

# Christogenos Program Notes for June 19<sup>th</sup>, 2009

William Finck <http://christogenea.org/>  
<http://www.talkshoe.com/talkshoe/web/talkCast.jsp?masterId=30258&cmd=tc>

## The Parables Relating to Race:

### **The parable of the mustard seed:**

**Matthew 13:31-32:** “<sup>31</sup> He laid forth another parable, saying to them: “The kingdom of the heavens is like a grain of mustard, which a man taking has sowed in his field, <sup>32</sup> which is indeed the smallest of all the seeds, but when it grows is greater than the herbs and becomes a tree, so that ‘the birds of heaven come and nest in its branches’.”

Our White Adamic race has its origins from eight people who survived the flood, and then from that, many centuries later those having grown into many nations, our Saxon-Israelite branch of the Adamic race descended from a mere 75 people who went down with the Patriarch Jacob into Egypt. We were certainly the “smallest of all the seeds.

As for the “birds of heaven”, you have heard it asserted on this program, that the non-White races have their ancestry – in part – from the “fallen angels”, which is made evident by studying the Apocryphal books of Enoch along with the epistles of Jude and Peter. Who is currently pressing their way into the Kingdom of Yahweh, if not the “birds of heaven” and every sort of unclean fowl, the non-White races? This is just something to think about.

### **The Parable of the Net:**

“<sup>47</sup> Again, the kingdom of the heavens is like a net having been cast into the sea and it gathers from out of every race, <sup>48</sup> which when it is full, bringing up upon the shore and sitting they gather the good ones into vessels, but the rotten ones they cast out. <sup>49</sup> Thusly it shall be at the consummation of the age, the messengers shall go out and they shall separate the wicked from the midst of the righteous <sup>50</sup> and they shall cast them into the furnace of fire. There shall be weeping and gnashing of teeth!

Here Yahshua Christ prophesies “universalism”: the belief that hominids of every species can somehow enter the Kingdom of heaven! Here we are told that only the good race is kept, but the others aren’t even tossed back into the sea, rather they are left on the shore to bake in the sun, die and rot! Yes, the word which the KJV translates as “kind” here is race: it does NOT mean simply a variety, i.e. of believers and non-believers or of anything else.

## **The parable of the Wheat and the Tares Explained:**

**Matthew 13:36-43:** <sup>36</sup> Then leaving the crowds He had gone into the house, and His students came forth to Him, saying: “Elucidate for us the parable of the tares in the field.” <sup>37</sup> And responding He said: “He sowing the good seed is the Son of Man; <sup>38</sup> now the field is the world, and the good seed, these are the sons of the kingdom. But the tares are the sons of the Evil One, <sup>39</sup> and the enemy who sows them is the False Accuser, and the harvest is the consummation of the age, and the reapers are messengers. <sup>40</sup> Therefore just as the tares are gathered and burn in fire, thusly it shall be at the consummation of the age. <sup>41</sup> The Son of Man shall send His messengers, and they shall gather from His kingdom all offenses and those creating lawlessness <sup>42</sup> and they shall cast them into the furnace of fire. There shall be weeping and gnashing of teeth! <sup>43</sup> Then the righteous shall shine forth like the sun in the kingdom of their Father. He having an ear must hear!

The sowing of the “good seed” could only have happened when Yahweh created Adam, as seen in the Genesis accounts. Yahshua Christ can claim doing this Himself, only because He is actually Yahweh Himself come in the flesh. The enemy – the devil – sowed the tares upon the seduction of Eve, and then later as we see that same race-mixing related as having happened in the Genesis 6 account.

## **On Weeping and Gnashing of Teeth:**

**Luke 13:22-30:** “<sup>22</sup> And He passed through each city and village teaching and making the journey to Jerusalem. <sup>23</sup> Then someone said to Him “Prince, are those being preserved but few?” And He said to him: <sup>24</sup> “Strive to enter in through the narrow door, because many, I say to you, shall seek to enter and they shall not prevail, <sup>25</sup> after which the master of the house would arise, and bar the door, and you standing outside begin then to knock at the door saying ‘Master, open for us!’, and replying He shall say to you ‘I know not from where you are’. <sup>26</sup> Then shall you begin to say ‘We have eaten and we have drank before you, and you have taught in our streets!’ <sup>27</sup> And he shall speak to you saying ‘I know not from where you are, depart from me, all who work at injustice!’ <sup>28</sup> And there shall be weeping and gnashing of teeth, when you should see Abraham and Isaak and Jakob and all of the prophets in the Kingdom of Yahweh, but you are being cast outside. <sup>29</sup> And they shall arrive from east and west, and from north and south, and they shall recline in the Kingdom of Yahweh. <sup>30</sup> And behold, those who are last shall be first, and those who are first shall be last.””

## **The Parable of the Marriage Feast:**

Before discussing this parable, it may be good to note the places where it is explained that Yahshua Christ is called the Bridegroom:

**Matthew 9:14-15:** “<sup>14</sup> Then the students of Iohannes came forth to Him saying: “For what reason do we and the Pharisees fast, but Your students do not fast?” <sup>15</sup> And Yahshua said to them: “The sons of the bridechamber are not able to hunger for as long as the bridegroom is with them. But the days shall come when the bridegroom has been taken from them, and then they shall fast.”

**John 3:25-30:** “<sup>25</sup> Then there came a dispute among some of the students of Iohannes with the Judaeans concerning purification. <sup>26</sup> And they came to Iohannes and said to him: “Rabbi, He who was with you across the Jordan, for whom you testified, look: He immerses and they all come to Him!” <sup>27</sup> Iohannes replied and said: “A man is not able to receive anything if it has not been given to him from heaven. <sup>28</sup> You yourselves bear testimony for me that I said that I am not the Christ, but that I am being sent before Him! <sup>29</sup> He having the bride is the bridegroom, but the friend of the bridegroom who stands and hears him rejoices in joy because of the voice of the bridegroom! Therefore this, my joy, is fulfilled. <sup>30</sup> It is necessary for Him to be augmented, and for me to be diminished.”

**Revelation 19:6-7:** “<sup>6</sup> And I heard like a sound of many multitudes and like a sound of many waters and like a sound of mighty thunders saying “Praise Yah! For Prince Yahweh the Almighty reigns! <sup>7</sup> We should be glad and rejoice and give honor to Him, because the wedding-feast of the Lamb has come, and His wife has prepared herself! ”

For this reason Paul said at 2 Corinthians 11:2: “ For I admire you with zeal of Yahweh; for **I have joined you to one Husband, to present a chaste virgin to Christ.**”

Seeing that Christ is the Bridegroom, here is the parable of the Marriage Feast:

**Matthew 22:1-14:** “<sup>1</sup> And responding Yahshua again spoke in parables to them, saying:  
<sup>2</sup> “The kingdom of the heavens may be compared to a man who is a king, who has made a wedding-feast for his son. <sup>3</sup> And he sent his servants to call those who were invited to the wedding-feast, and they did not wish to come. <sup>4</sup> Again he sent other servants, saying ‘Tell those who are invited: Behold, my dinner is prepared! My bulls and fatlings are sacrificed and all things are ready, come to the wedding-feast!’ <sup>5</sup> But they being uncaring departed, indeed one to his own farm, and another to his business, <sup>6</sup> but the rest seizing his servants assaulted and killed them. <sup>7</sup> And the king being angered and sending his armies destroyed those murderers and burned their city. <sup>8</sup> Then he says to his servants: ‘The wedding-feast is ready, but those who were invited were not worthy. <sup>9</sup> Therefore go along the outlets of the roads, and as many as you should find invite to the wedding-feast!’ <sup>10</sup> And those servants having gone out into the roads gathered all whom they found, both the wicked and the good, and the wedding-feast had been filled with those dining. <sup>11</sup> Then the king upon entering to observe those dining saw there a man not clothed in a wedding garment, <sup>12</sup> and he says to him: ‘Friend, how have you entered into here, not having a wedding garment?’ But he was silent. <sup>13</sup> Then the king said to the servants: ‘Binding his feet and hands, cast him out into the outer darkness!’ There shall there be weeping and gnashing of teeth! <sup>14</sup> For many are called, but few chosen.””

- The king is Yahweh Himself.
- The people who were invited to the feasts and would not attend are the apostates in Judaea: the Israelites (not the Edomites) who had the law and the prophets and should have known to attend, but rather followed the Pharisees and Sadducees in disbelief.
- The armies who burned their city are the Romans who destroyed Jerusalem, and much of the rest of Judaea, from 65 to 70 BC.
- The servants sent out to gather others into the wedding feast are the apostles and pastors sent to the lost sheep of the house of Israel: the dispersed Israelite Nations.
- Now for the man without a wedding garment. This king sent his servants out to gather people from the streets: people who had no idea that they were going to attend a wedding feast upon leaving their houses that day! So the “wedding garment certainly cannot be an article of clothing, yet the man without it was easily identified by the king on sight! Therefore the wedding garment can only be this Adamic skin which we were born with. The wedding garment is, of course, white!

## The Sheep and the Goats:

**Matthew 25:31-46:** “<sup>31</sup> And when the Son of Man should come in His effulgence and all the messengers with Him, then He shall sit upon His throne of honor. <sup>32</sup> And they shall gather before Him all the **nations** and He shall separate them from one another just as the shepherd separates the sheep from the goats. <sup>33</sup> And He shall indeed stand the sheep at His right hand, but the goats at His left hand. <sup>34</sup> Then the King shall say to those at His right hand: ‘Come, those blessed of My Father, you shall inherit the kingdom which has been prepared for you from the foundation of Society! <sup>35</sup> For I hungered and you gave Me to eat; I had thirst and you had given Me drink; I was a visitor and you had taken Me in; <sup>36</sup> naked and you had clothed Me; I had been sick and you watched over Me; I was in prison and you had come to Me.’ <sup>37</sup> Then the righteous shall respond to Him saying: ‘Master, when have we seen You hungry and nourished You, or thirsting and had given drink? <sup>38</sup> And when have we seen You a visitor and had taken You in, or naked and had clothed You? <sup>39</sup> And when have we seen You being sick or in prison and had come to You?’ <sup>40</sup> And replying the King shall say to them: ‘Truly I say to you, for whomever of the least of My brethren have you done one of these things, you have done them for Me!’ <sup>41</sup> Then He shall say also to those at the left hand: ‘Go from Me, accursed, into the eternal fire which has been prepared for the False Accuser and his messengers! <sup>42</sup> For I hungered and you did not give Me to eat, and I had thirst and you had not given Me drink; <sup>43</sup> I was a visitor and you had not taken Me in, naked and you had not clothed Me, sick and in prison and you had not visited Me!’ <sup>44</sup> Then they themselves shall also respond saying: ‘Master, when have we seen You hungry or thirsting or a visitor or naked or sick or in prison and had not served You?’ <sup>45</sup> Then He shall respond to them saying: ‘Truly I say to you, for whomever you had not done one of the least of these things, neither have you done them for Me!’ <sup>46</sup> And they shall go off into the eternal punishment, but the righteous into eternal life.”

Now there are a couple of Old Testament passages that may bring light to this parable:

**Ezekiel, prophesying concerning the lost sheep, says in chapter 34:** “<sup>16</sup> I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment. <sup>17</sup> And *as for* you, O my flock, thus saith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the he goats.”

**Zechariah 10:1-3** is talking about ancient Judah, however this same prophecy may well yet have a future application: “ Ask ye of the LORD rain in the time of the latter rain; *so* the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. <sup>2</sup> For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because *there was* no shepherd. <sup>3</sup> Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.”

It is readily evident that goats and sheep are two different species, easily told apart, and that these prophecies refer to people, and not actual animals. The sheep are the people of Israel, or other pure Adamites, and the goats are everyone else!

In Matthew 25 in the parable of the Sheep and the Goats, the sheep and the goats are nations, and the Greek word is the plural for genos, or nations. Now the mainstream theologians will try to say that Matthew 25 is about do-gooders and evil-doers, or believers and unbelievers, however that is simply not the case. Rather, the other races never even built hospitals or prisons until the White man built them for them! This parable has to do with those nations, the sheep, who generally do the work of Yahweh on the earth, and all of the others who never have, yet they try to claim a share in the inheritance – if only by their very existence. Hence the world is divided into two camps” either you are a sheep, and your future is life, or you are a goat, and your future is destruction. Whether you are a sheep or a goat, the determining factor is ethnos, which is nation – or ethnicity!

### **The Illustrations of the Kingdom of Heaven:**

“<sup>44</sup> The kingdom of the heavens is like a treasure hidden in a field, which finding a man hides, and from his joy goes and sells all things whatever he has and buys that field. <sup>45</sup> Again, the kingdom of the heavens is like a merchant man seeking a beautiful pearl. <sup>46</sup> And finding one very valuable pearl, having departed sold all things whatever he had and bought it!

Once a good White man or woman fully realizes the true racial message and aspect of Christianity – Old Testament and New – one becomes consumed in it, and seeks nothing else but the Kingdom of Yahweh!

## The Parable of the Ten Virgins:

**This one doesn't really relate to race, but it does relate to awakening!**

**Matthew 25:1-13:** “<sup>1</sup> At that time the kingdom of the heavens shall be like ten virgins, who taking their own lamps went out for a meeting with the bridegroom. <sup>2</sup> Now five of them were fools and five wise: <sup>3</sup> for the fools taking their lamps did not take for themselves oil, <sup>4</sup> but the wise took oil in the vessels with their lamps. <sup>5</sup> And with the bridegroom delaying they all had gotten drowsy and slept. <sup>6</sup> Then there came a cry at midnight: ‘Behold, the bridegroom! Come for a meeting with him!’ <sup>7</sup> Then all those virgins arose and prepared their own lamps. <sup>8</sup> And the fools said to the wise: ‘Give to us some of your oil, because our lamps are extinguished!’ <sup>9</sup> But the wise replied saying ‘Never! By no means would it be sufficient for us and for you! Rather you must go to the dealers and buy it for yourselves!’ <sup>10</sup> But upon their having departed to buy it the bridegroom came, and those who were ready entered in with him into the wedding-feast and shut the door. <sup>11</sup> Then later the rest of the virgins also came, saying ‘Master, master! Open for us!’ <sup>12</sup> But responding he said ‘Truly I say to you, I do not know you!’ <sup>13</sup> Therefore you must be alert, because you know not the day nor the hour!”

The key to understanding this parable, I believe, is the oil. Oil is often associated with suppleness, or with wealth, but it is also symbolic of knowledge: “*There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.*” (Proverbs 21:20). If the light of the body is the eye, then the fuel for that light must come from the brain!

We all have the opportunity in our lifetimes to seek, and to those whom knock, the door is opened. Of the ten virgins, they have all gone through the motions, but only five of them knew to bring oil! These five have studied the Word and have done what it says. The five that did not, have scrambled at the last minute, but it was too late. They were caught in Babylon (trying to buy oil) at the return of Yahshua! Informed Christians, however, will know that Babylon is the world political, economic and religious system of globalism, multiculturalism, and perversity, and will know not to be involved in it, lest they suffer its punishments!

# TRANSLATING LUKE

## 16:8 & 9

By: William Finck © 2007

Luke 16:1-13, or the parable of the unrighteous steward, is perhaps one of the most misunderstood pericopes in the Bible. The reason for its being so misunderstood is, I believe, due to the poor translations of the text found at verses 8 and 9 of the pericope, and the entire parable must be presented and discussed here, yet these two verses shall be examined most thoroughly. I have translated Luke 16:1-13 thusly:

<sup>1</sup> Then He also said to the students: “There was a certain wealthy man who had a steward, and he had suspected him of squandering his possessions. <sup>2</sup> And calling him he said to him ‘What is this I hear about you? Give me an account of your stewardship, for you are no longer able to be steward.’ <sup>3</sup> And the steward said to himself ‘What shall I do, that my master has taken the stewardship from me? I am not able to dig, and I am ashamed to beg. <sup>4</sup> I know what I shall do, in order that when I have been removed from the stewardship they shall receive me into their houses!’ <sup>5</sup> And calling on each one of those indebted to his master, he said to the first ‘How much do you owe my master?’ <sup>6</sup> And he said ‘A hundred baths of olive oil.’ So he said to him ‘Take your records, and quickly sitting down write fifty.’ <sup>7</sup> Next he said to another ‘And how much do you owe?’ And he said ‘A hundred kors of grain.’ He said to him ‘Take your records and write eighty.’ <sup>8</sup> And the master praised the unrighteous steward because he did wisely, because the sons of this age are wiser than the sons of light are towards their own race. <sup>9</sup> And I say to you, shall you make for yourselves friends from the riches of unrighteousness, that when you should fail they may receive you into eternal dwellings?

<sup>10</sup> “He who is faithful with little is also faithful with much, and he who is unrighteous with little is also unrighteous with much. <sup>11</sup> Therefore if you have not been faithful with the unrighteous riches, who shall entrust to you the true? <sup>12</sup> And if with that of another you have not been faithful, who will give to you that which is your own? <sup>13</sup> No one servant is able to serve two masters. For either he will hate the one and love the other, or he will endure the one and despise the other. You are not able to serve Yahweh and riches!”

A “steward” here is an οἰκονόμος (3623), “one who manages a household” (An Intermediate Greek-English Lexicon Founded Upon The Seventh Edition Of Liddell & Scott’s Greek-English Lexicon, hereinafter L&S), and was typically the chief servant on an estate, who oversaw all of its operations. This particular steward had been squandering his master’s possessions (verse 1), and upon being found out, and relieved of his position, he worried about how he may further make his living (verse 3). Therefore, the steward concocted a plan whereby he would win the favor of those who were indebted to his master, and hopefully be received by them, ostensibly for further employment. So he called upon



each of them and reduced their debts in the household records, instructing them to do likewise (verses 4-7). This is no different than if he had stolen his master's property in order to bribe the debtors. Not being told specifically the reactions of the debtors, we might assume that each of them went along with the scheme of the steward. Yet somehow the master had discovered the acts of the unrighteous steward (verse 8). Perhaps one of his debtors was honest and informed him of the steward's actions, yet we are not told as much. Surprisingly, this master praised the steward for what he had done, yet not for the reason which many may think. The following is from a footnote for the word "race" here at verse 9, a word which most versions errantly translate as "generation", from my edition of *The Records of Luke*:

γενεά (1074), "race, stock, family" (L&S), is "race" here and not, as it may be in some contexts, "1...2. a race, generation" or "11...2. age, time of life" or as we say: "generation". This is evident without resorting to any other Biblical references, but from the full statement here alone, which I shall endeavor to elucidate. The full clause, ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεάν τὴν ἑαυτῶν εἰσιν, or "Because the sons of this age are wiser than the sons of light are towards their own race", shall be examined here.

- ὅτι ("because") οἱ υἱοὶ ("the sons", in the Nominative case and therefore the subject of the clause).

- τοῦ αἰῶνος τούτου ("of this age", the pronoun referring to what precedes). αἰῶνος is the Genitive singular of αἰών (165), "age" here. The word is "a period of existence...an age, generation...a long space of time, an age...a definite space of time, an era, epoch, age, period..." (L&S). It is the source of our English word "eon", and usually in the N.T. infers a long period of time, and so may be presumed to be equivalent to the span of many "generations", as we use that term today. If αἰών indeed infers such a long space of time here, then γενεά must be rendered "race", since many generations would be required to fill "this age". Yet if αἰών infers a shorter duration, a single "generation" or era, γενεά still must be rendered "race", lest the use of the word is redundant and it becomes meaningless. The A.V. translators must have realized this predicament, and here (as they did elsewhere) they rendered αἰών "world", a meaning that the word certainly does not have! αἰών can only refer to a period of time, not of space.

- φρονιμώτεροι ὑπὲρ ("are wiser beyond"). The word "are" comes from the last word of the clause, the third person plural form of εἰμί (1510), εἰσιν or "they are". This is common in Greek, which orders its words quite differently than English. ὑπὲρ is a preposition which is properly "over" or "beyond" (what follows) but here is not rendered as such, the comparative form of φρόνιμος (5429), "wiser", and the conjunction "than", and so "are wiser than", being sufficient to express the meaning in English.

- τοὺς υἱοὺς ("the sons") here in the Accusative case, which distinguishes the noun as the object of a verb or of certain prepositions, here the preposition ὑπὲρ or "beyond", "than" in the text.

- τοῦ φωτὸς ("of light"), the Genitive singular of φῶς (5457), the Genitive is a case that expresses possession, source, or measurement, and here "the sons", the preceding noun, belongs to it, so "the sons of light".

- εἰς (1519) is a preposition used only with the Accusative case (as τὴν γενεάν is which follows), and is properly "into, and then to" and also among other things "...at...with...to or towards...in regard to...for" (L&S), and in certain contexts it may sometimes

be rendered “in”, but is not commonly “in”. L&S give one example, where in English we would say “to look in the face”, rather than the literal “at” or “towards” the face. The “in their generation” that the A.V. has here would be properly expressed with ἐν (1722) and the Dative case, and not with εἰς and the Accusative, as it is found here.

- τὴν γενεᾶν τὴν ἑαυτῶν (“their own race”), or literally “the race that is of themselves”, the Articles (τὴν) and γενεᾶν are all in the Accusative case, and so are the object of the preposition εἰς. While the Article τὴν is the Accusative singular, the pronoun ἑαυτῶν (“of themselves”, or “their own” here) is Genitive plural (ἑαυτοῦ, 1438) and “reflects back to the subject” (MacDonald, *Greek Enchiridion*, p. 104), and so here τὴν γενεᾶν belongs to one party only, the “sons of this age”, who are the subject of the clause, and so the word γενεᾶν must again be rendered “race”, and not “generation”, since the sons of both “this age” and “light” are obviously contemporaneous and so share the same period of time. While such number and case mismatches are rare, the Article τὴν is Accusative singular while its noun ἑαυτῶν Genitive plural. Yet this is done expressly in order to avoid confusion, to show the relationship between ἑαυτῶν and τὴν γενεᾶν here. The result is that there is no question that τὴν γενεᾶν (“the race”) belongs to ἑαυτῶν (“of themselves”), referring to the subject of the clause: “the sons of this age”.

- εἰσιν the final word here, is the 3<sup>rd</sup> person plural of the verb “to be”, εἰμί (1510), and so is “they are”, or “are” here. It may be protested that “are” appears twice in the English version here, and that is true. “As in classical Greek, so also in the N.T. εἰμί is very often omitted” (*Thayer’s Greek-English Lexicon of the New Testament*, εἰμί, VI., p. 180 col. B), and so it must be supplied in English as often as it is found wanting, yet admittedly this process can be quite subjective.

Here it should now be manifest, that the “sons of this age” and the “sons of light” are surely two separate races, which have vied with each other throughout the age, just as Gen. 3:15 forebode that they would. For the phrases “sons of light” and “sons of this age”, representing two different races, can only be metaphors for the seed of the woman and the seed of the serpent, and these two races are contrasted throughout the N.T. See, for instance, Matt. 13:24-30, 36-43; Luke 11:47-51 (where “generation” is also properly rendered “race”, designating sons and fathers both near and remote in the context there); John 8:31-47; Rom. 9:1-13, 20-23; Rev. 2:9 and 3:9, et al. In first century Judaea the seed of the serpent was represented by the Edomite jews who descended from Esau, and other Canaanite, or “arab” (mixed) races of the larger region. These were brought into the kingdom of Judaea by the Maccabees from about 130 B.C., and converted to Judaism, for which see Strabo, *Geography*, 16.2.34, and Josephus, *Antiquities*, 13.9.1 (13:254-258); 13.15.4 (13:395-397); 15.7.9-10 (15:253-266); and *Wars* 2.20.4 (2:566-568). The seed of the woman were those Judaeans who were the remnant of pure Israelites who returned from the captivity, along with the many Greeks and Romans who were actually “lost” Israelites, having descended from tribes which had emigrated from ancient Israel 6 to 15 centuries before Christ. These two seeds are represented in the world today, for the most part, by the people of White Northern European descent who had descended from the ancient Israelites and other Adamic families and who are the seed of the woman, as opposed to the jews, arabs, and the mixed “Mediterranean” Europeans who descended from jews and arabs, who in turn descended from the Canaanites and other non-Adamic races, who are the seed of the serpent.

Moving on to Luke 16:9, I shall first cite a note from my edition of Luke for the word “riches”: μαμωνᾶς (3126), here and at vv. 11 and 13, is “riches” but in the A.V. “mammon”. L&S state that Μαμμωνᾶς, or Μαμωνᾶς, was “a Syrian deity, *god of riches*; hence *riches, wealth*, N.T.” Yet translating this verse, my differences with the A.V. are much greater than this, and at the end of the verse I have provided another footnote, which follows:

This verse is very naturally read as a question, which neither the A.V. nor the NA27 nor any other of the versions which I’ve seen do. Rather, many commentators use this verse as a statement, to justify the wicked methods of the dishonest steward, which amount to stealing! So much drivel has been written concerning this verse, because its being a rhetorical question has been overlooked by so many. The construction of the verbs here very naturally make a rhetorical question, where a verb of the Indicative mood is followed by a verb of the Subjunctive mood. ποιήσατε, the Future Indicative of ποιέω (4160), is “shall you make...?” here. Later the verb ἐκλίπη, Aorist Subjunctive of ἐκλείπω (1587) is “when you should fail” preceded by ὅταν (“when”) and may be written “when you might fail” and the verb δέξωνται is the Aorist Subjunctive of δέχομαι (1209), here followed by ὑμᾶς (“you”) and being in the 3<sup>rd</sup> person plural, “they may receive you”, or “they might receive you”. A similar pattern is found at Gal. 6:5, which I also read as a rhetorical question, and comment upon in my edition of Paul’s epistles. The Indicative Mood, as ποιήσατε is here, is often used in interrogation (MacDonald, *Greek Enchiridion*, p. 43), and even without an interrogatory particle, and such is often done by Luke (and recognized by both the A.V. and the NA27), at 4:34; 7:19 and 20; 9:54; 12:51; 13:2, 4, and 15; 14:3; 20:4; 22:48; and 23:3; and at Acts 5:28; 16:37; 21:37; 23:3 and 4; 25:9; and 26:27.

Biblical evidence that in context this interpretation is the correct one is quite plain. First, the commandment states that “Thou shalt not steal”, and Christ is certainly not endorsing embezzlement here. Second, certainly the friends of the unrighteous steward cannot receive him into any “eternal dwelling”, for only Yahweh can do that. Third, v. 13 plainly states that one cannot serve both Yahweh and riches simultaneously. So the obvious answer to the question is a resounding “No!” The real lesson here is that the unrighteous steward, evidently one of the “sons of this age” (v. 8), acted as those of his race are expected to act: craftily, because they have no reward hereafter. The sons of light, the true Adamic Israelites, should not do as the others (note Matt. 7:16-20). The Israelite’s eternal dwelling is with Yahweh, and there is none other. He should store his treasure there (Matt. 6:19-21; Mark 10:21; Luke 12:16-21 and 31-34), since worldly riches, mammon, mean nothing (i.e. Heb. 11:26).

One thing further, which I did not discuss in my notes here, is that the “sons of this age”, those who descended from the serpent, who are of the mixed or non-Adamic races, do indeed have a fate in their own eternal dwelling, which is the “lake of fire” (Rev. 19:20-21; 20:10). For this, as we are told by Yahshua Christ Himself, is the fate of the “goat” nations (or ethnicities, Matt. 25:31-46), the “tares” (Matt. 13:18-23, 37-42), the children of fornication (race-mixing, i.e. Jude 7) whom He has promised to slay (Rev. 2:20-23).

For many centuries from the acceptance of Christianity by “lost” Israel, who are the White nations of Europe, the Jews were the outcasts of society, as the Bible says that they should be (i.e. 2 John 9-11), and they were at various times either excluded from the nations

of Europe or confined to ghettos. Yet from the founding of the Bank of England and the other central banks of Europe to the founding of the so-called Federal Reserve here in 1913, all of these being non-government business entities granted monopoly rights to create “money” by the various governments where they operate, and all controlled by the same group of Jewish banking families, we have witnessed the Jews move into every high position of power and influence in all of the White Christian (as they were known before the Jewish takeover) nations. Additionally, through their “holocaust” and Zionist “Israeli” propaganda, and with the help of their own strong-arm groups – such as the ACLU and ADL – the Jews have set themselves up as a special class which can hardly be criticized publicly.

By granting these Jewish banking families the control of our national economies through the central banking system which they have organized, we have made the “sons of this age”, the unrighteous stewards, to be the managers of our Christian households! And the Jews cannot help but deal unrighteously in the management of our national economies, for their evil practices are a part of their nature, and it is congenital (for they are born that way)! Therefore over the last century, all of our historic enemies, the Chinese, Japanese, Indians, Turks, Arabs, etc., have either swarmed into our lands and have been enriched in them, or they have been enriched at our expense in their own lands overseas, through the Jewish-inspired policies of foreign aid, globalism, “free” trade and many other evils. In the meantime, the White middle classes are being impoverished or destroyed in their own lands through burdensome, runaway taxes, a steady loss of production capacity, the importation of cheap labor which brings rampant disease and crime along with it, and many other self-destructive domestic policies. And all of this while tens of thousands of White Christians die overseas, fighting imperialistic wars to benefit the Jews and the international merchants. A thorough investigation into nearly all of our wars and revolutions – including the Civil War, both World Wars, and the communist revolutions in Europe and Asia – reveals that these same Jewish banking families are the parties most responsible for their instigation, and profited greatly from all of them. One may doubt the veracity of my quite literal translation of Luke 16:8, and my interpretation of this parable, yet one had better first take a long and hard look at what has gone on in the world these past several centuries, and continues to transpire today!

The ancient Israelites, who for the most part are the ancestors of all of today’s White Europeans, were commanded in the days of Joshua to slay all of the Canaanites, or drive them out of their lands, having nothing at all to do with any of them. When the Israelites failed to do so, they were warned that the Canaanites would vex them greatly (i.e. Num. 33:55; Josh. 23:1-16; Jdgs. 2:2-3). And so it is with the descendants of the Canaanites: Jews, Arabs, and their kin, unto this very day.

Yet there are still other things to be learned from this parable, concerning one’s desire for wealth as opposed to one’s need to serve Yahweh, but this important racial message must be considered first. If White men were truly concerned with their brethren, we could never be in the trouble which we are in today! One cannot love his brother, yet hire a Mexican to do labor, saving a few dollars an hour while putting his brother out of work. One cannot love his brother, yet shop at a Korean-owned grocery store rather than a White-owned store, to save ten or twenty cents on grocery items. One cannot love his brother, and buy an appliance made in China, rather than one made in Minnesota, because it is a few dollars

cheaper. One's desire to save a few dollars would put all of his brethren out of work! Our care for riches has, therefore, precluded our ability to serve Yahweh by loving our brethren (John 13:34-35; 1 John 2:7-11; 3:11-17). And this is precisely what has been happening in the White nations for the past hundred years! Our care for riches and the desire to save a few dollars – or to buy more material goods for the money we have – has enriched the Mexicans, the Japanese, the Chinese, the Arabs, the Turks, all of those who truly hate us, and especially the jews! The jews, of course, have orchestrated and have taken full advantage of this situation, and thus is our predicament. Notice that the global trade system is described as "Mystery Babylon" in the Revelation, fully evident as it is described at Revelation chapter 18. This system is doomed to fail, as it is written. Shall White men recognize it, and those behind it, when it does fail? Pray that they shall! Shall the jews seek and gain refuge with our enemies, as the unrighteous steward hoped to find a place to dwell with his master's debtors? They may try, but I think not (Rev. 20:9-15)! 1 John 2:9 says: "**He that saith he is in the light, and hateth his brother, is in darkness even until now.**" To support the alien is equivalent to hating one's brother!