

SIN AND THE FIRST EPISTLE OF JOHN

And, Who Are The Modern-day Sadducees?

By: William Finck © 2007

A strange “flesh is evil” or “the devil is the flesh” theology has developed among some sects labeling themselves as “Christian Identity”. With this twisted theology, since all men sin (Rom. 3:23; 1 John 1:8), and since, as the A.V. has 1 John 3:8, “He that committeth sin is of the devil”, then all men must be of the devil! Then, taking Paul’s discourse concerning the trials of the flesh out-of-context (Rom. 7:13-25), some claim that our only enemy is the flesh. All of this certainly seems to run parallel to the typical “White-liberal” guilt-complex and self-hatred ideologies found in certain socio-political segments over the past couple of centuries: that men are evil, and especially White men. Little do they realize that Yahweh Himself created the flesh of Adamic White man, and then added His Spirit to it (Gen. 1:26-27; 2:7), and that Yahweh blessed those men and women whom He created (Gen. 1:28; 5:2; 9:1). Therefore the “flesh is the devil” theologians indirectly blame Yahweh Himself for all the world’s evil! Their theology is akin to that of “Calypso Louie” Farrakhan and the radical black “Nation of Islam”: they teach their willing listeners that the White man was created by an evil mad - black - scientist!

Yet further on in Romans, in chapter 8, we find that Paul warns us that it is other forces which we must beware of, not the flesh but “... angels ... principalities ... powers ...” and “... any other creature [creation]” which would seek to separate Adamic White man from Yahshua Christ (Rom. 8:38-39). Paul clarifies this elsewhere, at Eph. 6:12: **“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”** While all of the errors of the “devil is the flesh” crowd cannot be addressed here, we shall endeavor to examine John’s comments concerning sin, found in his epistle known as 1 John. Before beginning, however, a few of the prophecies concerning Israel and sin must be noted:

- Isa. 43:25: **“I, even I, am he that blotteth out thy [Israel’s] transgressions for mine own sake, and will not remember thy sins.”**
- Isa. 44:21-22: **“²¹ Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. ²² I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.”**
- Jer. 31:34, in the prophecy concerning the New Covenant: **“And they shall teach no more every man his neighbour, and every man his brother, saying, Know**

Yahweh: for they shall all know me, from the least of them unto the greatest of them, saith Yahweh: for I will forgive their iniquity, and I will remember their sin no more.”

- Jer. 50:20: **“In those days, and in that time, saith Yahweh, the iniquity of Israel shall be sought for, and *there shall be none*; and the sins of Judah, and they shall not be found: for I will pardon them whom I [p]reserve.”**

Now it must be notably inquired: which Israelite is excluded from these promises? **Not one!** Surely one may pontificate in regards to the evils which certain men have done, and grouse about the totality of Yahweh’s promises to Israel: **“There is a way which seemeth right unto a man, but the end thereof are the ways of death”** (Prov. 14:12; 16:25). Paul knew better, telling us explicitly that **“... all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this *is* my covenant unto them, when I shall take away their sins”** (Rom. 11:26-27; cf. Isa. 59:20-21). Once we examine John’s epistle, we shall see that John’s teaching concerning Israel and sin, as did Paul’s, mirrored that of the prophets.

Before proceeding, I must say that the passages of 1 John quoted below shall be my own translations, so that I may avoid dealing with certain errors found in the A.V., although one may certainly compare these to the A.V. or other versions if one wishes, and I would welcome one to do so. Some differences with the A.V. are due to differences between the Greek manuscripts which the A.V. translators used, compared to the oldest Greek manuscripts available. My translation shall follow the Nestle-Aland Greek New Testament, 27th ed. (NA27). Here I would like to first define three Greek words, from the 9th edition of the Liddell & Scott *Greek-English Lexicon*:

- ἁμαρτάνω (*hamartanō*, 264), a verb: “... *miss the mark*, especially of a spear thrown ... 2. generally, *fail of one’s purpose, go wrong* ... II. ... *do wrong, err, sin* ...”
- ἁμαρτία (*hamartia*, 266), a noun: “... *a failure, fault* ... *error of judgment* ... 2. ... *guilt, sin* ...”
- ποιέω (*poieō*, 4160), a verb: “Used in two general senses, *make* and *do*. A. *make, produce* ... 2. *create, bring into existence* ... *invent* ... II. *bring about, cause* ... B. *do*, much like πράσσω ... *practise* ... *to be doing, act* ... *operate* ...”

The words ἁμαρτάνω and ἁμαρτία are commonly *to sin* and *sin* in the A.V., and to avoid confusion I shall render them in that same manner here. Hopefully my reasons for showing the definition of ποιέω shall become evident further on. ποιέω is not a special verb, for it appears over 600 times in the N.T. in various contexts. Now to translate and discuss some passages concerning sin from John’s epistle:

1 John 1:5 - 2:2: “⁵ **And this is the message which we have heard from Him and we announce to you: that Yahweh is light and there is not any darkness in Him.** ⁶ **If we should say that we have fellowship with Him and we would walk in darkness, we lie and do not practice [ποιέω] the truth.** ⁷ **But if we would walk in the light as He is in the light, we have fellowship with one another and the blood**

of His Son Yahshua cleanses us from all sin [ἁμαρτία].⁸ If we should say that we have no sin [ἁμαρτία], we deceive ourselves and the truth is not in us.⁹ If we would admit our sins [ἁμαρτία], He is trustworthy and just, that He would remit the sins [ἁμαρτία] for us and would cleanse us from all unrighteousness.¹⁰ If we should say that we have not sinned [ἁμαρτάνω], we make [ποιέω] Him a liar and His word is not in us.¹ My children, I write these things to you in order that you do not sin [ἁμαρτάνω]. And if one should sin [ἁμαρτάνω], we have an Advocate with the Father: the righteous Yahshua Christ.² And He is a propitiation on behalf of our sins [ἁμαρτία]; yet not for ours only but for the whole Society.”

John’s teachings here concerning Israelites and sin are quite identical with Paul’s, such as those found at Rom. 3:21-26. Here we see perfect harmony with the utterances of the prophets, such as those cited above, that all Israelites who accept Yahshua Christ the Redeemer shall be cleansed of their sin. Of course, no other race of people but Israel has this benefit, since it was only prophesied for and covenanted with Israel. The Society of 1 John 2:2 is Adamic Society, the White Nations of Europe and – at that time – the Middle and Near East and the Mediterranean coasts, which had descended primarily from the Old Testament Israelites along with some of the other notable Genesis 10 Adamic families. For 1 John 2:3-6 see the gospel of John, 14:15, and for 1 John 2:7-11 see John 13:34-35.

1 John 2:12-14: “¹² I write to you, children, because your sins [ἁμαρτία] are remitted through His Name.¹³ I write to you, fathers, because you have known Him from the beginning. I write to you, young men, because you have prevailed over the Evil One.¹⁴ I have written to you, little children, because you know the Father. I have written to you, fathers, because you have known He who is from the beginning. I have written to you, young men, because you are strong and the Word of Yahweh abides in you and you have prevailed over the Evil One.”

Speaking to children at 2:12, John must mean that their sins, past, present and future, are remitted: for hardly could they have sinned yet! The phrase “the Evil One” in vv. 13 and 14 is in both instances τὸν πονηρόν, the masculine singular Accusative case of ὁ πονηρός. While πονηρός is an adjective, *evil* or *wicked*, with the Article it is a Substantive: a group of words which function as a noun, and in the masculine gender it must be translated as a masculine noun, the Evil One here. This phrase appears elsewhere in the N.T. in this context at Matt. 6:13; 13:19, 38; Luke 6:45; 11:4; John 17:15; Eph. 6:16; 2 Thes. 3:3 and in 1 John here and at 3:12 and 5:18 and 19. In none of these places could “the flesh” possibly substitute for “the Evil One”, as those whom advocate that “the devil is the flesh” so insist.

1 John 2:15-17: “¹⁵ Do not love Society nor the things in Society. If one should love the Society, the love of the Father is not in him.¹⁶ Because all which is in Society, the desire of the flesh and the desire of the eyes and the pretense of life, is not from of the Father but is from of Society,¹⁷ and the Society passes on, and its desire, but he doing [ποιέω] the will of Yahweh abides forever.”

Reading this passage it must be noted that while Yahweh created all things, He certainly cannot be blamed for those things which Society, or those in Society, have devised for themselves apart from His laws. With this passage compare Rom. 12:2; 1 Cor. 7:31-34; Eph. 2:2; James 4:4; and 2 Pet. 1:4 and 3:4-12.

While thus far John has been discussing Israel, sin, and Israel's relationship to Yahweh through Christ, next he introduces another element for discussion: those who are anti-Christ. Bear in mind that *χριστός* (5547), the Greek adjective which when used with the Article as a noun is transliterated "Christ" or "the Christ", is properly *the Anointed*, and so "Anti-Christ" is literally *the Anti-Anointed*, also with the Article here as a Substantive.

1 John 2:18-21: "¹⁸ **Little children, it is the last hour, and just as you have heard that the Anti-Christ comes, even now many Anti-Christes have been born, from which we know that it is the last hour.** ¹⁹ **They came out from us but they were not from of us. For if they were from of us, they would have abided with us, but so that they would be made manifest that they are not from of us.** ²⁰ **Yet you have an anointing from the Holy One and you all know** ²¹ **I have not written to you because you know not the truth, but because you know it and because any lie is not from of the truth.**"

Anti-Christes "have been born"; the verb is *γίγνομαι* (1096) and Liddell & Scott define it thusly: "Radical sense *to come into being* ... 1. of persons, *to be born* ... 2. of things, *to be produced* ... 3. of events, *to take place, come to pass, come on, happen* ..." So we see that Anti-Christes aren't made but by being born: it's genetic! John's statements at 2:19 describe perfectly the Canaanite-Edomite jew, for which compare his gospel at 8:33-47; 10:26; and Paul at Romans 9:1-13 and 20-22.

1 John 2:22-27: "²² **Who is a liar, if not he denying that Yahshua is the Christ? He is the Anti-Christ, who denies the Father and the Son!** ²³ **Each denying the Son has not the Father either; he being in agreement with the Son also has the Father.** ²⁴ **That which you have heard from the beginning must abide in you. If that which you have heard from the beginning should abide in you, you also shall abide in the Son and in the Father.** ²⁵ **And this is the promise which He promised to us: eternal life.**

"²⁶ **I have written these things to you in reference to those leading you astray.** ²⁷ **And the anointing which you have received from Him, it abides in you and you have no need that one should teach you, but as His anointing teaches us concerning all things and is true and is not a lie, then just as He has taught you, you abide in Him.**"

In the first century, as also today, it was quite difficult to tell the wheat from the tares, due to the amount of intermarriage between the Canaanites, Hittites and Edomites, with the true Adamic Judaeans, Greeks, Romans and others. Here John tells us that the gospel is the filter by which the children of Yahweh are distinguished from the others. Those in agreement with the gospel message are the children of Yahweh. In

John's second epistle, at 2 John 9-11, we find: "⁹ **Each who going forth and not abiding in the teaching of Christ has not Yahweh. He abiding in the teaching, this man also has the Father and the Son.** ¹⁰ **If one comes to you and does not bear this teaching, do not receive him into the house and do not speak to welcome him.** ¹¹ **For he speaking to welcome him takes a share in his evil works.**" This passage should also be compared to Matt. 4:4; Luke 6:46-49; 1 Tim. 6:3-5 and 1 Pet. 4:17, where we find complete cohesion on the matter. Today many so-called "Christians" profess Christ, yet know little of what He actually said, and so their professions are vain. Once one thoroughly examines the parables such as that of the wheat and the tares (Matt. 13:24-30, 36-43), one should realize that there can be no true "Jews for Jesus". Once one examines the parable of the net (Matt. 13:47-48) and sees that the fish are divided by "kinds" or *species*, or that of the sheep and the goats (Matt. 25:31-46), seeing that the sheep are nations (as in ethnicities), and the goats are nations (likewise), and that all people shall be divided thusly, upon hearing this many so-called "Christians" begin denying the gospel of Christ! And even these are only examples, yet clear and powerful ones.

1 John 2:28-29: "²⁸ **And now, children, you abide in Him, in order that if He should appear, we would have freespokenness and would not be dishonored by Him at His presence.** ²⁹ **If you know that He is righteous, you also know that each who is practicing [ποιέω] righteousness has been born from of Him.**"

The Adamic race has organized systems of law and justice all throughout its history, from the dawn of civilization in ancient Sumer unto this very day – in spite of the fact that as of late, as in the past, Satan (the jews and their kin) has poisoned our legal systems both here and in Europe. Paul, speaking to Israelites and comparing "lost" Israel to the first-century Judaeans, tells the Romans: "¹² **For as many as have done wrong without law, without law then are they cleansed; and as many as have done wrong in the law, by the law they will be judged,** ¹³ **(since not the hearers of the law are just before Yahweh, but the performers of the law are to be considered just;** ¹⁴ **for when the nations, which do not have the law, by nature practice the things of the law, these, not having law, themselves are a law;** ¹⁵ **who exhibit the work of the law written in their hearts, bearing witness with their conscience, and between one another considering accusations or then defending the accused;)** ¹⁶ **in a day when Yahweh will judge the secrets of men, according to my good message, through Yahshua Christ.**" (Rom. 2:12-16, my own translation). By law here Paul meant the Divine law: that delivered through Moses, which "lost" Israelites no longer had. Paul shows here that the Romans were fulfilling in part Jer. 31:33, in their endeavor to codify equitable laws and to create a system of justice. In contrast the Edomite jew, who has the law and reads it but does not practice it, not having it written in his heart, shall be judged by the law and condemned! This same message is clear in many of Yahshua's own recorded conversations with those in Jerusalem.

1 John 3:1-3: “¹ Look at the sort of love which the Father gave to us, that we should be called the children of Yahweh! And we are. For this reason Society does not know us, because it did not know Him. ² Beloved, now we are children of Yahweh, and not yet has it been made manifest what we shall be. We know that if He is made manifest, we shall be like Him, since we shall see Him just as He is. ³ And each who having this hope in Him purifies himself, just as He is pure.”

Considering 3:1, Adam is the son of Yahweh (Luke 3:38), as are all of Adam's descendants, as Paul told the Ionian Greeks of Athens (Acts 17:28), who were Japhethite descendants of Javan (Gen. 10:2). Yet of all of Adam's descendants, only the children of Israel were specifically recognized as children of Yahweh, i.e. Deut. 14:1; Isa 43:6; 45:11; Hos. 1:10. In the proper Biblical context, John 1:12 should read: “**But as many who received Him, He gave to them the authority which children of Yahweh are to attain, to those believing in His Name.**” The word often translated “adoption” at Rom. 8:15, 23; 9:4; Gal. 4:5 and Eph. 1:5 is υιοθεσία (5206), which is properly *the placing of a son or the position of a son*, and as Paul tells us, this position is for Israelites who accept the New Covenant and the gospel of Yahshua Christ. For 1 John 3:2 see 1 Cor. 15:50-54 and 2 Cor. 3:18. For 1 John 3:3 see 1 Cor. 6:9-11; 2 Cor. 7:1; Eph. 5:26-27; Heb. 2:11; 10:10-22; James 4:8 and 1 John 1:7-9.

1 John 3:4-12: “⁴ **Each who is practicing** [or ‘creating’, ποιέω] **sin** [ἁμαρτία] **also practices** [or ‘creates’, ποιέω] **lawlessness, and sin** [ἁμαρτία] **is lawlessness.** ⁵ **And you know that He has been made manifest that He may remove sins** [ἁμαρτία], **and there is no sin** [ἁμαρτία] **in Him.** ⁶ **Each who is abiding in Him does not sin** [ἁμαρτάνω]. **Each who is sinning** [ἁμαρτάνω] **has not seen Him nor does he know Him.**

“⁷ **Children, let no one deceive you, he who is creating** [or ‘practicing’, ποιέω] **justice is just, even as He is just.** ⁸ **He who is creating** [or ‘practicing’, ποιέω] **sin** [ἁμαρτία] **is from of the False Accuser** [or ‘Devil’], **since the False Accuser sins** [ἁμαρτάνω] **from the beginning. For this the Son of Yahweh has been made manifest, in order that He would do away with the works of the False Accuser.** ⁹ **All who have been born from of Yahweh do not create** [or ‘practice’, ποιέω] **sin** [ἁμαρτία], **because His seed** [σπέρμα, sperm] **abides in him, and he is not able to sin** [ἁμαρτάνω], **because from of Yahweh he has been born.** ¹⁰ **By this are manifest the children of Yahweh and the children of the False Accuser. All who are not creating** [or ‘practicing’, ποιέω] **justice are not from of Yahweh, and he not loving his brother,** ¹¹ **because this is the message which you have heard from the beginning, that we should love one another.** ¹² **Not as Cain who was from of the Evil One and slaughtered his brother; and with delight he slaughtered him, because his deeds were evil, but those of his brother righteous.”**

All men sin, as we have seen John himself state above at 1:10, as Paul also did at Rom. 3:23, and so John can't possibly be stating that all men are of the False Accuser. The children of Israel, who are the children of Yahweh, have an Advocate in

Yahshua Christ even if they do sin, as John has already told us in his epistle at 2:1-2 and 12. Yet here John uses a phrase which he did not use in chapter 2 in respect to sin. Where earlier only the verb ἀμαρτάνω is used to describe the act of sinning, here the verb ποιέω is used in conjunction with the noun ἀμαρτία to describe the *practice*, or even the *creation* of sin, at 3:4, 8 and 9, and so John's intent here must be distinguished from, and understood within the context of, his earlier remarks concerning Israel and sin. It should be obvious here that John makes reference not to the occasional sinner, but to the authors of sin. John must mean not the fool who lusts and buys a pornographic video or magazine, but the pornographer himself; not the weak or sickly man who turns to drugs, but the drug manufacturer; not the desperate man who takes out a usurious loan, but the usurer himself. All men have weaknesses which they are entrapped by at one time or another (note Paul's warning at Gal. 6:1), yet one who is tempted by such weakness is certainly not "of the False Accuser", and no Israelite is "of the False Accuser"! The authors or creators of sin are of the False Accuser, and history reveals who they are. The panderers are the evil ones, not those who are weak!

Here, as we have seen above in chapter 2, the terms ὁ διάβολος and ὁ πονηρός are both Substantives and must be treated as masculine singular nouns: the False Accuser and the Evil One respectively. That ὁ διάβολος, generally *the Devil* in the A.V., is an epithet for Satan, the serpent, etc. is evident from Rev. 12:9, and also in the Greek Septuagint translation of the Old Testament where ὁ διάβολος translates the Hebrew phrase, also a Substantive in Hebrew, for *the Satan*, at Job 1:6-12; 2:1-7; and Zech. 3:1-3. At 1 Chron. 21:1 the word is a Substantive, but without the Article in the Septuagint, so only a False Accuser, as the word is also used in the N.T. at John 6:70. Where John says that "the False Accuser sins from the beginning", he can only be referring to the Genesis account and the events caused by the Serpent which are recorded there. The parable of the wheat and the tares, referred to above, tells us that the good seed are the sons of the Kingdom, sown by the Son of Man, and that the tares are those sown in among the wheat by the False Accuser. This could only have happened in the events related at Genesis chapters 1 to 3, upon the creation of Adam – the good seed – and the seduction of Eve – creating tares among the wheat, the race of Cain – where Rev. 12:9 tells us that the False Accuser is the Serpent, "that serpent of old" which can only be the Serpent of Genesis chapter 3! One may resort to Gen. 4:1, however the Hebrew of that verse is demonstrably corrupt, and so it cannot be relied upon, nor even properly translated. Several ancient, albeit apocryphal, accounts refute Gen. 4:1 for us, as do the Aramaic Targums. Cain was "from of the Evil One" because he was a child of the Serpent. The Greek word ἐκ (1537), "*from out of, out from, forth from, from*" (Thayer), used with the Genitive case of a person, as it is here, denotes "... generation, birth, race, lineage, nativity ..." (Thayer, ἐκ, II., 1.) **here as it does throughout the Bible**. The descendants of Cain (Genesis 4:16-24; 15:19-21; 1 Chron. 2:55) are the seed of the Serpent, and the descendants of Seth (Gen. 4:25-26; 5:1 ff.) the seed of the woman mentioned at Gen. 3:15.

Many scoff, that there was a race of people here on earth before Adam. Yet examining the text of Genesis 1:26 certainly reveals that Yahweh was not alone when He created Adam. Rev. 12:7-9 shows that there was a rebellion from Yahweh by “angels” which is certainly not in our historic recollection (but the Rev. account referred to here has its parallels in both Egyptian and Greek myth), and so may very well have happened before Adam! There are, as paleontology certainly has revealed, many races of men upon the earth before Adam, and no record of their having been created by Yahweh. Those angels of Rev. 12 are those which Yahshua Christ – who is Yahweh in the flesh – must have had in mind when He said: “I beheld Satan as lightning fall from heaven” (Luke 10:18). Jude calls these “the angels which kept not their first estate, but left their own habitation ...” and now we no longer see them because “... he [Yahweh] hath reserved [them] in everlasting chains under darkness unto the judgment of the great day” (Jude 6). Yet their descendants are here with us today, and we know them as jews, arabs, and the other mixed and non-Adamic races of the world. Among these are the “serpents and scorpions” of Luke 10:19: directly related by Christ to the Satan who fell from heaven in 10:18! The Edomite jews are called a *race* of vipers or serpents often in the New Testament, i.e. Matt. 3:7; 12:34; 23:33 and Luke 3:7. At John 8:44 Yahshua tells the Edomite jews that their true father is the False Accuser, who is the Serpent. At Luke 11:47-51 He tells them that their race (not “generation”) is responsible for the blood of the prophets, beginning from Abel. Only Cain is responsible for the blood of Abel, and the Edomites descended from Cain through the wives of Esau, as found in the Genesis account, where we see that Esau had married Canaanites (Gen. 36), which tribe mingled with the Kenites (Gen. 15:19-21). Luke 10:18-19 shows these serpent-people to be connected to the fallen angels, as does Rev. 12:1-9: for only Herod the Edomite King of Judaea played the part of the dragon, in his failed attempt to slay the infant Christ (Matt. chapter 2).

In the epistle of Jude, the apostle discusses those “certain men” who “crept in unawares, who were before of old ordained to this condemnation, ungodly men”, and so they surely aren’t fellow Israelites (compare Acts 20:29; 1 Pet. 5:8-9; 2 Pet 2:1-22 and John 10:1, 26), and these men are they who are “turning the grace of our God into lasciviousness, and denying the only God Yahweh and our Prince Yahshua Christ” (Jude 4), for which see 1 John 2:12-27, cited above. As John tells us, Anti-Christ is born as such (1 John 2:18). In his epistle Jude goes on to describe the corruption of these men, and much of Jude’s material is borrowed directly from the “apocryphal” Book of Enoch, not found in our Bibles but available nevertheless. Not only was Enoch quoted heavily in Jude’s short epistle, but the book was also often quoted or alluded to dozens of times by James, Peter and Paul, in the Revelation and in the gospels. The Nestle-Aland *Novum Testamentum Graece* in its appendix entitled “Loci Citati Vel Allegati”, shows 65 quotes from or allusions to Enoch in the New Testament. Jude quotes Enoch directly at vv. 14-15 of his epistle, in condemnation of these men: “¹⁴ **And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, Yahweh cometh with ten thousands of his saints,** ¹⁵ **To execute judgment upon**

all, and to convince [convict] all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.”

In 1 Enoch chapters 6-11, which Jude quotes from and which Jude obviously accepts as Scripture, these fallen angels are called both “angels” and “Watchers”, and along with parallels to Genesis chapter 6 we find also that these angels are blamed with introducing to mankind all sorts of devices which induced men to sin. They were also blamed for the mixing of species, and we find this: “... Proceed against the bastards and reprobates, and against the children of fornication: and destroy [the children of fornication and] the children of the Watchers from amongst men ...” (1 Enoch 10:9, Charles ed.). We also find: “In those days they shall be led off to the abyss of fire: (and) to the torment and the prison in which they shall be confined for ever. And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all generations. And destroy all the spirits of the reprobates and children of the Watchers, because they have wronged mankind. Destroy all wrong from the face of the earth and let every evil work come to an end: and let the plant of righteousness and truth appear ...” (1 Enoch 10:13-16).

The New Testament fully identifies for us the children of the Watchers, if only we would believe it. While the children of Adam are not perfect, we have an Advocate in Yahshua Christ. He is the tree of life whom the children of Adam need to embrace and eat from if they are to live (Gen. 3:22; John 6), and the children of Israel now have no other purpose in this life! Judas Iscariot, being a Canaanite (and so a “devil”, John 6:70-71), had no cloak or Advocate for wrongdoing, i.e. Matt. 26:24-25; 27:3-5; Mark 14:21, 41, 44; Luke 22:22; John 8:21-24. None of the other races, the Edomite jews, or any of the arab [mixed] peoples have any such Advocate: and Enoch tells us explicitly that they shall all be destroyed, as Yahshua Christ Himself tells us of the “goat” nations at Matt 25:32-46, the “chaff people” of Matt. 3:12 and Luke 3:17; the “tares” of Matt. 13:40.

Who is it today in Hollywood, New York, and our other centers of commerce, who are introducing all sorts of sin into the world? Who has been in control of our banking systems, our economies, and who has been engineering our wars? Who has had control over our media, and even now controls our academic institutions? Who are the proponents of “multiculturalism”, “diversity”, and are therefore the authors of our pending destruction? Jude tells us of these people that they were given over to fornication, which is race-mixing, and the pursuit of “strange flesh”, the “way of Cain” and the “error of Balaam” (Jude 7, 11) which are all related. The children of the Devil, the authors of sin, are surely the subject of 1 John 3:4-12. All those who purport that “the Devil is the flesh” **are little more than modern-day Sadducees** (Acts 23:8) who in vanity pretend that all which Creation consists of must lie before their half-blind eyes (but see Rom. 1:20; Heb. 11:3), and therefore they deny half of their Bible while pretending to be Christians! Acts 23:8 says in part: “**For the Sadducees say that there is ... neither angel, nor spirit ...**” Is this not precisely the same doctrine the no-

Satan people are promoting? **What, then, distinguishes them from the Sadducees?**
And, were not the Sadducees even more vile than Pharisees?

One of the greatest tricks in war is to devise a way in which your enemy is blind to your very existence. The romish church unwittingly covers for the jews by pretending that Satan is some bogeyman. The “no-Satan” or “the devil is the flesh” crowd do likewise: spreading a cloak for the true Satan – the jews – to hide behind. Are they also acting in ignorance? Or do they know exactly what they are doing?

William R. Finck, Jr.

* * * * *

After reading this composition, one should no longer have any difficulty spotting a modern-day Sadducee. As soon as they start spouting “no-Satan” or “no-angel” doctrine they expose themselves for what they really are! They will make all kinds of disparaging remarks about the Aramaic Targums, but evidence for the targums can be found at Nehemiah 8:7-8. During their sojourn in Babylon, the Judahites had changed their language, and the Levites had to paraphrase the Scriptures from Hebrew into Aramaic. It is tantamount to condemning John Wycliffe for translating the Scriptures from Latin into English. Had it not been for Wycliffe, we might still be floundering in ignorance today! Shall we also discredit the portion of Daniel which was written in the Syriac, the Aramaic international language at the time? The Syriac paraphrase brought the Hebrew idiom down to the people! – *Clifton A. Emahiser*