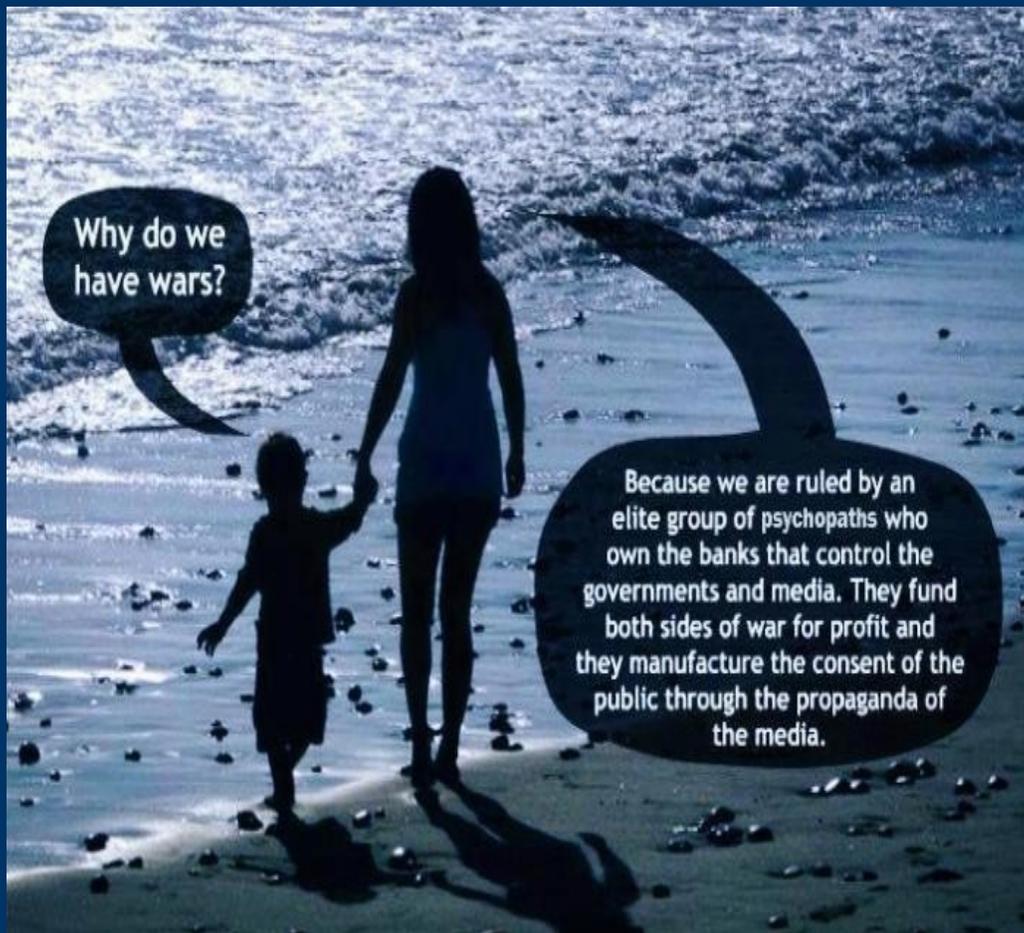


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Editorial

Dear Reader

The Gospel of Goddard? Or the Gospel of Christ?

Over the past year I have been very busy, not only with my own studies and writing, but with the real-world activities in which I feel it was necessary to participate, in New Orleans and Charlottesville and Shelbyville, and also in the care of our dear friend Clifton Emahiser and other things which have taken time away from my studies and kept us on the road and away from discourse in our Christogenea Forum and our wider Identity community. I am only a man, and I can only do so much at once.

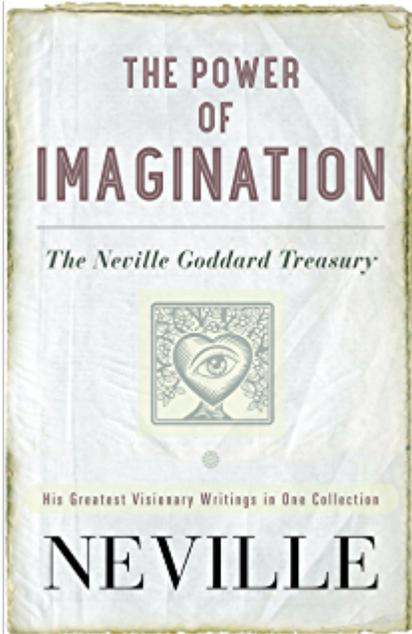
So last week when I contacted a dear friend, now that I have some time and we had hoped to see him, he shied away with the statement that our lives are “going down a different path”. Immediately I knew what he meant. So I am going to address a schism which has recently occurred among some of the friends who have in one way or another been associated with my ministry. This schism is not among them in particular, but between them and myself. Neither is it due to anything which I have said or done, but rather, it is because they have chosen to wander down a path of teaching with which I cannot agree. I even believe that this path is a wicked path, under which lies a diabolical religion of humanism and materialism, a love of mammon and a rejection of Yahweh and His Word, even if it is covered over with the veneer of Scripture.

Over the past year, I have even given them space in my ministry to present their case, but I still cannot accept their premise. However being busy with many other things, admittedly I have not given this the attention which I may have, or the study I may have, and which it certainly deserves. So now I will do that. However I will not name them, nor will I make any undue accusations against them. I do not even believe that their motives are necessarily wicked, but I only feel that they have been blinded by their own desires and their need for carnal fulfillment. Here I seek to be as objective as possible, and get to the root of the divisions and the circumstances.

But before we begin, let me also say that I doubt if this presentation will heal the divisions which have already occurred. Rather, I am certain that I will only make them angry, and eager to defend themselves. Out of necessity I must give some background as to some personal circumstances, which I am not comfortable doing, however I have a need to make an example. As Paul of Tarsus had said, “For there must also be sects among you, in order that those approved will become evident among you.” So therefore it must be, even if I am saddened to lose the fellowship of brethren. I only want to warn others, that they should give deep consideration before wandering down that same path. That is my least obligation.

The reasoning by which our friends justify their departure is not new. They are, in large part, trying to “spiritually advance” themselves by following a man named Neville Goddard. In a recent Youtube video, the trailblazer in this endeavor has labelled me a “man of facts”, while he himself claims to be a “man of faith”. One Christogenea Forum member who saw this and alerted me to it recently remarked that “I have criticisms of his metaphysical stuff and his saying that there is a 'man of facts' he disagrees with ([meaning] Bill) while he is a man of faith.”

Another of the more astute members of the Christogenea Forum posted this comment in response to his remarks in this video, which is titled “Belief Burns Boats”, and I have made minor corrections for grammar:



Also he says in his latest video that he read from someone (I forget the name) that you have to burn your bridges to move forward as you have outgrown that part of your life. Where in Christianity is there ever burning any bridges? If the other party has not gone astray from Christian principles why would you burn that bridge, because even if you have advanced further than them, possibly maybe they could learn from you. Imagine if Paul thought that he had outgrown everyone and was far more spiritual and burnt his bridges. It sounds a lot like using someone until you have no further use for them. I have related to a lot of [his] videos about race and just everyday life earlier on but this is a crooked path in my opinion. And none of it takes into account our overriding collective position. Imagine the Israelites in the Babylonian or Assyrian captivity [lamenting] their lack of riches or possessions. It's just the path that had to be travelled. Some of us are fortunate to have a well-paying jobs but for a lot of us we are just the bottom of the food chain and that's the way it will continue to be (I feel) until the kingdom of God is fully established.

Therefore the fact that our friend has travelled down this path, and is bringing other friends along with him, I am compelled to answer, as I also answered it to some degree where it was posted in the private section of our Forum. This individual, who openly states these things in his videos which he publishes on YouTube, cannot conceal who it is that he is talking about because we have several hundred listeners in common. They can readily discern who he is talking about, for which reason I am obliged to answer. But before I give my answer, I want to state that I am not trying to boast. I am not trying to vaunt myself. So this is what I said, speaking of his remarks, and then of myself in defense of his remarks. I wrote:

This is really funny. And really hypocritical. I have no endowment. I never have more money in my checking account than next month's bills, at least usually. I have no job, no government checks, and Melissa has not worked since we came to Florida. She has serious issues with three ruptured disks in her back. Christogenea is a large Internet endeavor with a large cost overhead. The monthly bill for my servers is more than double what [he] pays for rent. Nobody in their right mind would do what I do on facts. Praise Christ.

Faith is expressed in actions, and not in words. Christ spoke of people who express their faith in words and said “8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. 9 But in vain they do worship me, teaching for doctrines the commandments of men.”

Faith is expressed by what we do for our community and for our brethren. As the apostle James said, in chapter 2 of his first epistle, “17 Even so faith, if it hath not works, is dead, being alone. 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.” In what context did James say that? Christians love to say that “faith without works is dead”, but they ignore the context in which it the words were written.

So let's read the preceding three verses: “14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 15 If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give

them not those things which are needful to the body; what doth it profit?" So according to the apostle James, we practice our faith by offering our own substance to our brethren, when they are needy.

There is deeper a reason why I am elucidating this, and reluctantly I am going to explain it. Once again, I do not want to sound as if I am boasting. Pity me if I boast in anything but Yahweh our God and His Christ. I am not boasting, I am only stating facts. The man who now claims that I have no faith, was a beneficiary of the expression of my faith when he himself was on the verge of being homeless, and I provided a place for him in my home, sustaining him for several months as he recovered and put his own life back together. And now he claims that I am a man of facts, insinuating that I am not a man of faith. To me, that is the pinnacle of hypocrisy. Yahweh is my witness, I only offer this testimony so that others of our friends do not follow this hypocrisy. And if they do, they are hypocrites along with him.

My friends have actually departed from me, because they are indeed teaching for doctrines the commandments of men, and even the precepts of devils. They are preaching the Gospel of Neville Goddard, and not the gospel of Christ. They only borrow passages from Scripture that are complimentary to Goddard, to make it appear as though it is the Gospel of Christ. The following excerpts were found at the website *Feeling is the Secret*, a presentation of the book of that title by Neville Goddard. Of course, we will not present the entire book, or even an entire chapter. But we will present enough of the first chapter to attain an understanding of the premise of Goddard's teachings.

First, from the foreword of the book:

Feeling Is The Secret, by Neville Goddard

THIS book is concerned with the art of realizing your desire. It gives you an account of the mechanism used in the production of the visible world. It is a small book but not slight. There is a treasure in it, a clearly defined road to the realization of your dreams....

After an appeal explaining why he cannot include things relating to the veracity of his claims, Goddard then says "I have purposely omitted all arguments and testimonials, and simply challenge the open-minded reader to practice the law of consciousness as revealed in this book. Personal success will prove far more convincing than all the books that could be written on the subject."

Now, after over a year of preaching the Gospel of Goddard, we can justly say through observation that our friends have absolutely no personal success by which to convince us of its truth. We will be waiting, but I am already confident that it is not forthcoming. They can say that "belief burns boats", but belief will not buy one for you if you desire to own one. They can say that "time will tell", and I am certain that it will. Time is also an excuse for those who argue in favor of evolution, that it only requires lots of time – even immeasurable time, and they believe in that. For that, I would rather wait on the Lord – Yahweh our God – who has already proven Himself to be true.

Here in the first words of his book we see the beginning of Goddard's humanism and materialism. First, he speaks of "the art of realizing your desire." But the Scripture reveals for us the art of realizing our desire, so long as our desires are righteous. In the 37th Psalm it says, " 3 Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. 4 Delight thyself also in the LORD; and he shall give thee the desires of thine heart. 5 Commit thy way unto the LORD; trust also in him; and he shall bring it to pass." But then on the other hand it warns: "7 Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass." The Scripture teaches us that Yahweh our God provides for us, yet the wicked prosper all around us. That is a test for us. A little further on in the same psalm we read: "9 For evildoers shall be cut off: but

those that wait upon the LORD, they shall inherit the earth. 10 For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. 11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.”

So why do we need Goddard, if the Scripture teaches us how to righteously realize our desire? Because Goddard supposed we can bypass God. So he says of his book that “It gives you an account of the mechanism used in the production of the visible world. It is a small book but not slight. There is a treasure in it, a clearly defined road to the realization of your dreams....” Goddard promotes the idea that man can be god, that man can imagine things into existence. That is the foundation of humanism, and the concept is also found in the Kabbalah. But the Word of Yahweh tells us that He created the visible world and everything in it, so Goddard denies Him.

We shall begin with chapter 1 of Goddard’s book, which is subtitled “Law and Its Operation”:

THE world, and all within it, is man's conditioned consciousness objectified. Consciousness is the cause as well as the substance of the entire world.

So it is to consciousness that we must turn if we would discover the secret of creation.

Knowledge of the law of consciousness and the method of operating this law will enable you to accomplish all you desire in life.

Armed with a working knowledge of this law, you can build and maintain an ideal world.

In my opinion, the discerning Christian would dispose of Neville Goddard here and now. As the Scriptures inform us on several occasions, as we read in Revelation chapter 4, “11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.” Now there are corruptions of Yahweh’s creation, but I know not one passage of Scripture that informs us that man created or that man may create anything. Man can rebel against God and sin, or man can labor in stewardship of Yahweh’s creation, for example as a husbandman or a craftsman, but man cannot actually create anything on his own.

The following is from Deuteronomy chapter 10, a passage we cite quite often in relation to wealth:

“6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him. 7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; 8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; 9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. [Note that the ancient Israelites were not blessed with things, but with the ability to obtain things through their own labor, an important difference.] 10 When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee. 11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: 12 Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; 13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; 14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage; 15 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; 16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter

end; [trials of scarcity are a test from God, and our reward is found at the end of those trials, but now a warning accompanies the reward where it said in verse 14 Then they heart be lifted up:] 17 And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. 18 But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day. 19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. 20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.”

The things that we have are given to us of God. They are gifts from Yahweh our God that He may establish His kingdom. We make nothing of ourselves. The things we have are gifts from our God and we receive them on His terms, not on our own. Often we must add our own labor in order to put those things into use. Nowhere in Scripture do we see instructions as to how man can create anything on his own. Everywhere that the children of Israel are blessed, the bounty comes from Yahweh their God, unless that bounty is from the rewards of unrighteousness for which they were then punished.

Continuing with Goddard, he then states that:

Consciousness is the one and only reality, not figuratively but actually. This reality may for the sake of clarity be likened unto a stream which is divided into two parts, the conscious and the subconscious. In order to intelligently operate the law of consciousness, it is necessary to understand the relationship between the conscious and the subconscious.

The conscious is personal and selective; the subconscious is impersonal and non-selective. The conscious is the realm of effect; the subconscious is the realm of cause. These two aspects are the male and female divisions of consciousness. The conscious is male; the subconscious is female.

The conscious generates ideas and impresses these ideas on the subconscious; the subconscious receives ideas and gives form and expression to them.

By this law – first conceiving an idea and then impressing the idea conceived on the subconscious – all things evolve out of consciousness; and without this sequence, there is not anything made that is made.

The conscious impresses the subconscious, while the subconscious expresses all that is impressed upon it.

The subconscious does not originate ideas, but accepts as true those which the conscious mind feels to be true and, in a way known only to itself, objectifies the accepted ideas.

Therefore, through his power to imagine and feel and his freedom to choose the idea he will entertain, man has control over creation. Control of the subconscious is accomplished through control of your ideas and feelings.

The mechanism of creation is hidden in the very depth of the subconscious, the female aspect or womb of creation.

All of this is humanism, the concept that man can elevate himself to the position of God. It is the denial of Yahweh our God and His power to create, and the elevation of man to the position of God and Creator. We have indication that our friends have even accepted Goddard’s explanation of the male and female aspects of consciousness and have extended them to God Himself, claiming that God is both male and female. That is the same position that the Talmudic Jews have, and now they use it to promote the idea of

transsexuality. This is not Christianity. It is occultism, and Jewish occultism at that. Even if our friends strip away the anti-Christian aspects of Goddard's teaching, they are nevertheless teaching anti-Christian concepts. We will discuss some of the passages they abuse to this end shortly.

But what follows gets worse, as Goddard begins to abuse Scripture to support his false premise. Here again, from chapter 1 of his book:

Although the subconscious faithfully serves man, it must not be inferred that the relation is that of a servant to a master as was anciently conceived. The ancient prophets called it the slave and servant of man. St. Paul personified it as a "woman" and said: "The woman should be subject to man in everything" [Ephesians 5:24; also, 1Corinthians 14:34, Ephesians 5:22, Colossians 3:18, 1Peter 3:1]. The subconscious does serve man and faithfully gives form to his feelings. However, the subconscious has a distinct distaste for compulsion and responds to persuasion rather than to command; consequently, it resembles the beloved wife more than the servant.

"The husband is head of the wife," Ephesians 5[:23], may not be true of man and woman in their earthly relationship, but it is true of the conscious and the subconscious, or the male and female aspects of consciousness. The mystery to which Paul referred when he wrote, "This is a great mystery [5:32]... He that loveth his wife loveth himself [5:28]... And they two shall be one flesh [5:31]", is simply the mystery of consciousness. Consciousness is really one and undivided but for creation's sake it appears to be divided into two.

The conscious (objective) or male aspect truly is the head and dominates the subconscious (subjective) or female aspect.

However, this leadership is not that of the tyrant, but of the lover.

So here we have it. Goddard denies that in all of these passages, Paul of Tarsus was talking about the relationships between real men and real women. Of course, there is not one shred of evidence that the Scriptures may be interpreted in this manner. Rather, Goddard insists that Paul was talking in code-language about the conscious and the subconscious. So he says that Paul's statement that a husband is the head of the wife "may not be true of man and woman in their earthly relationship", and by that he also advocates feminism as well as a purely psychological interpretation of Scripture. But with his psychological interpretation of Scripture, anything can be made to be true, and the Word of God is reduced to rabbinical dispute such as that found in the Talmud. If we did not know better, from Goddard's viewpoint we may think that Paul of Tarsus must have been writing his epistles to the Frankfurt School. This is not Christianity. This is the subversion of Christianity, and we are saddened that some of our friends – or former friends – have adopted it.

We will quote the next passage from Goddard as he continues to abuse Scripture to support his false premise, continuing from chapter 1 of his book:

So, by assuming the feeling that would be yours were you already in possession of your objective, the subconscious is moved to build the exact likeness of your assumption.

Your desires are not subconsciously accepted until you assume the feeling of their reality, for only through feeling is an idea subconsciously accepted and only through this subconscious acceptance is it ever expressed.

It is easier to ascribe your feeling to events in the world than to admit that the conditions of the world reflect your feeling. However, it is eternally true that the outside mirrors the inside.

"As within, so without" ["As above, so below; as below, so above; as within, so without; as without, so within", "Correspondence", the second of The Seven Principles of Hermes Trismegistus].

"A man can receive nothing unless it is given him from heaven" [John 3:27] and "The kingdom of heaven is within you" [Luke 17:21]. Nothing comes from without; all things come from within – from the subconscious.

It is impossible for you to see other than the contents of your consciousness. Your world in its every detail is your consciousness objectified. Objective states bear witness of subconscious impressions. A change of impression results in a change of expression.

Carl Jung, the famous psychiatrist, wrote about this "Law of Correspondence", probably before Goddard did, so this is nothing new in psychiatric circles. This is Gnosticism. This is alchemy. This is Hermetic philosophy. This is Neo-Platonism. These are the foundations upon which the Kabbalah was written.

Note where Goddard says that "the subconscious is moved to build the exact likeness of your assumption," he is teaching that the subconscious of man has creative power in the physical world. He is teaching that man has the power that God has where it is described in Genesis that Yahweh said "let there be...", and it was so. Nowhere is this concept found in Scripture.

None of this is Christian, but Goddard steals passages from the New Testament in order to make it appear Christian. Where John the Baptist said that "A man can receive nothing, except it be given him from heaven," it was a response and a denial to those who assumed that he was the expected Messiah. So he was really stating that the Messiah would be from God, but that he was not.

Then where Christ had told His adversaries in Luke that "the Kingdom of Heaven is among you", He was referring to the people of God, which His adversaries were not. Elsewhere He told them that they were from beneath, that they were not from God, in John chapter 8. In the verse which precedes, in Luke 17:20, Christ said "The kingdom of God cometh not with observation," indicating that the kingdom must nevertheless come, and it is not already here within us. BUT Then in Acts chapter 1 the apostles asked Him "wilt thou at this time restore again the kingdom to Israel?" He answered in turn "It is not for you to know the times or the seasons, which the Father hath put in his own power", again indicating that the kingdom was yet to come. It is here in His people, but it is not yet instituted. So none of this can be twisted to mean that the kingdom is in the subconscious of men. Goddard takes two passages unrelated in context and twists them to make it so appear, but he is a dishonest interpreter. He is not a Christian.

Paul of Tarsus understood that the Kingdom of God would be established only through suffering, where he wrote in 2 Thessalonians chapter 1: "4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: 5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer..." Evidently the kingdom of God is not to be found in the subconscious of men, or Paul would have helped them to get it out into their reality.

Now, in the last passage which we shall quote from this first chapter of his book, and in direct contradiction to Paul, Goddard states:

In short, you express and have only that which you are conscious of being or possessing. “To him that hath it is given” [Matthew 13:12; 25:29; Mark 4:25; Luke 8:18; 19:26]. Denying the evidence of the senses and appropriating the feeling of the wish fulfilled is the way to the realization of your desire.

Mastery of self-control of your thoughts and feelings is your highest achievement.

However, until perfect self-control is attained, so that, in spite of appearances, you feel all that you want to feel, use sleep and prayer to aid you in realizing your desired states.

These are the two gateways into the subconscious.

Goddard cited several passages from three gospels, none of which have anything to do with his assertions. But just as badly, here he is also asserting that if a man has lust for the woman next door, that he may use sleep and prayer to imagine being in bed with her, and according to the Gospel of Goddard, one day he will awaken and she will be in his bed. Or perhaps if he has lust for money, and he sincerely believes that he already has the money he wants, it will somehow magically appear within his possession. But Yahshua Christ had warned us to the contrary, He tells us to “Pray that ye enter not into temptation.”

Paul of Tarsus also taught of the need for self-control of the thoughts and feelings, or emotions. In this regard he wrote in 2 Corinthians chapter 10: “3 For though we walk in the flesh, we do not war after the flesh: 4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; 6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.” So Paul taught that we should cast down the imaginations of men, and that we must be obedient to Christ. But against the knowledge of God, Neville Goddard teaches that man is the Creator of his own reality, that we should have faith in the imaginations of men!

We can spend months examining Goddard [or better, God-tard] against the Scriptures, and we can pull him down at every turn. We feel that what little we have addressed is sufficient for our purposes here, at least for the time being. But now we must inquire, from where did Goddard get his ideas concerning Scripture? The following is a brief biography which is found at the website FreeNeville.com, which promotes Goddard’s lectures and writings. This page is titled Neville Goddard Wiki and is purported to be a duplicate of the Neville Goddard Wikipedia Page which was reportedly removed in 2014, for reasons which are disputed.

Neville Goddard Wikipedia Page.

Neville Lancelot Goddard (1905-1972) was a prophet, profoundly influential teacher, and author. He did not associate himself as a metaphysician, with any ‘ism’ or ‘New Thought’ teaching as commonly advertised by these collective groups. Goddard was sent to illustrate the teachings of psychological truth intended in the Biblical teachings, and restore awareness of meaning to what the ancients intended to tell the world.

Neville Goddard’s Biography

Neville Goddard was born on 19 February 1905 in St. Michael, Barbados in the British West Indies, to Joseph Nathaniel Goddard, a merchant, and Wilhelmina Nee Hinkinson. Neville was the fourth child in a family of nine boys and one girl.

In 1922 he came to the United States on board the S.S. Vasari to study drama at the age of seventeen. He became a dancer, and during this time he married his first wife, and they had a son together, named Joseph Neville Goddard. While touring with his dance company in England he developed an interest in metaphysics after striking up a conversation with a Scotsman who lent him a series of books on the powers of the mind. Upon his return to New York he gave up the entertainment industry to devote his full attention to the study of spiritual and mystical matters.

Neville Goddard's first marriage was short lived, and he remained single for years until in the 1930s he met his second wife, who was a designer. After they married, they had a daughter named Victoria or "Vicky". In 1943, he was drafted into the U.S. Army at age 38, which he did not want, especially since he felt he was too old to become a soldier and had a wife and daughter at home to take care of. Through the power of imagination, as Neville told it in his March 24, 1972 lecture, he was honorably discharged after just a few weeks of training. One consequence of his brief Army training was that he received full United States citizenship, having been a British citizen up to this point.

Abdullah – Neville Goddard's Teacher

Goddard's interest in esoteric interpretations of the Bible deepened after he met Abdullah, an Ethiopian Jew who lectured on Esoteric Christianity and taught both Goddard and Joseph Murphy. Neville went to hear him somewhat under protest to satisfy the constant urging of a friend, saying "I recall the first night I met Abdullah. I had purposely delayed going to one of his meetings because a man whose judgement I did not trust had insisted on my attendance. At the end of the meeting, Ab approached me and said: 'Neville, you are six months late.' Startled, I questioned how he knew my name, when he said: 'The brothers told me you would be here six months ago.' Then he added: 'I will remain until you have received all that I must give you. Then I will depart.' He, too, may have longed to go, but he had to wait for me." From this introduction, Neville studied with Abdullah learning Hebrew, the Kabbalah, and the hidden symbolic meaning of Scripture.

Now this is where we must throw down the gauntlet. Anyone teaching according to the writings of Neville Goddard is teaching according to the Kabbalah, and in pursuit of the humanism and materialism of the Jews. We want nothing to do with these things, and of course, we understand why one those those same friends declared that "belief burns boats", but that is because his belief is not a Christian belief. Let this be a warning to all of our friends, do not be deceived by this attempt to repackage the Kabbalah within Christian Identity.

Here is an assortment of quotations from the balance of that Neville Goddard Wikipedia Page:

In his early lectures and books Neville dealt solely with what he called The Law, the technique of creating one's physical reality through imagining. It is this portion of his expression that most closely accords with the teachings of the New Thought movement....

In the year 1959, he began to experience what he called "The Promise." He later wrote, "I did not know of The Promise until I began to experience it and have it unfold within me beginning that summer and continuing during the next three-and-one-half years. And this is Scriptural; read it in the Book of Daniel where it is referred to as 'a time, times, and a half.' It comes to 1260 days in your experience of it."

We would assert that this is certainly not Scriptural, and that Goddard is a clown who twists all of Scripture into a psychological pretzel so that he can relate it to personal experience, in the same manner that many modern Judaized Christian denominations are accustomed to doing. Daniels words only apply to the people of Yahweh collectively, and have nothing to do with personal trials or their individual consciences.

Continuing our reading:

In the latter part of the 1960s and early 1970s Neville gave more emphasis to The Promise than to The Law. One could use imaginal power to change one's circumstances, he said, but it would be temporary, "... and will vanish like smoke." He went on to explain that The Promise superseded The Law, claiming "Oh, you can use it [The Law] to make a fortune, to become known in the world, all these things are done, but, your true purpose here is to fulfil Scripture." After subordinating The Law to The Promise, he became as eager to hear accounts by those who had experienced The Promise, and sharing such accounts, as he had earlier of those with The Law.

So we see that the real point of the Law and the Promise, which have absolutely nothing to do with the laws and promises of God, is actually wealth and material gain, things which Christians may have, but the love of and pursuit of which Christians should reject.

Bordering on blasphemy, we read:

Neville's theological view of The Promise includes both the cosmology of union with the Godhead after death, and future restoration for those who do not accept The Promise during their lives. Of The Promise, he said "You do not earn it; it is a gift, it is all grace. God's promise is unconditional; God's law is conditional." [17] and comes in its own good time. If you do not experience it in this life, he said, "You pass through a door, that's all that death is, and — you are restored to life instantly in a world like this, just this world" [and] you go on there with the same problems you had here with no loss of identity – not old, not blind, not crippled, if you depart this life that way, but young." In this restorationist afterlife, he said of people there, "They grow, and they marry, and they die there, too, with all the fear of death that we have here. And if they die there without experiencing The Promise, they are restored to life again and again in a place best suited to the work yet to be done in them. And it continues until 'Christ be formed in You' and as 'Sons of The Resurrection' you leave this world of death never to enter it again."

Of course, Goddard's law and promise are not Yahweh's law and promise no matter what he claims. But here we have reincarnation and transmigration of the spirit and many other false and pagan doctrines all rolled up into one cult-like belief. It is a disgrace that this is being introduced to Christian Identity, and it is my obligation to speak against it. I only wish that I had taken the time to do so a year ago, before it festered to this point.

In a forum posting at the website Quora.com, where it was asked why Wikipedia removed the page for Neville Goddard, a sand nigger devoted to Goddard made the following remarks, which we will edit slightly for grammar:

In his writings he clearly mentions that the Bible is not about anything that happened in history. Rather he (Neville) is of the opinion that the stories in Bible are psychological events that take place in each and everyone of us. This not only makes the Bible look less holy but also makes Christianity look less of a divine religion. Neville explains how to use the faculty of imagination (which he refers to as the god within us in his writings) to achieve anything that a person desires. The ancients coded the power of mind (or imagination) in the form of these stories so that they will be passed on to the generations. They (the ancients) gave it religious importance because they understood that religion is one of the most important things that a person identifies with. Also coding the stories made the passing on of the wisdom very easy because then the powerful people would not hoard the knowledge only for themselves. (Constantinople tried to burn all the original copies and edited out all the powerful verses in Bible to a great extent.)

The same happened with the Emerald Tablet of Thot (or as some say, Hermes Trismagistus).

Neville is of the opinion that the bible is best understood and will be most properly decoded if read in the language it was originally written in (Hebrew to be more specific).

If read from Neville's perspective the Bible will unfold the Laws of creation and help you achieve everything you desire in life (no wonder his writings or his works are not openly advertised or posted in the media, since media is controlled by the powerful people who want to keep the secrets for themselves).

In reference to this last remark, Eli James once said nearly the same things in reference to another nut-job named Ron Wyatt. But of course, most of this is inaccurate concerning the Scripture, however it seems to be very accurate concerning Neville Goddard's opinions. This we can tell from what we have seen here in his own writings, and from many other comments made about him. Even though this source is not one we would respect otherwise, it is fitting to see what those who are devoted to Goddard say about his writings. All of this should be anathema to us, but it is a candid assessment from an admirer of Goddard's, and not from a critic.

The problem with Neville Goddard is much like that of all other false prophets. They profess enough Christianity to make unsuspecting believers think that they are Christians, when they are really being sold a lie. If you believe that man is God, and can create his own reality through his imagination, then you dispose of Christ and man becomes the savior of himself. How Jewish is that? And while Goddard wisely taught the need for love, Yahshua Christ Himself said "21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: 23 All these evil things come from within, and defile the man." Similarly, it says in Jeremiah "7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is. 8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. 9 The heart is deceitful above all things, and desperately wicked: who can know it?" Imagining that man can create his own reality, one is only engaging in further wickedness.

I had briefly explained in the opening minutes of last night's program (Special Notices to All Who Deny Two-Seedline, Part 24) what spirituality is, from Paul's epistles to the Romans and Galatians. There I said in part that "In Romans chapter 7, Paul made an example of himself and said '14 For we know that the law is spiritual: but I am carnal, sold under sin.' Then in Galatians chapter 5 he said '18 But if ye be led of the Spirit, ye are not under the law. 19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law. 24 And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not be desirous of vain glory, provoking one another, envying one another.' The spiritual man is the man who seeks to keep the law. The reconciliation of these passages comes with the knowledge that the law is spiritual, and it is designed to govern the flesh. But those who are guided by the spirit do not engage in the things which the law proscribes, so as long as they walk in the spirit the law need not rule over them."

Last night I also spoke a little about idolatry. Making some off-the-cuff statements, I basically explained that the desiring of things in one's mind, when those desires captivate one's thoughts, is indeed a form of idolatry. We all want something, whether we think we need a car or a tool or a bigger house or whatever.

But Christ only tells us to "seek ye first the kingdom", and then the things that we need will be given to us. That doesn't mean that we won't have to work for them, however. Often Yahweh God provides for us merely by making certain that we can keep and use the fruits of our own labors. As it says in Ecclesiastes, "every man should eat and drink, and enjoy the good of all his labour, it is the gift of God." Christians must recognize that every good gift comes from God, as the apostle James wrote that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights..."

The Christian should not imagine that he can furnish his own earthly rewards, or even that he is entitled to such rewards. The following is from Matthew chapter 6: "19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also. 22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! 24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

One of the precepts of Goddard's teachings, that I did not get into but which I saw in his writings as I researched for this presentation, is that one may more readily imagine earthly riches into existence if one intends to use at least a portion of them for the benefit of others. So people are enticed into being persuaded that if they want to spend a million dollars on their brother, that perhaps they can be blessed with ten million dollars. This is like attempting to extort God. If Yahweh wanted your brother to have a million dollars, why would you think that He needs you to give it to him? Goddard is wrong on so many levels, and they who follow him magnify the error manifold.

Rather than pursuing earthly riches, Christ told His disciples: " 25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? [So we do not dream or pray at night of food and drink and better clothing.] 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 27 Which of you by taking thought can add one cubit unto his stature? [We cannot imagine our reality, rather, we are stuck with ourselves the way we are.] 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Where did Christ teach that we can provide for ourselves? Where did he teach that we can imagine our own food or clothing into existence? Where did He even mention that we should dream up yachts or mansions? You would think that if Neville Goddard were true, we would find such truth in the plain word of Scripture, but instead, we find the opposite. This is why he resorts to secret codes and psychological interpretations, things which the Jews have done in their Talmud and Kabbalah throughout all time.

In the Gospel, recorded in Matthew chapter 7 and Luke chapter 11, Christ exclaimed that "If a son shall ask bread of any of you that is a father, will he give him a stone?" He was speaking of the relationship of Yahweh our God with His children. Christ never taught that man could imagine his own bread into

existence, in spite of the fact that He Himself was able to feed a great multitude with only a few loaves and a few fish, on several occasions. Furthermore, these things cannot be understood or expected apart from the context of "seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

The followers of Goddard would protest and say that "we are gods", and indeed the Scripture does inform us that the children of Yahweh are "gods". That does not necessarily mean that they have the creative power of the Only True God (John 17:3), who can create entire realities through His Word. I know of know Scripture which suggests that they do, or that they shall. In another place, Christ said that "the disciple is not above his master: but every one that is perfect shall be as his master." (Luke 6:40). The Christogenea New Testament has it to say "There is no student above the teacher, but all having been restored he shall be as his teacher."

Have we been restored? Have we been perfected, as the King James Version has it? Certainly not. The apostle Peter indicates that we are perfected in sufferings, as that is the will of God. From 1 Peter chapter 5: "8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: 9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. 10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

Paul of Tarsus himself denied having already been perfected, in Philippians 3:12 where he said "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." So if Paul denies having been perfected, in an epistle which was written towards the very end of his ministry, how can any of us claim to be perfected? That same Paul, in Hebrews chapter 5, presented the model of perfection in Christ where he said "8 Though he were a Son, yet learned he obedience by the things which he suffered; 9 And being made perfect, he became the author of eternal salvation unto all them that obey him".

This is perfection: suffering in this world in obedience to God, even so far as death. Only then we can be like our master, but Neville Goddard evidently believed that he had found a way by which to skip all of those required intermediary steps. I am not going to believe that the apostles of Christ had the opportunity to create their own realities when Paul was beheaded by Nero, when James was stoned to death in the temple by the Edomites, or when the rest of them were martyred in various ways, and sometimes after great persecutions and much suffering.

But of course, I am not perfect either, and I am certain that I am much further from perfection than Paul of Tarsus. The friends who have followed after Goddard know me intimately, and it would be easy for them to exploit my faults in an attempt to discredit me. But I have always had an open door policy in my home, where any of my friends or listeners can come here and stay with us and break bread with us for so long as they desire. We are blessed that many of them have done so. They all know how we live and how we spend our time, so I have nothing to be ashamed of.

Melissa and I have some dreams, as probably every couple does. I have aspirations, as every man should. It is not evil to have aspirations, so long as they are righteous aspirations. A real house rather than a double-wide. Enough land to hold our own feast-day celebrations with our friends and our extended Identity family. These are among our dreams. But I do not let those things consume me, and I do not meditate upon them. I do not pray for them, except as I have said, that I believe that thoughts by themselves are prayer. Paul expressed his aspirations often. But it was always with a qualifier: If Yahweh wills. We can have aspirations, so long as they are in line with the will of our God. So to me, if our

aspirations are realized, so be it, we shall glorify God. And if they are not ever realized, I will simply go about my work, and pray that I never complain.

Neither do we find fault in the aspirations of our friends, but rather, we pray they attain them, so long as they are righteous. We would love to see our friends have success in their endeavors, or receive bounty from Yahweh our God. But if Neville Goddard is the path they chose by which to fulfill their aspirations, then we sincerely believe that they are on the wrong path.

In the Gospel, the apostles found it difficult to exorcise a certain demon, and they appealed to Christ for help. So responding, as we read in Matthew chapter 17, “20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.” But saying this, Christ did not indicate that one may dream a mountain or a tree into existence, which did not exist before. Rather, He was only explaining that faith may move obstacles. This sort of belief, there have been several moments in my life that I am persuaded I have experienced. But that is not the same as changing the physical reality in which one lives, or manifesting material goods from nothing. Only Yahweh can do that.

So because I do not believe this, my former friends fault me for not being “spiritual”, since I am a pragmatist who insists on sticking to the facts of the Bible and rejecting the feelings of men. But while I do not go on Youtube bragging about my “spirituality”, in my opinion I do think that I am spiritual, because I seek only to follow the Law and the Word of God, which is the True Spirit. I may not always attain that objective, being fleshly, but it is nevertheless my objective. As Paul said, the law is spiritual, and he was not speaking in reference to Goddard’s law, which is from the Kabbalah. When our friends adhered to those same things, we got along wonderfully. Now, since they started repackaging Goddard’s teachings, we have drifted apart. So for them I have consternation because I know it is not going to go well for them if they remain on that path. They should repent from this doctrine of devils.

Generally speaking, after more than a year these teachings have not manifested themselves in their lives. Following Goddard they have reduced themselves to empty hopes and dreams for material things, which is a faith of materialism that has not born fruit. When we were all spending some time together a year ago, I expressed my doubts, and I was rejected so I did not push the issue. Often, my first option among friends is to look for a different way to get my message across rather than escalating an argument.

Now a year later, they have still not yet met with success, and they make excuses. I know for a fact that they will not meet with success. However I am also persuaded that they may blame their failure on my doubt, and for that reason they are departing from me. But if they truly believed what they have come to accept, they would know that my doubt cannot change their reality. If they were true believers, they would instead comprehend that their success is not at risk by my doubt, but that my doubt should be changed by their success – if indeed they were on a true and righteous path.

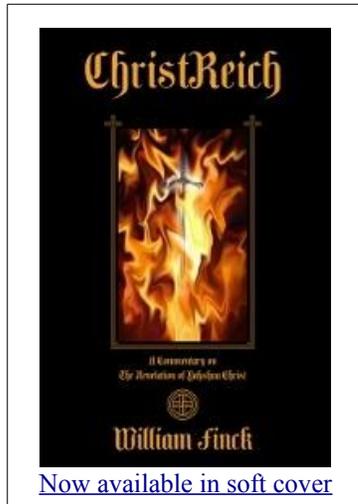
I have always said that failure is God's way of guiding us to take a different direction. If you have desires but they are not fulfilled, if you have needs that do not manifest themselves in your life, then chances are you do not really need what you desire, and you should consider changing your path so that you may obtain what you actually need. Seek ye the Kingdom of Heaven FIRST.

Going to bed every night and meditating on material things that you think you need, that is idolatry. Goddard is promoting a religion of mammon. But going to bed at night and meditating on the Law or the Kingdom of Yahweh, and how you can do better to help your brethren, if you act on those prayers then your true needs may be provided – even if what is provided is only a way for you to attain what you need

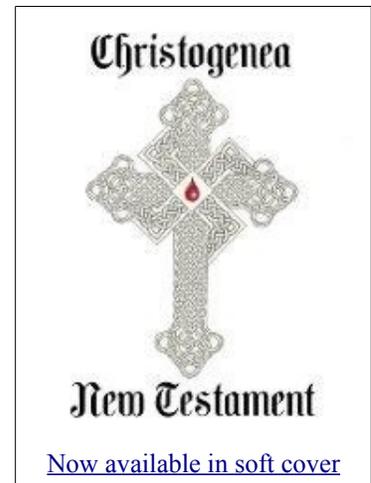
by your own labor. From the words of David we read in the 63rd Psalm: “5 My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: 6 When I remember thee upon my bed, and meditate on thee in the night watches.” Do not ponder as to what God can do for you, or for what you can do for yourself. Rather, spend your time in prayer to God by seeking what it is that He may want you to do for Him.

This is the conclusion to our first refutation of The Gospel of Neville Goddard. If necessary, we will do this again in the future ■

W R Finck
Editor



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C o n t e n t s

Editorial - The Gospel of Goddard? Or the Gospel of Christ?

A Report on the Shelbyville #WhiteLivesMatter Rally W R Finck p17

Lies, Spies and Harvey Weinstein T Langdon p24

Image Prevails over Reality M Hoffman p29

The Protocols of Satan part Six W R Finck p30

The Book of Odes W R Finck p42

Britain's second largest Abortion Provider closes p59

Polish Government Threatened by EU over its Pro-Life Stance p60

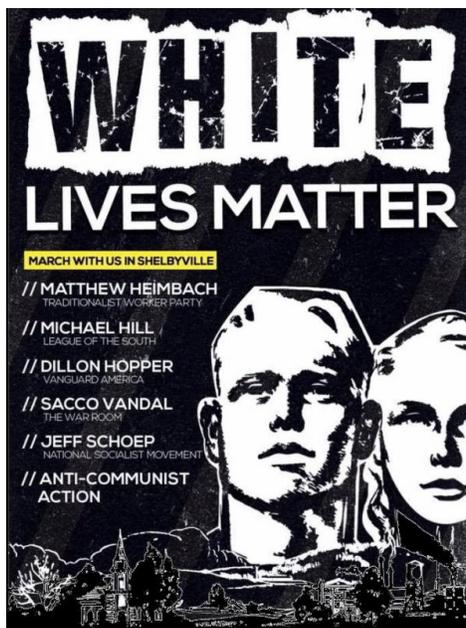
Stage-3 Myeloma Cancer completely eliminated p61

What is Christian Identity?

A Report on the Shelbyville #WhiteLivesMatter Rally

William R Finck

If we truly believe in our cause, that it is good for our people, then we have to call attention to our cause, and while the Internet is a wonderful tool, by itself the Internet is not enough. And if there is any wonder whether our struggle is real, whether our enemy is tangible, all one has to do is look at what is being taught in our schools, or what is being reported by our media. Only four days ago, Fox News ran an article with the headline Having 'white nuclear family' promotes white supremacy, says New York professor.... In part, the article said:



A City University of New York sociology professor reportedly said in a tweetstorm last week that “the white-nuclear family” promotes racism, prompting a backlash on social media.

Jessie Daniels, described as an expert on “the Internet manifestations of racism” on her CUNY page, infuriated social media users after reportedly saying that white families promote racism by default.

The professor began her argument saying she learned that “the white-nuclear family is one of the most powerful forces supporting white supremacy,” adding that families “reproducing white children” are “part of the problem” as they facilitate white supremacy in the country...

So as long as White babies are born, and as long as Whites exist as a result, Whites will be supreme. This professor is obviously admitting that White people are naturally superior to others. We knew that already, but is that by itself a good reason to hate Whites? Or to prevent Whites from being born? If someone realized this, and they really wanted a better world, they would actively encourage the birth of more and more Whites! That is what we try to do...

But this professor opposes all rational thinking by seeking to encourage Whites to disinherit their own children, for fear of being “racist”. This is not an isolated incident. We frequently see similar comments from academics in social media, or from Jews in mainstream media, and the curriculum in most schools and at all grade levels also reflects this same assault on both White racial identity and on traditional family values. But of course, most Identity Christians have known these things for decades, so this is nothing new to any of us, and this is only one aspect of the

persistent attacks on our race and our culture which we see emanate very frequently from Jewry.

While this so-called professor was met by opposition to her Twitter propaganda, these must be the values which she also espouses to her students, and the school she teaches at must approve of them, since she is still employed. Jesse Daniels has a PhD from a Texas university, and has also worked at other institutions. But in spite of her openly racist comments, she is still employed at Hunter College, a part of the City University of New York (CUNY).

The Daily Mail in Britain also ran the story, and under the headline described Daniels’ remarks as having “blasted 'white families' for having children - a form of white supremacy” and as having “called on white people to disinherit children and give homes away when they die”, ostensibly to non-Whites.

Jesse Daniels is obviously a racist, but from what we have found there have been no calls for the termination of Daniels’ employment. Such calls would only be futile anyway. We can find at least a couple of men who have been terminated from their employment as mundane laborers simply for attending

the #UniteTheRight rally in Charlottesville. But this professor can say whatever she wants about White people, and she can teach those things to students in the course of her employment, and she continues safely in her well-paid position, where she actually gets paid for indoctrinating young people with her anti-White nonsense. In addition, other educators in her field read her books and teach many of the same things to their own students. This is the situation all over America.

While Jesse Daniels is not alone in her endeavor, she is exemplary of that “spiritual wickedness in high places” that Paul of Tarsus had warned Christians to struggle against, and struggle against it we must. Jesse Daniels certainly is doing the bidding of “the rulers of the darkness of this world” (Ephesians chapter 6). This is why we must continue to do the things that we do, because we have to go beyond the Internet to raise awareness to our cause. We have to operate in the real world if we are going to confront that real world wickedness, and not merely hide behind a keyboard.

Jesse Daniels can get her books published without resistance. On the other hand, I am looking for a new publisher because mine canceled our account when after Charlottesville, some anonymous individual claimed to be offended. As long as the majority of White people in this country can hear Jesse Daniels, simply because of her employment and while we are suppressed, their lives and the lives of their children are in grave danger. We would be accomplices if we did nothing

While it is certain that some of them may come across a website like Christogenea on the Internet, or even Occidental Dissent, the odds of them actually reading or listening and understanding are quite small. It is far more likely that they will remain caught up in the mainstream media and supposed educational institutions that employ an army of people such as Jesse Daniels. And if it were up to people such as Daniels, the trumpeted “expert on ‘the Internet manifestations of racism’”, we would probably not even have a website. It is obvious to us that one of the objectives of Jesse Daniels’ work is to deprive us of that, while she herself spews anti-White racism freely in social media. So if we are going to raise awareness to our cause, we have to take to the streets, and we have to do it in diverse places. The more of us who do

so, the better off we shall be and the more exposure we shall get in the enemy media. I will talk more about the enemy media later...

First I would like to say a few words about our own media – while we have media. Since the events of Charlottesville, there has been a lot of talk about optics, which really seems like a word adopted for peculiar purposes by metro-sexual tarts, where they actually mean appearances, but the word has had this manner of use in mainstream culture for some time. At Dictionary.com it is given a secondary definition as “the way a situation, action, event, etc., is perceived by the public or by a particular group of people...” Now regardless of how long the term has been used in this fashion, arguing over optics is vanity in the first place, because the enemy media portrays any event in a manner by which they can promote their own anti-White political agenda.

Before we discuss Shelbyville, we must also note that the optics debate includes complaints from certain factions about the League of the South and other such groups, about the flags, about the clothes, about the insignia and shields and helmets, things which were obviously an asset at Charlottesville. But after Shelbyville, some people even complained about the so-called Roman salute, as if we should abandon all of our historic customs for fear of avoiding some sissy’s embarrassment. Some clowns would go so far as to suggest that we wear suits and ties and attempt to emulate the appearance of Boca Raton real estate salesmen or Manhattan financial advisors. If we are going to do that, we may as well join Jared Taylor’s pro-sodomite, pro-Jewish American Renaissance. But I think we would rather all die in the streets with our confederate flags than to be found confederated with fags.

In our opinion, the League of the South has the best optics on the Right, and we would encourage them to maintain their appearance and their flags and their symbols at all costs. But it is not our purpose to argue about optics at all. I was never fascinated with the idea of wearing uniforms, of playing dress-up, or, as the Richard Spencer crowd would prefer, playing dress-up Barbie. However the benefit of a particular group wearing uniform clothing in a situation like Charlottesville is recognized immediately by those who have actually been in such a situation. The

supposed men who argue about optics sound like a gaggle of whining bitches arguing about the color and style of their bridesmaid dresses. Those arguments should remain on the preppy alt-Right, and should not even be considered by real men.

With this we will present our report on the events at Shelbyville.

Shelbyville: Words in the Wind

The cold damp Tennessee morning, the sun hidden behind dense clouds, felt more like mid-December than it did late October. So the mood probably did not appear as upbeat as it actually may have been as we gathered in the parking lot of an Antioch home improvement store. However it became apparent later that the same exuberant spirit which we saw in our fellows at Charlottesville certainly was present; it was only temporarily obscured by the unseasonable weather. This morning, as I wrote this exactly one week later, it is twenty-five degrees warmer in Antioch than it was on the day of our rally.

A long caravan of vehicles soon pulled out of the lot, and it was just over an hour before we would arrive in Shelbyville. The news of our coming had been announced in the local media for days, and from passing cars we received both enthusiastic approval and expressions of vitriol, but the approval was indeed more frequent. The operations people already knew where to park. A large local municipal lot was cleared out for our use. As we pulled our Jeep into the lot, it became apparent rather quickly that unlike New Orleans and Charlottesville, here the State would manage and supervise practically every detail of our activities.

Gathering for the march to the demonstration site, it was readily apparent that something was amiss. We didn't see any people. There were plenty of us, at least 200 and probably closer to 300, from the League of the South, the Traditionalist Worker Party, the National Socialist Movement and a few smaller groups. There were dozens of policemen, or perhaps more than dozens. There were also cops with sniper rifles set up on tripods on various porches and rooftops. Three helicopters and a large military-type drone were buzzing around overhead. The State was

doing its best to impress us with its overwhelming power.

But one important element was missing. There were no other people, or “normies” as they are called in the right-wing Social Media circles. There were no average everyday people who would be expected to be moving around near a busy downtown business district on a Saturday morning.

First we paused for a prayer, and then from the parking lot we filed out into West Holland Street and down North Cannon Boulevard. Except for us and the police who were stationed all around the perimeter, the streets were virtually empty. Evidently, they had all been closed off long before our arrival. On our march to the designated demonstration area, we didn't get very far at all, and the barricades funneled us into a police checkpoint. No weapons, no water, not even a cigarette lighter would be allowed beyond that point. Even innocuous items, such as a key chain amulet I had in the shape of of an Iron Cross, were being classified as “weapons” and were not allowed into the demonstration area. I threw my key chain on the table and told the short pudgy female cop to keep it. Others volunteered to surrender similar items, rather than bring them all the way back to their vehicles.

The checkpoint charade, the metal detectors and pat-downs must have taken well over an hour for us, and perhaps over two hours for the entire group. My first impression is probably correct, that this certainly seemed to be a ploy to purposely waste our time. Moving on from there was a second checkpoint a half block away, which moved a little faster but which was just as annoying. There was speculation over its purpose, and I don't know what it was, but I am sure that there is one spelled out somewhere in the totalitarian population control manuals. Passing through that, we were herded into an area on the Southwest corner of Lane Parkway and North Cannon Boulevard. Barb's Corner Cafe, a small business with a large parking lot, was to our rear. It was closed. The counter-demonstrators were across the street, on the Northwest corner of the same intersection. All of the businesses lining that side of the street were also closed.

Separating the two groups were rows of barricades and a line of police, both mounted and on foot. A small crowd of media photographers had cameras on

tripods lined up on the Northeast corner. Parked facing us on the East side of Lane Parkway was a large armored military vehicle, positioned as if to be intimidating. Barricades and lines of policemen contained both our demonstration area and the route from the parking lot. All four corners of the intersection and long portions of the adjoining streets were also barricaded, and there was no traffic from any direction except for a few spectators who watched from a distance of perhaps a couple of hundred yards.

During the ensuing hour, the two sides hurled epithets, pejoratives and salutations back and forth at one another, while the police guarding the barricades between them maintained stoical expressions. Finally our side had its sound system set up, and the short list of speakers began to take turns with the microphone. The opposition did whatever they could to drown our side out, but most of us were able to hear what was being said in the various speeches. While some of the speakers vainly attempted to address our enemies, most of the preaching was only to the choir. Looking around the outer vicinity, a few curious people were gathered in diverse places to observe the spectacle from afar, but they were a very few people.

I cannot speak for the League of the South, but from my own observation I am certain that no matter how much advance planning the executive staff of the League can do, the State has far greater resources and can justify using them in any way that it finds expedient. So the State can always throw an unexpected curve or two and implement a plan of action that cannot be expected. Out of the three demonstrations I have attended this year, NOLA was by far the best policed and the most advantageous to our cause. At NOLA we were able to present a message to any of the general public which was interested, and at the same time there was very little violence while the counter-demonstrators were generally held in check.

In contrast, Charlottesville was nothing but a demonstration of State-sponsored anarchy, and both the government and the media are still continually lying about the facts. It may be years before they are brought out in the Courts, if indeed they are ever brought out at all. We cannot really expect justice in either the media or in the Courts.

Shelbyville was not anarchy, but instead it was State-imposed tyranny, where in an evident response to Charlottesville, we were put in a position of virtual isolation under the pretense of security. So the words of our speakers were little but words in the wind, because no outsider who cared could possibly have heard them. None of the normies had access to hear them, for the pain of undergoing the same police checkpoints and body searches that the demonstrators had to suffer.

It can be said that the opposition has the State in their pockets, because one way or another they managed to prevent us from speaking. But that is only how it appears on the surface. Rather, it is more apparent that the State has the opposition in its pocket, and purposely uses it as a tool to prevent our message from reaching the public. The result is that the normies heard nothing from us in either Charlottesville or Shelbyville. Nothing except what was presented by the local media.

Virginia found one way to silence the Right, and Tennessee found another at the opposite extreme. Free speech is now only valid for Approved speech, and the State now uses the presence of opposition as a tool to silence dissent. But what was the real purpose of our presence?

Here is a common definition for the word demonstration: noun: demonstration...

1. the action or process of showing the existence or truth of something by giving proof or evidence....
2. a public meeting or march protesting against something or expressing views on a political issue....

Of course, the second definition fits the purpose of our type of demonstration. The purpose of a demonstration is not merely to shout at one's enemies, or to be shouted at in return. The purpose of a demonstration is not to put on a spectacle for all of the extra policemen that were hired for overtime pay. Rather, the purpose of a demonstration is to bring one's complaint to government awareness, by bringing one's cause into public awareness, and that is the purpose of the First Amendment of the Constitution, to guarantee every individual citizen, or any particular

group of citizens, the right to have its voice heard in the public arena.

Imagine that every time the Republicans held a convention, the Democrats forced their way in to have their own convention in the same location, at the same time. Then imagine that nobody else was allowed to watch. The noise from the opposing sides would simply drown everyone out, and no good thing would ever be heard. That is what the situation in Shelbyville had imposed upon us. But of course, since Republicans and Democrats are the parties in power, they make the rules to accommodate themselves or whoever else they choose to accommodate, and they declare as deplorable everyone whom they want to exclude from the public debate. There is nothing at all in the Constitution about political parties, but that does not seem to impede our oppressors.

On August 12th in Charlottesville, the State of Virginia silenced us by allowing our enemies to assault us at their pleasure. Then never getting an opportunity for much else besides self-defense, as soon as we tried that they used the force of the State to shut us down, arbitrarily revoking our rights to free speech and public assembly.

But in Shelbyville, the State silenced us by isolating us from the entire population – with the exception of the same counter-protestors whose purpose it was to silence us in the first place. Being sectioned off and separated into two pens and isolated from the world at large, all we could hear was noise from one side or the other. So just like Charlottesville, the mere presence of counter-protestors succeeded in denying to us our first amendment rights to free speech and public assembly. An isolated space in the out-of-doors is not public when it is sealed off by the State.

However for us, Shelbyville was still a victory. Our purpose was to draw attention to the Antioch church shootings which were committed by an African immigrant, and we succeeded in doing that. Another objective was to protest alien immigration into middle Tennessee, and we succeeded in doing that. Recordings of League of the South president Dr. Michael Hill were played on regional television, where clips of his speeches describing the war which our people face were indeed shown to the public. Of course, the media did their utmost to portray Dr. Hill's

words in a negative manner, but they will nevertheless help to arouse curiosity among the general population, and then people may go looking for us on the internet. In the long run, the negative publicity published by the enemy media is a positive contribution to our efforts, simply because we are not ashamed of that message. The media only has power over us when we become afraid and ashamed of ourselves, and that is not going to happen.

So in the wake of Charlottesville, and even though we were isolated on the streets of Shelbyville, the rally was worth the effort. The media gave us better publicity than we may have expected, and in the end our message was transmitted through the efforts of our enemies. By that it reached more people than it may have on that cold Saturday morning. We had good attendance on a weekend of not-so-good weather, and, at least in Shelbyville, we did what we had planned to do in spite of the imposed isolation. When we can make such an appearance without needing to commit any acts of violence – whether they are necessary or not – it helps to show that we are of good character in spite of the false claims of the enemy media. We only resort to violence when we find it necessary for our own defense, and that was true in Charlottesville in spite of the lies of the media. Virtually the same situation as Shelbyville also prevailed in New Orleans, and the same would have happened at Charlottesville if the police there had functioned properly. So in spite of the havoc which we had endured at Charlottesville, we must encourage more such activity and further demonstrations in other cities.

We could have done even better, but we were foiled by the slip of a tongue... According to Hunter Wallace at Occidental Observer: "Antioch was our real target. The plan was to go to Shelbyville and Murfreesboro, put a spotlight on refugee resettlement and express righteous anger at the federal government. In the evening, the plan was to go to Antioch and have a candlelight vigil at the Burnette Chapel Church of Christ to show our grief and love for our own people. The plan was foiled though when Louisville Antifa caught wind [of] it."

Fortunately, it was Hunter Wallace himself who found out that afternoon that the Louisville Antifa had heard of our anticipated appearance at the church in Antioch, and the plans by the League of the South had to be

called off because the League would rather avoid the inevitable violence. Certainly this development would be contrary to the expectations of the media, but neither would they care to publicize the choice to avoid such violence rather than to purposely confront the Antifa in the streets. If we had gone forward with the plans, the inevitable confrontation would not have been good for our cause regardless of how it turned out. I won't be as kind as Hunter Wallace, and I will say that shortly after the discovery I had learned that the Antifa found out our plans because Matthew Heimbach himself had prematurely divulged them to the public.

As for Murfreesboro, we initially thought that perhaps the long delays at the police checkpoints in Shelbyville had caused us to forgo the later appearance, which was only about thirty minutes down the road. Later I learned that it was decided that Murfreesboro may have been a set-up. In any event, it did draw a number of the opposition away from Shelbyville, so it was a fortuitous ploy, at the very least. The official statement of the League of the South on the event, which was issued by Michael Hill on October 30th, reads thus:

The League of the South and the Nationalist Front had a successful "White Lives Matter" demonstration in Shelbyville, Tennessee, on Saturday, 28 October. In all, we had about 300 attendees and the event was peaceful, thanks to the professionalism demonstrated by local and State law enforcement. Unlike Charlottesville, the peace was kept by thorough planning and on-site action by the authorities. The only drawback to the increased security measures was that it took us a lot of time to pass through the two checkpoints before we got to our rally area. Because of these delays, we were not able to leave early to make our way to Henry Horton State Park for lunch and fellowship; thus by the time we finished at the park we did not have time to go to Murfreesboro to demonstrate there. This might have been a fortunate turn of events since we had received earlier in the week actionable intelligence that said Murfreesboro was a potential set-up for lawsuits against the League and the other Nationalist Front organizations. We don't walk into potential traps where we cannot win. Instead, we fight battles we intend to win, and Shelbyville was one of these.

In Shelbyville we got our message out, had a fun and peaceful rally (like we had hoped to do in Charlottesville), and enjoyed the fellowship of other Southern/white nationalists. All in all, it was a profitable day for the League and our allies.

This statement by Dr. Hill is characteristically positive, and did not mention Antioch because in fact, Antioch was a non-event.

It was probably not long after 1:00 PM when we left Shelbyville. Our hotel was in Antioch, so on our return we traveled along the same route upon which we came. Passing through Murfreesboro on Church Street we observed a long line of counter-protestors bearing all of the usual signs, the same signs with the same tired Marxist slogans which we saw in New Orleans, Charlottesville and Shelbyville. They proclaimed love, as if any sort of love could pass for Christian love. They proclaimed that "black lives matter", as if such a proclamation could ever make it true. If they really believed that strongly that black lives mattered, they would be in the streets of Chicago or Los Angeles at night, trying to stop the beasts from killing one another over nothing. All we sought to profess was that White lives matter, so why should that stand in opposition to these self-hating fools? Because Marxist indoctrination is a bundle of controversies with which those who are infected can never recognize.

Nearly all of the people we saw, and photographed, who were holding these "black lives matter" signs were White. In fact, at Shelbyville, we strained to count six negroes in a group of two hundred Marxists, and from our brief observation it was apparent that the ratio at Murfreesboro was much the same. We did not stop there, because the League had already announced that it would not be going there. We heard that some smaller groups did go to Murfreesboro that afternoon, but we have not yet heard an account.

Back to the signs. One young red-haired White woman stood out. She bore a sign which said "Fuck White Supremacy". We do not know whether she sought to denounce us or if she was proclaiming her own fantasies. Other Whites held signs which said "End Racism Now" plastered over pictures of Donald Trump, as if he were anything close to being a racist, or "make racists afraid again", as if we were ever

afraid. Other signs proclaimed “no White supremacy”, as if man could overcome nature, and “no nazis in my America”, as if a single man could possess the nation for himself. His ball cap had a pink brim, but we would have expected that even if we hadn’t seen him. There was at least one Heather Heyer sign, but as it turns out, the grossly overweight female actually died of a heart attack several feet away from the path of the famous gray Dodge Challenger. The media will never correct the error, because they have already convinced the public of the lies and it fits their own agenda to perpetuate the lies. The truth may not be officially available to the general public for years, and by the time they have an opportunity to hear it the media will have a new drum to beat so as to distract them from finding it.

Regardless of what we think of the counter-demonstrators, their purpose at every one of our rallies is to prevent our message from being heard. The objective of the Antifa is not to introduce their own ideas to the public, their college professors and the controlled media do that for them. Rather, their purpose is to completely silence right-wing dissent, by any means possible. When they cannot do it by numbers, they instead resort to violence, like they did in Charlottesville. Now the media grouses that the White Nationalists have claimed to have been the victims in Charlottesville, but the hundreds of videos of incidents in the streets prove us to be correct. The media just doesn’t care. They push the same agenda that the Marxist White-hating professor Jesse Daniels pushes.

The following court decision is from a case labelled *United States of America, v. Roger David Handley, et al.* It stemmed from interaction in a criminal case between the Southern Poverty Law Center and the FBI, where depositions taken by the SPLC and submitted to the government were barred by the Court. The criminal case resulted from a clash between the Klan and a group of negro civil rights protesters, in which there was a violent confrontation. The ruling was made in 1984, and reaffirmed by the same Court in 1986. Here is a paragraph from the conclusion which is pertinent to our recent experiences:

It would certainly be incorrect and unfair of anyone to surmise from this opinion that this Court has sympathy for the Ku Klux Klan as an organization. This Court agrees with the general understanding that the Klan is a vigilante group which undoubtedly from time to time violates the constitutional rights of citizens. However, one vigilante group does not justify the creation and operation of a counter-vigilante group in violation of the constitutional rights of the first group. The basic distinction in this case between the Klan and the Center is that the Klan members were and are unsophisticated, impecunious and ignorant of legal procedures, whereas the lawyers and investigators at the Center are quite sophisticated, socially acceptable and well financed. To tolerate a rape of the rights of members of the Klan would be a recognition that some sort of double standard exists for the application of constitutional protections. A member of the Southern Christian Leadership Conference surely has every right to expect the federal courts to uphold and to protect his civil rights. A member of the Ku Klux Klan has every right to expect the same.

So as recently as 1986, we still have a right to make demonstrations and profess our message publicly, no matter how odious some may think it to be. Regardless of how badly our enemies want to silence us and prevent us from speaking at all, we cannot stop doing the things that we are doing. We cannot stop making public demonstrations and appearances, and in fact, we should conduct them more often. But of course, I am only speaking for myself.

Once again, I am not saying these things because I think that we have a political solution. The Courts will burn us in the end, if we fall into the trap of the court system. We cannot trust in either Courts or in politicians, and if anyone still thinks Donald Trump is going to make America great again, they are five times the fools that they were last November. We have no political solution, and we must continue to bring our cause directly to our people for that very reason. The day is coming when we may have no speech at all, either in public or on the internet. ■



Lies, Spies and Harvey Weinstein: Thoughts on Jewish Behaviour and the Pervnado

[Tobias Langdon](#)

As a newspaper committed to improving the world, the *Guardian* is passionately pro-migrant and anti-racist. If a single migrant's rights are threatened by racism and xenophobia anywhere in the world, it is swift to report, rebuke and provide a voice for the powerless. Deportation is cruel and unjust, the *Guardian* insists, and in the closing weeks of 2017 it has published the moving stories of [a Jamaican](#) in Britain, [an Afghan](#) in Germany and [an Iranian](#) in Papua New Guinea. These three vibrant migrants are all threatened with deportation by authoritarian states and, as we would expect, all three find a staunch ally in the *Guardian*.

40,000 unheard voices

So what happens when not three but forty thousand vibrant migrants are threatened with deportation by an authoritarian state? Have the *Guardian's* cries of horror rung to the very heavens? Has it published story after story, defending the migrants' rights and denouncing the state in question? Strangely, the answer is no. There have been no cries of horror and

no stories. When I visited the *Guardian's* [dedicated section](#) on "Refugees," I did not find a single word about this heinous assault on migrants' rights. The *Guardian* has turned off its principles and closed its eyes, just as it did during the decades of horror inflicted on vulnerable working-class girls [in Rotherham](#).

But the *Guardian* isn't alone. As VDare has [pointed out](#), this huge assault on migrant rights has been almost ignored by the Western media. *Newsweek* was one of the rare exceptions:

Israeli Prime Minister Benjamin Netanyahu's 28-member executive cabinet [has] voted unanimously to close Israel's Holot detention center and give African asylum seekers three months to leave the country or face deportation to an undisclosed country. If they refuse to go, they will be imprisoned indefinitely. The proposal will now be considered by the Israeli legislature, where it is expected to pass.

“The infiltrators will have the option to be imprisoned or leave the country,” Israel’s [Ministry of Public Security](#) said in a statement. Officials also said that the mass deportations are meant “to protect the Jewish and democratic character” of Israel. The Israeli government says that there are 38,043 African migrants living in the country, most of them hailing from war-torn countries such as Eritrea and South Sudan, having illegally crossed the Israeli border between 2007 and 2012. ...

“This is the right policy to ease the suffering of residents in South Tel Aviv and other neighborhoods where the infiltrators reside,” Interior Minister Aryeh Deri, who initiated the deportation proposal, said on Sunday, according to [Voice of America](#). ... Netanyahu has even [promised](#) that he will “return South Tel Aviv to the citizens of Israel,” claiming that the African migrants “are not refugees, but infiltrators looking for work.” ...

Critics say that Israel’s acceptance rate of asylum seekers from these nations is [considerably lower](#) than that of most developed countries; according to the United Nations High Commission for Human Rights, Israel has recognized only eight Eritrean and two Sudanese asylum seekers as refugees since 2009. ... Israel and its partner governments say that it plans to give asylum seekers the basic necessities to start their new lives in a new country. But a 2014 [investigation](#) by Haaretz found that asylum seekers who “voluntarily departed” Israel for Rwanda “arrived in the country with no status, no permits and no path to livelihood.” Furthermore, “some were directed from Rwanda to Uganda with no warning and no infrastructure in place.” ... ([Jewish Groups Denounce Israel’s Plans to Deport 40,000 African Asylum Seekers](#), *Newsweek*, 24th November 2017)

The closer you look, the worse Israel’s behaviour looks. Vulnerable African refugees are stigmatized as “infiltrators.” They must leave or face “indefinite detention.” If they leave, they will arrive in a strange country with “no status” and “no path to livelihood.” After liberals have overcome their nausea and investigated further, the Israeli newspaper *Haaretz* will tell them about “[Theft, Extortion and Death](#): The Agonizing Stories of Refugees Israel Deported to Africa.” There will be much more agony in future — and most of the Western media just don’t seem to care.

The Semitic Filter

Why so? Well, I think this story has come up against what you might call the Semitic Filter. Because Jews are so powerful in the media, their attitudes and preferences have huge influence on what is reported and what isn’t. If a story suits the Jewish agenda, it will pass through the filter. If it doesn’t, it generally won’t. The truth or otherwise of the stories is irrelevant: Sabrina Rubin-Erdley’s [hate-hoax](#) of “gang rape on broken glass” was false, but sailed through the filter. So did the [false story](#) of the “white Hispanic” George Zimmerman brutally murdering the innocent Black teenager Trayvon Martin.

The story of Israel’s harsh treatment of African migrants, by contrast, is completely true. But the filter blocks the story because it reveals Jewish double standards. Jews in the Diaspora are overwhelmingly in favour of the warmest possible welcome for vibrant migrants, claiming that they feel a natural affinity with oppressed people fleeing for their lives.

As Rabbi Laura Janner-Klausner [most movingly wrote](#) in the *Guardian*: “When Jewish people look at Calais migrants, we see ourselves.” But Rabbi Laura is not speaking the truth. In fact, “when Jewish people look at ... migrants,” they see more ways [to atomize](#) British society and undermine Britain’s native White majority. Israel’s behaviour gives the lie to the Rabbi’s [schmaltzy claims](#) of how “for the Jewish people, for thousands of years a dispersed nation without

guaranteed safety, the sight of the Calais ‘jungle’ camp on our doorstep is especially painful.”



The Refugee-Loving Rabbi Laura Janner

Benjamin Netanyahu and his “28-member executive cabinet” **don’t feel** the slightest pain at the plight of migrants. Quite rightly, they put Jewish welfare first and seek to prevent an atomized society, rather than, like **Barbara Roche** and Rabbi Laura, to encourage one.

A Political Taboo

That’s why the huge story of forced deportations from Israel has been largely ignored by the Western media. It doesn’t suit the Jewish agenda and so doesn’t pass through the Semitic Filter. Not for goyish eyes. The *Jewish Chronicle* **has covered** the deportation story and remarked on two glaring facts: first, that “there is no standard naturalisation process” in Israel, “apart from the Law of Return that allows Jews and their family members to emigrate”; and second, that “changing the country’s immigration laws and opening an avenue for large numbers of non-Jews to move to Israel ... remains a political taboo.”

Does the refugee-loving Rabbi Laura Janner-Klausner know about Israel’s cruel and xenophobic attitude to aspiring immigrants and vulnerable refugees? She should know all about Israeli policy, because she has dual British/Israeli citizenship and **lived in Israel** for fifteen years. She must know about the deportations planned in Israel and it would be very easy for her to write a stern article for the *Guardian* denouncing

Netanyahu, who **has boasted** that Israel is now able “to deport the 40,000 remaining infiltrators against their will.” But she has written no such article. Her double standards are plain — or at least, they would be if Netanyahu’s boast had received more publicity.

Cubic Flair

It hasn’t, which is a particular shame when you consider that Netanyahu must now be susceptible to international pressure. He is the subject of no fewer than two police investigations and “has been **questioned six times** under caution by police looking into allegations he accepted gifts from businesspeople and colluded with newspaper publishers.” Israel is a highly **corrupt country** and **Netanyahu**, who belongs to the right-wing Likud party, may have been following a tradition established by one of his left-wing predecessors. The former Labour Prime Minister **Ehud Olmert** actually went to jail for corruption. But that hasn’t stopped Olmert continuing to help persecuted Jews, as you can see in this report about **Harvey Weinstein** and the Israeli spy-company Black Cube:

You’d be forgiven for thinking that the story was the paranoid raving of the strangest of conspiracy theorists, but it’s true: alleged multiple-rapist and disgraced Hollywood mogul Harvey Weinstein really did hire former agents of Israel’s Mossad spy agency to snoop on his accusers and on journalists who were planning to report the story that has rocked the world since the start of October.

In a long and meticulous investigative report published by *The New Yorker* earlier this month, journalist Ronan Farrow broke the news that Weinstein hired Israel’s Black Cube to spy on Rose McGowan — who accuses him of rape — and on Ben Wallace, a reporter at New York magazine whose story on Weinstein was ultimately spiked by his editors.

Hired via Weinstein’s lawyer — to ensure the secrecy provided by attorney-client privilege — the Israeli firm went to extreme lengths to get dirt on McGowan. According to The New Yorker report, the firm dispatched a former Israeli military officer to pose as a women’s rights activist, whilst hinting to Wallace that she also had an allegation to make against Weinstein. ...

What’s more, as journalist [Max Blumental points out](#), Weinstein has a long record of financial and political support for Israeli causes. Indeed, it was former Israeli Prime Minister Ehud Olmert — once of the Israeli Labour Party and with a prison sentence for fraud and bribery on his record — who first recommended Black Cube to Weinstein and apparently made the introductions.



Black Cube has offices in Tel Aviv, Paris and London. Given the company’s admission that it worked on a disgustingly unethical project to protect the man who may well turn out to be Hollywood’s biggest sexual predator ever, it is surely time for the British and French authorities to investigate the “business” activities of this mercenary spy agency. What else, we need to know, is Black Cube up to? ([The Israeli spy company which protected Weinstein operates in London; Britain must investigate its activities](#), *Middle East Monitor*, 25th November 2017)

Whatever else Black Cube is up to, we can be sure of one thing: its activities are always designed to advance Jewish interests. And obviously Black Cube and its ex-Mossad operatives felt that assisting a Jewish sex-

predator met that criterion. Mossad’s [motto is](#) “By way of deception thou shalt do war.” I would claim that Black Cube and the Weinstein scandal provide an excellent example of the Jewish attitude to information. For decades, Weinstein successfully concealed information about himself while exploiting information about others.

That he colluded with an Israeli spy-agency on the advice of an Israeli politician is no coincidence: he took advantage of Jewish ethnocentrism and [Jewish hostility](#) to gentiles. After all, he was preying on shiksas whose plight seems to have roused no sisterly sympathy in the female journalists Rebecca Rosenberg, Mara Sieglar, Jamie Schram, Danika Fears and Maria Wiesner. Rosenberg et al. wrote stories in “Weinstein-compliant scandal sheets” seeking to undermine Weinstein’s victims. Ann Coulter [has condemned](#) the journalists as “ugly girls taking their revenge on pretty girls.”

Main Currents of Judaism

That may well be so. But it could also be that they were ugly Jewish girls taking their revenge on pretty gentile girls. As Kevin MacDonald [has written](#) in his discussion of the Weinstein scandal: “Revenge is important — even critical — in understanding the main currents of Jewish behavior.” Weinstein [has also been defended](#) by the Jewish fashionista [Donna Karan](#). And the convicted Jewish paedophile [Jeffrey Epstein](#) is alleged to have been assisted in his crimes by [Ghislaine Maxwell](#), the daughter of the late Robert Maxwell, a Jewish tycoon who set a record for financial larceny that was surpassed only by the Jewish fraudster [Bernie Madoff](#). Maxwell [is also alleged](#) to have been a sexual predator. So is [Lou Pearlman](#), a Jewish music executive who ran another massive Ponzi scheme and had a “[well-documented track record](#) of robbing his [gentile] artists blind.”

Fraud and sexual abuse are predatory crimes in which Jews are hugely over-represented. This is another fact that the Semitic Filter is intended to block. For

example, the Jewish comedian Larry David **was strongly condemned** in early November 2017 when he said of the “Hollywood sex abuse scandal” that: “I couldn’t help but notice, a very, very disturbing pattern emerging — which is that many of the predators — not all, but many of them are Jews.” A non-Jewish comedian would have lost his career for saying the same thing. Since then, the scandal has got bigger and extended beyond Hollywood. But it has not got any less Jewish, as the TV host **Matt Lauer** and the senator **Al Franken** can testify. Like the reign of **the Alawites*** in Syria and **the Bolsheviks** in the Soviet Union, the so-called **Pervnado** seems to provide more evidence of how predatory minorities can dominate and abuse passive majorities

That behaviour is now receiving attention on a hitherto unprecedented scale. The Pervnado has already blown Harvey Weinstein and other big Jewish names from the heights of media power. If rumours at previously reliable gossip-sites are to be believed, some **even bigger** Jewish names **may follow**.

Jewish power has relied heavily on controlling information and forbidding **pattern-recognition**. Like so many other things, that has begun to change. If the staunch feminist Hillary Clinton had won the presidential election, it seems **highly likely** that staunch feminists like Harvey Weinstein would still be committing their crimes safe from scrutiny. That seems paradoxical, but the paradox is easily resolved. Clinton and Weinstein were always lying when they claimed to want improved lives for ordinary women.

They pursued power, not principle, and their decline has allowed some heretical truths to emerge.

Liberalism is very bad for women and Jewish dominance is very bad for Whites. As the Pervnado continues to blow, those truths will be exposed even more.■



Harvey & Hillary - Who's Laughing Now?

[The Occidental Observer](#)

According to a CNN report in 1998, Israel now has the highest per capita consumption of prostitute services in the world. One million visits are paid to prostitutes each month, making brothel hopping one of the nation’s most popular pastimes. Thousands of women are abducted annually—mostly from Russia, Ukraine, Moldavia, Uzbekistan and China—and sold into sex slavery in Israel. “The situation,” Jewish author David Weinberg wrote in a 1998 article about prostitution in Israel, entitled *Not So Holy Land*, “is enough to make you cry in despair—or vomit from shame.”

Image Prevails over Reality Previously secret FBI File on Martin Luther King Jr. released

Michael Hoffman

The Rev. Dr. Martin Luther King Jr., that pious pillar of rectitude and shining light of probity contrasted with white Southern moral lepers, is a fixture of "Civil Rights" mythology and Hollywood cinema, and comprises a sacred tenet of the dogmatic religion of Multiculturalism and Diversity which is shoved down every public school child's throat annually in January, when Ronald Reagan's national "King Holiday" is observed.

We knew something was terribly wrong with King when in 1977 a federal judge sealed the main trove of secret government files on him for 50 years — until the year 2027. They remained sealed to this day. Yet in the recent "document dump" of previously clandestine US intelligence dossiers on the assassination of President John F. Kennedy, files on King's activities in 1964 and 1968 have been released.

Among these is a 20 page FBI dossier in which the last two pages focus on King's sexual activities, including relentless adultery, conceiving a child out of wedlock, and sex perversions, among them orgies both heterosexual and homosexual.

Predicated on the gradual processing of humanity from human to bestial, the freeze-thaw formula for handling information the American people have the right to know immediately, is to freeze it at the time that the people remain morally upright, and then release it after a period of time in which their conditioning has been maximized and they themselves are too compromised to care. Adultery and children born out of wedlock — in age when 30 million infants have been murdered in government-sanctioned abortion, and men who sodomize other men can have their act legally dignified as matrimony — is no longer a hot topic for most Americans — though

King's orgies with men and women in the midst of his Civil Rights seminars and convocations probably still retains some shock value, even in 2017.

Other facts about King, that he was a Communist sympathizer and a fake PhD. (he cheated on his PhD. thesis), were known to "conservative" President Ronald Reagan prior to his signing the Martin Luther King National Holiday into law. The quondam Hollywood B-movie actor, whose White House schedule was set by San Francisco astrologer Joan Quigley, shrugged his broad shoulders when challenged by the Governor of New Hampshire about the prudence of making King into a national icon. Reagan cynically replied, "Image prevails over reality."



But not any more. Not in our time when much of the underside of the reality about official heroes no longer appalls and is merely grist for the media thrill mill.

Martin Luther King was assassinated by his own handlers in 1968. He had become a liability as his sexual appetite increasingly entailed orchestrating group sex acts that were difficult to conceal. Meanwhile the nation was enduring increasing street violence

on the part of his "nonviolent" followers. To the Cryptocracy that directed the Civil Rights revolution, King was worth more as a dead martyr than alive as a highly compromised hypocrite.

The question to ponder concerns whether the hour is now too late for anyone to seriously care enough to rescind his holiday and repudiate his movement — a movement which took away the immemorial right of employers to hire, and property owners to house, whom they choose. The loss of these rights is not a cause for celebration. Perhaps a new generation of home-schooled young people will, in the future, restore sanity to our laws. Until then, Martin Lucifer King remains a government and media-certified saint ■

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The Protocols of Satan

Part Six

William R Finck

In our last segment of *The Protocols of Satan*, we had presented three articles from The London Times which were presumably written by Philip Graves and had been published on consecutive dates in August of 1921. In Part 3 of this series, we had quoted the Russian historians Lev



Aronov, Henryk Baran and Dmitry Zubarev, who in their 2009 article entitled [Princess Catherine Radziwill and 'The Protocols of the Elders of Zion': the hoax as a lifestyle](#) had written the following in reference to the Philip Graves articles:

Appendix 2 of the book *Secret Societies and Subversive Movements*, by Nesta Webster, which was evidently first published in 1924. When we first read of the Joly book in relation to the Protocols, we concluded that both works must have come from the same source, rather than the Protocols having been taken from Joly. Nesta Webster helped us to vindicate that position. In all honesty, the opinions put forth by the Russian historians, Aronov, Baran and Zubarev, and the assertions of Philip Graves may be accepted, if it is taken for granted that the Protocols did not come into existence until after 1864, but only upon the basis that the *Dialogue* of Joly and the Protocols are the only literature of the 19th century which contain such ideas.

Nesta Webster had also shown that in a June 12, 1920 article in a publication called the *Spectator*, a certain Mr. Lucien Wolf had declared that the Protocols were a forgery based upon a few parallels found in another political work of the period, Hermann Goedsche's *Biarritz* which was published in 1868, and that upon that basis Wolf made the declaration that

“Nilus followed this pamphlet very closely.” Evidently this claim did not stick in relation to *Biarritz*, but it is the same claim that Graves made a year later for the Protocols and Joly's *Dialogue*, after which the Goedsche book was also claimed to have been a plagiarism of the *Dialogue*. Nesta Webster accepted that the Protocols did indeed have many parallels similar to

the *Dialogue* of Joly, and also admitted those in Goedsche's *Biarritz*. But Nesta Webster did not jump to the conclusion reached by Graves or, much more recently, by Aronov, Baran and Zubarev. Rather, Nesta Webster had shown that there were also many passages of the Protocols which were just as similar to the writings of members of the Illuminati and Adam Weishaupt, the Haute Vente Romaine and Picolo Tigre, the Alliance Sociale Democratique and Mikhail Bakunin, the Jewish socialist Karl Marx, and the Marxist Bolshevik Vladimir Lenin, as well as others of those same persuasions.

Therefore, opinions that the Protocols are a mere plagiarism of Joly put forth by Aronov, Baran and Zubarev, and originally asserted by Philip Graves cannot be accepted, because the *Dialogue* of Joly and the Protocols are not the only literature of the 19th century which contain such similar ideas. Rather, all of these works together reflect a body of political thought which was being perpetuated in the Masonic Lodges and Secret Societies of 18th and 19th century Europe. All of the men who perpetuated them have connections to these Masonic Lodges, or to the Illuminati, or to other so-called Secret Societies. In that light, it must be understood that the Protocols are real, and those who claim they are a forgery are basing

their claims on only a small glimpse of the entire picture.

We have seen Nesta Webster admit that there is indeed some material in the Protocols which is practically identical to passages from Maurice Joly's *Dialogue*. In his *Times* articles, Philip Graves had asserted that "There are scores of other parallels between the books. Fully 50 paragraphs in the Protocols are simply paraphrases of passages in the *Dialogues*". To this we replied: "However that material is only a small part of the total material of the Protocols, and most of the material in the Protocols is not found in the Joly book in any form. In turn, most of the material in the Joly book is not found in the Protocols in any form.

Webster described some of the remaining material in the Protocols as prophetic, which indeed it seems to have been, and she explained that it could not be accounted for if the Protocols were a mere forgery on the part of Sergei Nilus or anyone else."

While we cannot take the time to assess and compare the complete body of both quite lengthy works on our own, we will take it for granted that perhaps Graves is correct about the "50 paragraphs". We will also take it for granted that the 10 paragraphs which Graves had included in his own articles showing parallels between the Protocols and Joly's *Dialogue* are accurate, and represent the most striking resemblances. We would expect Graves to publish the paragraphs with the strongest resemblances since he compared only 10 of the alleged 50 in his article, and sought to make a strong case for his claims.

However we did do a brief survey of the copy of the text of the Protocols and we found that the 24 chapters into which they are organized contain a total of 291 sections. Many of the sections are only a single paragraph, but some of the sections contain several paragraphs. But even if on average each section contained two paragraphs, then Graves' "50 paragraphs" would not amount to more than ten percent of the volume of the Protocols, and in reality the figure is actually less than that.

But here I am going to compare a portion of Joly's first dialogue with a portion of the first Protocol. I want to do this to show how the wrong conclusion can be reached based on a partial understanding of a document, or on a partial presentation of a document

which is being made in order to support a particular agenda.

We may read in the first dialogue the words attributed to the Machiavelli character where he states "Political liberty is only a relative idea", and then we may read similar words in the first Protocol where it says "Political freedom is an idea but not a fact", and some of us may be convinced of a striking similarity. But here is a lengthier part of the passage in question from the *Dialogue*:

What restrains the devouring animals that one calls men? At the origin of society, there was brutal and unchecked force; later it was the law, that is to say, force still, ruled by forms. You have consulted all the sources of history; everywhere force appears before rights. Political liberty is only a relative idea; the necessity to live is what dominates the States as well as individuals.

In certain European latitudes, there are people incapable of moderation in the exercise of liberty. If liberty is extended there, it becomes license; civil or social war occurs and the State is lost, either it is divided into factions and dismembered by the effect of its own convulsions, or its divisions render it prey to foreigners. In such conditions, people prefer despotism to anarchy. Are they wrong?

And now here is a lengthier portion of the passage in question from the Protocols:

In the beginnings of the structure of society, they were subjected to brutal and blind force; after words - to Law, which is the same force, only disguised. I draw the conclusion that by the law of nature right lies in force.

Political freedom is an idea but not a fact. This idea one must know how to apply whenever it appears necessary with this bait of an idea to attract the masses of the people to one's party for the purpose of crushing another who is in authority.

This task is rendered easier if the opponent has himself been infected with the idea of freedom, SO-CALLED LIBERALISM, and, for the sake of an idea, is willing to yield some of his power.

It is precisely here that the triumph of our theory appears; the slackened reins of government are immediately, by the law of life, caught up and gathered together by a new hand, because the blind might of the nation cannot for one single day exist without guidance, and the new authority merely fits into the place of the old already weakened by liberalism.

Here it is obvious, that the writer of the Protocols and Joly's Machiavelli character in the *Dialogues* are expressing the same basic political philosophy of might and power in relation to law, and share many of the same sentiments expressed in similar terms. However while the philosophies are similar, the development of the idea does not share the same direction, and both are clearly completed in a manner which is independent one of the other. This is because in European nations these same ideas had been wrestled with by political philosophers for a hundred years, and Machiavelli represents one side of the political spectrum, while Montesquieu represents the other. The Liberalism advocated by Montesquieu was the nemesis of Machiavelli, and despised by the authors of the Protocols, who sought to use it only in order to undermine Christendom and introduce their own Machiavellian tyranny.

We see these same things belabored in the mind of Thomas Jefferson, who was an admirer and follower of Montesquieu. The following is from a web page labeled The Jeffersonian Perspective, which bills itself as a "Commentary on today's social and political issues based on the writings of Thomas Jefferson":

In selecting excerpts from Montesquieu's *Spirit of the Laws* from those copied by Jefferson in his *Commonplace Book*, there appeared an interesting difference on the question of Liberty that throws light on Jefferson's view. He had copied the following passage from Montesquieu, Bk. XI, ch. 3:

"Political liberty does not consist in an unlimited freedom. In governments, that is, in societies directed by laws, liberty can consist only in the power of doing what we ought to will, and in not

being constrained to do what we ought not to will."

So far, so good. Jefferson probably would have agreed with that statement, contingent only on how one defines "what we ought to will" and "what we ought not to will," as we shall soon see. But Montesquieu goes further, and here is where he and Jefferson part company.

Montesquieu:

"We must have continually present in our minds the difference between independence and liberty. Liberty is a right of doing whatever the laws permit, and if a citizen could do what they forbid he would be no longer possessed of liberty, because all his fellow citizens would have the same power."

Now, contrast that with Jefferson's statement on the limits of liberty:

"Of liberty I would say that, in the whole plenitude of its extent, it is unobstructed action according to our will. But rightful liberty is unobstructed action according to our will within limits drawn around us by the equal rights of others. I do not add 'within the limits of the law,' because law is often but the tyrant's will, and always so when it violates the right of an individual." --Thomas Jefferson to I. Tiffany, 1819.

Both Jefferson and Montesquieu agree that rightful political liberty is not unlimited freedom. But Montesquieu defines the limits on liberty in terms of established law, whereas Jefferson defines those limits in terms of the equal rights of others, noting that the limits of the law cannot be taken as a standard, because "law is often but the tyrant's will, and ALWAYS so when it violates the right of an individual." To Jefferson, the overriding consideration is the EQUAL RIGHTS of individuals. Montesquieu's weaker position is the danger of anarchy that comes from being able to do what the law forbids. Jefferson founds his view of the limits of liberty, not on

the need for order in a society, but on the fundamental notion that individuals possess "inherent and inalienable rights," and it is the fact that all other individuals possess those same rights that places the only rightful curbs on those rights.

Now Jefferson evidently cited his work and gave Montesquieu credit where he had quoted him. But there are many writings from the same period which reflect either Machiavelli or Montesquieu which are not so well cited, but that does not make them forgeries. It only means that the various writers had the same original inspiration. That is what must be true of the Protocols and the Machiavelli character portrayed by Joly in his *Dialogues*, as we have asserted before and as we have seen Nesta Webster illustrate at length.

Therefore, where Graves concluded at the end of his third article that "The Protocols are largely a paraphrase of the book here provisionally called the 'Geneva Dialogues'" and that "The Protocols were paraphrased very hastily and carelessly", he is clearly lying. That is because even if one tossed out all of Grave's "50 paragraphs", the Protocols would still represent a body of political thought many times greater in size than the 50 paragraphs alone, which was developed independently of Joly's *Dialogue*. Another of the conclusions made by Graves was that "They were designed to foster the belief among Russian Conservatives, and especially in Court circles, that the prime cause of discontent among the politically minded elements in Russia was not the repressive policy of the bureaucracy, but a world-wide Jewish conspiracy." This too is discredited by the much earlier testimony of Nilus, that he himself had brought the Protocols to the attention of the Grand Duke Serge Alexandrovitch, but was only told that it was too late to act on them, which were virtually the same words he had also attested to hearing from Sukhotin when the Protocols were first entrusted to him. We also explained that the Protocols were first published in Russian in a newspaper series in 1903. But Russian conservatives were not specifically acting against Jews after that time. And furthermore, we explained that Nilus first attempted in 1905 to have the Protocols published as a smaller stand-alone book,

and the Russian censors would not permit him for fear of undue reprisals against supposedly innocent Jews. So knowing this, the conjecture of Philip Graves in this conclusion to his articles also disintegrates.

That leaves one final conclusion in Graves' list, where he also conjectured concerning the origin of the Protocols and he said that "Such portions of the Protocols as were not derived from the Geneva Dialogues were probably supplied by the Okhrana, which organization very possibly obtained them from the many Jews it employed to spy on their co-religionists." Now we must remember that this is Graves' own conjecture, but making it he is basically admitting his own belief that whatever material in the Protocols which did not come from the *Dialogue* must nevertheless have come from the Jews.

One listener to our last segment had asked in relation to this "Couldn't this be interpreted as Graves inferring that the Jews employed by the Okhrana were traitors to their own and as such probably falsified their reports to the Okhrana in order to paint Jews in a bad light?" But that is immaterial since it still stands, that Graves' conjecture admits his own belief that the material in the Protocols had nevertheless come from Jews, no matter the pretense. In other words, Graves conjectures the entire scenario, but any interpretation of it still leaves it evident that Graves admitted that the materials in the Protocols did indeed originate with Jews, for whatever reasons the Jews may have made them.

The Graves article had declared through the mouth of the mysterious "Mr. X.", in reference to Joly's *Dialogue*, "Read this book through, and you will find irrefutable proof that the 'Protocols of the Learned Elders of Sion' is a plagiarism." However what we have found in turn is that the Protocols are true, for all the reasons which we have already explained. But there is much more in that regard which can be discussed.

Researching for this series, I found a lengthy article called [The Protocols of Joly](#), which at first glance I thought actually upheld the notions set forth by Philip Graves. So when I finished the presentation of the Bergmeister booklet and the claims of Radziwill and Count du Chayla, I came around to address the contentions of Graves concerning the Protocols. At

this point I went back to [The Protocols of Joly](#). But rather than a support of Graves, what I found was a thorough refutation of Graves made from a perspective which was very much different than my own. And while I had come to my conclusions independently, I had nevertheless developed this refutation of Graves much more fully with help from Nesta Webster. However the refutation of Graves in [The Protocols of Joly](#) does not even mention Nesta Webster, and it only mentions secret societies where they are treated in the source materials, the Protocols or the *Dialogue* themselves. So it may be worth presenting a few of the ideas here which are found in the article [The Protocols of Joly](#). Now this article copied to a word processor document in 12-point type is about 160 pages, so by no means can we even scratch the surface on all that it contains. But its initial premise is interesting, and may add to what we may esteem as an already thorough refutation of Philip Graves and the wrong-headed idea that the protocols are a mere forgery.

From [The Protocols of Joly](#):

Anyone who starts looking into the *Protocols of the Meetings of the Learned Elders of Zion* will frequently encounter the old chestnut about a "hoax" or a "forgery". When [Philip Graves](#) made the [allegation in 1921](#), long before the days of the internet and all the pages detailing the various logical fallacies, his target audience had never heard of a circular argument or a non sequitur. Debunking Graves is as easy as falling off a log.

Proponents of the "forgery" theory have an argument that runs like this: 1) Several passages within the *Protocols of Zion* were plagiarised from a previous work: Maurice Joly's *The Dialogue in Hell Between Machiavelli and Montesquieu*. 2) Only evil, racist, hate-filled anti-Semites could have resorted to plagiarism, since Jews are as innocent as newborn lambs. 3) This proves that evil, racist, hate-filled anti-Semites fabricated the *Protocols of Zion*, and the work is a fraud, a forgery and a hoax.

The forgery theorists will frequently not even bother to include part 2). By going from their

premise 1) directly to their conclusion 3), their argument becomes a non sequitur. **[A non sequitur is a conclusion or statement that does not logically follow from the previous argument or statement.]** The conclusion does not follow from the premise. In order to get from 1) to 3), they must include other postulates such as 2). Although premise 1) [is true](#), premise 2) and conclusion 3) are both false. Clearly, the hypothetical "anti-Semites", alleged by Jews to have authored the Protocols with the help of a bit of plagiarism, do not have a monopoly on copying other people's work. Jewish supremacists who were plotting world conquest had more motives for plagiarism than the alleged "anti-Semites". Both would have saved time and effort. Jewish supremacists also had a powerful motive in that if the Protocols was discovered, they would be able to blame "anti-Semites", citing the "forgery" charge as their 'proof'.

Ultimately, as we shall see, the decision to have the Protocols writers deliberately copy previous works in such a way that a number of parallel passages were strikingly obvious was taken by Alphonse de Rothschild. His inspiration for this contingency plan, of crying "forgery" in the event of discovery, can be traced to the fact that around 1889, at the time of his Protocols project, he discovered that merchants from countries such as Russia were bottling cheap wine and [selling it with "Lafite Rothschild" labels on the bottles](#). Thus, with the pirates [forging](#) Rothschild's labels, the concept of forgery would have been playing on his mind. And whatever his views were on Russians, the experience would hardly have changed them for the better!

When the Protocols Deniers put up their non sequitur argument and don't explicitly state 2) **[that "Only evil, racist, hate-filled anti-Semites could have resorted to plagiarism, since Jews are as innocent as newborn lambs"]**, they are aware that many of their dupes will implicitly assume 2), given how the mainstream media has conditioned many

people to perceive Jews - and "anti-Semites". Alternatively, if they do include 2), they have inserted a false postulate, and thus their argument is circular. They have started out with their desired conclusion, and have set up a false proposition in order to obtain their conclusion.

Philip Graves [states](#) four "conclusions" as his 'evidence' of "forgery":

1. The Protocols are largely a paraphrase of *The Dialogue in Hell Between Machiavelli and Montesquieu*, or as Graves calls it, the *Geneva Dialogues*. As



shown above, that is not evidence of forgery. Moreover, Graves is forced to concede that "there is no evidence as to how the *Geneva Dialogues* reached Russia", which is consistent with the Protocols originating somewhere other than Russia. How odd that when the Russians are supposed to be "forging" a document, instead of Russians in Russia writing it in Russian, it is supposed to be Russians in Paris writing it in French, according to the "forgery" proponents' own conspiracy theory!

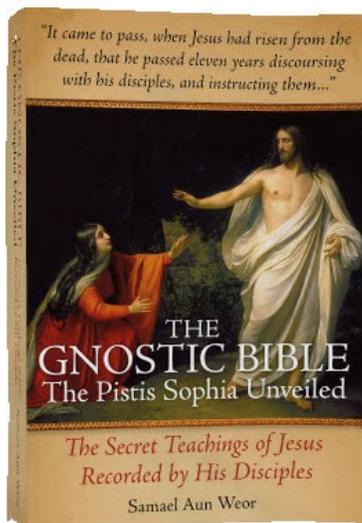
2. The Protocols "served as a weapon against the Russian Liberals". Again, this is not evidence of forgery, since the Protocols would have served as a political "weapon" irrespective of who authored them. In order for "forged" Protocols to be as useful to the Russian conservatives as the genuine article, the forger would need to do an excellent job - and forgery

proponents contend that the easily spotted parallel passages occurred as a result of a "rush job", as opposed to a deliberate planting of 'evidence' that was intended to be so obvious that it could hardly be missed in the event of the Protocols' discovery.

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. Back to our article:

1. "The Protocols were paraphrased very hastily and carelessly." Again, if the paraphrasing was sloppy, that doesn't prove who did it. However, Jewish supremacists would be aware that the work might be discovered, and would plan accordingly. They would have a powerful motive to do a hasty job of paraphrasing, so that the plagiarism would be detected within two or three decades, would be more evident upon discovery, and "anti-Semites" could be blamed for the "forgery". Any hypothetical "anti-Semites" would have more motive to do a good job, so that their "fraud" might remain undetected and the Protocols would continue to serve a political purpose.

2. Where the Protocols are not derived from the *Geneva Dialogues*, they "were probably supplied by the Okhrana" (the Russian secret police). This is simply wishful thinking and baseless speculation on the part of Graves. As we shall see, the Okhrana's archives were saved, shipped to the US, and opened in 1957, and there was zero evidence of a plot to forge the Protocols. Moreover, there is ample evidence that the Okhrana did not create the Protocols.



Here the article gives long examples of Jews caught in acts of forgery, ostensibly in order to show that jews commit forgery on a regular basis. To these we would want to add the many Jewish forgeries committed at Alexandria where a plethora of so-called Christian documents were created, known

today generally as the Gnostic Gospels and related writings.

Back to our article:

2011 book *Forty Jewish Meditations* was found to have "long passages [that] repeated word for word an earlier book by the eminent philosopher Jean-François Lyotard." Bernheim first attempted to invert the accusations, blaming Lyotard - who'd died in 1998 - for having plagiarised one of Bernheim's earlier works. This claim soon fell apart, and then Bernheim tried to blame a research assistant. But it gets even better - Bernheim was found to have plagiarised several other people, including Elie Wiesel! And then it turned out that Bernheim was not the intellectual that he purported to be; he claimed to have a doctorate in philosophy, but had never finished his degree.

The actor Shia LaBeouf, born to a Jewish mother, which [according to Jews](#) makes him "a Jew" whatever he might believe, has [got himself into a few scrapes](#). In February 2005 he [rammed his car into the back of his neighbor's car](#), rather than wait a minute for the neighbor to finish chatting to his girlfriend and move out of the way, and later appeared at the neighbor's front door waving a kitchen knife. A little later at the age of 19, LaBeouf [went to a neighbor's apartment with a knife](#) to confront him for insulting his mother, taking a friend for backup. They were seen off by the guy and six

of his friends. LaBeouf got into a fight and threatened to pull a knife [in Vancouver in 2011](#), and in 2014 [head-butted a man](#) after an argument in a London pub.

But it gets better. LaBeouf [proved to be quite a plagiarist](#). His short film HowardCantour.com, released December 2013, was found to have close similarities with a 2007 comic by Dan Clowes, including an identical opening monologue. When LaBeouf apologized to Clowes, it was noted that the apology itself was lifted from a 2010 post on Yahoo!

Answers. LaBeouf's comic books were later found to have been plagiarised from Benoît Duteurtre's *The Little Girl and the Cigarette* and Charles Bukowski's *Assault*. Eventually, LaBeouf's plagiarism was so prevalent that *Time Magazine* ran a piece entitled [A Brief History of Shia LaBeouf Copying the Work of Others](#), citing no less than fourteen examples.

According to Rabbi Avraham Yosef, son of the late Rabbi Ovadia Yosef, [it is acceptable under Jewish law to plagiarise academic papers](#). If a student takes someone else's paper, copies it, and changes the wording in an attempt to conceal the plagiarism, Jewish law not only permits it, but the plagiarist would be doing "the mitzvah of charity".

Professor Lewis Wolpert, a British developmental biologist who was [born into a South-African Jewish family](#), apologised after it was found that more than twenty passages in his 2011 book on aging, *You're Looking Well*, had been lifted from Wikipedia, academic websites and other online sources. He also apologised for having plagiarised other online sources for another unpublished book, and said, "after a gap of maybe weeks or sometimes months, [I simply did not recall that I had not written these passages myself](#)".

In short, anyone who continues to claim the Protocols is a "forgery" because parts of it were plagiarised might as well have a tattoo branded on their forehead. There are two choices: "CRETIN", or "LIAR".

There is no denying that parts of the Protocols were plagiarised, and the plagiarism is strikingly obvious - exactly as if the writer had intended it to be found. For example, Joly's [First Dialogue](#) says:

"...bad instincts among men are more powerful than the good ones. Man has more enthusiasm for evil than for good; fear and force have more control over him than reason. [...] All men aspire to domination and there is none who would not be an oppressor if he could; all or almost all are ready to sacrifice the rights of others for their own interests.

What restrains the devouring animals that one calls men? At the origin of society, there was brutal and unchecked force; later it was the law, that is to say, force still, ruled by forms. You have consulted all the sources of history; everywhere force appears before rights. Political liberty is only a relative idea; the necessity to live is what dominates the States as well as individuals."

And from [Protocol No. 1](#):

"It must be noted that men with bad instincts are more in number than the good, and therefore the best results in governing them are attained by violence and terrorisation, and not by academic discussions. Every man aims at power, everyone would like to become a dictator if only he could, and rare indeed are the men who would not be willing to sacrifice the welfare of all for the sake of securing their own welfare.

What has restrained the beasts of prey who are called men? What has served for their guidance hitherto?

In the beginnings of the structure of society, they were subjected to brutal and blind force; afterwards - to Law, which is the same force, only disguised. I draw the conclusion that by the law of nature, right lies in force.

Political freedom is an idea but not a fact."

And some of those little differences arise from translation. Only the most diehard coincidence theorist would claim that the similarities are merely coincidental.

And of course this is the same passage which we had used as an example earlier, but maintain that the ideas were nevertheless developed along different lines sufficiently to prove that the Protocols were not a mere forgery. Back to our article:

The Protocols writer used Joly's metaphor from the Twelfth Dialogue about the hundred arms or hands of the god Vishnu, in Protocol Nos. 12 and 17.

And in the Thirteenth Dialogue, Joly's Machiavelli is discussing how he would deal with secret societies. Those that could be infiltrated would be used as "a useful channel of information and a means to influence affairs", because the "underground world of secret societies is filled with empty-heads who [...] can take directions [and] represent a force that can be put in motion." Referring to those "empty-headed" secret society members, the fictional Machiavelli says: "These tigers have the souls of sheep. They're airheads." Protocol No. 15, referring to the "goyim" in the Masonic lodges, says: "These tigers in appearance have the souls of sheep and the wind blows freely through their heads."

However, if paragraphs where the plagiarism is strikingly obvious are taken out, that still leaves about 95% of the Protocols. Another source that's been plagiarised is a chapter of a book by Hermann Goedsche, but after allowing for that, along with copying where the paraphrasing is more creative, there is still much original material in the Protocols. Rather than a simple plagiarism job, as the Jews love to pretend it is, it's mostly a superb blueprint for world conquest, but padded with some blindingly obvious plagiarism, the purpose of which was to allow the Jews to cry "forgery" in the event of discovery. Thus, their blueprint for world domination could be documented, and could exist in plain sight, yet anyone who pointed out the reality would be denounced as an "anti-Semite" or a "conspiracy theorist" who was citing nothing more than a "proven" "forgery".

It's been suggested that Joly himself plagiarised a previous document, but no one has been able to present any evidence for that. (The claim that Joly plagiarized Jacob Venedey cannot be substantiated, and was correctly refuted by Ronald S. Green; see [below](#).) If Joly and Goedsche were employed by Jewry and working from some still undiscovered template that was also used to write the Protocols, that would account for their books happening to be available at the right time. However, it doesn't explain why the conspirators would wait a quarter of a century to write the Protocols, after Joly's Dialogue was published in 1864. And in that case, if Joly or Goedsche departed too far from the template, one of the Protocols writers would have still needed to plagiarise Joly, in order to make the plagiarised passages quite obvious, so they could have some newspaper 'expose' the parallel passages and the "forgery". There's no evidence that Joly or Goedsche were agents of Jewry, and there really is no need to postulate a conspiracy to account for the existence of Joly's and Goedsche's books. The best account of events is simply that the conspirators were aware of both books at the time they made the decision to plagiarise, and they chose to take advantage of them.

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. To continue with our article:

Protocols deniers and anti-Gentile Jewish supremacists have made several other clumsy attempts at refutation, of which the most recent features a rehash of earlier claims that Matvei (Mathieu) Vasilyevich Golovinski was the "forger". It turns out that their Golovinski conspiracy theory would require a suspension of the laws of causality, a willingness to see evidence where none exists, and a deliberate avoidance of the preponderance of evidence that refutes it, which makes it exactly the same as the official 9/11 conspiracy theory - absolute nonsense! But to see the Golovinski gambit in its proper context, we should first look into the program described in [the Protocols](#) and see how it corresponds with future events and Jewish behavior. That investigation yields some clues as to when and how the grand conspiracy was born, who is behind it, and what it involves. Then we can evaluate the Jews' conspiracy theories regarding the Protocols' creation, and compare with "anti-Semitic" accounts of how the work was apparently discovered, brought to Russia and published. Pro- and anti-Gentile alike mostly agree that the Protocols originated in Paris and was brought to Russia, but the character of witnesses who testify in defense of the Jews, and the sheer ineptness of their claims, provides evidence of deceit on the part of anti-Gentile propagandists.

Amusingly, the Jews' star witness for their assertion that the Protocols is a "forgery" [turns out to be](#) a convicted forger, fraudster, blackmailer, briber and jailbird, who had been married to a German, and had to spend two hours at Ellis Island persuading (and most likely bribing!) the authorities to let her into the US twenty-three days after the US declared war against Germany in 1917, by telling them [a bizarre story about having a "dead" "double"](#) who was the forger, and about having a husband who was a German engineer who gave up his career to become an importer, and

gave up his German citizenship to become a Swede. **[Of course this is in reference to Katherine Radziwill, who is rather amusingly unnamed here.]** From 1921 to 1935, Jewry continued to channel their physically impossible conspiracy theory through this proven fraudster after her antics had been thoroughly exposed, e.g., in *The New York Times*. It is inconceivable that Jewry's leaders were incapable of seeing through her deception throughout that time, rather like supporters of the War in Iraq were supposed to be too foolish to know that documentary 'evidence' of Saddam trying to obtain uranium yellowcake from Niger was a forgery, long after it had already been pointed out by those of a more rational - and honest - persuasion. It could hardly get much better than that!... [Protocol No. 12](#) tells of a plan to control the Press.

"Not a single announcement will reach the public without our control. Even now this is already being attained by us inasmuch as all news items are received by a few agencies, in whose offices they are focused from all parts of the world. These agencies will then be already entirely ours and will give publicity only to what we dictate to them. [...] All our newspapers will be of all possible complexions — aristocratic, republican, revolutionary, even anarchical—for so long, of course, as the constitution exists Like the Indian idol Vishnu they will have a hundred hands, and every one of them will have a finger on any one of the public opinions as required. When a pulse quickens these hands will lead opinion in the direction of our aims, for an excited patient loses all power of judgment and easily yields to suggestion. Those fools who will think they are repeating the opinion of a newspaper of their own camp will be repeating our opinion or any opinion that seems desirable for us. In the vain belief that they are following the organ of their party they will, in fact, follow the flag which we hang out for them."

In March 1893, *The New York Times* wrote, "Owing to the leading position of [the Jews](#) in the money markets of Europe...". For some, that's taking honesty too far. In 1896, Adolph Ochs, of Jewish descent, acquired *The New York Times*. Nowadays, the [Jews themselves](#) love to remind everyone about all the "[Jews In The American Media](#)". The situation is the same in [Britain](#), for example, where the Jews [admit they were already](#) "a major factor in British journalism" by the middle of the 19th century.

At this point [The Protocols of Joly](#) article provides a long list of Jews in control of Western media, which is well known to our listeners, and also posted at [Christogenea.org](#), so we will not repeat it here. Then after a conversation about certain media magnates imagined to be Jewish, we resume with the article:

It would be the easiest thing in the world to compile a load of fantastic, unreferenced claims from conspiratorially-minded websites and use them to 'prove' that some group - the "Vatican", the "Nazis", the "Islamists", the "lizards" or whatever - was secretly running the world. But that would be pointless. The internet contains some great information that cannot be found in daily newspapers or local bookstores, and thereby is irreplaceable as a superb tool for self-education. The more nonsense that is put online, the worse the signal to noise ratio on the internet, and the less valuable it becomes. The information on this page is based on mainstream sources and verifiable facts.

From here [The Protocols of Joly](#) article provides a long list of statements from the Protocols, and many of the modern circumstances which demonstrate that the objectives of the Protocols have indeed been fulfilled, if the Protocols had their origin with certain of the Jewish Rothschilds. It then asserts:

[The Rothschilds are Talmudists](#). It's the same culprits, but this time they've got their tentacles spread around the banks, the major political

parties, the mainstream media, and the educational institutions, like secondary cancer tumors threatening major organs.

After offering some evidence, and some modern parallels illustrating the compatibility of the Rothschild agenda to the protocols, it goes on to say:

The Jewish Protocols writer certainly exhibits as one of the avaricious Rothschild school who are obsessed with getting all the "gold in [their] hands", who are also racist Talmudic supremacists who view the "goyim" as the equivalent of cattle. And the Protocols writer is being rather disingenuous in boasting about "his" people being behind the French Revolution, because progressive Jews such as Moses Mendelssohn or Haym Salomon would have had no truck with the Rothschild Talmudic program.

Before investigating the timeline of how the Protocols was brought to Russia and published, and refuting specific claims about the Protocols being an Okhrana "forgery", it is useful to consider how the Rothschild program emerged out of the earlier hatred and mischief of the Talmudic bigots, and developed into contemporary events such as Israel's staging of 9/11.

The idea that there was an already pre-existing program for world conquest prior to the French Revolution, that Mayer Amschel Rothschild was in charge, and Rothschild drew up the plans for the Illuminati, perhaps as early as 1770, and then set up Weishaupt, a Crypto-Jew, as his front in 1776, might sound good, but isn't supported by the facts. And it portrays the conspirators as almost superhuman, and much cleverer than they actually were. The Talmudists certainly wanted to rule the world, but they didn't have a credible strategy in the 1700s. As mentioned above, the evidence points to the credible program for world domination crystallizing at the birth of Zionism, with its Machiavellian ideas such as control of the press plagiarized from Joly. There is no evidence that Weishaupt was a

Crypto-Jew, was secretly a Rothschild front, or was the sort of person who would happily take orders from others. A more economical theory that fits the facts is that Weishaupt's Illuminati was all his own invention, Rothschild did not become aware of the Illuminati until later, and then decided to exploit it for his own ends, after he'd learned how a prince had become extremely wealthy - and decided to use the same system to create his own dynasty.

We must agree with this to the extent that of course it is evident that the Protocols' authors did not invent the secret societies, but they themselves admit that they would infiltrate and use those societies for their own ends.

The Illuminati didn't survive, but the Rothschild conspiracy emerged out of it, Rothschild plagiarised Weishaupt's strategies of destroying Christianity and the nation-state, and unfortunately the conspiracy has not only survived to this day but has enjoyed unparalleled success.



Unity, Integrity, Diligence. Arms granted to the Barons Rothschild by Emperor Francis I of Austria

One of the Illuminati members was [Prince Charles of Hesse-Kassel](#), or Karl von Hessen-Kassel in German, (1744-1836). [William I, Elector of Hesse](#) (1743-1821), became William (or Wilhelm) IX, Landgrave of Hesse-Kassel upon the death of his father on 31 October 1785. Charles was [William's younger brother](#). Mayer Amschel Rothschild (1743-1812), as a dealer in coins, [became Court \(or Crown\) Agent](#) to [William](#) of Hesse-Hanau in 1769.

William, described by Frederic Morton's *The Rothschilds*, [p. 44] as "Europe's most blue- and cold-blooded loan shark", entrusted part of his fortune to Mayer Amschel Rothschild as he fled Napoleon in 1806. (That's one version of the story. But either way, within a few years, Nathan Rothschild received at least £550,000 of William's fortune and used it to speculate on his own account, as described [above](#).) The town of [Hanau](#) is located 25 km east of Frankfurt am Main; Kassel is 190 km north of Hanau. Thus, as early as 1769, Rothschild had a connection with the royal family of Hesse, at least one of whom went on to become an Illuminati member. Later, several acquaintances of Rothschild were Illuminati members.

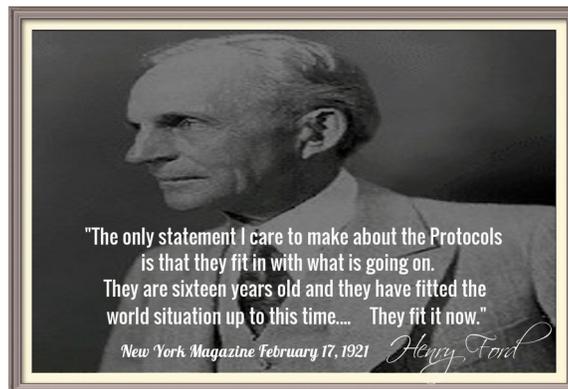
However, since we are not assuming that Rothschild was behind the French Revolution, we do not need to postulate that Mayer Rothschild financed and controlled Weishaupt, or that Rothschild found out about the Illuminati when it was a secret society that did not admit Jews as members, prior to July 20, 1785 when Illuminati emissary [Johann Jakob Lanz](#) was struck by lightning and killed at Regensburg, formerly known as Ratisbon, and the Bavarian government subsequently published details of the Illuminati conspiracy after police discovered papers documenting the Illuminati's plans for international revolution hidden in Lanz's clothes, and the conspiracy was confirmed by further documents found in raids on the homes of Illuminati members. Rothschild might have learned about the

Illuminati prior to 1785, but there is no need to presume that he was aware of it until people such as Robison and Barruel had published exposés.

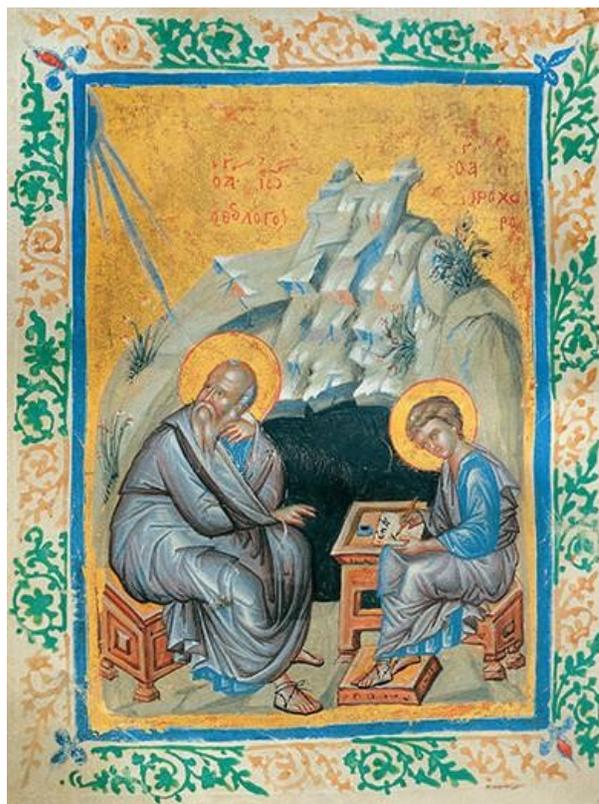
So this is the premise of [The Protocols of Joly](#), but it cannot be said that the Rothschilds are the sole beneficiaries of the plan of the Protocols or of the emerging world Jewish Supremacism, but the article does at great length demonstrate that Jews collectively have been the sole beneficiaries 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 plainly that in all of the lodges and civic organizations of today.■



The Book of Odes is a collection of passages from Scripture which were once employed as a Christian Liturgy in the Eastern Orthodox Church. They are known to us only from the Codex Alexandrinus. Here William Finck presents the Odes and demonstrates that their teachings parallel our assertions of Christian Identity. The conclusion is that the Book of Odes is a Christian Identity Liturgy, and that Christian Identity is the original (small 'c') catholic faith.



The Book of Odes

William R Finck

Christian Identity Liturgy in the Book of Odes

The *Book of Odes* is known to us mostly from Alfred Ralfs' publication of the Septuagint, and it consists of a collection of songs or poems which were found placed at the end of the *Book of Psalms* in the Codex Alexandrinus. Sir Francis Brenton did not include them in his Septuagint translation, ostensibly because that work was based primarily upon the slightly older Codex Vaticanus, where the collection is not found. The *Odes* are only pericopes which were extracted from other portions of Scripture, so by themselves they are not an actual Biblical book. However to us they are interesting, because of the nature of the pericopes themselves. The *Book of Odes* should not be confused with the *Odes of Solomon*, which is an entirely different work. However we believe that the *Book of Odes* is significant, because it is clearly a collection of

particular hymns and prayers chosen from throughout Scripture that were valued for liturgical purposes by the scribes who maintained this Codex. A liturgy is the customary public worship performed by a group or community of Christians. We shall see that this *Book of Odes* is certainly a liturgy, and once we understand its theme, then we can understand what this community of Christians believed. And although in our own translations of the New Testament we generally prefer the readings found in the Codices Sinaiticus and Vaticanus, wherever they may differ from the Alexandrinus, the Codex Alexandrinus is nevertheless of significant importance. It is esteemed to be from the 5th century AD, and it is said to have been brought to Constantinople from Alexandria in the 17th century. The library at Alexandria was destroyed in 642 AD, so if it is truly that old, the Codex must have somehow escaped the flames. According to the [British Library](#), where the codex now resides, it was presented to King Charles I of England by Cyril

Lucaris, the Patriarch of Constantinople and the former Patriarch of Alexandria. Evidently Lucaris, while a patriarch of the Eastern Orthodox Church, was a Calvinist and therefore he was the center of much controversy. He was also friendly to the Church of England.

To us, the *Book of Odes* reflects the medieval Christian thought of at least one significant sect of Christians from which it is preserved. In addition to the *Book of Odes* and all of the books which we know from the Septuagint, the Codex Alexandrinus also included 3 and 4 Maccabees, which are certainly Christian in nature, and a psalm often referred to as Psalm 151, which is alleged to be a song of David after his victory over Goliath. Additionally, the codex contains copies of all of the books which we now know from the New Testament, and it also includes 1 and 2 Clement, two epistles believed to have been written by Clement of Rome, a bishop of the very late 1st century.

There is an academic contention which I must discuss here, even if it is not that well known. In my own podcasts and some of my writings, I label this Codex Alexandrinus as well as the very similar Codex Ephraemi Syri as reflecting the “Alexandrian tradition”. This is after William MacDonald, who diagrammed Westcott and Hort’s textual groupings on page 30 of his *Greek Enchiridion* grammar handbook. There he listed the Codices Sinaiticus and Vaticanus as “Neutral”, the Codices Alexandrinus, Ephraemi Syri and the Gospel portions of the Codex Regius as “Alexandrian”, the Codices Bezae, Claromontanus, Boernerianus and the Old Testament portions of Regius as “Western”, and the Codices Basilensis, Boreelianus, Seidelianus I, Seidelianus II, Mutinensis, Coislinianus and Angelicus as “Syrian”. Many of these manuscripts I ignore in my translations and my notes simply because they are of a late date, since I only considered manuscripts and papyri from the 6th century and earlier.

We are not necessarily agreeing that the Westcott and Hort system is ideal. But this was the system that

many scholars of the 19th and early 20th centuries followed, and it is by this that we label the Codices Alexandrinus and Ephraemi Syri as representing the “Alexandrian tradition”. What should not be in doubt, however, is that these manuscripts did come to us from Alexandria.

But now, it seems that the Codex Alexandrinus is classified by more modern scholars under the label of “Byzantine Text Type”, as it is apparently the antecedent to the Majority Text, even if there are places where many manuscripts of the Majority Text do not agree with the Codex Alexandrinus. It is my opinion, however, that the Majority Text is usually closer to the Codex Alexandrinus rather than the Codices Sinaiticus and Vaticanus, where there are differences among the three. Sometimes, however, the Majority Text is actually closer to the Codices Bezae and Claromontanus – especially in the *Book of Acts* and a few times in Paul’s epistles. This reflects another problem, that not all of the books in any ancient manuscript are of similar quality, or follow closely any of the surviving ancient codices.

Now, apologists for the Majority Text often attempt to connect the Codex Alexandrinus to early Christian Antioch, but there is no solid historical basis for making such a connection. The Codex Ephraemi Syri, which very often agrees with the Alexandrinus when other codices have differences, is also called the Codex Ephraemi Rescriptus. It has no direct connection to Ephrem the Syrian, the early Christian writer, as is commonly supposed. Rather, it received its name because it is a palimpsest, meaning that it was washed of its text and rewritten. A scribe in the Middle Ages washed the Biblical text from the pages of the codex and then recycling them, he overwrote them with Greek translations of the treatises of Ephrem the Syrian. This evidently happened some time before the fall of Constantinople, after which the manuscript made its way to Florence, and eventually to Paris, where it is now found in the National Library of France. This episode informs us that the particular scribe did not particularly esteem the value of the

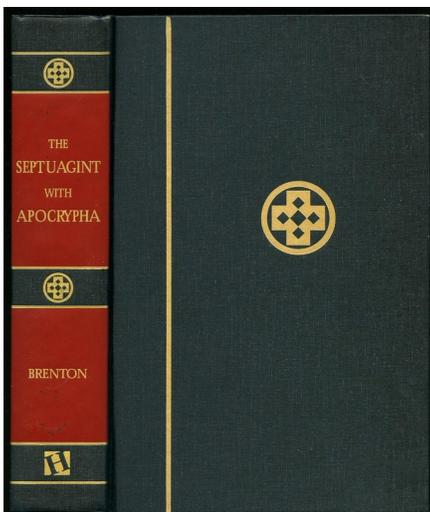
content of that codex. The “lower text”, meaning the text that was washed and overwritten, was deciphered and then edited by palaeographer and Biblical scholar Constantin von Tischendorf from 1840 to 1845. For these reasons, while we give variant readings from the codex in our notes, we do not rely on it as a primary source in our translations.

Now with this background, we should return to discuss the *Odes*. While the Codex Alexandrinus itself is not our most preferred of the ancient surviving manuscripts of Scripture, that does not mean that we cannot learn from it, and we can. The *Book of Odes* is, in our opinion, a collection of Scriptures explicitly selected for regular liturgical use. Most of these *Odes* have indeed been used for that very purpose in the Eastern Orthodox Church liturgy, as the *Book of Odes* also survives in Eastern Orthodox bibles. But to us, the substance of the *Book of Odes* is certainly what we would consider to be *nationalist*. While some of the *Odes* deal with repentance and the glorification of God, many of them express nationalist aspects of Scripture and view the fulfillment of the promises of the Old Testament in Christ from that very aspect.

So here we are going to read the 14 *Odes*. But while we had to read and even translate a few lines from the last of them, not finding a complete English translation, for most of the others we only needed a precursory examination of the original language, because they are all pericopes from Canonical

Scriptures.

For those from the Old Testament we shall use Brenton’s Septuagint, and for those from the New Testament we shall use the Christogenea translation.



Odes 1: First Ode of Moses (Exodus 15:1–19)

Exodus 15:1 ... Let us sing to the Lord, for he is very greatly glorified: horse and rider he has thrown into the sea. 2 He was to me a helper and protector for salvation: this is my God and I will glorify him; **my father's God**, and I will exalt him. 3 The Lord bringing wars to nought, the Lord *is* his name. 4 He has cast the chariots of Pharaoh and his host into the sea, the chosen mounted captains: they were swallowed up in the Red Sea. 5 He covered them with the sea: they sank to the depth like a stone. 6 Thy right hand, O God, has been glorified in strength; thy right hand, O God, has broken the enemies. 7 **And in the abundance of thy glory thou hast broken the adversaries to pieces:** thou sentest forth thy wrath, it devoured them as stubble. 8 And by the breath of thine anger the water parted asunder; the waters were congealed as a wall, the waves were congealed in the midst of the sea. 9 The enemy said, I will pursue, I will overtake, I will divide the spoils; I will satisfy my soul, I will destroy with my sword, my hand shall have dominion. 10 Thou sentest forth thy wind, the sea covered them; they sank like lead in the mighty water. 11 Who is like to thee among the gods, O Lord? who is like to thee? glorified in holiness, marvellous in glories, doing wonders. 12 Thou stretchedst forth thy right hand, the earth swallowed them up. 13 Thou hast guided in thy righteousness **this thy people whom thou hast redeemed**, by thy strength thou hast called them into thy holy resting-place. 14 **The nations heard and were angry, pangs have seized on the dwellers among the Philistines. 15 Then the princes of Edom, and the chiefs of the Moabites hasted; trembling took hold upon them, all the inhabitants of Chanaan melted away. 16 Let trembling and fear fall upon them; by the greatness of thine arm, let them become as**

stone; till thy people pass over, O Lord, till this thy people pass over, whom thou hast purchased. 17 Bring them in and plant them in the mountain of their inheritance, in thy prepared habitation, which thou, O Lord, hast prepared; the sanctuary, O Lord, which thine hands have made ready. 18 The Lord reigns for ever and ever and ever. 19 For the horse of Pharaoh went in with the chariots and horsemen into the sea, and the Lord brought upon them the water of the sea, but the children of Israel walked through dry land in the midst of the sea.

This first *Ode* glorifies God, but it also celebrates the national deliverance of the children of Israel and God's favor for them at the expense of the other nations. Furthermore it celebrates Israel's inheritance and relationship with God.

Odes 2: Second Ode of Moses (Deuteronomy 32:1–43)

Deuteronomy 32:1 Attend, O heaven, and I will speak; and let the earth hear the words out of my mouth. 2 Let my speech be looked for as the rain, and my words come down as dew, as the shower upon the herbage, and as snow upon the grass. 3 For I have called on the name of the Lord: assign ye greatness to our God. 4 *As for God*, his works *are* true, and all his ways *are* judgment: God *is* faithful, and there is no unrighteousness *in him*; just and holy *is* the Lord. 5 They have sinned, not *pleasing* him; spotted children, a froward and perverse generation. 6 Do ye thus recompense the Lord? *is the* people thus foolish and unwise? **did not he himself thy father purchase thee, and make thee, and form thee?** 7 Remember the days of old, consider the years for past ages: ask thy father, and he shall relate to thee, thine elders, and they shall tell thee. 8 When the Most High divided the nations, when he separated the sons of Adam, he set the bounds

of the nations according to the number of the angels of God. 9 **And his people Jacob became the portion of the Lord, Israel was the line of his inheritance.** 10 He maintained him in the wilderness, in burning thirst and a dry land: he led him about and instructed him, and kept him as the apple of an eye. 11 As an eagle would watch over his brood, and yearns over his young, receives them having spread his wings, and takes them up on his back: 12 the Lord alone led them, there was no strange god with them. 13 He brought them up on the strength of the land; he fed them with the fruits of the fields; they sucked honey out of the rock, and oil out of the solid rock. 14 Butter of cows, and milk of sheep, with the fat of lambs and rams, of calves and kids, with fat of kidneys of wheat; and he drank wine, the blood of the grape. 15 **So Jacob ate and was filled, and the beloved one kicked; he grew fat, he became thick and broad: then he forsook the God that made him, and departed from God his Saviour.** 16 They provoked me to anger with strange gods; with their abominations they bitterly angered me. 17 They sacrificed to devils, and not to God; to gods whom they knew not: new and fresh *gods* came in, whom their fathers knew not. 18 **Thou hast forsaken God that begot thee, and forgotten God who feeds thee.** 19 **And the Lord saw, and was jealous; and was provoked by the anger of his sons and daughters,** 20 **and said, I will turn away my face from them, and will show what shall happen to them in the last days;** for it is a perverse generation, sons in whom is no faith. 21 They have provoked me to jealousy with *that which is* not God, they have exasperated me with their idols; and I will provoke them to jealousy with them that are no nation, I will anger them with a nation void of understanding. 22 For a fire has been kindled

out of my wrath, it shall burn to hell below; it shall devour the land, and the fruits of it; it shall set on fire the foundations of the mountains. 23 I will gather evils upon them, and will fight with my weapons against them. 24 *They shall be* consumed with hunger and the devouring of birds, and there shall be irremediable destruction: I will send forth against them the teeth of wild beasts, with the rage of *serpents* creeping on the ground. 25 Without, the sword shall bereave them of children, and terror *shall issue* out of the secret chambers; the young man shall perish with the virgin, the suckling with him who has grown old. 26 I said, I will scatter them, and I will cause their memorial to cease from among men. 27 **Were it not for the wrath of the enemy, lest they should live long, lest their enemies should combine against them; lest they should say, Our own high arm, and not the Lord, has done all these things. 28 It is a nation that has lost counsel, neither is there understanding in them. 29 They had not sense to understand: let them reserve these things against the time to come.**

This refers to the same time where, as we see later in these *Odes* in the passages selected from Luke, by the arm of Yahweh the same children of Israel would be redeemed from their enemies, to fulfill the same promises made to the fathers. So in reference to this, when we see the *Odes* which are taken from Luke chapter 1, if this is a liturgy then these passages which were selected from the Old Testament and the passages which were selected from Luke in the New Testament must be seen as presenting a consistent interpretation of Scripture. Otherwise, why would these passages, and the passages later included from Luke, be selected at all?

Continuing this *Ode*, from Deuteronomy 32:30:

30 How should one pursue a thousand, and two rout tens of thousands, if God had not sold them, and the Lord delivered them up? 31 For

their gods are not as our God, but our enemies *are* void of understanding. 32 For their vine *is* of the vine of Sodom, and their vine-branch of Gomorrha: their grape *is* a grape of gall, their cluster *is* one of bitterness. 33 Their wine *is* the rage of serpents, and the incurable rage of asps. 34 Lo! are not these things stored up by me, and sealed among my treasures? **35 In the day of vengeance I will recompense, whensoever their foot shall be tripped up; for the day of their destruction is near to them, and the judgments at hand are close upon you. 36 For the Lord shall judge his people, and shall be comforted over his servants; for he saw that they were utterly weakened, and failed in the hostile invasion, and were become feeble: 37 and the Lord said, Where are their gods on whom they trusted? 38 the fat of whose sacrifices ye ate, and ye drank the wine of their drink-offerings? let them arise and help you, and be your protectors. 39 Behold, behold that I am *he*, and there is no god beside me: I kill, and I will make to live: I will smite, and I will heal; and there is none who shall deliver out of my hands. 40 For I will lift up my hand to heaven, and swear by my right hand, and I will say, I live for ever. 41 For I will sharpen my sword like lightning, and my hand shall take hold of judgment; and I will render judgment to my enemies, and will recompense them that hate me. 42 I will make my weapons drunk with blood, and my sword shall devour flesh, *it shall glut itself* with the blood of the wounded, and from the captivity of the heads of *their* enemies that rule over them. 43 Rejoice, ye heavens, with him, and let all the angels of God worship him; rejoice ye [Nations], with his people, and let all the sons of God strengthen themselves in him; for he will avenge the blood of his sons, and**

he will render vengeance, and recompense justice to his enemies, and will reward them that hate him; and the Lord shall purge the land of his people.

The last line should be interpreted not that God would purge his people from off the land, but rather, He would purge the land *which belongs* to His people. This song of Moses first celebrates the relationship which Yahweh had with the children of Israel, it celebrates their election, and commences to lament the punishment they would suffer for their sin. It describes how their enemies would come to prevail over them in their time of punishment and how they would be scattered afar. But ultimately God will avenge His people, destroy their enemies that had come to rule over them in their time of punishment, and upon His revenge the people are told to rejoice, where he promises to cleanse all of their enemies from their land. So this is also a song of national election, sin, and redemption for the children of Israel. Later, we shall see this same message included in the *Book of Odes* from Luke chapters 1 and 2, from the only three New Testament passages included in the *Odes*.

Odes 3: Prayer of Anna, the Mother of Samuel (1 Samuel 2:1–10)

1 Samuel 2:1 My heart is established in the Lord, my horn is exalted in my God; my mouth is enlarged over my enemies, I have rejoiced in thy salvation. **2** For there is none holy as the Lord, and there is none righteous as our God; there is none holy besides thee. **3** Boast not, and utter not high things; let not high-sounding words come out of your mouth, for the Lord *is* a God of knowledge, and God prepares his own designs. **4** The bow of the mighty has waxed feeble, and the weak have girded themselves with strength. **5** They that were full of bread are brought low; and the hungry have forsaken the land; for the barren has born seven, and she that abounded in children has waxed feeble. **6** The Lord kills and makes alive; he brings down to the grave,

and brings up. **7** The Lord makes poor, and makes rich; he brings low, and lifts up. **8** He lifts up the poor from the earth, and raises the needy from the dunghill; to seat him with the princes of the people, and causing them to inherit the throne of glory: **9** granting his petition to him that prays; and he blesses the years of the righteous, for by strength cannot man prevail. **10** The Lord will weaken his adversary; the Lord *is* holy. Let not the wise man boast in his wisdom, nor let the mighty man boast in his strength, and let not the rich man boast in his wealth; but let him that boasts boast in this, to understand and know the Lord, and to execute judgment and justice in the midst of the earth. The Lord has gone up to the heavens, and has thundered: he will judge the extremities of the earth, and he gives strength to our kings, and will exalt the horn of his Christ....

And while this is a song glorifying Yahweh which Hannah sang for her own personal joy, she also seems to offer herself as a type for the nation. Hannah's words were inspired. She was going to be redeemed out of her own barren state and bear a son. But the son, Samuel, would in turn deliver Israel from their enemies as well as from the injustices of the sons of Eli who were corruptly judging Israel at that time. The word *Christ* in the final verse should have been translated as *Anointed*, in reference to the people of Israel collectively. The same mistake is more frequently made in the New Testament. Hannah's song is one of salvation for the nation, and not only for herself.

So in the prayer of Hannah we see the same general message as we had in the second ode of Moses which preceded it. The people of Israel would come to be ruled over by oppressors on account of their sin. They would be made low. But the humble among them, in this case represented Hannah herself, would repent and turn to Yahweh, and through them the nation would have salvation.

Odes 4: Prayer of Habakkuk (Habakkuk 3:2–19)

Habakkuk 3: 2 O Lord, I have heard thy report, and was afraid: I considered thy works, and was amazed: thou shalt be known between the two living creatures [the cherubim], **thou shalt be acknowledged when the years draw nigh; thou shalt be manifested when the time is come; when my soul is troubled, thou wilt in wrath remember mercy.** 3 God shall come from Thaeman, and the Holy One from the dark shady mount Pharan. 4 His excellence covered the heavens, and the earth was full of his praise. And his brightness shall be as light; *there were* horns in his hands, and he caused a mighty love of his strength. 5 Before his face shall go a report, and it shall go forth into the plains, **6 the earth stood at his feet and trembled: he beheld, and the nations melted away: the mountains were violently burst through, the everlasting hills melted at his everlasting going forth.** 7 Because of troubles I looked upon the tents of the Ethiopians: the tabernacles also of the land of Madiam shall be dismayed. 8 Wast thou angry, O Lord, with the rivers [races of people]? or *was* thy wrath against the rivers, or thine anger against the sea? for thou wilt mount on thine horses, and thy chariots are salvation. 9 Surely thou didst bend thy bow at scepters, saith the Lord. **The land of rivers shall be torn asunder. 10 The nations shall see thee and be in pain, as thou dost divide the moving waters: the deep uttered her voice, and raised her form on high.** 11 The sun was exalted, and the moon stood still in her course: thy darts shall go forth at the light, at the brightness of the gleaming of thine arms. **12 Thou wilt bring low the land with threatening, and in wrath thou wilt break down the nations. 13 Thou wentest forth for the salvation of thy people, to save thine anointed: thou shalt bring death on the**

heads of transgressors; thou has brought bands upon *their* neck. 14 Thou didst cut asunder the heads of princes with amazement, they shall tremble in it; they shall burst their bridles, *they shall be* as a poor man devouring in secret. 15 And thou dost cause thine horses to enter the sea, disturbing much water. 16 I watched, and my belly trembled at the sound of the prayer of my lips, and trembling entered into my bones, and my frame was troubled within me; **I will rest in the day of affliction, from going up to the people of my sojourning.**



17 For *though* the fig-tree shall bear no fruit, and there shall be no produce on the vines; the labour of the olive shall fail, and the fields shall produce no food: the sheep have failed from the pasture, and there are no oxen at the cribs; 18 yet I will exult in the Lord, I will joy in God my Saviour. 19 The Lord God is my strength, and he will perfectly strengthen my feet; he mounts me upon high places, that I may conquer by his song.

Just like the song of Moses, this song of Habakkuk laments the oppression of the people of Yahweh, the genetic children of Israel, and celebrates the wrath of God which is to come upon all of the other nations so that He may deliver His people Israel. We also see the same term, “thine anointed”, referring to the people of Israel, and here Brenton translated it correctly.

Throughout the New Testament, it usually refers to the Anointed One, to Yahshua Christ, but it also frequently describes His people collectively, the same people of Israel, the lost sheep for whom He had come.

We will see this theme develop further, but we must remember that while these are songs, *orodes*, they are also prophecies and promises which are yet in the future, and there is no evidence that the compiler of the *Odes* thought that they were written in reference to the Jews. There is also no evidence that the compiler of the *Odes* imagined himself to be some “spiritual” Israel, or that Israel was no longer a genetic entity, but some “church” organization instead. Those ideas are not found in Scripture, and the liturgy outlined here in these *Odes* actually refutes those ideas.

Odes 5: Prayer of Isaias (Isaiah 26:9–20)

Isaiah 26: 9 ... my spirit seeks thee very early in the morning, O God, for thy commandments are a light on the earth: learn righteousness, ye that dwell upon the earth. 10 For the ungodly one is put down: no one who will not learn righteousness on the earth, shall be able to do the truth: let the ungodly be taken away, that he see not the glory of the Lord. 11 O Lord, thine arm is exalted, yet they knew it not: but when they know they shall be ashamed: jealousy shall seize upon an untaught nation, **and now fire shall devour the adversaries.** 12 **O Lord our God, give us peace: for thou hast rendered to us all things.** 13 **O Lord our God, take possession of us:** O Lord, we know not *any* other beside thee: we name thy name. 14 **But the dead shall not see life, neither shall physicians by**

any means raise them up: therefore thou hast brought wrath upon them, and slain them[so they were “dead” while they were living], **and hast taken away every male of them.**[They were “twice dead”, as described by the apostle Jude who used the term to describe those who are not of the children of Israel.] Bring more evils upon them, O Lord; 15 bring more evils on the glorious ones of the earth. [Those in high places, the princes of this world. Christ said that the princes of this world had nothing to do with Him.] **16 Lord, in affliction I remembered thee; thy chastening was to us with small affliction.** 17 And as a woman in travail draws nigh to be delivered, *and* cries out in her pain; so have we been to thy beloved. 18 We have conceived, O Lord, because of thy fear, and have been in pain, and have brought forth the breath of thy salvation, which we have wrought upon the earth: we shall not fall, but all that dwell upon the land shall fall. 19 The dead shall rise, and they that are in the tombs shall be raised, and they that are in the earth shall rejoice: for the dew from thee is healing to them: but the land of the ungodly shall perish. 20 Go, my people, enter into thy closets, shut thy door, hide thyself for a little season, until the anger of the Lord have passed away.

Here we see the liturgy teach the necessity of keeping the law in order to have a relationship with God. More significantly, the chastening and affliction of which Isaiah sings is a chastening and affliction upon the children of Israel for their sins, and the prayer ends with a promise to “my people”, those children of Israel who are humble and obedient to their God, to find refuge until He destroys all of His enemies, who are described as dead even while they live. But he dead of His people shall rise, and fire shall devour His adversaries. So this is also a song of national chastisement and national punishment for sin with a

promise of national redemption. By *national*, we mean *racial*, the true sense of the word *national*, because a true nation is a racially homogeneous entity.

Odes 6: Prayer of Jonah (Jonah 2:3–10)

Jonah 2: 3 ... I cried in my affliction to the Lord my God, and he hearkened to me, *even* to my cry out of the belly of hell: thou heardest my voice. 4 Thou didst cast me into the depths of the heart of the sea, and the floods compassed me: all thy billows and thy waves have passed upon me. 5 And I said, **I am cast out of thy presence: shall I indeed look again toward thy holy temple?** 6 Water was poured around me to the soul: the lowest deep compassed me, my head went down 7 to the clefts of the mountains; I went down into the earth, whose bars are the everlasting barriers: yet, O Lord my God, **let my ruined life be restored.** 8 When my soul was failing me, I remembered the Lord; and may my prayer come to thee into thy holy temple. 9 They that observe vanities and lies have forsaken their own mercy. 10 But I will sacrifice to thee with the voice of praise and thanksgiving: all that I have vowed I will pay to thee, the Lord of *my* salvation.

Now, Jonah was a type for Christ, and the belly of the whale represented the certainty of death, but while facing death, at his lowest point Jonah turned his thoughts to his God and he was delivered. So in this instance Jonah is representative of the children of Israel, and of the magnificence of the saving power of Yahweh.

Next we have two odes from apocryphal literature relating to the *Book of Daniel*. *The Prayer of Azariah* is supposed to belong to the Azariah of Daniel's companions, Hananiah, Mishael, and Azariah, who are first mentioned in Daniel 1:6. Then in Daniel 1:7 we read that these three were renamed by Nebuchadnezzar as Shadrach, Meshach and Abednego, where Daniel was called Belteshazzar.

Following this is the *Song of the Three Young Men*, which are Hananiah, Mishael, and Azariah.

Odes 7: Prayer of Azariah (From the apocryphal Book of Azariah, verses 2 through 21)

Prayer of Azariah: 2 Blessed art thou, O Lord God of our fathers: thy name is worthy to be praised and glorified for evermore: 3 **For thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and all thy judgments truth.**

Daniel and his friends were in captivity in Babylon. They were there not for their own sakes, but on account of the sins of the nation. Yet they declare to God that "thou art righteous in all the things that thou hast done to us." So even though they were being punished for the sins of the nation, they nevertheless honored and glorified God for His judgments, even though those judgments went against their own personal considerations, damaging their own personal interests, so we should see that in this respect such personal things should not even matter to Christians.

Continuing from verse 4:

4 In all the things that thou hast brought upon us, and upon the holy city of our fathers, even Jerusalem, thou hast executed true judgment: for according to truth and judgment didst thou bring all these things upon us because of our sins [their collective sins, not necessarily their individual sins]. 5 For we have sinned and committed iniquity, departing from thee. 6 **In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us.** 7 **Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment.**

And we, being Identity Christians, knowing our connection to the Israelites of the Old Testament and knowing the importance of keeping the law, should have this same attitude today as our own Christian nations are now being judged in this very same

manner, and for these very same reasons. Continuing from verse 8:

8 And thou didst deliver us into the hands of lawless enemies, most hateful forsakers of God, and to an unjust king, and the most wicked in all the world. 9 And now we cannot open our mouths, we are become a shame and reproach to thy servants; and to them that worship thee. 10 Yet deliver us not up wholly, for thy name's sake, neither disannul thou thy covenant: 11 And cause not thy mercy to depart from us, for thy beloved Abraham's sake, for thy servant Isaac's sake, and for thy holy Israel's sake;

The children of Israel shall be saved not on account of themselves, but in spite of themselves, on account of the promises to the fathers. The same liturgist recognizes these things in the New Testament as well, where he cites certain passages from Luke which explain this same thing. The liturgist cited only three New Testament passages, all from Luke, and all three of the passages which he cited from Luke relate to the promises to the fathers and national salvation. That is not a coincidence. Rather, it is a purposeful exposition of doctrine. Continuing from verse 12:

12 To whom thou hast spoken and promised, that thou wouldest multiply their seed as the stars of heaven, and as the sand that lieth upon the seashore. 13 For we, O Lord, are become less than any nation, and be kept under this day in all the world because of our sins. 14 Neither is there at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy. 15 Nevertheless in a contrite heart and an humble spirit let us be accepted. 16 Like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, and grant

that we may wholly go after thee: for they shall not be confounded that put their trust in thee. 17 And now we follow thee with all our heart, we fear thee, and seek thy face. **18 Put us not to shame: but deal with us after thy lovingkindness, and according to the multitude of thy mercies. 19 Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy servants hurt be ashamed; 20 And let them be confounded in all their power and might, and let their strength be broken; 21 And let them know that thou art God, the only God, and glorious over the whole world.**

Here we see the same pattern of election, sin in the transgression against the law, the resulting national punishment, and an appeal to the promises based on the covenants of Yahweh God with the race of Israel. Israel was made lower than all the other nations, and Azariah prays for national redemption, saying of those other nations “let them be confounded in all their power and might, and let their strength be broken”. This liturgy is displaying a consistent message of national redemption and salvation and the fact that the substance of the promises of God is to the literal seed of the children of Israel, at every turn.

The prayer of Azariah is esteemed, by those who would accept its canonicity, to belong to the end of Daniel chapter 3, where the companions of Daniel are placed in a furnace as punishment for refusing to worship the idols of Babylon. The prayer may very well be canonical, and certainly seems to be inspired. If it was rejected by the Masoretes, I do not know why, but I find it difficult to believe that it was the work of a later hand. I would include the *Prayer of Azariah* as well as *Susanna*, if I ever translated Daniel from the Septuagint. I would not include *Bel and the Dragon*, which I do not believe is canonical. This is an opinion I cannot prove, but that is my impression.

Odes 8: Song of the Three Young Men (From the apocryphal Book of Azariah, verses 28through 65)

Prayer of Azariah: 28 Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever. 29 And blessed is thy glorious and holy name: and to be praised and exalted above all for ever. 30 Blessed art thou in the temple of thine holy glory: and to be praised and glorified above all for ever.



[During the podcast, the following was described extemporaneously, and here I shall make a few minor corrections in these notes:]

Now some people may wonder at this last passage, this being related to the *Book of Daniel*. However, it is generally esteemed, and we accept the assertions, that the early chapters of the Book of Daniel were descriptive of a period very early in his life, and that as a young man, Daniel, along with his companions, was taken from Jerusalem to Babylon years before Jerusalem was destroyed by the Babylonians.

Ostensibly, Daniel was among those who were taken hostage to Babylon with King Jehoiachin, in the account given in 2 Kings chapter 24 and only mentioned concisely in 2 Chronicles chapter 36. The destruction of the temple came eleven years later, at the end of the rule of the last king, Zedekiah. [In the podcast I had said that a thousand of the princes of Jerusalem were taken at this time, but the total number of hostages was ten thousand.]

Continuing from verse 31:

31 Blessed art thou that beholdest the depths, and sittest upon the cherubims: and to be praised and exalted above all for ever. 32 Blessed art thou on the glorious throne of thy

kingdom: and to be praised and glorified above all for ever. 33 Blessed art thou in the firmament of heaven: and above all to be praised and glorified for ever. 34 O all ye works of the Lord, bless ye the Lord: praise and exalt him above all for ever, 35 O ye heavens, bless ye the Lord: praise and exalt him above all for ever. 36 O ye angels of the Lord, bless ye the Lord: praise and exalt him above all for ever. 37 O all ye waters that be above the heaven, bless ye the Lord: praise and exalt him above all for ever. 38 O all ye powers of the Lord, bless ye the Lord: praise and exalt him above all for ever. 39 O ye sun and moon, bless ye the Lord: praise and exalt him above all for ever. 40 O ye stars of heaven, bless ye the Lord: praise and exalt him above all for ever. 41 O every shower and dew, bless ye the Lord: praise and exalt him above all for ever. 42 O all ye winds, bless ye the Lord: praise and exalt him above all for ever, 43 O ye fire and heat, bless ye the Lord: praise and exalt him above all for ever. 44 O ye winter and summer, bless ye the Lord: praise and exalt him above all for ever. 45 O ye dews and storms of snow, bless ye the Lord: praise and exalt him above all for ever. 46 O ye nights and days, bless ye the Lord: bless and exalt him above all for ever. 47 O ye light and darkness, bless ye the Lord: praise and exalt him above all for ever. 48 O ye ice and cold, bless ye the Lord: praise and exalt him above all for ever. 49 O ye frost and snow, bless ye the Lord: praise and exalt him above all for ever. 50 O ye lightnings and clouds, bless ye the Lord: praise and exalt him above all for ever. 51 O let the earth bless the Lord: praise and exalt him above all for ever. 52 O ye mountains and little hills, bless ye the Lord: praise and exalt him above all for ever. 53 O all ye things that grow in the earth, bless ye the Lord: praise and exalt him above all for ever.

54 O ye mountains, bless ye the Lord: Praise and exalt him above all for ever. 55 O ye seas and rivers, bless ye the Lord: praise and exalt him above all for ever. 56 O ye whales, and all that move in the waters, bless ye the Lord: praise and exalt him above all for ever. 57 O all ye fowls of the air, bless ye the Lord: praise and exalt him above all for ever. 58 O all ye beasts and cattle, bless ye the Lord: praise and exalt him above all for ever. 59 O ye children of men, bless ye the Lord: praise and exalt him above all for ever. **60 O Israel, bless ye the Lord: praise and exalt him above all for ever. 61 O ye priests of the Lord, bless ye the Lord: praise and exalt him above all for ever. 62 O ye servants of the Lord, bless ye the Lord: praise and exalt him above all for ever. 63 O ye spirits and souls of the righteous, bless ye the Lord: praise and exalt him above all for ever. 64 O ye holy and humble men of heart, bless ye the Lord: praise and exalt him above all for ever.** 65 O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever....

THE OCCASION THE TRAILS The Song of the Three Young Men was a general praise of Yahweh God which nevertheless accentuated the national relationship which Israel has with God in its closing verses. Now we shall witness that same thing in the passages of the Odes which are taken from the New Testament:

Odes 9a: The Prayer of Mary the Theotokos (Luke 1:46–55)

Luke 1: 46 ... Yahweh has magnified my life, 47 and my spirit rejoices in Yahweh my Savior, 48 because He has looked upon the low estate of His servant. For behold, from this time all the generations shall pronounce me happy, 49 because the Powerful One has done greatly by me, and holy is His Name, 50 and His mercy is for generations and generations for those who

fear Him. **51 For He has made victory by His arm! He has scattered those who are proud in the thoughts of their hearts! 52 He has deposed potentates from thrones and He has elevated the lowly!** [The same hope expressed in the previous Old Testament passages, such as the prayer of Hannah.] 53 Those who hunger He has filled with good things, and those who are rich He has sent away empty. **54 He has come to the aid of His servant Israel, to call mercy into remembrance, 55 just as He spoke to our fathers, to Abraham and to his offspring for the age** [... to his seed forever].

First, many believe that the title *Mary the Theotokos* was by itself an elevation of Mary to the position in which the later Roman Catholics had lifted her, which is sheer idolatry. However *theotokos* only means *bearer of God*, and it merely distinguishes this Mary from the several other women of the New Testament who bore that same name. The name *Mariam* itself means *rebellion of the people*, which is exemplary of the relationship which Yahweh has with Israel, and of the need for their salvation in the first place.

Here the connections are solidified, the liturgical purpose of the *Book of Odes* is to demonstrate the relationship of Old Covenant Israel to New Covenant Israel, that they are one and the same people. Of all of the passages a liturgist may select from the Old Testament, most of those selected here had to do with Israel's election, Israel's sin, Israel's having been punished and ruled over by their enemies on account of their sin, and the ultimate promise of Israel's deliverance. So now the liturgist selects his first New Testament passage, and we read the same promise of deliverance for the people of Israel, the seed of Abraham, from the hands of their enemies, to keep all of the promises made to Abraham and his offspring, and that is given as the very reason for the incarnation of the Christ.

Perhaps this aspect of the passage may be glossed over if it stands alone. But if the liturgist does it twice, then it cannot be overlooked. And if he does it three times, then with all certainty it must be the main purpose of the liturgy.

Odes 9b: Prayer of Zachariah (Luke 1:68–79)

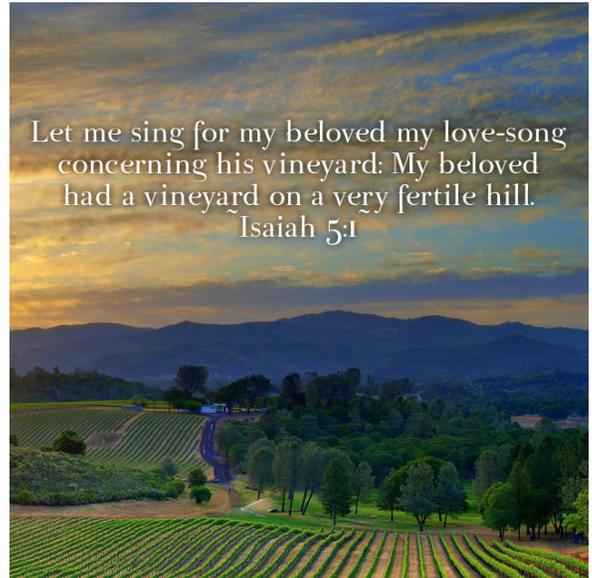
Luke 1: 68 Blessed is Yahweh the God of Israel, that He has visited and brought about redemption for His people, 69 and has raised a horn of salvation for us in the house of David His servant, 70 just as He spoke through the mouths of His holy prophets from of old: **71 preservation from our enemies and from the hand of all those who hate us! 72 To bring about mercy with our fathers and to call into remembrance His holy covenant, 73 the oath which He swore to Abraham our father, which is given to us: 74 being delivered fearlessly from the hands of our enemies to serve Him 75 in piety and in righteousness before Him for all of our days. 76 And now you, child, shall be called a prophet of the Highest: for you shall go on before the face of Yahweh to prepare His path. 77 For which to give knowledge of salvation to His people by the dismissal of their errors, 78 through the affectionate mercies of our God,** by whom dawn visits us from the heights 79 to shine upon those sitting in darkness and in the shadow of death [which is how the captives of Israel are described in Isaiah chapters 42 and 49], to guide our feet in the way of peace.

So here we have it. *The Book of Odes* is not a history, but it is nevertheless a liturgy which teaches Christian Identity. If the people celebrating this liturgy are not the offspring of Abraham who were the subjects of these promises, then the liturgy makes no sense whatsoever. It would be a religion practised by a people who had no connection to it whatsoever. A little further on in these Odes, the liturgist will choose another passage, a third passage from Luke, which

further stresses the message of national salvation for the children of Israel. So we see that this is indeed the purpose of the liturgy: to teach national salvation for Israel from the oppression of the other nations and races.

Odes 10: The Song of Isaiah (Isaiah 5:1–9)

Isaiah 5: 1 Now I will sing to *my* beloved a song of my beloved concerning my vineyard.



My beloved had a vineyard on a high hill in a fertile place. 2 And I made a hedge round it, and dug a trench, and planted a choice vine, and built a tower in the midst of it, and dug a place for the wine-vat in it: and I waited *for it* to bring forth grapes, and it brought forth thorns. [An allegory much like Christ had given in the parable of the fig tree in the Gospel.] 3 And now, ye dwellers in Jerusalem, and *every* man of Juda, judge between me and my vineyard. 4 What shall I do any more to my vineyard, that I have not done to it? Whereas I expected *it* to bring forth grapes, but it has brought forth thorns. 5 And now I will tell you what I will do to my vineyard: I will take away its hedge, and it shall be for a spoil; and I will pull down its walls, and it shall be *left* to be trodden down. 6 And I will forsake my vineyard; and it shall not be pruned, nor dug,

and thorns shall come up upon it as on barren land; and I will command the clouds to rain no rain upon it. 7 For the vineyard of the Lord of hosts is the house of Israel, and the men of Juda *his* beloved plant: I expected *it* to bring forth judgment, and it brought forth iniquity; and not righteousness, but a cry. 8 Woe *to them* that join house to house, and add field to field, that they may take away something of their neighbor's: will ye dwell alone upon the land? 9 For these things have reached the ears of the Lord of hosts....

One may read “men of Judah” here and think that perhaps the liturgist does intend to describe the Jews. Christ warned against those who called themselves Judaeans, but were not, and were truly the synagogue of Satan. A Judaeon was certainly not always a man of Judah in the time of Christ, and while every true man of Judah was an Israelite, Judaea was considered the house of Judah, but it was not the *house of Israel*, which was being scattered abroad as Isaiah wrote this song. In the previous *Odes* the liturgist had already included Scriptures that described the children of Israel as being scattered, and that is also what this song prophesies.

Odes 11: Prayer of Hezekiah (Isaiah 38:10–20)

Isaiah 38: 10 I said in the end of my days, I shall go to the gates of the grave: I shall part with the remainder of my years. **11 I said, I shall no more at all see the salvation of God in the land of the living: I shall no more at all see the salvation of Israel on the earth:** I shall no more at all see man. 12 *My life* has failed **from among my kindred:** I have parted with the remainder of my life: it has gone forth and departed from me, as one that having pitched a tent takes it down *again:* my breath was with me as a weaver's web, when she that weaves draws nigh to cut off *the* thread. 13 In that day I was given up as to a lion until the morning: so has he broken all my bones: for I was so given up from day *even* to night. 14 As

a swallow, so will I cry, and as a dove, so do I mourn: for mine eyes have failed with looking to the height of heaven to the Lord, 15 who has delivered me, and removed the sorrow of my soul. 16 *Yea,* O Lord, for it was told thee concerning this; and thou hast revived my breath; and I am comforted, and live. 17 For thou hast chosen my soul, that it should not perish: and thou hast cast all *my* sins behind me. 18 For they that are in the grave [Hades] shall not praise thee, neither shall the dead bless thee, neither shall they that are in Hades hope for thy mercy. 19 The living shall bless thee, as I also *do:* for from this day shall I beget children, who shall declare thy righteousness, 20 O God of my salvation; and I will not cease blessing thee with the psaltery all the days of my life before the house of God.

The prayer of Hezekiah is a prayer recognizing and thanking Yahweh God as the giver of life as well as the Savior of men. So is the Prayer of Manasseh which follows. But even with that, notice that when Hezekiah thought he may die, he lamented and said “I shall no more at all see the salvation of Israel on the earth”, which is also the central theme throughout this *Book of Odes*.

Odes 12: Prayer of Manasseh (from the Apocrypha, mentioned in 2 Chronicles 33:11–13)

Prayer of Manasseh 1: 1 O Lord, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; 2 who hast made heaven and earth, with all the ornament thereof; 3 who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; 4 whom all men fear, and tremble before thy power; 5 for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable: 6 but thy merciful promise is unmeasurable and unsearchable; 7 for thou art the most high Lord, of great compassion, longsuffering, very

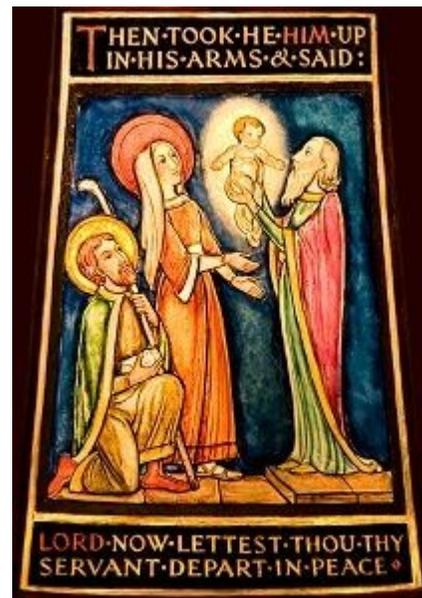
merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. 8 Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: 9 for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. 10 I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release: for I have provoked thy wrath, and done evil before thee: I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences. 11 Now therefore I bow the knee of mine heart, beseeching thee of grace. 12 I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: 13 wherefore, I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me to the lower parts of the earth. For thou art the God, even the God of them that repent; 14 and in me thou wilt shew all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy. 15 Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.

Manasseh was taken off into captivity to Babylon, and later restored, which is why this prayer is important. So even the portions of Scripture chosen by our

liturgist which glorify God are connected to the subject of national, or racial, salvation for the children of Israel. And the Christian liturgist who sang of “Abraham, Isaac, and Jacob, and of their righteous seed” could not have imagined that he was singing about Jews. The sin, repentance and forgiveness promised to the children of Israel is also the theme here, as it was in the earlier odes, and in this Old Testament context that can only apply to the genetic children of Israel, just as in Luke chapter 1 it can only apply to the genetic children of Israel. The passage cited in the following ode is often mistranslated by common Bible versions, which in their universalist paradigm simply cannot understand it. However we are convinced that our Alexandrian liturgist must have understood it as we do.

Odes 13: Prayer of Simeon (Luke 2:29–32)

Luke 2: 29 Now release Your servant, Master, in peace according to Your word: **30** Because my eyes have seen Your Salvation, **31** which You have prepared in front of all the people:**32 a light for the revelation of the Nations and honor of Your people Israel!**



Simeon was told by the Holy Spirit that he would not die until he saw the Consolation of Israel, as it is recorded in Luke 2:25. So in the temple, holding the

Christ child, he announced the fulfillment of those words.

Commenting on this verse in June of 2012 as we presented Luke chapter 2 here, we said:

The phrase φῶς εἰς ἀποκάλυψιν ἔθνῶν here is “a light for the revelation of the Nations”, and it may have been rendered “a light for a revelation of the Nations”. The word ἀποκάλυψις (602) is a noun, meaning an uncovering, a revelation (Liddell & Scott), and it is the same word which supplies the alternate name for the Book of Revelation in our Bible, the Apocalypse. The King James Version rendering, “a light to lighten the Gentiles”, uses the noun ἀποκάλυψις as a verb, which is both impossible and inexcusable. . . . Paul defines the faith which Abraham had as being the belief in the promise of Yahweh, that his offspring would become many nations, in Romans Chapter 4. Here we see that it is the light of the Gospel which would make those nations manifest, and certainly it did once the people of Europe became known collectively as Christendom. This wonderful truth of the Christian Israel fulfillment of Scripture is therefore hidden in the mistranslations of the King James Version and most other Bibles.

The liturgist must have understood that the children of Israel had been spread abroad from ancient times, and that as they accepted the Gospel of Christ, they fulfilled this prophecy. Nearly every one of these *Odes* has been based around the same theme, and this one is nearly conclusive to that theme, that the children of Israel were punished for their sins, but now they had redemption in Christ, and that they would become manifest simply upon accepting that redemption and repenting of their sins.

This liturgist only chose three passages from the New Testament for his liturgy [with the exception of one line in the last of the *Odes*], and they were all from Luke, and they were all related *tonational* redemption and salvation, and the keeping of the promises to the

fathers, while most of the *Odes* which were selected from the Old Testament have to do with the sin, punishment, scattering, oppression and promise of redemption, which were all promised to the same children of Israel. This is a Christian Identity liturgy. There is no doubt about it.

Odes 14: Hymn of the Early Morning (It is often noted, in various sources, that this Ode is comprised of some lines from Luke 2:14, Psalm 144:2 and Psalm 118:12)

Some sources give Luke 2:14, Psalm 144:2 and Psalm 118:12 as sources for this final *Ode*, but except for the short passage in Luke, they are wrong. The two passages from the Psalms which are usually cited are not a source for this *Ode*, although the *Ode* has similarities with other passages in the Psalms. Now, I wish they were a source for this *Ode*, since in Psalm 144:2 David sings “ 2 My goodness, and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; who subdueth my people under me”, and then in Psalm 118:10-12 David prays that “10 All nations compassed me about: but in the name of the LORD will I destroy them. 11 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them. 12 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.”

That would indeed have been the perfect ending to this Christian Identity Liturgy, however I do not find the words in the Greek versions, so I do not know why the sources make these claims. Furthermore, I could not even find an acceptable English translation of the entire *Ode*, except for the first half, so what follows is sort of a hybrid translation, partly copied from others and part my own, although I have checked it all against the Greek:

Luke 2: 14 Honor to Yahweh in the heights, and peace upon the earth among approved men.

Then the *Ode* continues with a prayer that seems to be an original arrangement:

We praise you, we bless you, we worship you, we glorify you, we give thanks to you for your great glory. Lord, King, heavenly God, Father, almighty; Lord, the only-begotten Son, Jesus Christ, and Holy Spirit. Lord God, Lamb of God, Son of the Father who take away the sin of the world, have mercy on us, you who take away the sins of the world. Receive our prayer, you who sit at the right hand of the Father, and have mercy on us. For you only are holy, only you are Lord Jesus Christ, to the glory of God the Father. Amen. Each day we bless you, and we praise your name forever and to the ages of ages.

Make us worthy, O Lord, even this day, to keep us without sin. Blessed are You, and praiseworthy, **O Lord God of our fathers**, even Your name has been honored for the ages, truly. Blessed are You, O Lord, teach me Your statutes. Blessed are You, O Lord, teach me Your statutes. Blessed are You, O Lord, teach me Your statutes. **Lord, You became a refuge for us for generation and generation.**

The word “became” being in the past, and a “refuge for us” referring to people in the liturgist’s present, the term “generation and generation” thereby necessarily extending into the past, the liturgist must have understood that he was indeed an Israelite, and that Christianity was indeed for him.

The *Ode* concludes:

I said O Lord have mercy on me. Heal my soul, because I sinned against You. Lord, I flee to You. Teach me to do Your will, for You are my God, because from You is a well of life. In Your light I shall see light. Extend Your mercy to those having come to know You.

The Alexandrian Liturgist certainly didn’t believe that the laws of Yahweh God were disposed of in Christ. Of course, Christ Himself demands that Christians keep His commandments. Once again, notice the words “You became a refuge for us for generation and

generation,” which claims that the laws of God were a refuge on a *national*, or *racial* scale. Of course that also would only be applicable to the children of Israel, because ever had His law .

Practically every Scripture included here laments the punishment of Israel, the scattering of Israel, the oppression of Israel due to national sin, and the ultimate promises of the reconciliation of Yahweh God and Israel in fulfillment of the promises which were made to the fathers. These particular passages could not have been selected randomly. These passages must have been purposely chosen to convey this message, since that is the message which they consistently convey. This being a liturgy, this must be the message that the liturgist wanted to pass on to his Christian readers as doctrine. The liturgist must have been aware of the relationship between Yahweh God and the genetic children of Israel as it is expressed in both Testaments.

This is the true, small ‘c’, *catholic* doctrine, as the original Greek meaning of the word *catholic* is *according to the whole*, meaning that the catholic doctrine was based on an understanding of both Old and New Testaments, and not merely one or the other, as opposed to the Jews who would deny the New Testament, or the Marcionites who would deny the Old Testament. So in every way, the *Book of Odes* is a Christian Identity Liturgy, and we see that in at least one ancient codex, as late as the 5th century AD, the true meaning of Scripture was not yet obscured by the lies of the Jews.

Postscript:

What is missing from the liturgy of the Book of Odes is as informative as what it contains. There is nothing of John 3:16, or salvation for “gentiles”. There is nothing about dispensationalism or of being “born again”. All of the fallacies of modern denominational churchianity which are built on taking convenient passages out of context and twisting them for a particular agenda are missing in this liturgy. ■

Britain's second largest Abortion Provider has closed its clinic in Belfast, Northern Ireland,

Abortions are no longer available in the province outside of NHS hospitals.

The clinic, a branch of Marie Stopes International opened in 2012 to much [opposition](#).

Persistent challenge came primarily from *Precious Life*, a group dedicated to protecting Northern Ireland's women and pre-born children from pro-abortion legislation and its consequences.

Precious Life

Directed by the charismatic and devoted Bernadette Smyth, *Precious Life* regularly organised prayer vigils outside Marie Stopes in Belfast. Celebrating the closure of the clinic as 'a massive pro-life victory', Smith [said](#):

"When Marie Stopes opened in Belfast in 2012, Precious Life made a vow to 'close the door' on Marie Stopes. For the past 5 years, Precious Life has maintained a pro-life presence outside the office – sacrificing many hours in reaching out to abortion-minded women, thus saving countless lives...Marie Stopes has never been needed - nor wanted! - in Northern Ireland...This closure of Marie Stopes Belfast is all down to the dedication, commitment, and hard work of Precious Life volunteers."

But what of women in crisis?

While Marie Stopes has explained the closure by pointing to the government's [promise of free abortions](#) for Northern Irish women at clinics in England, this will almost certainly not satisfy pro-abortion lobbyists who desire liberalisation of Northern Ireland's laws.



The country remains the only part of the United Kingdom to maintain its tight abortion [regulations](#).

Current Northern Irish legislation allows for abortions only to

preserve the life of the mother or if continuing the pregnancy would have other serious, permanent physical or mental health effects, these qualifications being strictly assessed by two medical professionals. While Belfast's Marie Stopes [claimed](#) to operate within these laws, their absence will be felt as a major blow to the pro-abortion cause.

Wherever access to abortion is threatened, the common reaction of pro-abortion activists is to paint pro-life groups as not caring about the lives of women in crisis pregnancy situations. 'Where will women in crisis go to get the counsel and help they need?' they often ask. They present abortion on demand as 'women's right to healthcare'; any pro-life perspective is painted as [inhumane](#) and life-limiting.

Far from life-limiting, pro-life concerns are life-loving and pro-life laws are life-liberating both for women and pre-born children. Caring for the life of the pre-born must walk hand-in-hand with caring for the good of the pregnant mother. While Precious Life celebrates the closure of Northern Ireland's only private abortion clinic, its work is not complete and it recognises this.

Bernadette Smyth has indicated the next plan for Precious Life's activity saying:

"We will now accelerate our efforts in helping women with unplanned pregnancies, liaising with agencies like Stanton Healthcare NI - because women and babies deserve better than Marie Stopes." ■

Source [Christian Concern](#)

Polish Government Threatened by EU over its Pro-Life Stance

The Polish government has been reprimanded by the European Union for its plan to introduce pro-life legislation.

Polish ministers are pressing ahead with plans to change the law to protect unborn children with disabilities from being aborted.

The EU claims the proposals represent a “serious breach of European values”.

Unprecedented interference

Despite the proposals receiving support from 830,000 Poles in a petition delivered to the Polish government, the European Parliament said that if plans proceed it may suspend Poland’s EU Council voting rights.

Hungary’s Deputy Prime Minister Zsolt Semjén described the EU’s move as “unprecedented”.

He said: “The decision seriously damages Poland’s sovereignty. It is unacceptable that Brussels is putting pressure on sovereign member states and arbitrarily punishing democratically elected governments.”

Right to life



The Roman Catholic Church is backing the legislation which is expected to be introduced early this year.

One bishop, Pawel Rytel-

Andrianik, said: “The Polish bishops’ conference underlines that the right to life is fundamental to every human being, so we should all protect this right for defenceless children”.

He added: “Nobody can take this right away, nor can external or internal pressures change the scientifically proven fact that human life begins at the moment of conception.”

Adoption

Rytel-Andrianik said the current law “doesn’t protect human life sufficiently” because it allows the abortion of unborn children with a disability, adding “in 90 per cent of cases this refers to children with Down’s syndrome”.

He added: “If parents decide not to bring up a child, they can always pass the child up for adoption, especially when so many families are ready to care for them.” ■ Source [The Christian Institute](#)

Abortion Giant Planned Parenthood

carried out more than 320,000 abortions in the US last year, according to its recent annual report.

The report shows that the group aborted 321,384 babies in its 2016-2017 fiscal year.

Some of the contraceptive devices Planned Parenthood provide also act as abortifacients, meaning the true figure will be even higher.

Between 2016 and 2017, Planned Parenthood received \$543.7 million in American taxpayers’ money. Its gross annual revenue is \$1.46 billion.

Abby Johnson, a former Planned Parenthood Director who is now a pro-life activist, said: “Their annual report demonstrates that Planned Parenthood is not a healthcare organization but a political movement, intent on forcing their pro-abortion views on as many Americans as possible”.

However, Kristan Hawkins, President of Students for Life of America, offered some positive news.

Hawkins stated that nearly 120 pro-life groups were started on campuses last year, compared to 50 Planned Parenthood groups. In addition, Students for Life trained 11,000 activists from across the US, compared to 750 by Planned Parenthood.

Predatory

Hawkins said: “It is vital that Planned Parenthood be defunded and student lives protected from a predatory and profit-driven enterprise”. “But there is a silver lining in this release, as we can see that more students are responding to the human rights interests of the preborn than to the business interests of Planned Parenthood.” ■ Source [The Christian Institute](#)



Stage-3 myeloma cancer completely eliminated with a turmeric supplement

For decades, the medical establishment has colluded with the for-profit cancer industry to smear anyone who talked about herbs, spices or superfoods fighting cancer. Food doesn't contain "medicine," we were told by the dishonest establishment. Only FDA-approved toxic medications can "treat" cancer, the propagandists insisted.

Yet millions of people across the globe continued to successfully prevent and even *reverse* late-stage cancers using nothing but foods, herbs and natural medicine. Despite its best efforts to ignore the reality of [natural cancer cures](#), the medical establishment has just been forced to document a stunning case of a **woman completely eliminating stage-3 cancer using nothing but turmeric**, a superfood spice commonly used in curry.

Every last sign of cancer was eliminated using nothing but curcumin from turmeric

This remarkable elimination of cancer was documented by the British Medical Journal in its "case reports" archive. Entitled, "[Long-term stabilisation of myeloma with curcumin](#)," the analysis dare not

mention the word "cure," as that terminology is banned across the entire medical and scientific establishment which insists there's "no such thing as a cure for cancer." That false belief, of course, just happens to coincide with repeat business profits for the corrupt cancer industry.

According to the BMJ documentary, authored by Dr. Abbas Zaidi:

...[W]e describe a myeloma patient who started a daily dietary supplement of curcumin when approaching her third relapse. In the absence of further antimyeloma treatment, the patient plateaued and has remained stable for the last 5 years with good quality of life.

In other words, **this woman eliminated all signs of cancer from her body** by taking nothing more than a curcumin supplement made from turmeric root. (Curcumin is the most potent phytochemical found in turmeric.) Even more, the woman who took the curcumin supplement **learned about curcumin on the internet**, very likely from [Natural News](#) or a related website that documents the strong science behind [anti-cancer foods](#) and supplements such as turmeric. (Natural News has empowered tens of

millions of people around the world to take control of their health and prevent serious disease by using simple, affordable foods and natural medicine.)

“A woman who battled blood [cancer](#) for years without success finally halted the disease with turmeric,” reported [the UK Daily Mail](#). “Dieneke Ferguson is now leading a normal life after giving up on gruelling treatments that failed to stop it.”

Ferguson, you see, tried [chemotherapy](#) but quickly realized how toxic chemo is to the human body. So she stopped the chemo and started taking curcumin supplements instead. Five years later, she’s **cancer free** and has outlived the full life expectancy of someone diagnosed with the type of cancer she once had. The UK Daily Mail adds:

Doctors say her case is the first recorded instance in which a patient has recovered by using the spice after stopping conventional medical treatments. With her myeloma spreading rapidly after three rounds of chemotherapy and four stem cell transplants, the 67-year-old began taking 8g of curcumin a day – one of the main compounds in turmeric. Mrs Ferguson, who was first diagnosed in 2007, continues to take curcumin without further treatment and her cancer cell count is negligible....

Doctors admit “no other explanation” ... turmeric reversed this woman’s cancer

“Ferguson began taking eight grams of curcumin in tablet form daily. This is equivalent to about two teaspoonfuls of pure powdered curcumin,” reports [Turmeric.news](#), which also adds:

Within only 15 months, Ferguson noticed a considerable difference in her overall health. It wasn’t just a feeling either; oncologists saw that her plasma blood levels were almost normal. These blood counts have remained within the normal range for the last five years.

Jamie Cavenagh, professor of blood diseases at London’s Barts Hospital, who reviewed Ferguson’s

case, was bemused. “When you review her chart, there’s no alternative explanation [for her recovery] other than we’re seeing a response to curcumin,” he said.

Ferguson said she will continue to take her supplements. She reports herself as happy, healthy, and enjoying a “high-quality life.”

Note that if she had been on chemotherapy, radiation therapy or other conventional cancer “treatments,” her quality of life would have been miserable. She’s been experiencing intense pain, hair loss, muscle loss, chronic fatigue, “chemo brain” and all the other side effects of toxic chemotherapy. Instead, she’s enjoying a high-quality life, free from pain, inflammation and cancer. And she did it using nothing more than a simple root spice that you can buy in almost any grocery store.

The cancer industry will suppress this information to ensure you never learn about this simple, affordable, natural cancer cure

As you might expect, the for-profit cancer industry — which depends on keeping cancer patients completely in the dark about natural cures — routinely attacks any hint of a natural “cure” for cancer. Every person who eats turmeric or takes curcumin supplements denies the cancer industry millions of dollars in long-term profits that are siphoned off the suffering of diseased cancer patients.

Importantly **the cancer industry deliberately withholds information from patients about natural cures** such as [vitamin D](#), curcumin or medicinal mushrooms. This information is withheld from patients precisely because providing that information would harm the financial interests of cancer clinics, chemotherapy treatment centers and unethical [oncology doctors](#) who are increasingly being outed as medical criminals ■ *An Extract*

Source: [Natural News](#)

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

Christogenea 24/7 Internet Radio Streaming

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

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