

lived have remained the same--for the purposes of making the requisite analysis it will be best to mark his progress by stages. For the sake of simplicity we shall indicate these stages by letters of the alphabet....

We will leave Herr Hitler here, where he goes on by giving a synopsis of Jewish activity in Germany from the earliest times, which, relatively speaking, are not actually all that early. However what is important is that Hitler noticed that the Jewish pattern of behavior has never changed from epoch to epoch.

This is where men like David Duke fail miserably. He and most other critics of the *Protocols* look to the records concerning the protagonists of the Old Testament for information which they think explains Jewish activity. But if the ancient Israelites were really Jews, then Joshua would have had them invade the land of Canaan with briefcases and dishonest scales rather than with swords and hatchets. Men like Duke love to quote the Talmud in relation to the *Protocols*, but their eyes are too dim to see that the spirit of the Talmud is absolutely contrary to the spirit of the Old Testament writings, and the two works could not have had similar authors. The ancient pagan Greek historians such as Diodorus Siculus recognized that Moses was a great man, a law-giver and the founder of civilizations, activities which are absolutely contrary to the patterns of behavior exhibited by the Jews. [We documented this in [Part 4 of our presentation of the Book of Amos](#), given here in February of 2013.]

The *Protocols* are put into proper historical and Biblical perspective only when it is realized that their authors, as well as the authors of the Talmudic literature which they so closely correlate, are the antagonists of both Old and New Testaments, and they are not the protagonists. But that realization is not convenient for shallow dandies like David Duke. So here we hope to offer a commentary on the

Protocols from a viewpoint which is not burdened by Jewish lies concerning their own identity.



Aleksandr Solzhenitsyn

Now, we are going to address another aspect of criticism concerning the *Protocols*, and for that we will first quote from [Zionism and](#)

[Russia](#), which is a series of lectures given in 2006 by one Valdas Anelauskas, which were delivered at a frequently controversial symposium called the Pacifica Forum at the University of Oregon.

Concerning the *Protocols*, Anelauskas quotes from a work attributed to Aleksandr Solzhenitsyn, and, with the sometimes imperfect English grammar of an Eastern European immigrant, he says the following:

The Jews pretend that the *Protocols* were concocted by two members of the secret police of Russia. Suppose, but the whole prophetic program has since turned into reality!!! How was it possible for two Russian police officials to alter completely the face of the whole world, to overthrow thrones and to destroy empires? How did they succeed in accumulating all the gold of the world in their hands, to ruin entire nations and to muzzle the press??? Today, yes, many people do think *The Protocols of the Elders of Zion* is anti Semitic "hate literature" and a fraud. But Nobel Prize winning novelist Alexander Solzhenitsyn wrote that the book exhibits "the mind of genius." Pretty good for a hoax, would you say?

The difficulty of the *Protocols* is in an uncanny dissonance between its uncouth language and deep social and religious thought. It is a rude parody-like rendering of a satanic, subtle and well-thought out plan, wrote Solzhenitsyn [*Evrei v SSSR i v buduschei Rossii*, 2001 (in Russian)] in his (written in 1966 and published in 2001) analysis of the *Protocols*:

[The citation of Solzhenitsyn's original is probably incorrect, but we have no better example. Some editions have "*Evrei v SSSR i v buduschei Rossii*." – *WRF*]

"The *Protocols* show a blueprint of a social system. Its design is well above abilities of an ordinary mind, including that of its publisher. It is a dynamic process of two stages, of destabilization, increasing freedom and liberalism, which is terminated in social cataclysm, and on the second stage, new hierarchical restructuring of society takes place. It is more complicated than a nuclear bomb. It could be a stolen and distorted plan designed by a mind of genius. Its putrid style of an anti-Semitic grubby brochure [intentionally] obscures the great strength of thought and insight."

Referring to the publisher of the *Protocols*, Solzhenitsyn is evidently speaking of Sergei Nilus, who published them in Russian in 1905. The word *intentionally* is in brackets, but seems to have belonged to Solzhenitsyn. Anelauskas continues by stating that:

Solzhenitsyn is aware of faults of the *Protocols*:

"Its style is that of a filthy leaflet, the powerful line of thought is broken and fragmented, mixed up with ill-smelling incantations and psychological blunders. The

system described is not necessarily connected with the Jews; it could be purely Masonic or whatever; while its strongly anti-Semitic current is not an organic part of the design".

Solzhenitsyn makes a textual experiment, removes words "Jews," "Goyim" and "conspiracy" and finds many disturbing ideas. He concludes: "The text demonstrates impressive foresight on the two systems of society, the Western and the Soviet one. While a strong thinker could possibly predict the development of the West in 1901, how could he grasp the Soviet future?"

Here we must interject, that the Soviet model of society seems to have been inspired by Machiavelli, compared to the Western liberalism of Montesquieu. There is no doubt, however, that the Soviet system was inspired by Jews, designed by Jews, and implemented by Jews. As for Machiavelli and Montesquieu, we see one more artificial dichotomy by which Christians have been entrapped. To continue with Anelauskas:

Solzhenitsyn braved the Soviet regime, dared to write and publish the mammoth Archipelago Gulag, an indictment of the Soviet repression, but even he stalled and did not publish his research of the *Protocols*. He asked it to be published after his death only, and it was printed against his will in a very small number of copies in 2001.

The *Protocols* identify the moving force of the New World Order with a powerful group of extremely chauvinist, manipulative and domination-obsessed Jewish supremacist leaders. The leaders, according to the *Protocols*, despise ordinary community members; they utilize and support anti-Semitism as the means to keep their "lesser brethren", innocent ordinary folk of Jewish origin, in thrall to their rule. The leaders are

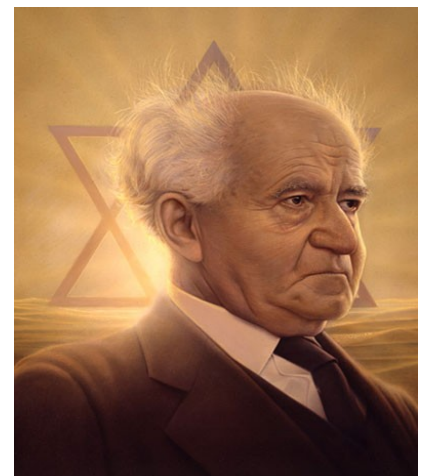
described as pathological goy haters, bent on destroying culture and traditions of other nations while preserving their own. Their goal is to create world government and rule the homogenized and globalized world.

We would assert that it is rather natural for the "innocent ordinary folk of Jewish origin" to follow along the same paths of treachery outlined by their rabbis. Not very many White Christians would naturally support Sodom and Gomorrah, or the Jews would not have had to work so hard to force them to accept it. Continuing with Anelauskas:

Their aims and intentions are stated in extremely contrarian and obnoxious way. Solzhenitsyn concluded that no sane person would deliver his favourite ideas in such self-demeaning and self-defeating way. "We extract gold from their blood and tears", "our power is based on workers' hunger", "revolutionaries are our human tools", "brutish minds of Goyim" are, in his opinion, words ascribed to the Jews by their enemies. A Jew would rather put such ideas in an oblique way, he felt.

Well, it is not a water-tight argument. Some people speak in [an] oblique way, others prefer a direct one.

David Ben Gurion, the first Prime-Minister of the Jewish state, for example, coined an equally arrogant maxim:



"Who cares what Goyim say? What matters is

what the Jews do!" This sentence is an almost direct quote from the *Protocols*.

The *Protocols* ascribe to the Elders a saying, "Each Jewish victim is worth in the sight of God a thousand goyim"... This line, a pinnacle of arrogance, is not a vain invention of an anti-Semite. Two ministers of Sharon's government, Uri Landau and Ivet Lieberman demanded to kill one thousand Palestinian goyim for each Jewish victim. A Jewish extremist at a rally for the Jewish Temple Mount (Nov. 18, 2002) called each Jew to kill one thousand Palestinian goyim. Apparently, some ideas of the *Protocols* are not foreign to some Jews.

The late Israeli scholar Israel Shahak and an American Jewish writer Norton Mezvinsky present in their book, *Jewish Fundamentalism in Israel*, a plethora of sayings by Jewish Rabbis that wouldn't be out of place in the *Protocols*. "The difference between a Jewish soul and souls of non-Jews is greater and deeper than the difference between a human soul and the souls of cattle" (p. ix). Shahak and Mezvinsky proved the rage of the Jewish chauvinists does not differentiate between Palestinians, Arabs and Goyim in general. In other words, whatever happened to Palestinians could happen to any Gentile community standing in the way of the Jews.

And though they claim that the *Protocols* are forgeries (the definition of forgery is an unauthorized copy of the original!), and have spent a fortune to suppress and discredit them, even making it illegal to possess them in some countries, they have never attempted to address or answer the real question that the existence of such a document raises: Have

they fulfilled the *Protocols* while claiming they did not write them? Yes.

Then, what is the difference whether they wrote them or not?

Numerous scholars have noted the correspondence between the prophecies of the *Protocols* and their fulfillment. We can see the *Protocols* being carried out word-by-word in the world-power the Jews at the top have achieved. These Jews at the top, the ones who are conspirators against all of mankind today and always have gained power and maintain it through world domination and control of all means of communication (the media.) What these Jewish power brokers have attained today is too glaring to be set aside or deemed as merely coincidental.

Indeed, if the *Protocols* would have no relation to reality, they probably wouldn't be as popular as they are.

Have you ever noticed that *Protocol* deniers never attack the tenets that are actually being laid out in the *Protocols*? Only their existence!?

As already stated, their authenticity cannot be proven either. It would be best to stay clear of theories and simply look at events. Events are plain enough and speak loudly enough.

One may shrug off the *Protocols* as "forgeries" (of what?), but one cannot deny that their prophecies are being fulfilled...

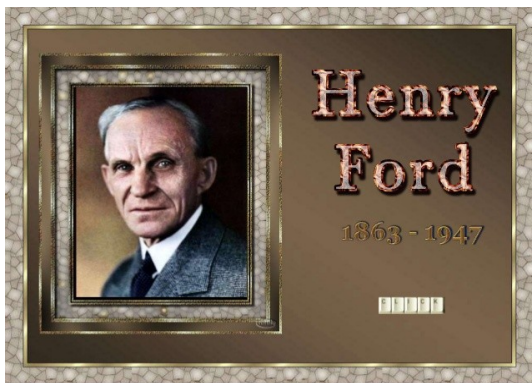
If the *Protocols* are fraudulent, I would like to hear them explained. They aren't like, say, the writings of Nostradamus, which are so vague and convoluted that they can be interpreted to mean anything. The *Protocols*,

whatever they are, ARE happening. That is impossible to deny.

We talk about it because there is nothing written today which more clearly explains current events.

One who has digested the *Protocols* cannot look out into the world without seeing the fulfillment of that much maligned document. Having read the *Protocols* many, many times, I still can't give a truly plausible opinion as to whether they're genuine or fraudulently authored. But I can honestly say that whoever the authors may have been, they were prophetically accurate. For spurious shots in the air to hit a target so many times on centre seems little short of miraculous.

Therefore, my point of view is, yes, that the question of who wrote it is not all that important. What is important is that it is clearly seen as having transpired. A person would have to be well-nigh brain-dead not to realize the awesome success of some brilliantly organized purpose in bringing all men to the state they are in today. The document itself is amazing in its theoretical design. If it were simply created for show, it was created by genius since in it there is seen clear understanding of how human beings are manipulated.



On February 17, 1921, very influential at that time [an] American newspaper, *The New*

York World, published an interview with Henry Ford, in the course of which he was asked: "Is your belief that the Jews are endeavoring to control the world based in any degree on the so-called *Protocols*... said to have been formulated by the Elders of Zion? You know, of course, that these have been denounced as forgeries or inventions. Do you believe they are genuine?" Ford replied: "The only statement I care to make about the *Protocols* is that they fit in with what is going on. They are sixteen years old and have fitted the world situation up to this time. They fit it now." Indeed they do!

As we have seen, the *Protocols* were first published in Russian by Sergei Nilus in 1905, so Henry Ford evidently had a fair understanding of their history. Continuing with Anelauskas:

So even if you don't believe in the authenticity of this remarkable document, one thing you can't deny is their fulfillment. You can toss the *Protocols* out the window if you want, but you can't deny the fact that everything they plotted, planned and predicted has either already happened, or is happening now. The ideas of power development depicted in it move on our contemporary stage, play the parts foretold and produce the events foreseen. This is the greatest proof of their authenticity: That they are now fulfilled.

Not only does this document illuminate the reason for the massive success of international Zionism, but it also provides profound insight into every single political situation of the last century and sheds great light on much of what has transpired for the past 100 years on the world stage. Stunningly, virtually everything planned for and predicted in the *Protocols* has provably come to pass.

This document is as pertinent today as it was when it first came to light in 1905.

The *Protocols* at their penning and discovery looks, yes, kind of fishy to me, but since the Jews seem to be following them (intentionally or not), it makes the *Protocols* legitimate by default.

In the balance of his lecture which follows this, Anelauskas continues by citing the same comments from Adolf Hitler on the *Protocols* that we have already cited this evening. But then he goes on to state that “Now, if Adolf Hitler sounds too extreme for you, here I have various quotations from writings of great variety of people (Jews and Gentiles)”, and he goes on to give a number of similar assessments of the *Protocols*, recent and not so recent, and from sources both Jewish and not Jewish.

Many other writers in various print and internet media have described Solzhenitsyn’s assessment of the *Protocols of the Learned Elders of Zion* very similarly to what we have just seen here. But doing so, they nearly all cite an article by a Jew named Israel Shamir, who wrote an article titled *The Elders of Zion and the Masters of Discourse*. Wanting to avoid trusting the Jew as a source, we found these lectures on Zionism by Valdas Anelauskas, a Lithuanian, which are quite interesting and which we will look into further as time affords. Of course, it cannot escape our notice that he himself quotes many Jews, but has evidently done so only to illustrate his points concerning what the Jews have said about themselves. So the reason for quoting Jews is just as important as whether or not Jews are quoted. Anelauskas has also done lectures on the Frankfurt School and other Jewish influences in the West.

But we do not agree with all of his conclusions, or those of Solzhenitsyn, but the matter of disagreement is usually only one of perspective. First, the *Protocols* do not contain any prophecy, but rather

they express aspirations for the fulfillment of a definite plan. The plan was successfully executed, but that does not make it a prophecy. As Satan had boasted to Christ on a hilltop in Palestine, “for that is delivered unto me; and to whomsoever I will I give it”, speaking of his power over all of the kingdoms of the world, so we have the *Protocols* as a statement and a boast from those who knew that they already had the power to bring them into fruition.

Furthermore, it does not really matter who wrote the *Protocols*. Earlier in this series, we had already discussed much of the speculation and some of the theories concerning their authors. And it does not even matter that whoever let them into the public seems to have done so purposely. But what does matter is that they originated in the same places where the plans that they illustrate had already been put into motion. This should have become apparent to us as we reviewed the work of Nesta Webster, seeing that so many of the objectives of the *Protocols*, as well as statements found in the *Protocols*, were circulated not only in the writings of the Bolshevik Jews, but much earlier in the literature of the 19th century secret societies, and many of them long before Maurice Joly’s famous *Dialogue in Hell* was even published.

In fact, in the Preface to his publication of the *Protocols*, which we shall discuss below, Boris Brasol, if indeed he is the author of *The Protocols and World Revolution*, had written the following:

There is not, and in the nature of the case there hardly can be, any direct evidence as to the authenticity of the *Protocols*. There is, however, a considerable body of facts having a bearing upon this question which the publishers of this book put before the reader, leaving him to draw his own conclusions.

The facts to which we refer may be roughly grouped under three heads:

(a) There is a remarkable similarity between the policies of destruction outlined in the Protocols and the actual measures of destruction put into effect by the Bolshevist régime in Russia, and there is evidence that this régime is under the control of Jewish leaders.

(b) There is also a striking parallelism between certain passages in the Protocols and the statements of recognized Jewish leaders, both religious and political, appearing in their published writings and speeches.

(c) Finally, certain Jewish activities outside of Russia coincide in a remarkable degree with certain parts of the Protocols.

As we proceed through the *Protocols* themselves, we hope to put on display the evidence spoken of here by Brasol, and add to it from other sources, all of which certainly does establish that the *Protocols* are genuine.

Almost exactly a year ago, we presented the first seven parts of this series, from August 15th through early October of last year. In those first seven parts, we discussed the appearance and early publications of the *Protocols* themselves, and we hope to have illustrated the controversies and disputes concerning the *Protocols* which arose shortly after they were published. Of course, we could not fully elucidate the original source of the *Protocols* beyond speculation. But their veracity is proven by their very existence at a time when the plans for society which they outline were on the verge of being put into effect by those same parties who are credited with having created them. Making that exhibition, we hope to have already demonstrated in great degree just why and how the *Protocols* are legitimate documents, and not so-called forgeries. We hope to have demonstrated just how the *Protocols* are indeed a product of Jewry, and represent the collective objectives of the people named as their authors as

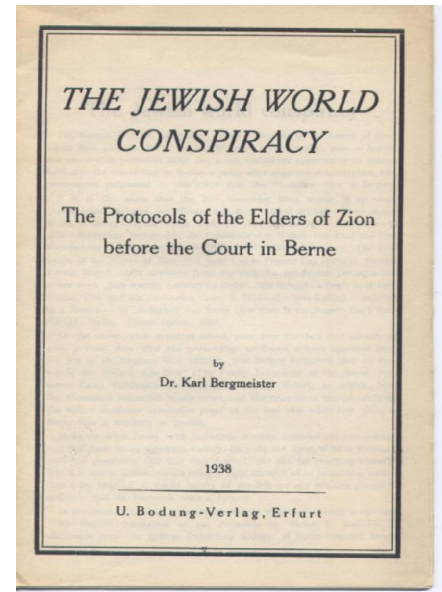
they had already acquired the ability to subvert Christian society.

So while we discussed the original publication of the *Protocols* by Sergei Nilus, we made an exhibition of the booklet

The Jewish World Conspiracy: The Protocols of the Elders of Zion before the Court

in Berne by Dr. Karl Bergmeister 1938. In that booklet, Bergmeister defended the authenticity of the *Protocols* against some of the evidence presented at the Berne trial of 1934-1935, where a lawsuit had been tried against certain Swiss politicians because they had used the *Protocols* as propaganda in their campaigns. Following that, we presented material from chapter 10 of Nesta Webster's book *World Revolution*. Webster had demonstrated that much of the underlying political philosophy found in the so-called *Protocols of the Learned Elders of Zion* was actually expressed before the *Protocols* were ever published, by many of the key figures in the European secret societies of the 18th and 19th centuries. Doing this, Webster had compared some of the writings of Adam Weishaupt, Piccolo Tigre, Mikhail Bakunin, Vladimir Lenin and other revolutionaries to statements that had been made in the *Protocols*.

In the course of this, we are confident that we exposed all of the protests made against the authenticity of the *Protocols* by Catherine Radziwill, Philip Graves and others, protests which the Jews use as their defense against accusations concerning



the *Protocols* to this very day. We also examined the Protocols of Joly, which attempts to rebut the idea, which the Jews also trumpet today, that the *Protocols* are simply an extract of a work of fiction published in the mid-19th century by French writer Maurice Joly, called *The Dialogue in Hell Between Machiavelli and Montesquieu*. It was Philip Graves who supposedly “discovered” the many parallels between Joly’s book and the *Protocols*. Doing this, we said that “The premise of [The Protocols of Joly](#) amounts to this: that the Rothschilds had been responsible for having had the *Protocols* written, and that verbatim passages from Joly's Dialogues were intentionally included so that if the *Protocols* were discovered, they could make the claim of forgery, which they did. In any event, the included passages reflecting the philosophy of Machiavelli also agreed with the political philosophy espoused by the *Protocols*.”

Then, in our own conclusions, we said the following:

“Joly was a French lawyer and a Mason, who worked for ten years for the French government. Likewise Goedsche was allegedly only a postal worker, but was also employed by Prussian secret police as a writer, agent provocateur, and forger of letters. He wrote several books of a political nature. Both men were within the purview of the Masonic Lodges and secret societies of the time, and their writings reflect the literature of those secret societies. None of this can be merely coincidental.

Then, where the Protocols of Joly insists that the Rothschilds were solely responsible for having the *Protocols* written, and purposely copied from Joly so that they could claim forgery in case they were detected, we further concluded:

“So this is the premise of [The Protocols of Joly](#), but it cannot be said that the Rothschilds are the sole beneficiaries of the plan of the *Protocols* or of the emerging world Jewish Supremacism, but the article does at great length demonstrate that Jews

collectively have been the sole beneficiaries of this system to subvert Christendom which has been decried a forgery for a hundred years now, but all the while has been executed in full before our very eyes. It also shows at length that all attempts to somehow discredit the *Protocols* were themselves fraudulent, and in a few ways which we ourselves did not consider.

“The fault of the [The Protocols of Joly](#) writers is that they are putting the Rothschilds before the Jews, rather than the Jews before the Rothschilds. The *Protocols* originated in the Secret Societies, and apparently the Rothschilds were their most successful adherents, however many other Jewish families have been in their league, and they could not have done it all by themselves.

“The *Protocols* are real, and the deception on the part of world Jewry to subvert and destroy Christendom has been executed in plain sight. The *Protocols* are successful in that their authors have successfully done what they said they would do: use the Masonic Lodges and Secret Societies as their dupes to accomplish what they have done. We see that plainly in all of the lodges and civic organizations of today.”

In summary, we believe that Nesta Webster successfully demonstrated that the ideas expressed by the *Protocols* were found in all the writings of the Secret Societies before Joly wrote his book, and Joly being involved with those societies, and being a lawyer and a politician himself, was very familiar with the concepts, the issues, and the plans which were produced from them before he wrote his book.

And finally, in the last segment of our series, we discussed Henry Ford, the *Dearborn Independent*, the publication of *The International Jew*, and the lawsuit which is popularly described as having been initiated by the Jews against Ford for his own exposition of the *Protocols*. In truth, the lawsuit was only filed by a particular Jew for particular

statements which were published about that one Jew, and it was never about *The International Jew* or the *Dearborn Independent*. While the Jews also claim a victory there, that too is a spurious claim, and Henry Ford never recanted or renounced any of that work. Ford never actually apologized for his “anti-Semitism”, in spite of the claims of the Jews.

Now at this point in our presentations of the *Protocols*, we realized that we needed to lay some groundwork, a foundation for understanding the degree of influence which the Jews had gained in Medieval society, and also in the so-called secret societies, and especially Freemasonry. Without understanding these things, there is no basis for understanding how the Jews had gotten themselves into the position to execute the plans set forth in the *Protocols*. We hope to have done that, or at least, to have done most of what we set out to accomplish since we do not yet consider the endeavor to be complete, in our recent series of eleven presentations entitled [The Jews in Medieval Europe](#).

There, we first employed a chapter of a book by E. Michael Jones, *The Jewish Revolutionary Spirit and its Impact on World History*, to demonstrate how the Jews were able to subvert society in Spain and Portugal, and how when they gained power over the predominantly Christian nations, they acted in the same manner and with the same attitude that is exhibited 500 years later in the *Protocols*. Hopefully we will draw on that exhibition again in our coming discussions of the *Protocols*.

Then we discussed the Reuchlin Affair at great length, in spite of the fact that we had already discussed it two years ago, from a slightly different perspective, in our series on Martin Luther (another ongoing series which we have not yet finished). We did this in order to elucidate just how the Jews had co-opted the emerging sciences by convincing certain influential Christian scholars that their Jewish Kabbalah was an authority in the studies of

mathematics, alchemy (the forerunner to chemistry), astrology (the forerunner to astronomy) and other fields. Convincing Reuchlin of the value of the Kabbalah, Reuchlin fought to preserve the Jewish writings of the Kabbalah and the Talmud at a time when many traditional Christian authorities understood their danger and openly sought to destroy them. Even Martin Luther had later joined that cause. But Reuchlin, while losing his own personal battle, forestalled the destruction of the Jewish books, and the Jews eventually prevailed. In the closing years of his life, Reuchlin was restored to an academic position, was greatly respected amongst the growing numbers of humanists, and promoted the Kabbalah to many younger minds, both directly and through his many writings. And after Reuchlin, we made exhibitions of the life of John Dee, the English scholar who followed in Reuchlin’s footsteps and popularized the Kabbalah in England. And while we did not discuss it explicitly, it should have become evident as we discussed the life of John Dee that many of the German scholars had also followed Reuchlin. By the 17th century, the Kabbalah was the authority of the emerging sciences, and the Jewish rabbis were its masters.

We had also seen quite vividly that great numbers of these Medieval scholars were also occultists. While astrologists developed tools to track the movements of stars and planets, advancing the science of what we now know as astronomy, they also believed that they could foretell the future and the destiny of men’s lives by that same means. While alchemists studied the material world in a manner which led to the science of chemistry, they also sought to make gold out of lesser-valued substances, and their studies were driven by greed.

While the study of Hebrew gave men a better understanding of Scriptures, we had seen that men such as Reuchlin and Dee also thought they could use it to harness the creative powers of God, or at least to gain control of the world through the ability

to issue commandments to the angels of God. It was through the acceptance of the Kabbalah that generations of young Christian scholars became Judaized, and that process was in full swing as the stonemason's lodges became transformed into something quite different, as homes for the emerging speculative masonry.

In that same series, we hope to have exhibited that Freemasonry is Jewish in all of its stated objectives, and also in its myths and rituals. It corrals Christians into pursuing Jewish objectives not only related to Zionism, but also related to the ultimate Jewish goal of world Jewish supremacy. And we had illustrated how the stonemason's lodges of Scotland in the time of the famous King James were opened to non-masons, who were called speculative masons. These followed James to England as he became the king there, and they followed his sons to France as they lived there in exile. These lodges of speculative masons became known as Freemasons, and were soon filled with Judaized scholars who had long been engaged in the studies of the Kaballah and the emerging sciences which had already been heavily influenced by Kabbalists, which we had seen discussing the legacies of Johann Reuchlin, John Dee, and the many men who followed after them, some of whom we also discussed, such as the German polymath Heinrich Cornelius Agrippa and the Swedish theologians John Bureus and Emanuel Swedenborg.

We have not yet fully elucidated the connections between and the transformation from late-17th century English Freemasonry to 18th century French and German Freemasonry, which were much more militant and revolutionary, however one day soon we hope to do that. However it is quite clear in the early history and throughout the past few centuries, that Freemasonry has been a chief vehicle through which the political objectives of world Jewry have been accomplished, and is still a tool in the hand of international Jewry today.

So it should be no wonder, that Nesta Webster found some of the precepts of the *Protocols* in the writings of early Freemasons, and it should be no wonder that the Freemason Maurice Joly was so intimately familiar with the precepts later found in the *Protocols*.



So now, we would assert that our recent series [The Jews in Medieval Europe](#) is also necessary prerequisite to understanding the presentation which we hope to make of the *Protocols of the Learned Elders of Zion*, if one is not already familiar with the history which we have attempted to illustrate. And in spite of the fact that we do not yet think that series is finished, we do think we have presented sufficient material so that we can begin to present the *Protocols* themselves. Of course, our listeners may have already caught onto the fact that this evening's presentation is only meant to be yet another long introduction, and we will not be getting on to the actual text of the *Protocols* so quickly.

There are two translations of the *Protocols* available to us, and of course both of them are from the Russian-language edition of Sergei Nilus.

From what we have observed, the translation by Victor E. Marsden, which is the one that we ourselves have posted at the Christogenea [Mein Kampf Project](#), is the one which is most commonly found on the Internet. The following is from the Preface to Marsden's translation:

The author of this translation of the famous *Protocols* was himself a victim of the Revolution. He had lived for many years in

Russia and was married to a Russian lady. Among his other activities in Russia he had been for a number of years a Russian Correspondent of the *Morning Post*, a position which he occupied when the Revolution broke out, and his vivid descriptions of events in Russia will still be in the recollection of many of the readers of that Journal. Naturally he was singled out for the anger of the Soviet. On the day that Captain Cromie was murdered by Jews, Victor Marsden was arrested and thrown into the Peter-Paul Prison, expecting every day to have his name called out for execution.

[Captain Cromie was a British Naval Intelligence officer in St. Petersburg at the start of the Bolshevik Revolution. Both he and the Peter-Paul prison where the Jews were holding many political prisoners are mentioned frequently in the [Russia No. 1 reports](#).]

This, however, he escaped, and eventually he was allowed to return to England very much of a wreck in bodily health. However, he recovered under treatment and the devoted care of his wife and friends.



Victor Marsden

One of the first things he undertook, as soon as he was able, was this translation of the *Protocols*. Mr. Marsden was eminently well qualified for the work. His intimate acquaintance with Russia, Russian life and the Russian language on the one hand, and his mastery of a terse literary

English style on the other, placed him in a position of advantage which few others could claim. The consequence is that we have in his version an

eminently readable work, and though the subject-matter is somewhat formless, Mr. Marsden's literary touch reveals the thread running through the twenty-four *Protocols*.

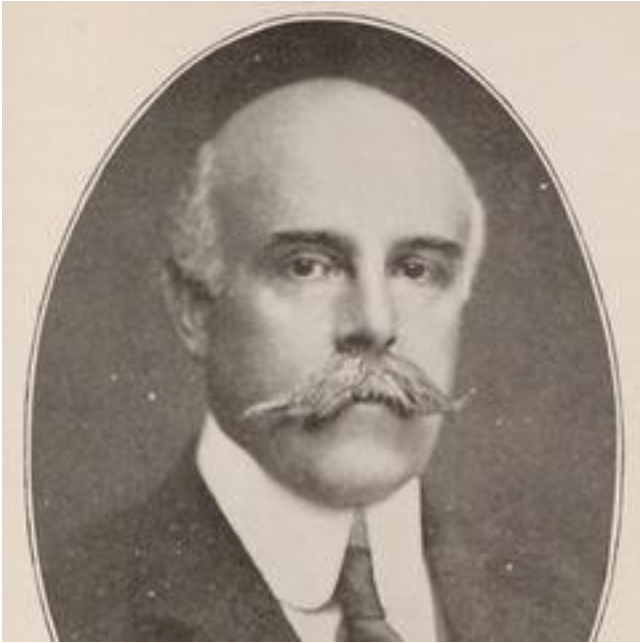
It may be said with truth that this work was carried out at the cost of Mr. Marsden's own life's blood. He told the writer of this *Preface* that he could not stand more than an hour at a time of his work on it in the British Museum, as the diabolical spirit of the matter which he was obliged to turn into English made him positively ill.

Mr. Marsden's connection with the *Morning Post* was not severed by his return to England, and he was well enough to accept the post of special correspondent of that journal in the suite of H.R.H., the Prince of Wales on his Empire tour. From this he returned with the Prince, apparently in much better health, but within a few days of his landing he was taken suddenly ill, and died after a very brief illness. His sudden death is still a mystery.

May this work be his crowning monument! In it he has performed an immense service to the English-speaking world, and there can be little doubt that it will take its place in the first rank of the English versions of "*The Protocols of the Meetings of the Learned Elders of Zion*."

So that is the background on Victor Marsden, and there is not much else known about him except that he was a British writer born in June of 1866, who died at the relatively young age of 54 in October of 1920.

The other translation of the *Protocols* which we have available to us is attributed to Boris Brasol, who was born in Ukraine in 1885. The following is from our presentation, [The Protocols of Satan, Part 1](#):



Boris Brasol

However another book by Sergei Alexander Nilus, *The Protocols and World Revolution*, was translated into English and supposedly, as some sources refute the account, edited by Boris Brasol and published in Boston in 1920 by Maynard, Small & Co. The Nilus book, from its second Russian edition published in 1905, contained a copy of the *Protocols*, and they were apparently the first version available in English. **[The Marsden translation was evidently not published until after his death, in 1923.]** Boris Brasol is a story in himself. He was a Russian lawyer who prosecuted a blood libel case against Jews in 1912. He was an officer in the Tsar's army during the first great war, and was fortunate to have been sent on a mission to the United States, where he was during the

Jewish takeover of Russia in October 1917, and where remained thereafter, remaining a writer [and publisher] for several decades and writing several books against Soviet socialism.

Presenting the *Protocols* throughout the subsequent portions of this presentation, we will be following both of these translations, although we may employ the Brasol edition as our primary source. That is because we think it is the more polished of the two, in the literary sense. In any event, as we proceed, we will give careful attention to any significant differences between them.

For our commentary, we will draw from the edition of *The Protocols and World Revolution* attributed to Brasol, as well as from *The International Jew* and other historical sources. Of course, we hope to also offer sufficient of our own commentary to put the *Protocols* into a proper perspective from our Christian Identity worldview.

But we are going to close on this note: What if the *Protocols* had never existed? And perhaps this is why the Jews made certain that the *Protocols* existed. Because if they had not, perhaps we would be able to convince White Christians more easily that the Jews have purposely undermined our society, rather than spending endless hours debating over whether this document which outlines their plans is a forgery, since they are convinced that the Jews would never want to reveal to us their plans in so haphazardly a manner. So the existence of the *Protocols* has certainly helped to advance the cause of Satan which is outlined in the *Protocols* ■

'Twas the Night before Talmudic Christmas

Michael Hoffman



Look at what the usual suspects who control Hollywood (as Marlon Brando said, and Neal Gabler wrote) have done to Christmas:

On Christmas Eve Talmudic Judaics are supposed to refrain from their studies to mourn the birth of evil Jesus. *To demonstrate their contempt for Christ they are even encouraged to make toilet paper on Christmas Eve!* I don't know what other religion other than the Church of Satan would encourage such a disgusting custom, but as difficult as it is to believe, **it's a documented fact.**

The cinematic equivalent of the rabbinic toilet-paper making tradition, is a 2015 Christmas movie, "**The**

Night Before," timed to appear in America's theaters in the Advent season. The movie was produced by Seth Rogen and directed by Jonathan Levine. It stars Rogen and Joseph Gordon-Levitt.

Here's an excerpt from the [Los Angeles Times' review](#) titled, "The Night Before' Adds a Little Something Extra to Christmas movies and Midnight Masses":

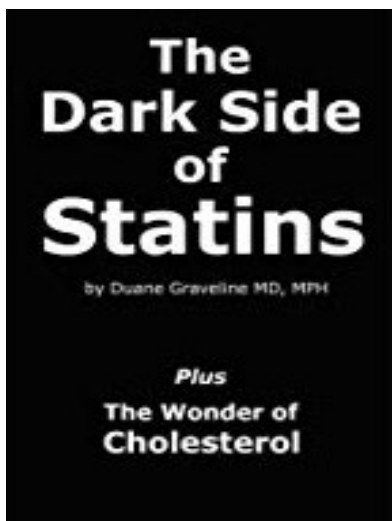
"...a curly haired Jewish boy has arrived to remind us of the reason for the season. I'm talking, of course, about Seth Rogen, who stars in and produces 'The Night Before,' a raucous and refreshing new take on the Christmas movie....From a cocaine-fueled diatribe of anxiety in a bar bathroom to a midnight Mass meltdown wearing a blue Hanukkah sweater, he somehow manages to convey vulnerability while behaving like a lunatic. It is Rogen's particular gift to seem decent while puking in church."

When do the media consider hate speech "raucous and refreshing"?

Answer: when Christianity is the target, and the speech — in this case a movie — bears a remarkable affinity for the spirit behind the rabbinic "minhag" of degrading Christ during the season that commemorates the feast of His birth.

None of this would be possible in an Islamic nation or any civilized nation for that matter, but here it is on the big screen at your local movieplex, in the land of the "God bless America" bumperstickers, where super-patriots point fingers and accuse Russia and Iran of being founts of evil.

The founts of evil who cooked up the toilet paper-making on Christmas Eve passed their mentality onto their spiritual children in Hollywood and "The Night Before" is the result, here in the land of *el Cesspool grande* ■
[Michael Hoffman](#)



This is Dr. Duane Graveline's fourth and final book on statin drugs.

This new (August 2017) and expanded edition of The Dark Side of Statins completes the series.

All four of his statin books are equally informative, but he considered this to be the most comprehensive.

The final chapter is a first-hand account of Dr Graveline's last weeks and days and the official causes of his death.

The full range of statin side effects includes cognitive dysfunction, behavioral and emotional disorders, chronic nerve and muscle damage and an ALS-like neuromuscular degenerative process, as major categories of damage.

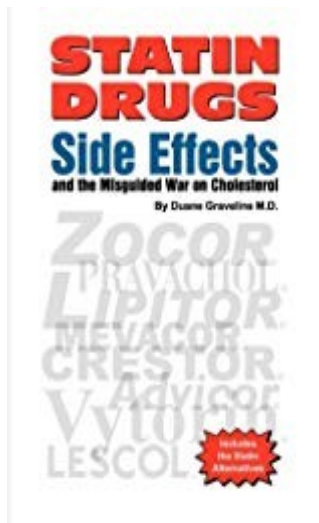
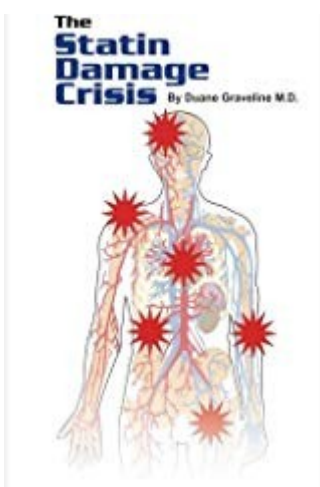
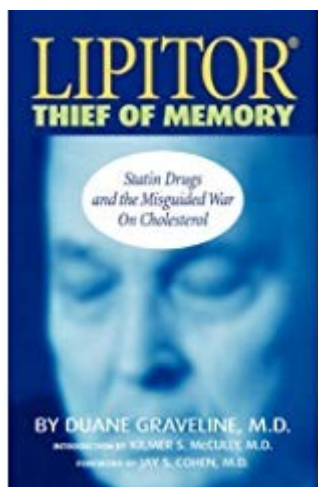
Thousands of statin users, like myself, have been afflicted with peripheral neuropathies with a tendency to be resistant to all traditional medical treatment.

Statin inhibit not only dolichols, corrupting our DNA damage correction, but CoQ10 as well, increasing our damage load. Predictably the inevitable effect is increased mitochondrial DNA damage — considered by many authorities to be the

mechanism of our aging process as well as that of many chronic diseases.

Many of the statin side effects are permanent and weakness and fatigue are common complaints. Many statin victims say that abruptly, almost in the blink of an eye, they have become old people.

Statins block the synthesis of CoQ10 and dolichols, thereby contributing directly to the premature common chronic ills of aging. Since this involves normal physiologic processes, it is silent. By the time we become aware of it, it is already far too late and the damage has been done to those susceptible. This, in my judgment, is the truly Dark Side of Statins. Duane Graveline, MD, MPH



The Undeniable TRUTH about Statins: Cholesterol lowering drugs are linked to memory loss and brain impairment

If you have high cholesterol, your conventionally-trained physician has probably told you about the ‘value’ of statins to lower your cholesterol.

The problem is: these cholesterol lowering drugs have serious side effects – including memory issues and other brain-related problems. Today, we feature the latest (shocking) news about these drugs. But, remember, don’t ever stop taking a medication prescribed by your doctor without talking about strategy that works best for you.

To be perfectly clear, pharmaceutical companies don’t really want the public to know this, but cognitive decline and memory loss are major side effects of this controversial (and highly profitable) drug class.

People who take statins are more likely to experience learning difficulties, memory loss and depression. Systematic reviews of the literature have already drummed up dozens of high quality studies showing how statins (called called HMG-CoA reductase inhibitors) cause adverse effects, including neuropathy, sexual dysfunction, liver damage, high blood sugar, and muscle pain (to name a few).

But perhaps one of **the most troubling adverse effects is cognitive impairment** – specifically memory loss. It’s even listed right on the prescription bottle as a side effect!

Other cognitive-related problems caused by statins include learning difficulties, irritability, depression, and anxiety. Plus, research indicates that almost half of all women taking statins develop diabetes – a life-altering chronic condition that can significantly increase the risk of developing Alzheimer’s disease or other forms of dementia.

Myth EXPOSED: Cholesterol isn’t even the main culprit behind heart disease

High cholesterol has been more or less demonized by the media over the past several decades. But the REAL major culprits behind heart disease have nothing to do with how much cholesterol you have in your blood!

In fact, the real factors that effect heart health include: stress, sugar, trans fat, inflammation and free radicals. Another thing, hard to believe for many people taking statins, is that these drugs can actually cause heart disease.

With all this in mind, you may be wondering (like we are) why so many doctors still recommend statins as the go-to line of defense against cholesterol. Not to be cynical, but here’s a hint: Big pharma is a lot like politics – just follow the money.

Statins are the best-selling prescription drug class in the United States. Atorvastatin (you’ve seen it blasted all over commercials as Lipitor) is the best-selling prescription drug in the world.

We’ll wrap up by pointing out a frank and potentially frightening correlation:

- More than 20% of Americans between the ages of 40 and 75 are currently taking statins – and the U.S. CDC readily admits that the prevalence is on the rise.
- What’s also on the rise in this country? Dementia, and specifically Alzheimer’s disease – now the sixth leading cause of death in our country.

And while the research can’t definitively say (yet) if statins are a driving cause of this growing problem, we find it hard to pass up as pure coincidence. ■ NaturalHealth365

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@saxonmessenger.org

Visit the [Saxon Messenger Website](http://saxonmessenger.christogenea.org) where this issue and future issues will be archived:
<http://saxonmessenger.christogenea.org>

The Saxon Messenger is a project of Christogenea.org, where William Finck's historical and biblical essays as well as all of his other articles are archived.

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

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William Finck broadcasts live on four of Christogenea's internet radio streams at 8PM Eastern Time (U.S.A.) every Friday and Saturday evening.

Replays of Christogenea podcasts are currently streaming 24/7 on four different internet radio stations. Listen at Christogenea.org or search for Christogenea in Winamp or at Shoutcast.com

The [Radio page at Christogenea](#) provides a schedule of what is playing on any particular day on each of our four streams, and also on two additional streams devoted to playing podcasts from our **Mein Kampf Project**.



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