

# **21ST CENTURY CHRISTIANITY**

## **Reductionist Relativism**

### **Judeo-Christianity**

**and**

### **Identity Christianity**

#### **FORWARD**

To be a Christian in the 20th and 21st centuries is a feat in itself. The denominational approach to the faith made it evident that mainstream Christianity has metamorphosed into something that is akin to and resembles Christianity, but it's substance has adapted and metamorphosed into something that has either become or borders on heresy.

The impact of the various worldviews in a pluralistic society - secular, cultist, non-Christian religions, philosophies - have not only influences national and international legislation and policy, but also placed true Christianity on the defensive, if not into a semi-underground condition that is reminiscent of the Apostolic times. Gone are the days when in an effort to limit the excesses of heathen relativism (slavery, brutality, blood lust, human sacrifice), the Christian ethic provided a guiding light and standard to running government, resolving legal and international disputes, improving social structures, quality individual and family life, intellectual pursuit and development towards self perfection, economics, the arts (visual, written, music, plastic), the sciences, technology and industry (see the contributions and legacy begun by St Ambrose and St Augustine – 5th century AD ff., after the fall of the western Roman Empire; and the re-emergence of Augustinian Christianity during the Renaissance.

Today, research (Christian and secular) into the periods 5th century through the 16th centuries AD, has uncovered vast amounts of documentary evidence that has never been touched by historians. In spite of this evidences' neglect, the evidence now shows how these periods of history had been distorted by antagonists and factionalists between the 17th century through modern times. Tens of thousands of pieces of historical evidence, documentation, legal transcripts had been available and had never been opened until today, yet all types of interpretations and characterizations were made about events, personalities, practices that were supposed to have occurred during these times. A few examples suffice: the Crusades, the Inquisitions, views of nature, origins, the development and the management of heresies, development of sciences, role of masonry, the reformation and many other areas. Needless to say, denominationalism, pluralism, sectarianism, politics and materialism had thrived and multiplied under these distorted conditions to this day, with little or no remedy in sight.

This work -“21st Century Christianity” is designed to allow the reader to rediscover some key issues that had affected or impacted Christianity during the past three hundred years. May the reader understand what forces have distorted Christianity's true mission - to represent, and

lead the world towards the Kingdom of God – instead of to the existing Kingdom of Babylon. The “21st Century Christianity” document should be viewed as a brief manual or reference material that allows those who wish to re-discover true Christianity, to quickly address key issues and points of a debate, and also conduct dialogs with the potential true Christians.

The content of this manual has successfully been used and tested in extensive debates with members of all types of persuasion. This includes: those who are mildly intrigued by the Christianity vs Judeo-Christianity issue, to those who had been virulently opposed to the very foundations of Christianity. The reader now has the opportunity to examine the issues and arm him/herself with resources that will allow their faith to survive in the 21st century.

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## 1. INTRODUCTION

In the 21st century, American, European and world Christians see themselves divided into seven (7) groups:

- 1) Denominational (Orthodox, Catholic, Protestants) vs Inter-Denominational/Religions
- 2) Trinitarians vs Non-Trinitarians (Unitarian, Jehovah Witness ; 7th Day Adventist)
- 3) Liberal (Higher Criticism; New Age; Evolutionary) vs. Conservative (Biblical inerrancy; some Creation)
- 4) Judeo-Christianity/-ian Ethic vs. Christian Identity
- 5) Day of worship: Sabbaterian (Saturday) vs. First day of the week (Sunday)
- 6) Other subdivisions: Preterits vs Futurists and Idealists
- 7) Messianic vs Universalists

See Figure 1: Seven Christian Group Differences (below)

In practice, however, 21st century Christians recognize two key orientations among themselves:

- 1) Judeo-Christians (Judeo Christian Ethic) vs. the Identity Christians (see Figure 2).

Figure 1: Seven Christian Group Differences Figure 2: Two Clear Distinctions

- 1 Denominational (3) vs Inter-denominational/Religion Judeo-Christian Christian Identity
- 2 Trinitarian vs Non-Trinitarian - Inter-/denominational- Liberal / Conservative- Non-/Trinitarian- Non-/Sabbaterian - Original Church doctrines/Creed- Biblical Covenant-Trinitarian
- 3 Liberal (HC; NA; E) vs Conservative (Biblical inerrancy)
- 4 Judeo-Christianity vs Christianity Identity
- 5 Sabbaterian vs Non-Sabbaterian
- 6 Preterits vs Futurists and Idealists
- 7 Messianic vs Universalists

In a pluralistic environment, distinctions between the traditional Christians (Orthodox, Catholic and Protestant) are diminished. Partly due to the changing social conditions, political events, technology, legislation (e.g., IRS 501c3; prayer in schools, gay rights), Christian Churches participate in, or engage secular sponsored programs such as pro-life/pro-choice; education (private schools, universities, home schooling, missions); medical (hospitals, clinics), care for the seniors, the unemployed, international programs, and ecumenical dialog. At the same time, these Christian Churches compromise or negotiate their way on such issues as: the origin of salvation (is it through Christ and Church only or through other sources also?), and theistic evolution (long ages, local floods, origin of man).

A fundamental distinct focus has emerged between the proponents of the Judeo-Christian Ethic and those of the Identify Christian Covenant. The Judeo-Christian group includes a wide range of group beliefs: the liberal, conservative, non-/Trinitarian; inter-/non-/denominational and non-/Sabbaterian. The Judeo-Christian unequivocal belief is that the modern Talmudic/Jewish people are the “chosen people” identified in the Old and New Testaments, and that the key Biblical characters, traditions and culture are essentially Jewish. The Judeo-Christians also believe that the modern Jewish people are the re-gathered Houses of Judah and Israel in the present State of Israel. Most Judeo-Christian authorities interpret all Biblical and theological issues and prophecy from this premise.

On the other hand, the Identity Christians provide historical, documentary, scriptural, linguistic and archeological evidence for an alternate historical and current interpretation for the origins of the Houses of Judah and Israel. Although the true identity of the lost sheep of Israel and Judah had historically been a silent key component of mainstream Christianity since Apostolic time (e.g., James 1:1), today this view of the true identity has been compromised in the mainstream Christian environment. The Christian Identity group has traced and tracked the link between the Biblical Houses of Israel, Judah and David to the Caucasian people of Europe – the “lost sheep/tribes of Israel.” At the same time Jesus Christ specifically formulated the apostolic mission: (Mat 10:6-7) “But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand.” And in Mat 15:24 “But he answered and said, I am not sent but unto the lost sheep of the house of Israel.” This may account for the fact that Christianity emerged, was nurtured and spread from Europe rather than any other area in the world.

Needless to say, although the contemporary members of the Judeo-Christian denominations have a habit of accusing the Identity Christians with being “right-wing” and “anti-Semitic,” this issue and distinction reveals more of the true foundations of the Judeo-Christian theology. It is not really an issue of “anti-Semitism,” since, among other reasons, the modern Jewish authorities have clearly demonstrated that up to 90% of the modern Jewish people don’t have Semitic origins (e.g., see <http://198.62.75.1/www2/koestler/> and [www.khazaria.com](http://www.khazaria.com)), while the Jewish beliefs are derived from the Talmud (Babylonian traditions and origins) and not from the Old Testament. At the same time, evidence for the historical, linguistic and documentary sources between the original Biblical Israel/Judah roots to the Caucasian people of Europe has been evident for millennia. The relatively recent attempts at blurring and effacing this link can be traced to an underlying political and social agenda.

The “Identity Christians” have also had a catalytic effect upon historical, cultural, political visions at different stages of European and American history, as we can see through the Christianization of the pagan Roman Empire; the Celtic culture of the Middle Ages; and the formation of the United States of America. During these times, the Identity Christian view did not exist as part of a separate movement (denomination) as it does today, but had been part of the official Christian Churches [e. g., Roman and Eastern Catholic (Ireland, Scotland, Celtic, Gaul/ France; Britain; Greek; Slavic); Anglican (England); Episcopalian (USA); Pilgrims (USA), some Lutherans (Germany), small groups of Freemasons, and others]. The American Fathers, most of whom were descendants of the Tudor nobility, clearly demonstrated their awareness of the Christian Identity culture in their visions, motives, pronouncements, state design and writings.

Today's Christian Identity general beliefs are drawn from historical records, documents, legal agreements, heraldry, genealogies, archeology, anthropology, ethnology, linguistics and reliable traditions, which help trace and link the identity of the Celtic, Gaul, British, Germanic, Scandinavian and kindred people to the original Hebrew and specifically to the dispersed Biblical tribes of the Houses of Israel, Judah and David. It is, therefore, not the contemporary Jewish people who are the "chosen people" in the Old and New Testament but it is the Christian lost tribes of Israel – those of Caucasian European decent. These are the covenant people who laid the Christian foundations in all of Europe, and spread Christianity throughout the world. We now easily see that the Old Testament characters, culture, traditions, practices and history are not "Jewish" but truly Hebrew through the lineage of Abraham, Isaac and Jacob to their mostly Caucasian European Christian descendants.

## 2. CAUSES THAT LEAD TO THE JUDEO-CHRISTIAN SHIFT

What caused the shift in the view of the identity of Biblical characters and civilization – as reflected in the beliefs of the Judeo Christians? If we examine the New Testament letters/epistles of the early Church, we find that there has been a subtle and persistent infiltration of the early Christian Church. We will examine this later. In relatively more recent times, we find that Christendom and the Identity Christian view had been impacted as early as the Classical period (13th century) replacing the Celtic view, and even more recently by political events that began to occur during the past two to three centuries in Europe and in America. For example, during the nineteenth century, in Europe:

a) European countries, empires, cultures and populations changed: a) geographically (the redesign of national boundaries), b) technologically (industrial revolution, transportation, communication), c) socially & ideologically (masonry, socialisms, revolutionary); d) institutionally (populism, democratization, economic authoritarianism, cultism, legal relativism) and e) financially (international banking). As an example of the impact of financial institutions in Europe - the power of the Roshchilds' banking family and that of freemasonry extended banking influence across the European financial network; opened social and political opportunities to the East European Ashkenazi /Talmudic people in Western Europe (e.g., the Dreifus military legal case in France); and launched a socialist-revolutionary intellectual outreach; one of which became known as the Masonic Zionist movement. In England, Disraeli became Prime Minister, and the British monarchy adjusted its British-Israelite position to accommodate the new Khazar/Ashkenazi/Talmudic people as descendants of the Old Testament House of Judah into a reconstituted British Israel.

b) This Banking influence specifically targeted the authority of the European Christian Church several fronts:

1) The reliability of the Biblical scriptures was put to the test by a newly emerging "Higher Criticism" whose proponents used a philosophy-based linguistics that conformed to reductionist relativist rules (see explanation below). These Critics discounted the scriptures and its foundations by focusing on certain portions of the scriptures, through tendentious textual analysis, distorted anthropological/sociological interpretations, and promoted tendentious systematics. This would have gone much further in the destruction of all evidence, had there not emerged an enormous amount of new documentary discoveries of older and original scriptural texts (Qumran Cave documents), archeological evidence (Assyrian, Mesopotamian, Egyptian libraries of documentation), which helped disprove these Linguists' philosophical contentions, assumptions and methods. Yet, in spite of this new

factual evidence the now outdated “Higher Critics” views are still being promoted and taught in their variations, as scientific fact, at today’s most prestigious institutes of higher education and specifically at most theological institutions.

2) The “higher critics” method derives from the notion that all reality is the realm of imagination, which is controlled by words, which are managed within the realm of myths. In other words, man’s minds (individuals, groups, society, civilization) are subject to the economy of mythology. And whoever creates, designs and enforces this mythological realm and concept inevitably rules whoever adheres to the myths. This is essentially a pantheistic concept – the foundations of the Babylonian method and contract. This mythological realm may include everything between divinities and existentialism to empiricism, materialism and nihilism. This philosophy reduces all reality to concepts within a framework, which is then rationalized in relative (rules-based) environment – thus reductionism, extreme rationalism and relativism, which are deduced from the algebraic (Aristotelian) model of thinking. This then allows for relative redefinition of all reality – for example, the myth that man is a demi-god or emerged from humanoids; society defined in terms of economic units of consumer – labor collectives; politics as a democratized economic serfdom – usury, proletariat; and culture as an anthropologic catalog of conditioned habit patterns. Removed from this equation are the discoverable geometrical natural laws that lead to and identify: a) man’s divine spark and who is created in the image of God; b) republican representational governments that leads to endless self improvement and perfection; and c) the understanding of the Kingdom of God (see also the effects of Augustinian “City of God” initiatives that contributed to the re-establishment of civilization along Christian patterns and priorities after the fall of the Roman civilization in western Europe.

3) Under the philosophical term reductional relativism, materialism has been redefined as being the embodiment of the empirical scientific method. This philosophies of science had been launched by Kant, formalized along the thesis-anti-thesis and synthesis method by Hegel, fine-tuned with reductionist materialism by Feuerbach; associating materialism with economics and social economic view by Marx and Engels; re-aligned psychology by Freud - sex; Jung – archetypal myths and by Pavlov’s behaviorism, and by multiple other developers who truncated the original scientific method to become exclusively the empirical scientific method. Needless to say, this effort was designed to neutralize and remove the scientific hypothesis and the geometric hypothesis of the hypothesis processes – i.e., the true creative and innovative endeavors of the scientific method. Instead we now receive a truncated empirical scientific value relativism, which conveniently points to an unbridgeable gap between the “Is” and the “ought to be”, i.e., all reality has now been reduced to: a) quantitative economics, and b) collective animal latten determinism of reflexes.

4) This reductionist philosophy of science and economics, became the foundation for the uniformitarian view. The uniformitarian is now made to “see and recognize that past and future events and changes occur in terms of today’s observed reductionist processes and rates of change.” The uniformitarian (geologist, linguist, scientist, historian, politician, theologian) is made to perceive through this new pair of prescription glasses that all aspects of reality can be explained in terms of mechanical processes re-engineering themselves through chance from the simple to complex systems over long periods of time. In other words, simplicity and primitivism in the past yield themselves to becoming today’s complexity. This approach assumes:

- A pantheistic concept - that nature has built-in divine qualities for self-recreation, self-re-engineering – specifically, time, chance and interplay between open and closed systems. The ancients saw this time + chance formula as being the interplay of god Chronos + goddess Fortuna

- This removes any notion of the super- or extra-natural divine creative power – such as a supernatural God. If a supra-Creative entity should be conceived (e.g., as theistic evolutionists do), then such an Entity would only appear as a variant of the Aristotelian First Cause, which is an algebraic, pantheistic and “cultist” concept.

- That historical records must demonstrate simplicity gradually moving to complexity – e.g., hydrogen moving towards uranium; chemicals towards proteins, and single cellular life and aquatic life towards reptilian and mammalian variations; and from sub-human primates to human.

- That both macro-biology (re-engineered change at the species level) and micro-biology are demonstrable in the laboratory, environment and fossil record. Yet it is only micro-biology (adaptive change) that is evidenced and measured in the laboratory, environment and the fossil record.

- Exclusively limits the scientific method to the laboratory method – empirical science, to fit within the materialistic world view philosophy, and: a) redefines the hypothesis in uniformitarian philosophical terms, and b) removes the method of the hypothesis of hypothesis which reflects geometric natural law.

- That the uniformitarian approach cannot be made fallible – i.e., it can incorporate contradictions, and cannot be tested for failure – thus becoming unscientific.

5) Once the above assumptions are accepted, the “reductional relativist”/uniformitarian philosophy is used to re-engineer all known reality:

a) Re-interpret and redefine pre-/history, social sciences, sociology, anthropology, psychology and scientific historical and actual evidence.

b) Contrast, segregate and pre-define all that does and does not comply with the new terms and conditions. For example, here are examples of what is considered to be philosophically “unscientific” - if: I) it cannot be tested in the laboratory [e.g., the executive functions of the human mind (spiritual realm); ii) the non-recurring events (e.g., worldwide Flood; qualitative conditions that existed during the formation/ creation of the universe); and, iii) geometric natural law. Inevitably, this leads to the formidable and systematic promotion and implementation of anti-Christian policies.

c) Justify, interpret and view any mass movement and political policy (democratic, authoritarian, genocidal) in terms of the logic, will, and power of evolutionary forces. This leads to adapting political and constitutional debates and policy implementation to meet the new philosophical priorities – e.g., demographics, abortion, education agenda, economic legislation and theological involvement in the political initiatives.

d) Inevitably, the Christian mission, history, and origins are:



- Pluralized
  - Aligned with pantheistic premises, thus being reduced to denominational/cult status through the application of algebraic/Aristotelian rules – e.g., “separation of Church and State”
  - Positioned within redefined and re-written historical, racial origins and mission (e.g., who are and where are the true Israel people; redefined linguistics erases and renames genealogies and architectural records)
  - Placed under specific supervisory authority for legal mediation and orientation (e.g., IRS 501c3)
  - Thus transforming Christianity into Judeo-Christianity.
- 6) To ensure and guarantee the permanent establishment of this philosophical alignment and implementation of the reductionist relativistic authority, policies and procedures, the designers, high priests and financiers initiated, during the 20th century, global policies that would effectively remove Christian authority from the political and social scene:
- Two (2) World Wars with over 300 million deaths in Europe within the first 50 years of the 20th century; minor wars that destabilized whole regions
  - Social revolutions (Bolshevik, Fascist/Nazi and Fabian)
  - Economic collapses (economic depressions; bank failures, national indebtedness; depopulation schemes; genocide, de-industrialization)
  - Moral license (leading divorce, indiscriminate promiscuity, gay rights, epidemics, cultural debasement)
  - Polarization and re-prioritization of all segments of society (re-defining population status (gender, race, economic, demographics, media, religion))

This fragmented and neutralized Christendom and authority within societies, and as a political force around the world and opened the doors towards a neo-pagan and feudal Babylonian authority to ride the wave to destruction.

The American shores have not escaped the torrents of social re-engineering that were launched in Europe. But the American shores had maintained a conservation barrier reef. Europe took the direct brunt of the “philosophical reductionist relativism” effort, while America underwent a protracted effort as this re-engineering slowly seeped through its Christian religious, educational and government institutions over a period of one hundred years.

7) During the first half of the nineteenth century, Christianity’s mission in America had expressed itself through an optimistic social and political agenda – abolition of slavery, care of the sick and orphaned; education, temperance - opposition to alcohol abuse. The zeal was sometimes sidetracked by ideological fervor: - the Millerite conviction (William Miller) that Christ would return on March 21, 1843. When the date passed unfulfilled many believers returned to their original denominations, others quit religion all together, while others became

the “Adventists,” extending to become Mormonites and their offshoots. Many of these convert focused upon Old Testament laws, the Sabbath, genealogies and a British-Israel view. After the Civil War the winds from Europe came to the USA: industrialization, labor exploitation led to liberalism and the introduction of philosophical reductional relativism, specifically among those of the Eastern establishment.

8) The religious denominations, masonry, and reductionist relativists who had been developing during the eighteen and nineteen hundreds, bore fruit in the twentieth century. Among the Protestants: Interpreters and schismatics of the 19th century, such as Edward Irving (Scotland) and John N. Darby, influenced various small protestant denominations in the USA, including Dwight L. Moody. The dispensational theory was launched and promoted under the “authority” of C.I. Scofield. The Dallas Theological Seminary, the Moody Bible Institute (Chicago), and the Pentecostals/ Charismatics promoted: dispensationalism, the rapture and an apocalyptic experience so well popularized by such names as Hall Linsey; LaHaye, and Jenkins. In this triple scenario, the key protagonists became the State of Israel and the anticipated Jewish converts to Christianity. The prime antagonists had traditionally been the Roman Catholic Church and the so-called anti-“Semitic” movements. At the same time, the Protestant believers have been virulently myopic in identifying the true anti-Christ activists: the Freemasonry, Talmudist/ Babylonians, usury-based banking families, Islam and international socialism. These same views had also been the backbone in their initiatives and outreach programs such as: Campus for Christ; the Moral Majority; missions to the world, prayer in schools, ten commandments in the courthouse rotundas, pro-life, save the gay, gay in the pulpit, women ordination, and other issues and programs. Some groups have promoted the Creation Science initiative – successfully challenging evolutionists in public debates and scientific research publications. However, large denominations have also succumbed to the Theistic Evolution formula.

The Catholic Church also underwent turmoil during the 20th century and finally succumbed to the Judeo-Christian option also. It negotiated its way through the reductionist relativist cultural re-engineering that began in the 17th century (Higher Critics; masonry, zionism); two World Wars, socialist, nationalist, Fabian revolutions and ethnic wars (e.g., Ireland, Yugoslavia), Pierre Teilhard De Chardin’s influence who applied the classical Darwinian evolution theory to distort Catholic Christian theology; Vatican 2 reforms, machinations and distortions: a) clerical “Social Gospel” activism (some had openly worked with communist guerrillas in Latin America and Africa); b) siding with Latin American militarist authorities in an effort to curtail Marxist inroads; c) ultra liberalism/freemasonry; d) introduction and then removal of gay clergy; e) debasing (‘modernizing’) the mass and Eucharist. At the same time, the Catholic Church brought controversy by bravely promoting sexual abstinence, pro-life and ethical absolutes programs against a wave of social policies. The Christian Eastern Orthodox Church, which had strong support under the Czar of Russia, after the Bolshevik Revolution (1917) and Soviet occupation of East Europe the Orthodox Church had been placed in a survival mode. Tens of millions of Orthodox Christians perished during the revolutions, atheist occupation, world wars, concentration camps and starvation during these times. There is a great revival among the Orthodox in Russia and other formerly Orthodox countries. However, the Protestant and Catholic missionary outreach is making significant inroads into these formerly Orthodox countries, bringing in a Judeo-Christian pluralist view.

In the meantime, the Orthodox Churches Abroad – in the USA, Europe and around the world, also have their own ethnic and factional divisions – a condition that has had a double edge sword – it allowed the members to congregate and survive under the harshest conditions and

influences, but at the same time, it limited the Churches' expansion. Now that many of their descendants do not speak the original ethnic language, these Churches adapt their liturgies and missions to other languages and nationalities. At the same time many Protestants and Catholics have converted to Orthodoxy, but also brought in their Protestant and Catholic views, biases and interpretations thus diluting some of the original faith. The Orthodox Church also has been placed on notice, and is gradually acquiring the Judeo-Christian character, adopting Theistic Evolutionary interpretations and attempt to negotiate through ecumenicalism.

It is evident that the ever-multiplying Judeo-Christian denominations, many of which are financed by the Eastern Establishment, do not represent a single orientation but represent a full spectrum of the social and political orientations. These Judeo-Christian denominations include: conservative, fundamentalist, liberal, conservative, moderate, theistic evolutionists, higher criticism and textual linguistics, globalists, ecumenical, Sabbaterian, Unitarian, preterist, independent, non-denominational, mainstream, round the table and cultist. The Mormons and their various offshoots – e.g., Worldwide Church of God, Sabbaterian, Yahwists, Jehovah Witness - all capitalize on what the pluralist option offers.

9) At the same time, differences exist among what may be considered the Christian Identity members. For example, members of the Christian British-Israel movement, distinguish themselves from the mainstream Christian Identity members by limiting Israel's roots to tracing the Old Testament Davidic throne to today's British monarchy, and by linking the European Ashkenazi Talmudic people with the Old and New Testament tribe of Judah. This group has members in all areas of the former British Commonwealth. On the other hand, the Christian Identity group in the United States of America, have a wider view by tracing all tribes of Israel and Judah - the houses of Israel: Ephraim (USA), Manasseh (Britain), Scandinavian, Franks, Gauls, and the Germans, Ireland and Scotland (Tribe of Judah), and the kindred people. The Christian Identity group clearly distinguish themselves from the contemporary Jewish/Talmudic people who's authorities recognize their Khazar/Ashkenazi roots (see <http://198.62.75.1/www2/koestler/> and [www.khazaria.com](http://www.khazaria.com)), and who have no linkage to the original Abraham, Isaac and Jacob covenant (Old & New Testament). The Identity Christian movement began to emerge as a distinct group because the mainstream churches succumbed to the Judeo-Christian option.

However, we now find that there are groups that capitalize on the British-Israel specific and distinct beliefs, and the Masonic views. For example:

- The Judeo-Christian Messianic Jews for Christ who:
  - a) As their original Zionist brethren, continue to promote the belief that they are the Chosen People (Jewish) mentioned in the Bible
  - b) Recognize the "Jewish" Jesus Christ as the true Messiah
  - c) Promote the British Israel view that they are of the House of Judah
  - d) Position themselves as Biblical authorities, interpreters, mediators and mentors of true Biblical scriptures and represent the true outcome of Judeo-Christianity.

· Among the early Americans, and specifically among the American Founding Fathers, we find many who had believed in the European Christian Identity message; their application of geometric natural law – a geometry that is evident throughout the Christian Bible, and who had also been Masons (e.g., Society of Cincinnatus). This can be found among their writings, laws, publications and symbols they used. However, today, we have Identity mainstream Masons who examine canonical and non-canonical Christian scriptures and literature and identify issues such as the followers of William Branham who identify: a serpent seed, kennites (descendants from Cain); identify Satan and his cohorts, speculate about a local Flood - the Gap Theory (long ages between Genesis 1:1 and 2); while others attempt to revise the New Testament by trying to prove that Paul's epistles should not be in the New Testament.

Below, in this study, I will focus only on the evidence brought by the Christian Identity documentation since it is the one that is consistent with scholarly evidence. I will reserve separate studies on other movements.

### 3. Differences: Reductionist Relativists, Judeo Christians and the Identity Christians

The divisions between mainstream Judeo-Christians and the Identity Christians rest upon deeper criteria than the simple identification and tracing of the roots of the Houses of Israel/Judah/ David. The difference is theologically deeper than the simple formula:

à Either the term Jew/Jewish in the Christian Bible (OT/NT) is =, or is <sup>1</sup> to the House of Israel; House of Judah or House of David.

à Or, the terms Houses Israel, Judah, House of David as they are used in the Christian Bible (OT/NT) are either =, or <sup>1</sup> to Jew/Jews/Jewish.

Along with this distinction arises the issue of the true Christian mission as it is expressed in:

- The Old and New Testaments
- The apostolic initiative
- The vision of the original Christian Church
- Who implements, and how is this Christian mission implemented
- What is the role of the true Israel people and all the other people on this Earth?

It is an issue of purpose and method:

- Two competing world systems – the Kingdoms of God or of Babylon
- Christ's salvation/covenant plan with His covenant people
- The Bible, Covenant and Divine Mission is a witness to the world

To understand these issues and distinctions, it is necessary to compare three orientations:

- a) Reductionist Relativist (opposes supernatural-based interpretations of reality)
- b) Judeo Christianity (substituted the original Christian mission to accommodate the impact of (a))
- c) Christian Identity (dedicated to maintaining tenets of the original Christian mission)

NOTE: the details for the key issues in Figure 3 are treated in sections 5, below.

Figure 3: Comparison of Reductionist Relativism, Judeo Christianity and the Christian Identity

#	AreaFocus	Philosophical Reductionist Relativism	Adaptive Judeo-Christianity	Maintaining tenets Christian Identity
1	Purpose	International Socialism – (Marxism) which, today, is best represented by the terms of UNO’s Charter. Scope is total Global integration under a Banking elite, control of all transportation, food, banking, communication, health, economics, military and governments.	Signed recognition of State sovereignty, “the separation of Church and State” within International Socialist policies. Acknowledge a competitive status within pluralism and diversity (e.g., IRS 501c3) - equality with other religions & ideologies – cult status. Recognize other salvation avenues.	Participation in, representation, and promotion of the Kingdom of God under Christ’s authority and sovereignty. Preparation of the Church for Christ’s second coming. Proclaim the Kingdom of God as a witness to all nations. Respect for God’s creation, other human races, each of which has been created for a specific role within God’s plan.
2	Law	Imperial Roman & Babylonian rules and regulations. Algebraic Aristotelian method, Executive absolute rules, mercantile law. Maintenance of three levels of social law for the ruling, support (security, cults, commerce/banking	Mission interpreted in Aristotelian, algebraic term - Thomas Aquinas; Roman Law; Babylonian authority; Judeo-Christian Ethic. This gives rise to expressions of “leaps of faith,” “doing away with the law;” Biblical law, rules and commandments are interpreted as	Geometric Natural Law – affecting physical-economic and social structures (Deut 26-28); spiritual commandments (Ex 20:1 ff; and Mat 5:3ff); representative republican government; St. Augustine “City of God”; Celtic

		) and unprivileged masses. Empirical, evolutionary application - philosophical reductional relativism.	being: arbitrary rules, ritualism, legalism or codes - all contrasted with grace; thus resulting in existentialism.	common law. Management and contractual/ covenant-based definitions for: commandments, laws, statutes, rules, rituals, procedures, traditions, and grace – all definitions within the context of the Kingdom of God & the Covenant.
3 Identity		<p>Revolutionary &amp; legislative change of all social authority &amp; structure to establish of pluralism, democracy, populism within Roman/ Babylonian International Law (3-layered society – a) Banking aristocrats b) Security/ commerce/ and intellectual (temples) c) Democratized masses, proletariat, labor; slavery; hierarchy of races. Program: 1) Balkanize all nations; 2) Control populations numbers / demographics, and reduce them to a maximum number of 10 million: depopulation; 3) Merge all races 4) Centralize all monetary and</p>	<p>Pluralism, diversity, and integration. Superior status given to people of Jewish/ Talmudic background. Equalization of all other people and religions under the ‘Judeo-Christian Ethic’ Universalism, or subjective personal acceptance of Grace – “Being born again - reborn’. Separate Church &amp; State. Being w/ the Lord. See variations (Fig. 1.) Many emphasize the death of Christ – “died for your sins” rather than the Resurrection, and Kingdom of God. Program: 1) Bring together, blend all “Christians” of the world 2) Establish an ecumenical, unified faith in God 3) Expect the coming of the Messiah (Christian, Jewish, Moslem). Considered Opponents: - Protestants, Roman &amp; Eastern Catholics see</p>	<p>Covenant between the Eternal Lord God and descendants of those who are of the line of Abraham, Isaac and Jacob (true Israel), who’s mission is to represent and promote the Kingdom of God on Earth as an alternative to the Kingdom of Babylon. Program- After Israel/Judah’s transgressions, captivity and dispersion or return to ancient land (under Nehemiah; Ezra) (see explanation below) Jesus Christ (the Eternal Lord God) overcomes death through the resurrection, and remarries (Bridegroom) the now Christian Lost Tribes of Israel Church (Bride of Christ) (Mat 25). - Reestablishment of</p>

	resource systems for control and re-allocation Considered Opponents: - Adherents /proponents of Geometric Natural Law- Original Christianity- Identity Christianity- American Constitution.	each other; all 3 agree on Christian Identity; select National Socialisms (Nazi – e.g., white supremacy, KKK but not black, Zionist or that of other races supremacy.- “Anti-Semitism” (??)- Those who oppose the State of Israel.	the world’s Kingdom of God under Divine King and High Priest Jesus Christ and the resurrected/ changed Israelites as kings and priests (after the order of Melchizedek)- Salvation of all humankind, renovation of all of creation. Judgment Considered Opponents: - Custodians of the Babylonian / Talmudic Contract.. Anti-Christ systems. All types of socialisms. Free-/Masonry
4 Key Process	. Economic controls. Reductionist methods. Myth management. Information control (education, media, ideology). Globalization and racial integration	Conversion; outreach and compliance with directives implemented under: a) the State rule of “Division between Church and State” b) Talmudist supervision,; and c) globalization of world populations	Under the Sovereignty of Jesus Christ; maintain and spread the Gospel of the Kingdom as a witness (spiritual laws, standards, covenant, values, program of salvation) to the world. Church members, families and the church as the centers/’citizenship’ (bride) of Kingdom of God.
5 Objective Authority Standard	Establish a collectivist reductionist world empire. Pluralistic (balkanized) with competing cult-based (myth) societies. Global control of all	Establishment of Jerusalem in Palestine, while awaiting the second coming of Jesus Christ, some awaiting the Rapture. To evangelize the world (except the Talmudic	The Christian Covenant People – the re-gathered Israel/ Judah in the Kingdom of God on Earth (e.g., United States of America) ruling and serving as the

	resources, information, ideologies/ and religions. Policies on: - de-population- de-industrialization, - world central financial and resource banking.	peoples). Expect the conversion of “God’s people – the Jews, who, as priests and kings will lead the world to salvation in heaven: New Earth / Heaven.	resurrected/changed kings and priests after the order of Melchisedec (Heb 5-12), the “Bride of Christ.”- Babylon’s destruction (Rev)- The salvation of all humanity around the world under Christ’s Kingdom of God.
6 Strategy	Through usury banking and the promotion of the cause of the minorities, “underprivileged masses,” promote the restructuring and elimination of nation states. - Promote global projects (banking, ecology, revolutionary movements, population control; diversity; religious cults and political education).- Install observational / supervisory agents (Masonic and Talmudic) into all organizations to control and function as catalysts towards Global aims.	Use marketing strategies in a pluralistic setting, to raise money, organizations and promote the Judeo-Christian Ethic ministries to the world. - Work with the State to promote social services, communication, population pacification, social and health improvements. - Receive guidance and consultation from Talmudic/ Masonic initiatives.-The Catholic Church has been influenced by “Higher Criticism”, but also resists depopulation schemes (abortion) and promotes global ethical standards.	- Placed outside mainstream Christian Churches who moved towards the Judeo-Christian option, the small and widely dispersed Identity Christians maintain and re-/discover Biblical and original Christian history and the revelation of Christ’s mission and plan for the Kingdom.- Has acquired a “Reformation” orientation rather than an Orthodox/RC/Anglican one.- The small churches around the world network and communicate through literature, internet, research, mission camp meetings, spiritual growth and encouragement. Believe in the sovereign of Christ over all State authority.
7 Policy	Control of organizations and institutions by having them	- Provide a network of faith diversity and disunity. - Generate ‘myths’ for every	- The Christian marriage, family and the church are the fundamental areas



<p>Guidelines to thinking; Intellectual / logical processing</p>	<p>comply with Government policies, procedures rules and regulations, potential public legal action, and popular vote at its widest level. Through usury- Banking practices, transfer all assets, sovereignty, corporate, property and personal rights, under international jurisdiction. Create pressure points: economic, legal, and civil to create instability and move policies and legislation through to their objective. Reprioritize social, services and racial status of populations, districts, business, positions. Use legislation, executive decisions, and courts to social engineer at resource, community, and race levels. Remove, amend, re-interpret, neutralize or promote non-constitutional and bill of rights (limitation of Government power) issues.</p>	<p>occasion with reference to special issues, views, priorities, values and documented references.- Remove objective and executive laws (purpose, identity, agreements, objectives) by distinguishing and establishing relative decision making/ problem solving issues.- Establish a system of conditioned responses, aspirations, negative feelings and contradictions rather than provide objective proofs and evidence.- Promote the Judeo-Christian policy through programmed positive-to-fear conditioning.- Isolate those who propose an alternative option (e.g., Christian Identity).- Promote racial integration, intermarriages as the superior choice.- A small group of conservative Protestants are becoming aware that their country is moving on a downward spin, attempt to re-discover the Christian roots of the USA, but nothing is done to violate the prime purpose, strategies and objectives.</p>	<p>where Jesus Christ's Kingdom of God is being developed and practiced. This then must affect social, political, judicial and economic areas.- Define executive laws; geometric natural law; commandments; statutes; and the supervisory - procedures, rules, regulations, rituals, traditions.- The Eternal Lord God has created different and separate races as part of His divine Plan. Providing mankind with free will. Established contingencies within all of Creation that would allow man to learn through sin, and lead towards mankind's eventual glory, – Resurrected /changed spiritual nature. Man's material temporary existence is a training ground – exploration of alternatives that under spiritual guidance will ultimately lead the righteous to he Kingdom of God.- God won't falter on the covenant he made with Abraham, Isaac and Jacob and their descendants (the</p>
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			<p>servant people), i.e., eventually Christian European Israel people are established to ensure that the world and creation would see the evidence, hope of the Kingdom of God, which stands in contrast it to the temporary K. of Babylon.- This is why Jesus Christ commissioned his Apostles to go the Lost Tribes of Israel, and why it was Christian Europe and America that spread Christianity and the Bible around the world. As no other people or nation have done.</p>
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Figure 3 describes a deeper difference between the two Christianities (Judeo-Christian and Christian Identity). It is not only an issue of identifying the true identity of Israel and Judah (either Jewish or Israel Europe), but this bears on theological executive plans: Christian vision, mission and strategy. The Judeo-Christians and their Talmudic authorities have gone the extra mile to: 1) redefine Biblical terminology; 2) blur and misdirect the true Christian purpose, mission and strategies; and 3) condition Christendom through emotional code words, taboos, myths, discounted explanations to ensure that Christians would react negatively towards any attempt that leads them towards adjusting and correcting the first two items (1) and (2).

It is, therefore, necessary to first clarify the Biblical terminology. This can be done through the analysis of the language used and its interpretation in context corroborated history, and contrasts the two/three worldviews and missions.

#### 4: TERMINOLOGY 1: The People

##### 4.1 - Hebrews, Abraham, Isaac, Jacob, Israel, Judah and House of David and the Khazars

Today's secular and religious environments confuse the definition of the terms. The taboos and emotional codes lead to hiding the true identity of the Jewish people – who are viewed as being the “chosen people of the Bible.” However, upon closer examination, it becomes clear that the term “Jew/Jewish” is not synonymous nor interchangeable with the Biblical terms:

“Hebrew”, “Israel”, “Judah,” “House of David,” “descendants of Abraham”; and many Jewish authorities clearly state that the Old Testament is not the history of the modern “Jewish people”. The popular believe that the modern Jews are the people of the Christian Bible is simply as a case of mistaken identity.

#### 4.1.1 Origins of the Modern Jewish People.

The majority of the modern Jewish people (over 85%) don't have Semitic origins. This has become evident through research and evidence that has been available for hundreds of years (e.g., <http://198.62.75.1/www2/koestler/> and [www.khazaria.com](http://www.khazaria.com) for the best and recent sources of references), and is also corroborated by Jewish authoritative sources e.g., the Jewish Encyclopedia on “Chazar.”

The East European Ashkenazi Jewish people are identified as arriving in Eastern Europe after the fall of the Khazar Empire (3rd – 11th century AD). This Japheth-Turko-Mongolic people occupied the territories which approximate the modern country of the Ukraine Republic, and who have converted from a phallic polytheistic religion to Judaism in the 10th century AD.

The Khazar Empire was situated in a central geographical location, which, in its later years, played a major political role among Christian Constantinople, Rome, and the expanding Moslems in the Middle East. The Khazar Empire came in conflict with the Varagians (Vikings), who used the Slavic (Russian) rivers (Volga, Dnepr) when they traveled from the Scandinavian territories to trade with Constantinople. These Vikings who eventually helped form and manage the Rus' State, finally defeated the Khazar Empire in the 10th century. The Jewish Khazarians then moved in three directions: westward into East Europe; south into the Moslem territories, and some southeastward into the orient.

The modern State of Israel, therefore, should really be called New Khazaria. The percentage of the original Hebrew, Israelite and Judahite genome among the Khazarians is negligibly insignificant. But the overwhelming Khazarian genome among today's Talmudic/Jewish people and believers is overwhelming and dominant.

It is curious that the Judeo-Christian clergy and authorities in the seminaries go out of their way to hide this obvious fact. At the same time, should someone present this historical evidence as proof, the Judeo-Christian clergy and their authorities will not only isolate and blacklist the revealer from the church, but also denounced the revealer you to the Talmudic authorities. At the same time, except for a few published Jewish scholars, the Jews, hypocritically, continue to comfortably play the Hollywood role of being the “people of the Bible” – promoting the belief that Jesus Christ, the apostles, the first church members, and everyone back to Abraham were all “Jewish”.

Before we can trace the origins and history of the true Houses of Israel, Judah and David to the modern times in Europe, America, and the Commonwealth countries, it is necessary to examine how the Old and New Testament terminology has been used. It will be shown that should these Testaments have been read in their original languages, or with the aid of language concordances, glossaries, and by using statistical and contextual linguistics, much of the confusion on Biblical issues, cases of identities and the true Christian and Babylonian missions would have been uncovered, rediscovered, or known long ago.

#### 4.1.2 The term “yehuwdiy”Hbr (“Jew”) in the Old Testament

1. The first time that the term, which is translated as “Jews” (“yehuwdiy” Heb) appears in the KJV Old Testament, is in 2 Kings 16:6 - “At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews[“yehuwdiy” Hb] from Elath: and the Syrians came to Elath, and dwelt there unto this day.”<sup>1</sup> This is an event that took place over 1000 years after Abraham and Moses. This term “yehuwdiy” Hb. is used an additional 84 times in 76 verses thereafter in the Old Testament. It is found twice in II Kings (16 & 18). Nehemiah opens with a question: “That Hanani, one of my brethren, came, he and certain men of Judah (yehuwdah); and I asked them concerning the Jews (yehuwdiy) that had escaped, which were left of the captivity, and concerning Jerusalem.”(Neh 1:2) where the term, which is usually translated as “Jew,” is linked to Judah “yehuwdah.”

The terms that are translated as “Jewish” (“yehuwdiy” Hb) should be translated as Judahites in the modern English language, meaning from the nation/house of Judah – “yehuwdah”. This same pattern is evident in the rest of the Old Testament quotations – Isaiah (twice), Jeremiah (13 times), Daniel (twice), Zechariah (once), and even in the Book of Esther (46 times) where we find that Mordecai is a Benjamite from the tribe of Judah: “Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.” (Esther 1:5-6). Seventy years after their captivity, the Judahites under the leadership of Ezra and Nehemiah returned to Jerusalem/Judah. Of these returning Judahites some had brought Babylonian traditions (e.g., Purim festivities), while other Judahites continued in their Old Testament teachings, as did Nehemiah and Ezra. Later, in the New Testament we find that some Israelites had been lived in Samaria, Galilee and the land of Gad. These Israelites must have either come during or after Nehemiah and Ezra time, or after the Celtic invasion of territories that later became known as Eastern Turkey, and parts of Greece (see details below).

2. The term Judah (“yehuwdah”) (note the spelling) is first associated with Abraham’s son Judah (see Gen 29:35) and is used 810 times in 748 time in the Old Testament to designate Judah the person, the tribe (Josh 7:17) the children of Judah (Josh 15:1); geographical locations: “wilderness of Judah” (Judges 1:16) land of Judah (Ruth 1:7); and finally to distinguish between the Houses of Judah and of Israel (e.g. 2 Sam 12:8). None of these had been designated as being “Jews” in the KJV, NIV or any other version.

3. The Old Testament identifies the existence of a Judahite language “yehuwdiyth” - used 7 times in 5 verses, in: 2 Kings 18:26, 28); 2 Chronicles 32:18; Nehemiah 13:24; and even relates to the feminine name of Judith (Gen 26:34). The term, therefore, means the Judahite language, but it has been mistranslated in the KJV and NIV as being the ‘Jews tongue.’

4. This “Judahite” definition is also consistent with the term used in the Books of Maccabees I and II.

Conclusion: The Old Testament terms “yehuwdiy”, “yehuwdah”, and “yehuwdiyth” clearly refer to the Judahites and Judah. We see the Judahite as the descendant of the Hebrew Abraham, Isaac, and one of Jacob’s sons – Judah, and as the designation of his “tribe/House of Judah,” as it is either distinct from the House of Israel, or is an integral part of the Kingdom of Israel (under David and Solomon). In the Old and New Testaments, Judah’s children, language, and geographical areas should not have been translated in English as “Jewish” as if it referred to potentially non-Judahite origins, or would have included all

Judahites and Israelites under the term “Jewish” – a misconception that has existed for millennia.

Similarly, it should be noted, that the term “yehuwdiy” (Heb) did not appear in the Old Testament prior to II Kings 16:6 in the KJV. We find that this term is translated into English in three forms: as “Jew,” “Judah” (Jer 43:9) or “Jehudi” (Jer 36:14).

In the I and II Maccabees the “Jews” are clearly the Judahites, who are also related to the Spartans/Trojans – who are considered to be the descendants of the Israelites – the Zarah branch of the Tribe of Judah, through Zarah’s son Darda (I Chron. 2:6) (see I Maccabees 12:7-23) (see explanation below).

At the same time, it should be noted that at the time of Nehemiah, Azra, Maccabees and the New Testament – we can identify Judahites who had intermarried with other tribes and nations and appear as antagonistic “Jews” – the followers of the traditions of the elders (Babylonian writings). These worked fervently to counter the mission of the righteous Judahites.

Linguistically speaking, it should be remembered that the terms “Jew” or “Jewish” did not appear in the English literature, or in common English usage prior to the 18th century. When the English term was finally used, it was adopted as a corrupted version of St. Jerome’s vulgate Latin “Iudaeus.” Neither had the word “Jew” appearing in the KJV (1604-11) until the 18th century.

#### 4.1.3 The Term “ioudaios” Gk (“Jew”) in The New Testament

In the KJV New Testament the English term “Jews” (plural) is used 175 times in 168 verses, while the term “Jew” (singular) is used 22 times. Both the plural and singular terms are translations from the Greek term “ioudaios”, which is used 196 times in 187 verses in the New Testament. However, the Greek term has different meanings and applications due to the multiple influences at the time of New Testament writings:

1) The Greek term “ioudaios” may refer to any citizen of the Roman province of Judaea,

. a) a Judaeon – someone who have been of the Tribe of Judah (Judahite) John 4:9 – (Levites and Benjaminites), or some from the Kingdom of Israel (see Samaria, Galilee) see also Rom 11:1; Phil 3:4; Mat 2:2)

. b) a Judaeon – someone who may not have been of the Tribe of Judah (Judahite) – but may have been a descendants of one of Abraham’s other children through Ishmael and Katurah (Luke 3:8; John 8:39); Edomites (King Herod)

. c) a Judaeon – of any other nation or peoples who have happen to become permanent residents in the Roman province of Judaea (see Acts 2:14 “Men of Judaea..”)

2) The context of the New Testament also suggests a difference between Judeans and some Judeans ( “ioudaios”) who represent a plotting and murderous lot. This group includes the highest levels of the ruling authorities that are simply called “the Ioudaios” and who are distinct from other people who were Judahites or not. These sinister “ioudaios”: a) have their own Passover (John 2:13; 6:4); b) constantly challenge Jesus Christ and are answered by

Jesus Christ (John 2:18; 3:25; 4:1; 5:10); c) the only protagonist among the “ioudaios” leadership is Nichodemus; d) the majority of the “ioudaios” leaders persecute Jesus (John 5:15); plan and contract His execution (John 7:1; 8:31ff); and finally lead Jesus Christ through the trials, judgment and crucifixion itself (John 18:12ff; 19:16ff); e) the general public fears these “ioudaios” (John 7:12; 20:19); f) we find that their father is not Abraham but the devil (John 8:44), g) and are of those who had killed the prophets (these “ioudaios” were the same as the adherents of the Babylonian religions) (Mat 23:31); h) these “ioudaios” recognize Caesar as their king (John 19:15); I) they do not hear His voice (John 8) and follow the Traditions of the Elders (Mark 7:9); j) Jesus finally walked no more openly among the “ioudaios” (John 11:54); k) and when being alluded to as being King of the “Ioudaios,” Jesus Christ stated that His kingdom is not of this world/order/time (John 18:37ff) and instead, we find that Jesus Christ is “the King of Israel” (John 1:49; Acts 2:36-37); l) the “Ioudaios” continue to plot against Jesus Christ’s Apostles (Acts 9:23); m) the “ioudaios” had a network of synagogues; n) were Sabbath keepers (Acts 13:5; 17:1); o) sorcerers, p) false prophets, q) exorcists, r) vagabonds (Acts 13:6; 19:13); s) stir up people and the government against the Apostles and Christians (e.g., Acts 25:7); t) we find that there are at least two “ioudaios” “honorable women” (Acts 13:50; 24:24).

These quotations clearly show that a group known as “ioudaios,” has been identified as being distinct from other populations. These “ioudaios” were:

- a) Everywhere where there were Old Testament scriptures and believers
- b) Prominent in a network of synagogues across the Roman Empire
- c) While they used the Old Testament scriptures, they interpreted these scriptures through the filter of the Traditions of the Elders (Babylonian wisdom – later transcribed as the Talmud)
- d) They are the only ones who constantly challenged Jesus Christ and the Apostles
- e) They influenced, intimidated and threatened government, legal, financial, trade and security affairs
- f) Having achieved the backslider status they exemplified reductional formalism and ritualism. They were the fig tree that didn’t produce any fruit. From here, Jesus Christ transferred the mission of the Kingdom of God to the other House – “But go rather to the lost sheep of the house of Israel.” (Mat 10:6)

Luke’s Gospel shows stylistically that Jesus Christ spent most of his ministry among the Israelites - Galileans, some of it among the Samaritans (e.g., John 4:4ff – notice Jacob’s well, ‘our father’ v 12). The Galileans and Samaritans represented a remnant portion of Israelites who had returned to Palestine/Judea at the time of Ezra and Nehemiah, or later. All of Jesus Christ’s apostles, except for Judas Iscariot (Esau/Edom – John 6:70), had been Benjaminites (Acts 1:11; 2:7; I Kings 11:36; Deu 33:12), as was Paul also (Rom 11:1; Phil 3:5).

#### 4.1.4 The House of Israel in the New Testament

The Old and New Testaments are essentially two legal documents that reflect an agreement, covenants, or more specifically post mortem inheritance contracts, which include the wedding contracts between the Eternal Lord God/Jesus Christ with the peoples known as

(non-Talmudic) Israel saints. The Old and New Testaments reflect a dialog between the Eternal Lord God, the creator of all reality in time, who in His divine love, wishes to save mankind and all creation under His Kingdom of God. The righteous Christian Israel people on this planet, represent this divine Covenant-based Kingdom of God, and stand in contrast to what the Kingdom of Babylon has to provide.

In the KJV New Testament, the House of Israel is mentioned 75 times in 73 verses, while the Greek term “Israel” is mentioned 70 times in 68 verses. The Old and New Testament scriptures clearly distinguish three houses within the Kingdom of Israel - the House of Judah, the House of Israel and the House of David. Although both Judah and Israel are one “child of Israel” during the exodus from Egypt, and existed as one Israel kingdom under Kings Saul, David and Solomon, they were divided between the Northern 10 Tribes of Kingdom of Israel and Southern Kingdom of Judah after King Solomon’s death. In the New Testament the ruler of Israel is first mentioned in Mat 2:6 “And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. “

After Herod’s death, Mary, Joseph and baby Jesus Christ returned to “Israel” (Mat 2:20) which included Galilee (Mat 2:22-23) “[Joseph] turned aside into the parts of Galilee: And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.”

There are three occasions where seemingly “Gentiles” were treated as descendants of Israel, which they were: 1) Jesus encountered a centurion who requested healing for his servant, Jesus Christ associated that centurion’s faith with that being greater than in all of Israel, suggesting the centurion as being a member of the lost sheep of Israel – Mat 8:10ff. 2) Compare Peter’s vision of the “unclean” meats (lost tribes of Israel) made clean by Jesus Christ (verse 15) and Cornelius’ conversion (Acts 10); and, 3) today many people associate the New Testament Ethiopians with those who occupy Ethiopia today, but at the time of Christ, the population in Ethiopia (if the country had been in the same location) had had a different population and a large number of Israelites. Philip was sent to meet a eunuch, a court official of Candace, the queen of the Ethiopians, and interpret the scriptures for him and baptize him (Acts 8:26-40).

Two passages clearly describe where Jesus Christ commissioned his disciples to go: a) to the lost sheep of Israel (Mat 10: 2ff) “Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel;” Similarly, b) in Matthew 15:24 Jesus Christ clearly states his mission - that He had been sent to the house of Israel “But he answered and said, I am not sent but unto the lost sheep of the house of Israel.”

Jesus performed miracles, taught the true mission of the Kingdom of God, strategy; and that all glory went to the King of Kings, Kingdom of God and Israel (Mat 15:31; 19:28; 27:42; Mark 12:21; Luke 1:16, 54, 68, 80; 2:25, 34; 7:9; 22:30 - Apostles will rule the 12 tribes of Israel; 24:21 – redeemed Israel; John 1:31, 49; 12:13 – King of Israel; Acts 1:6, 22; 2:36; 3:12; 4:8-12; 5:31; 9:15 – Paul’s commission was to go to “But the Lord said unto him, Go

thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles ('ethnos' – nations), and kings, and the children of Israel:" Acts 13:16-17 – Paul preaches to Israel; Acts 13:23-24 – John preached for the repentance of Israel. Acts 28:20 – hope of Israel. Romans 9:6 – distinguishes between those who are and are not of Israel. Rom 9:27 compares the Israel remnant and the sand of the sea. Rom 10:1, 19, 21; 11:1ff – Paul is an Israelite, of Abraham, a Benjaminite. God had not cast out His people Israel. 25-26 until the redeemer shall save the fullness of the nations and then Israel. Eph 2:12 – Israel is now saved. Phil 3:5 – Paul is an Israelite, Hebrew, Benjaminite. Hebrew 8:8 "For finding fault with them, he says, Behold, the days come, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, says the Lord. For this is the covenant that I will make with the house of Israel after those days, says the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people" Rev 21:12 – names of the twelve tribes of Israel upon the new Jerusalem.

#### 4.1.5 "Hebrew" ("ibriy") Hbr)

The term Hebrew ('ibriy' – in Hebrew) originates with the name of Patriarch Eber (Heber) (Gen. 10:21ff) who is son of Salah of Shem's line. Eber had two sons – Peleg and Joktan (Gen 10:27), and other descendants, who are Eberites /Hebrew. One of the Eber/Hebrew lineages led to Abram, Sarah, Lot (Gen 11:26ff). God's Covenant of the Kingdom was maintained through the line of Abraham, Isaac, and Jacob (Israel) to the twelve tribes of Israel. As it has been shown above, none of these covenant patriarchs nor all of the other Hebrew people had ever been Jewish/Talmudic or Khazar as the Judeo Christians claim. Thousands of years later, when some of the Israelites rejected God's Kingdom plan and worshipped other Baal/Babylonian gods – they then became adherents of (adulterous marriage) the Babylonian Covenant/Contract, then we can say that they acquired the faith Babylon, and followed the "Traditions of the Elders", Talmudism.

Similarly, this suggests that the Hebrews and descendants of any of the Abraham's relatives were dispersed throughout the existing civilizations. The many marriages, such as that of Joseph, Ruth and others, were made with those of the descendants of these Hebrews, who were simply identified by their geographical location rather than racial origin.

In the Old Testament the term Hebrew ('ibriy" Hb) is used 35 times to designate the land of the Hebrews (Gen 40: 15) but mainly to identify the nationality of individuals (Abram was a Hebrew – Gen 14:13; Joseph was Hebrew – Gen 39:14, 17; 41:12; also in Exodus 1:15 Hebrew midwives; 2:7, 11; Deut 15:12; Jer 34:9, 14; and Jonah – a Hebrew, 1:9. None of these were Talmudists nor Khazars.

In the New Testament, the term Hebrew is used to designate:

- a) The tongue, language "Greek: Hebrais" (Luke 23:38; John 5:2; Acts 21:40; 22:2; 26:14 )– where Jesus Christ speaks to Paul in Hebrew); or "Gk: Hebraisti" – Rev 9:11
- b) Names and inscriptions "Greek: "Hebraisti" (Luke 5:2; 19:13, 17, 20; Rev 16:16); "Gr: hebraikos" – Luke 23:28)



c) Nationality – Paul is Hebrew “Gr: Hebrais” (Phil 3:5)

#### 4.1.6 “Gentile” (‘goyim’ Hbr) in the Old Testament

In the Old Testament, the term Gentile and Nations derive from the single Hebrew term “goyim.” Paradoxically, the first entry of the term “goyim Hb” in the English translation in the Old Testament, the term “goyim” is translated both as “Gentile” and “Nation” in the same sentence. In the KJV translation the terms appear as:

“By these were the isles of the Gentiles (goyim) divided in their lands; every one after his tongue, after

their families, in their nations (goyim).” (Gen. 10:5)

Notice that the Hebrew term “goyim” is translated as ‘gentile’ and as ‘nation’ in the KJV. Yet, this Hebrew term is correctly translated as “nations” in the original Greek Septuagint (“ethnos”), in the Catholic “The New American Bible” and James Moffatt translation.

This same interchanging pattern of term “Gentile(s)” and “nation(s)” for the Hebrew term “goyim” exists throughout the KJV Bible. The Hebrew term “goyim” is used 559 times in 512 verses. For example, “goyim” is associated with: Ham’s nations (Gen 10:20); Shem’s nations (Gen 10:31); Noah’s nations (Gen 10:32); Abram is to become a great nation (“goyim”??) (Gen 12:2; 18:18 26:4) - Was Abram to become a “great gentile?” In Abraham all the nations will be blessed (Gen 22:18). Rebecca conceived two nations (gentiles??) (Gen 25:23); Jacob receives Abraham’s blessings for his national posterity (35:11).

It is in Leviticus 25:44; 26:33, 38, 45 that the KJV translates the Hebrew term “goyim” (nation) as “heathen;” but when speaking of Israel, KJV “goyim” once again becomes “nation.” Numbers 14:15 – “goyim” is “nation”. In Num 23:9 the surrounding non-Israelite “goyim” are called ‘nations’. In Num 24:20 Amalek is found to be a “nation.”

In Deu 4:27, we are introduced to a new term for “nation” – ‘Hebrew: ‘am’ – “And the LORD shall scatter you among the nations (‘am’), and ye shall be left few in number among the heathen (‘goyim’), whither the LORD shall lead you.” The word “‘am” is used 1879 times in 1670 verses – as “people” (Gen 11:6 “And the LORD said, Behold, the people is one”); Gen 14:16; 17:14, 16; 19:4; 23:7; In Gen 15:13 “people” is “folk.”

#### 4.1.7 Gentiles (“ethnos” Gk) in the New Testament

Gentile – (Greek “ethnos”) is used 164 times in 152 verses in the New Testament and is used to mean: nations, heathens, tribe or people - irrespective of their origin. The Biblical term “ethnos,” is context sensitive – it may refer to tribes of Israel, Judah, Greeks as well as every other nation.

For example, in Mat 10:5 “These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles [“ethnos” (nations)], and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying The kingdom of heaven is at hand.” Here it is clear that the “Gentiles”(nations) are not the “lost sheep of the house of Israel – none of whom had been “Jews.”

“Ethnos - Gk” is also translated in the English Bible as “gentile” in Mark 10:33, 42; Luke 2:32. Yet, in Mat 21:43, “ethnos” becomes “nation” - “Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation [“ethnos”] bringing forth the fruits thereof.” In this context, this ‘nation’ refers to the lost sheep of the house of Israel.

In the following passages, nation (“ethnos”) refers to any nation - Mat 24:7 - “nation shall rise against nation” (“ethnos”) and in Mark 11:17; Luke 7:5; Luke 12:30 – “ethnos” refers to all types of nations. However, in John 11:52, “And not for that nation [“ethos”] only, but that also he should gather together in one the children of God that were scattered abroad.” - suggesting the lost ten tribes (nations). Yet, both meanings are evident in Acts 2:5 – every nation is mentioned “And there were dwelling at Jerusalem Jews [Judeans or Judahites], devout men, out of every nation under heaven.” - in other words Judahites and Israelites coming from every nation.

The English translation of Luke 21:24-25 provides us with a kaleidoscope of the use of the Greek term “ethnos” – where the term “ethnos” is translated as “gentile” and “nations”:

“And they shall fall by the edge of the sword, and shall be led away captive into all nations (‘ethnos’[on-Israelites/Judahites]): and Jerusalem shall be trodden down of the Gentiles (‘ethnos’)(nations [non-Israelites]), until the times of the Gentiles (‘ethnos’)(nations)[Israelites & Judahites] be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations (‘ethnos’), with perplexity; the sea and the waves roaring.”

#### 4.1.8 Gentile – (“hellen” Gk) in the New Testament

The term Gentile appears as Gk “hellen” – used 27 times, and designates a Greek speaking person: John 7:35 “will he go unto the dispersed among the Gentiles (‘hellen’), and teach the Gentiles (‘hellen’)?” Rom 2:9-10; 3:9; but Roman 10:12 “hellen” is “Greek”. In John 12:20; Acts 14:1; 16:1; 17:4; 18:4, 17; 19-21: “hellen” is translated as “Greek.” These Greeks are Israel stock.

Conclusion: the Biblical translators have totally distorted the use of the Greek term “ethnos” as it is used in the New Testament. These Biblical translators infer that the “Jews” is a “nation” or “tribe”, but all non-“Jews” are “Gentiles” and “heathens”. In actuality the original Greek of the New Testament uses the term “ethnos” to mean: nations, heathens, tribe and people - irrespective of their origin. The term is context sensitive - “ethnos” may apply to designate tribes of Israel, Judah, as well as, to the Greeks and every other nation. The context determines the true meaning. Sometimes the nations (‘ethnos’) are the lost tribes of Israel, Judah, Greeks, or any other nation.

#### 5: TERMINOLOGY 2: Laws, Commandments, Statutes, Rules, Rituals, Traditions, Grace and Covenant

Other points of contention among the denominational Christians are the terms: law(s), commandment(s), statute(s), rule(s), ritual(s), traditions and grace (favor). Here is a brief description and definition of the terms.

##### 5.1 Geometric Natural Law

Geometric natural law reflects the existence of an executive management system that lies at the foundation of all Creation (Gen. 1), and which is not only expressed in terms of physical, chemical, biological, informational, economic laws and principles, but also in terms of psychological and social, organizational and government laws and structures (Deut 26-28).

Geometric natural law initiates and is designed within infinity (timelessness)[ usually represented rationally by a perfect circle], which is then the source within which time is created /established (Genesis 1:1) [the diagonal AB appears with the “folding” of the infinite circle]. From this simple geometric understanding, the rest of creation is designed and structured. This geometric structure reflects absolutes within all of God’s Creation. These executive laws and absolutes are revealed by the Eternal Lord God through His legal document (OT, NT), and are also discoverable by human reason (knowledge, science). Therefore, these absolute laws must also lie at the foundations of all Legislative decisions.

Babylon, on the other hand, is established and functions within supervisory laws/rules. These are algebraic, reductionist and relative conditions that are used to manage lower levels of complexity. This is why Babylon reduces all complexities to animal mechanical reflexes and needs. This is why we find such notions as man having evolved from some animal substratum, and should be managed along deterministic physical reflex rules of reward and punishment.

In contrast, Matthew 15:3ff shows a difference between the Commandments of God with that of the philosophies, traditions [“paradoxix”] of men. Mark 7:6ff states: ”He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honors me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines [“didaskalia”] the commandments [“entalma” (injunctions, religious precepts) of men. For laying aside the commandment [“entole:] of God, ye hold the tradition [“paradosis”] (precepts, ordinances) of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment [“entole”] of God, that ye may keep your own tradition [“paradosis”]. For Moses said, Honor thy father and thy mother; and, Whoso curses father or mother, let him die the death: But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou might be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.” (See section 6 below)

## 5.2 Law, Commandments, Statutes and Judgments and Grace

5.2.1 The Old Testament contains a relationship among legal terms: law (“towrah” Hebrew), commandment (“mitzvah” Hbr), statutes and administrative/civil law “choq” (Chr 30:12; 35:10, 15) or “dath”(Deu 33:2; Ezra 7:12, 14, 21-26; Esther 8:36; 9:8; Daniel 2:13, 15, 65); judgments “mishpat” (Ex 20ff; 2 Chr 19:10), ordinances ‘chuqqah” (Gen 26:5; Ex 12:14; 17, 43), precepts “piquwd” (Psa 119:4,15,27,48,45,56,63,69ff;) or as “mitzvah”(commandment) Neh 9:14; Jer 35:18; Dan 9:5), charge “mishmereth” (Gen 26:5; Lev 8:35) “tsavah” (Gen 28:6; Ex 6:13); “uwd”(Ex 19:21); covenant “beriyth (Deut 29:21), testimonies ‘edah’ (Deut 4:44ff; 2 Kings 17:15).

1) The OT term law (“towrah” (used 266 times in the OT) is associated with God’s word that was delivered to Moses, and refers to everything that is contained in the first five books of Moses (Genesis, Exodus, Leviticus, Numbers and Deuteronomy). These laws were codified

on permanence (stone tablets – “buwach” ”eben”, and the law was to be taught to the people. The kings, priests, prophets and the people either “hear” and complied with this law and were found to be within the Covenant of the LORD (Deut 30:30), or were outside of this covenant of the LORD by violating the Law, thus bringing curses upon themselves (e.g., 2 Chr 14:4). This Law was:

- a) For everyone’s hearing
  - b) It was to be taught diligently to all citizen of the land of Israel (Deut 31:11)
  - c) Implemented by all “do/observe all the word of the LORD” (Deut 32:46)
  - d) Was an inheritance by which Israel would be identified as being God’s people (Deut 33:4)
  - e) The Book of the Law shall not depart out of your mouths” (Josh 1:8)
  - f) God’s Law saves, be a shield, for Israel in the midst of other nations (Ps 119:113).
  - g) Separates Israel from other nations, and removes the mixed multitudes (Neh 13:3)
  - h) King David loved His law, meditated on God’s Law all day because it provided superior wisdom to rule (Ps 119:97; Proverbs 28:7)
  - i) Proves the definition of righteousness and the truth (119:142)
  - j) Commandments are the lamp, the Law is the light (Proverbs 6:23)
  - k) The Law is the fountain of life (Prov 13:14); and the vision of God’s Kingdom (Prov 29:18)
  - l) Isaiah foresees that in the future the Law and Word of the Lord will come from Zion, the New Jerusalem (Isa 2:3)
  - m) The ungodly also follow their own law (“choq”) that leads them to mischief, confusion and death (Ps 94:20).
  - n) The Prophets have much to say on the prime importance of the law – when priests, pastors, prophets transgress the law, then they automatically seek Baal and walk after things that do not profit. (Jer. 2:8); where there is no law – there is evil (Jer 6:19); forsake the law and you will forsake wisdom (Jer 9:13) and go after the evil heart (Jer 16:11. However, after Jesus Christ re-establishes the Covenant with the House of Israel “after those days, says the Lord, I will put my law into their inward parts” and they will be known as His people (Jer 31:33).
- 2) Within the “Word of God” (Book of the Law) the key and central place is given to the Ten Commandments (“mitzvah”) that had been known by Abraham (Gen 26:5 “Abraham obeyed my voice and kept my charge, my commandments, my statutes and my laws”); and by his predecessors. In Exodus 15:26 we learn that the Commandments were instituted to help the covenant parties maintain the covenant (otherwise there would be the breaking of it) (Lev 26:15); and to protect the Israel people against the diseases of the Egyptians (Lev 26:15:16). The Commandments are associated with, as Moses brought from the mountain, a

combination of: the Ten Commandments, statutes (civil laws) and judgments (verdict, pronouncement, sentence, penalty, decrees).

3) Leviticus and Numbers list ordinances (“chuqqah”) of the law that have to do with nutrition, health/medicine (Lev. 14:59ff), offerings (e.g., Lev 6:9, 14) and judicial / ethical issues – here the law is “mishpat” which reflects verdict/punishment, individual (Lev 20:12; 24:22.) In the Book of Numbers, there are laws of jealousy (5:29) and of the law of the Nazarite (6:13).

4) Judgments “mishpat” are the proactive verdicts, pronouncements, judicial processes, sentence, decree, penalty, customs, ordinance, right, and sentence that are issued when the law is transgressed. Judgments are automatically issued when the commandments and, thereby, the covenant has been broken (Lev 26:15). Some of these judgments become evident as diseases, consumption, etc. (Lev 26:15); the blessings and the curses are directly linked to the keeping or violating the commandments (Deut 27-28).

In the fallen world, the only standard, guide, and benchmark that points back towards perfection, the understanding of the divine spiritual nature, and the plan for humanity, lies in the perfect spiritual Law/ Commandments. One people traced their ancestry through history, who received the covenant from the Eternal Lord God to represent Him and His Kingdom upon the Earth. This people had been traced from Adam to Noah to Shem to Abraham, Isaac and Jacob, to the Israel people and to Jesus Christ (King of Kings) – none of whom had been Jewish/Talmudists. Needless to say is that the perfect spiritual Law that is difficult to keep for those who are mortals. Jesus Christ, the Eternal Lord God, who had a covenant with the Israel people, provided the spiritual divine perfection in human form to come and to paying the death penalty for the violation of the divine spiritual law (Eden) that brought mortality. Having paid the penalty, He removed death’s authority over all of creation. The key points are: 1) transgression of the Law brought death; 2) the Law and the Commandments provided the spiritual guidelines and identity of the true God, who 3) took human form to pay the penalty for the violation of the spiritual divine law – overcome death (the resurrection (Cor 15) and the re-establish of the Kingdom of God, where the righteous Israelites will rule as servant Kings and Priests (after the order of Melchisedec), over saved mankind and creation.

5.2.2 In the New Testament the Law, Commandments and the Covenant have not been “destroyed” but have been thoroughly implemented - see Mat 5:17 “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.” (Mat 12:5).

The Law and the Prophets refer to the Old Testament, which spoke of the coming of the Messiah, His sacrifice, His redemption of his divorced wife Israel. Without the Old Testament Christ’s coming and mission could not have been fulfilled. At the same time, Jesus Christ fulfilled the Covenant Law by also providing a greater spiritual dimension to the Old Testament scope. For example the 10 Commandments were fulfilled by the beatitudes (Mat 5); and by further clarification such as in the example where even thinking lustfully about a woman is the same as committing physical adultery (Mat 5: 27-28)

The legal terminology in the New Testament is similar to that in the Old Testament, but much more extent in its meaning. The law (Greek “nomos” is used 197 times in 158 verses in the NT) is defined as parcel of food /animals; provides prescriptive definition and usage, reflects Mosaic principles and ordinances. The commandment (“entile” – commandment of God), is used 71 times in 65 verses); ordinances [Gk “dikaioma” – 10 verses - equitable deed; a statute

or decision: judgment (Rom 1:32; Rev 15:4; 19:8), justification (Rom 5:16), ordinance (Luke 1:6; Heb 9:1, 10), and righteousness (Rom 2:26; 5:18; 8:4); also “paradosis” (traditions of men) Mat 15:2, 3, 6; Mark 7:3, 5, 8, 9, 13; Gal 1:14; Col 2:8; traditions of God’s teachings – 2 Th 2:15; 3:6); and ordinances – I Cor 11:2;]. The precept (Gr “entile” – used in 2 verses, designate the same as the commandment of God) Mark 10:5 and Heb 9:19). The charge Gk “entellomai” means to enjoin, command, charge – Mat 4:6; Luke 4:10; Gk “epitasso” – to command, enjoin – Mark 9:25; Gk “paraggelia” – means to mandate, charge, command – Acts 16:24; I Tim 1:3, 18; 5:7, I Tim 6:13; Gk “egklema” – means accusation, offence, crime laid against Acts 23:29; Rom 9:33; Gk “adapanos” – means costless; gratuitous, without expense - I Cor 9:18); Gk “Horkizo” – means to swear, to solemnly enjoin, adjure, charge – I Th 5:27; Gk “Diamarturomai” – means to attest or protest earnestly, or hortatively: charge, testify (unto), witness. I Tim 5:21; and Gk “logizomai” means to take an inventory, estimate, suppose, think – 2 Tim 4:16. The covenant [Gk “diatheke” is used 33 times in 30 verses to designate: testament (Mat 26:28; Mark 14:24; Luke 22:20; I Cor 11:25; 2 Cor 3:6, 14; Heb 7:22; 9:15-19; Rev 11:19), also to mean: contract, disposition, covenant (Luke 1:72; Acts 3:25; Rom 9:4; 11:27; Gal 3:15, 17; 4:24; Eph 2:12; Heb 8:6ff; 10:16ff); and testimonies]. The testament – Gk “diatheke” is same as “covenant” – see “covenant.”

In the New Testament the term Law is used to designate the following meanings:

1) Law and the Prophets, designating the Old Testament scriptures (Mat 5:17, 18; 7:12; Acts 24:14). The Greek term is “nomos” – used 197 times in 158 verses to mean: to parcel out resources: food, animals); prescriptive application, regulations, God’s laws issued through Moses, principles, law.

2) The expanded understanding of the Law:

a) Mat 12:5-7 – the Sabbath and sacrifices as contrasted to mercy – this refers to the mercy seat above the Ark of the Covenant in the Holy of Holies (Tabernacle in the Wilderness).

b) John 8:5-7 – on the issue of adultery, the accusers were misapplying the law – “So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.”

3) John specifies the difference between the types of worship as it pertains to the Tabernacle in the Wilderness – “For the law was given by Moses, but grace (favor) and truth came by Jesus Christ.”(John 1:17) See the notes on ‘grace’ below.

4) The Law contains the Commandments – which of the commandments is the greatest – Commandments represent the principles of divine love. The commandments represent love towards God and towards one’s neighbor (Mat 22:36-40 (“On these two commandments hang all the law and the prophets.”) - Law is contingent upon these two commandments of love. The Ten Commandments (summarized in two fundamental commandments) reflect geometric natural law affecting all psychological, social and physical reality - see the blessings and curses Deut 26-28.

5) Jesus Christ provides a diagnosis of the Pharisaical supervisory understanding of the law. They see things in terms of procedures, rules and regulations, rather than the executive functions – law, justice, mercy and faith (Mat 23:23ff).

6) Luke 2:22ff shows that prior to His fulfilling of the Law – crucifixion, salvation, resurrection, He and his Earthly parents complied with Moses’ Law.

7) Luke 10:26-28 – the Law is associated with life.

8) Romans 13:8-10 links love is the fulfillment of the law (Commandments): “Owe no man any thing, but to love one another: for he that loves another hath fulfilled the law. For this, Thou shall not commit adultery, Thou shall not kill, Thou shall not steal, Thou shall not bear false witness, Thou shall not covet; and if there be any other commandment, it is briefly. Comprehended in this saying, namely, Thou shall love thy neighbor as thyself. Love works no ill to his neighbor: therefore love is the fulfilling of the law.” See also Gal 5:14.

9) The Law and the Prophets have been taught until John the Baptist, and now it is the Kingdom of God that is preached (e.g., Lazarus and the Rich Man). Luke 16:16ff. The Kingdom of God begins with the: marriage institution, family, Church and continues with the nation and the world.

10) The Law of Moses, the Prophets and the Psalms contain valuable prophecy - all speak about the coming of Jesus Christ - Luke 24:44-48 “that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.” See also John 1:45 “Philip finds Nathanael, and said to him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

11) The early apostles of Christ did not have the New Testament, so it is through the Old Testament scriptures (law and the prophets) that they proved Jesus Christ’s divinity, salvation plan and call for repentance (Acts 28:23 – “...there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.”

12) Law is contrasted to Spirit – Gal 18ff “But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, reveling, 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. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.”

13) Paul has extensively expounded on the subject of the “law”. It is necessary to keep in mind that his use of the term law covers three areas of law and should be understood in its proper context:

a) The Law of Moses - the Old Testament scriptures), Rom 2: 17-20 – the Judeans use this law as a “teacher” learning process (Gal 3:24), but it is an elementary approach to the salvation plan (see also Rom. 9:31-33). In Rom 2:23-27, we learn that if people keep the law and transgress it, then this law and its circumcision is of no value - they become a bad example to the nations. In Rom 3:19-24 Paul states that the law is a guide to righteousness, but by itself does not provide salvation through the mortal flesh (Gal 2:16). Actual

redemption comes through the sacrifice of Jesus Christ and our faith in Him - "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith." (Rom 25-27).

However, faith does not void the Commandments, through Christ's salvation (grace/ favor) and a faith like the type of Abraham, Jesus Christ has cancelled the debt of sin. Abraham received the favor/grace while he was uncircumcised, and the circumcision simply sealed this faith/grace – righteousness: "13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom 4:1ff. And this faith is at the foundation of God's promise to Abraham's seed – i) Jesus Christ, and ii) as father of many nations (verses 16-18). Just as through the free will of Adam sin/death began to reign in the world, so through Jesus Christ's free favor/grace of righteousness life (resurrection) began to reign (Rom 5).

b) The ordinances of the law – many having to do with the sacrificial rules that were symbolic – or pointing to the prophetic role of Jesus Christ and the gravity of the sin, which results in death (penalty). This includes circumcision (Gal 5:3, 6:13, and see below); 1 Cor 9:9 "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treads out the corn. Doth God take care for oxen?" I Cor 14:34 women's silence in the congregation. Gal 6:2 ff about one's burdens. Phil 3:5 – "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee." Hebrew 9:19, 22; 10:1ff discusses the meaning of the sacrificial rituals – that predicted Christ's sacrifice.

c) The Ten Commandments (Rom 2:12-15 – where everyone who follows the commandments unknowingly, follow them because they have the Commandments in their heart (conscience) – as it has been ordained at Creation. In Roman 7:7ff Paul shows that the Commandments (v.8) were not sin themselves, but showed where sin was – the violation of these commandments. Commandments are in effect when we are mortal (under the penalty of death), the Commandments point to righteousness and life. So there is continuous war between our mortal "laws" (mind, body and social) and that of the commandments of righteousness (7:23). This mortality is bringing us under captivity of the Commandments. Jesus Christ's righteousness, in the mortal human flesh, paid for the penalty of death under the righteous Commandments, thus saving us from this debt of death. Now in the Holy of Holies (Tabernacle) we have access to immortality and spiritual existence (resurrection) (Eph 2:15). (Rom 8). Rom 6-17 clarifies to the Israelites (Rom 9:4,6ff – see also Section 6): "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man has not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelled in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have



received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself bears witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.” Gal 3:2 – we receive the spirit by the hearing of faith.

14) There can be civil or management law (Gk “krino” used 117 times in 98 verses – designating to: judge/manage (Mat 7:1-2; Mat 19:28; Luke 7:43; 57-58; 29:22; John 5:22, 30; 7:24, 51; 8:15), condemn (John 3:17-18; Acts 13:27; Rom 14:22), ordained (Acts 16:4); sentence (Acts 15:19), determine (Acts 3:13; 20:16; 25:25; 27:1); decree (I Cor 7:37); esteem (Rom 14:5); conclude (Acts 21:25); call to question (Acts 23:6; 24:21); damn (2 Th 2:22); sue (Mat 5:40); think (Acts 26:8); avenge (Rev 18:20) – In I Cor 6:1 we see: “Dare any of you, having a matter against another, go to law (“krino”) before the unjust, and not before the saints?”

The Commandments in the New Testament has been partially addressed above – Paul use of the term “Law” in his writings. Commandments - “entole,” Gk, used 71 times in the New Testament, and means: injunction, an authoritative prescription, commandment, and precept. The Commandments are used in the NT in the following ways:

1) Hebrews 8:10 & 10:16 - the commandments, once fulfilled by Jesus Christ (Holy of Holies in the Tabernacle) they become an integral part of Israel’s heart: “For this is the covenant that I will make with the house of Israel after those days, says the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.”

2) James 2:10 – shows that the faithful/saved/believers live to implement the Ten Commandments - “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty.”

3) Christians must teach, implement and make decisions within the Commandments to ensure Christian righteousness: “Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” Mat 5:19-20

4) Those who professed the “traditions of the elders,” “commandments of men,” or the Babylonian Talmud must inevitably transgress God’s Commandments – “Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother: and, He that curses father or mother, let him die the death. But ye say, whosoever shall say to his father or his mother, It is a gift, by whatsoever thou might be profited by me; And honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. You hypocrites, well did Esaias prophesy of you, saying, This people draw nigh unto me with their mouth, and honored me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.” Mat 15:3, see also Mark 7:9-11.

5) To enter eternal life we must keep the commandments: “but if thou wilt enter into life, keep the commandments” Mat 19:7.

6) The Law is founded upon the Ten Commandments (summarized by the two Commandments of Love) - “Master, which is the great commandment in the law? Jesus said unto him, Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shall love thy neighbor as thyself. On these two commandments hang all the law and the prophets” Mat 22:36-40.

7) The righteous keep the commandments – “priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless” Luke 1:5-6; similarly, with the eldest son was righteous - Luke 15:7.

8) Jesus Christ receives commandments from His Father – “No man takes it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.” Luke 10:18; John 12:49-50: “And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.”

9) The chief priest and Pharisees also issue orders (commandments): “Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show it, that they might take him.” John 11:57.

10) Knowing that Christians will be tempted, Jesus Christ re-iterates the summary of the Commandments – love: “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” John 13: 34-35.

11) John links the commandments to Love –“If you love me, keep my commandments”(John 14:15). Also “He that hath my commandments, and keeps them, he it is that loves me: and he that loves me shall be loved of my Father, and I will love him, and will manifest myself to him.” (John 14:21). John again specifies the same commandments-love relationship: “ {and hereby we do know that we know him, if we keep his commandments. He that says, I know him, and keeps not his commandments, is a liar, and the truth is not in him. But whoso keeps his word, in him verily is the love of God perfected: hereby know we that we are in him.” (1 John 2:3; I John 3:23ff; 4:21; 5:2-3; 2 John 1:5-6)

12) Commandments are the light (1 John 2:8ff) and without these Commandments it is darkness.

13) Those who keep His commandments “dwell in him, and He in him. And hereby we know that he abides in us, by the Spirit which he hath given us.” (1 John 3:24)

14) Paul discusses the dynamics and relationship between the Commandments and sin. In the beginning when everything was perfect there were no commandments except one – not to eat of the tree of the knowledge of good and evil (Gen 2:15) – by implications, this will give rise to the Ten Commandments (judgment – what is right and wrong) – that will point back to God (1st commandment) and righteousness. There were no commandments when everything

was perfect. As soon as sin/imperfection emerged (in Eden), the commandments appeared and they were used to identify/define sin - the transgression of the law/commandments - and death - "But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good." Romans 7:8ff

15) If anyone thinks of himself as being a prophet or spiritual, "let him acknowledge that the things that I write unto you are the commandments of the Lord." I Cor 14:37.

16) Jesus Christ came to abolish the law (administration) of commandments – the sacrificial ordinances "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:" (Eph2:15)

17) The first of the commandments is related to the Eternal Lord God's identity and purpose. Similarly, the 1st of 6 social commandments (towards one's neighbor) – is the commandment of "honoring your father and mother" (5th commandment) - "Honor thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou may live long on the earth. And, ye fathers provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ" (Eph 6:2ff).

18) In 1 Tim 6:11ff Paul specifies a commandment: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickened all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:"

19) Paul identifies fables/myths that are created by man, and man's "sacred" commandments that "turn from the truth." (Titus 1:14).

20) The commandment of Abraham's tithing, where Levi collected and paid the tithes in Abraham. (Heb. 7:5)

21) The Christians are in the category of the Melchizedek priesthood not of the Levitical line, The Melchizedek priesthood is different from the Levitical priesthood - "Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifies, Thou art a priest forever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." Heb 7:16ff.

22) 2 Peter 3:2 reminds the Christians to be mindful of the “words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior:”

23) In the book of Revelations (12:17), we find that:

a) Keeping the commandments is related to keeping the true testimony of Jesus Christ.

b) The dragon specifically targets those Christians who keep the commandments

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” See also Rev 14:12.

24) In Rev 22:14, it is those who keep the commandments of God who have access to the tree of life and may enter the gates of the city of Jerusalem: “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”

25) Wisdom is used 51 times in the New Testament “sophia”; and 181 times in the Old Testament (“chokmah”) – with the Proverbs being essentially the essence of wisdom. Divine wisdom is which is also identified to be the Spirit of God and the 10 Commandments. Example in the OT: “And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.” (Ex 28:3; 31:3; I Kings 4:29).

In two passages Job 6:13; 12:16 wisdom is defined as “tuwshiyah” – intellectual understanding, working, skills; all other instances wisdom is “chokmah”)

In the New Testament, Mat 13:24; Mark 6:2 everyone marveled at Jesus Christ's wisdom (“sophia”); In one case Luke 1:17, as in Job, wisdom is also viewed as “phronesis” (intellectual skills, insight, prudence).

26) Righteousness - Luke 1:6ff

27) Development towards self-perfection (Col 4:10).

28) The spiritual application of these commandments are at the foundations of the Kingdom of God (Mat 5:19)

It is clear that without the divine and spiritual Ten Commandments, it is impossible to understand the Christian mission on this Earth and the roots of the Kingdom of God.

Commandments can also be issued by men (Mat. 15:9; Mark 7:7 – “But in vain they do worship me, teaching for doctrines the commandments [“entalma”] of men.” (Col 2:22). The Greek term “entalma” is used to designate the “commandments of men” - these are the injunctions, religious precept, and commands. In Titus I:14 “Not giving heed to Jewish fables, and commandments [“entole”] of men, that turn from the truth.” Here, we have “commandments of men” that are imitations and distortions of the word of God. Mat 15:3ff “But he answered and said unto them, why do ye also transgress the commandment [“entole”] of God by your tradition? For God commanded, saying, Honor thy father and

mother: and, He that curses father or mother, let him die the death. But ye say, whosoever shall say to his father or his mother, It is a gift, by whatsoever thou might be profited by me; And honor not his father or his mother, he shall be free. Thus have ye made the commandment ["entole"] of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draws nigh unto me with their mouth, and honors me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments ["enthalma"] of men."

"Precepts" ("entole" Gk)— same as prescription, injunction, 'commandments'. In Mark 10:5-9 we find that "Moses" adds a "divorce" amendment – "And Jesus answered and said unto them, for the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife, and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." In Heb 9:19 the precepts were ordinances of the blood sacrifices.

The Old Testament Law (which includes ordinances, rituals, and regulations) has primarily been understood as a supervisory legal system, and a Constitution of the State, while in the New Testament Jesus Christ adds the executive understanding of Law/Commandments. For example: In Mat 23:23 Jesus Christ identifies that specific executive area of the Law/Commandments that the Pharisees neglect: "[you]...have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

"Grace"

The difference between Moses' Law and Jesus' amplification, is that Jesus brought in the prophesied missing element of salvation - free favor or grace ("charis" – used 156 times in 147 verses). Here grace is defined to mean: favor, benefit, gift, pleasure, thank.

Grace has a much more expanded meaning than that presented by denominational Christianity today. Grace is "chen" Hb, is used 70 times in the Old Testament, and means "gracious, kindness, favor, pleasant;" whereas in the New Testament the main meaning is "charis" Gr., used 156 time to mean "gracious, manner or act, spiritual, accountable, benefit, favor, thanks."

a) Grace "charis" must be understood within the content of God's overall plan of salvation (Eph 1:4ff) ("According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace"), through the covenant Abraham – his "seed" (singular, Savior Jesus Christ) (Gen 22:17-18).

b) In the Old Testament, the presence of God among men "Emmanuel" (Mat 1:23) and His salvation/grace "mercy seat" with the shedding of blood were present as a type with the Israelites in the form of the Tabernacle (Ex 25ff, Lev 1, 3ff; Num 10:11 "Tabernacle of Testimony") in the wilderness and Solomon's Temple (I King 1:39ff). The Tabernacle was the center of the congregation ("Church" of the Israelites).

c) Luke 1:30 shows that Mary has found full of grace / favor from God to conceive the Savior.

d) Luke 2:20, 51 shows that Jesus Christ while he was growing up as a boy already had received God's "grace/favor" and wisdom. Grace is also found in Jesus Christ's words "gracious words" (Luke 4:22).

e) In Luke 6:32-34, grace "charis" is translated into English as "thanks." In John 1:14 Jesus Christ had been bestowed "grace" "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

f) In the Acts of the Apostles, people have found "favor" ("charis") – "Praising God, and having favor with all the people." And the Lord added to the church daily such as should be saved." Acts 2:47.

g) Joseph in Egypt also had attained "favor/grace" ("charis") (Acts 7:10.); and so did Solomon (Acts 7:46), and Barnabas (Acts 11:23)

h) The church was full of the "grace" of God (Acts 13:43).

i) The term "grace" is translated as "pleasure" in Acts 24:27 "But after two years Porcius Festus came into Felix' room: and Felix, willing to show the Jews a pleasure ["charis"], left Paul bound."

The term 'grace' is not a magic code word as Denominational Christians make it out to be. It simply means that God grants His favor.

## Faith and Grace

In Rom 4:15 Paul connects grace, faith, law, the promises to Abraham and his Israel children. Here faith plays a central role: "Therefore it is of faith [Gk "pistis" – used 244 times in 228 verses means: consistency of profession, assurance, belief, fidelity], that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."

This central role of faith is something that the Pharisees had omitted (Mat 23:23). Faith, however, is not equivalent to forceful wishful thinking, but as it is defined in the book of Hebrews 11:1ff, "Now faith is the substance of things hoped for, the evidence of things not seen." Faith is three- directional – it is oriented towards the past, present and future and is concrete and verifiable (substance, evidence of things not seen). Therefore, what is the substance and the evidence of faith?

a. We trace the protagonists and prototypes of faith and their actions through the Patriarchal lineage from the dawn of history (Genesis 2; see Hebrews 11). These are not fictitious characters whose actions have little or "personal" meaning. They are instead icons and pivotal points in the history of mankind. The Patriarchs and the Prophets lead and beat a path towards the Kingdom of God.

b. Man and his instruments have never seen Creation – the origins of the universe. Creation instead can be deduced from the current evidence of geology, fossils, anthropology, statistics,

structures, thermodynamics, and through Divine revelation (Christian Bible). This evidence is then modeled and is used to forecast data, conditions, processes that happened in the past or will happen in the future – the hypothesis and hypothesis of the hypothesis.

c. Geometric natural law (with the Ten Commandments as its subgroup) – is used to test the consistency of the effects “blessings and curses” (Deut 27-28)

d. Documented repetitive works of power (miracles, unusual, yet forecasted events) by multiple witnesses (Mat 8:26; 14:31; 17:20; 21:21 Mat 9:22)

e. Weather patters (Mat 6:30) that forecast conditions, or prophecies – e.g., Jesus Christ’s first and second advents.

f. Management and leadership principles and conditions in both the Kingdom of God and the Kingdom of Babylon (Math 8:9-10). In Mat 23:23 Jesus Christ identifies areas of the Law/Commandments that the Pharisees neglected: “[you]...have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.” The Pharisees not only missed the mark by neglecting and omitting the weightier matters of the Law – mercy and faith, but they also were using the wrong texts and principles of interpretation (as the Higher Critics did/do), being influenced by the works of Babylon – “traditions of the elders” – the Talmud.

## 6: The Kingdom of Babylon or the Kingdom of God

From the beginning, the Christian Bible has identified and traced two self excluding kingdoms:

a) From the perfect divine creation to alternatives sought by mankind’s soul – the Tree in the Garden of Eden

b) Through Abel and Cain

c) The righteous patriarchs and those who followed alternative life styles (Cain-ites) before the Flood, which led to an untenable situation where, except for Noah and the last Patriarchs, the world was wicked continuously - leading to self-destruction.

d) After the Flood, the multiplication of mankind showed the two tendencies again - leading to Mesopotamia, Egypt and Babylon, with an alternate righteous lineage from Noah, Shem and the called-out Abraham, Isaac and Jacob (Israel) who represented the covenants of the Kingdom of God.

e) The distinction between the custodians of the Kingdom of Babylon (Talmudism) and those of the Kingdom of God (Israel/Christianity) has been recorded in the Bible until the second return of Jesus Christ, who returns to again prevent the death of all flesh (Mat 24:22) and to establish His Kingdom of God as King of Kings.

f) The book of Daniel describes Babylon as the “great image” (Dan 2:31) – the Kingdom of Babylon, which stands in contrast to Jesus Christ’s Kingdom through the non-Talmudic Israel’s Christian Church throughout the remaining history.

g) The book of Revelation/Apocalypse clearly describes these two Kingdoms between Jesus Christ's first and second coming.

What is the nature of these Kingdoms? It is within these Kingdom parameters that the management and scriptural purposes, objectives, missions and strategies can be understood. Today, these parameters are described in the Talmud (Babylon) and the OT/NT Christian Bible (Kingdom of God) – see Figure 4 below.

Figure 4 – The Kingdom of Babylon and the Kingdom of God

#	Babylon/Talmud	Israel/Christian/OT-NT Bible
1	SOURCES	
	<p>The “Oral Traditions” first codified as the Babylonian, Jerusalem and other Talmud (200 B.C. to 500 A.D). In 1935 the Soncino Press, published a 63-volume of the unabridged “Soncino Edition of the Talmud with footnotes, glossaries and indices” written and edited by famous Jewish scholars, who explained the passages. The Talmud is documentation of intellectual hair-splitting exercises on every conceivable subject, issue, situation, duration and position. It is very much down to earth – even materialistic (pantheistic). This is the “divine” work of intellectuals, while the imagi-native (“spiritual”) level is managed mythology. The mind is viewed as a “mythologizing mechanism” and all ideologies and religions are view as myths that can be managed. The “Cabbala” supplements the Talmud provi-ding the mystical portion covering all subjects that the human imagination can conjuncture – from the occult, necromancy, demonology to astrology and to child sacrifice. The Talmud’s organic roots originate in Babylon. There are popular and confidential versions of the Talmud. The Talmud is not the Torah (Biblical Law) nor the Old Testament. At the time of Jesus Christ, the OT scriptures (Greek Septuagint) were widely used by all segments of the Roman population. The Talmudists used the OT also, but intellectuali-zed it by applying the supervisory levels of thinking – reductionist relativism - “traditions of the</p>	<p>The early Biblical patriarchs (from Adam to Joseph) maintained records on stone tablets and passed them on from generation to generation. Under divine inspiration, Moses (1526-1406 B.C.) summarizes this “Genesis” documentation and adds four additional documents: Exodus (leaving), Leviticus (priesthood); Numbers (numberings of the children of Israel); and Deuteronomy (second law – reiterated the 10 commandments and their implementation). With this Moses forms Israel as a theocracy – the Kingdom of God. The rest of the Old Testament contains the history, wisdom of Israel, and the books of the Prophets who guided Israel/Judah under the Eternal Lord God direction. The Apostles and disciples of Christ, who had been Benjamenites, Israel, have used these OT scriptures (mainly the Alexandrian Greek Septuagint, 250-125 BC translation) to prove Christ’s divinity, salvation and mission of the Kingdom of God. The disciples and early the Church transmitted the “NT” word through: a) the righteous “traditions” (II Thes. 2:15; 3:6) and b) the letters/epistles that were copied and distributed throughout the Christian world. A list of accepted Bible books has been provided by several early Christian authorities (Mileto, Bishop of Sardis – 175 AD; St. Irenaeus, Bishop of Lyons 185 AD; Eusebius, Bishop of Caesarea, 325 AD); and the canon has been established by the Church Councils (Council of Rome, 382 AD; Council of Hippo, 393 AD; and Council of Carthage, 397) - by the end of the 4th century AD. This Bible canon included the 73 books of the Bible – based on</p>



Elders” – focus on policies, procedures, rules and regulations, rather than the executive functions. Today, the Talmud is source material for the training of the Jewish population on “moral and religious subjects”. It is worth noting that the chief antagonist (villain) in the Talmud is viewed to be Jesus Christ. (See Benjamin H. Freedman’s “Facts are Facts;” OCBC, Box 900566; Palmdale, CA 93590, for further and graphic detail)

the Greek OT Septuagint plus the New Testament books. With the Protestant reformation, Martin Luther (1529 AD) proposed the Palestinian canon of 39 OT books only that were, theoretically, exclusively in Hebrew. However, the Dead Sea scrolls showed that the disputed OT books existed in Hebrew also.

## 2 ORIGINS

Humans did not exist at the beginning of time, so we can imagine only two types of origins: 1) Re-trace existing conditions, standards and processes from an existing model and expect mechanical processes to explain origins. This is the “uniformitarian” method 2) Receive documented, decipherable, testable evidence that is based upon geometric natural law principles, which reflect origins – this is the Biblical approach. Man’s brain/mind is designed to process priorities, values and their sub-priorities/values. Inevitably, the highest value acquires divine proportions. Babylonians interpret these in materialistic/ mythical values; while the OT/NT Bible in geometric and absolute values.

Intellectual realism is based on post-temporal creation – pantheism. Babylonian sources, which summarize intellectual speculation, reduce origins to causal relativism: a) linguistic word mechanisms; or b) mythology - the classical being a “big bang” type version – the Babylonian Genesis begins not with the words “In the beginning...: but with ‘enua elish’ – i.e., “When above” referring to a multitude of ‘soulish’ gendered divinities that emanate from a primary elementary world-matter (i.e. post-Genesis 1:1 condition). A war between the gods leaves the vanquishing super-god to use the war debris (materiel, body parts) to create the existing universe and its people. The cult temples, where you can learn about any myth, is a secretive system that is open to the initiates who must demonstrate convincing loyalty to access “Higher” orders of reality. Most of this mythology is hidden under multi-layered: symbology, secret-power-magical words and phrases, cryptic behavioral and dress codes, and be directed under totalitarian authority. This mystery Babylon and its fear system is designed to constantly verify and control its members’ commitment, loyalty, total dedication, and unflinching dedication to act and perform in order

Writers of the Christian Bible describe the origins not as a mythology but in concrete geometric, measurable and natural law terms. This geometry exists not only in the origins process but continues throughout history to our present day. This geometric natural law is testable scientifically: empirically, on the hypothetical and the hypothesis of the hypothesis levels. The Book of Genesis begins with time within infinity – “In the beginning God created...” The circle (infinity) can rationally represent this condition, with time appearing as a diagonal line “AB” within this infinite circle. This geometry continues to form complexities of reality. Here, the Trinity is geometrically evident, as it is from Genesis 1:1-3, and to the Book of Revelation (e.g., the Tabernacle in the Wilderness; coming of the divine savior and His overcoming death – the Resurrection with its calendar date becoming the focus of all history). Genesis origins demonstrate, and so does the fossil record, that pre-Flood

to have access to privileges of the powers that initiate you to the mythological secrets of relative reality. Fear of authority and of one's neighbor results in delusions of group invulnerability, and of a superiority complex over those at lower levels on the scale, and over the outsiders. The Free-/ Masonic-type organizations can clearly be recognized. The Babylonian power extends into associations, religions, political parties and movements (all brands of Socialism/Democracies, feminism); the media, education, etc. At times, Babylonians will see the necessity to perpetuate the mythology of the "dictatorship of the proletariat", racial superiority, evolutionary philosophy, liberalism, conservatism, etc. All of these are essentially algebraic "flat-earth"-type "myths" that are designed to help the Babylonians to control kings and the masses.

Each of the multiple of myths and their supporting cults, have their own high priests, philosophers, financial backers, contributing members, and above all, they are all anti-Christian (in its original mission). The Babylonians hijacked the scientific method from the Christian researchers, and by truncating the method from of its hypothesis and hypothesis of the hypothesis capacity, converted it into an empirical (laboratory) philosophy that would not prove anything beyond what can be tested in laboratory. So, the geologic column continues to exist only in the textbooks, the missing transitional forms are still missing, the morphological evolution (macroevolution) is still non-testable – i.e., fiction; while microevolution is being promoted as evidence for evolution, which it is not. Since Babylonian origins are derived from post-temporal conditions, and are viewed in supervisory/algebraic rather than executive and geometric principles, the Babylonian present reality is nothing more than what authorities have provided as an interpretation – the relative myth designed for the individual or group temperament and behavioral culture.

conditions on Earth and the Universe had been significantly different than they are today. In our existing decaying world, there are "redundant or over-designed creations." For example: half of the human brain cells die at birth because the brain is starved for oxygen due to the halved atmospheric pressure. This double oxygen/ atmospheric pressure existed to ensure the existence and survival of the gigantic dinosaurs. Gigantism is evident among the plants, animals and humans - conditions that no longer exist. And irreducible complexity - fully functioning factories and systems of electric motors within living organisms at the molecular level. The Bible is not a secret document. It describes social, psychological, economic conditions, and provides documentary evidence that are highly developed and suggest advanced systems on a historical and prophetic scale. Many writers authored the Biblical content over thousands of years, yet they all: a) agree on the theological mission, b) stylistic devices, c) built-in letter-context-numeric-musicality relationships (see research done by Ivan Panin); d) reflect geometric natural law – covenants between the Eternal and the righteous/saints; e) showed the depth, meaning and implications of the Ten Commandments (Deut 26-28); f) track chronological timelines through genealogies from the earliest past into the future; g) describe climatic and tectonic events and conditions that preceded, paralleled and continued after the Flood; h) identify distinctions between microevolution (species' capacity to adapt to the environment) and the impossibility of macroevolution (species ability to change into other species); and I) provide details for a scientific model that supports evidence of a young

	<p>universe and catastrophism (Earth, solar system, universe). Origins contain the condition and processes that allowed for continuance through time. It contains the information systems, matrix, configuration, resource utilization, and interactional quality maintenance that can be observed, measured and verified today.</p>
<p><b>3 INFRASTRUCTURE</b></p>	
<p>Babylon is a structure established on the essence of power – i.e., whoever controls the resources (financial, media, government, military, negotiation skills) will also manage and interpret the laws and rules. Babylonians do have a god - “visible State power,” e.g., “The chief priests answered, We have no king but Caesar.” (John 15:19). Baby-lon’s strategy is to establish a three-layer society and a network through all governments around the world. In this structure – the highest level - the established aristocracy manages a second layer of power that is shared among the: a) military/security; b) economic/banking/commerce networks; and c) the cult priesthood (intelligentsia), which controls the third layer - society: the unprivileged masses, populace, serfs, slaves (see concentration camps – left, right- in the 20th century). Today, in a semi-Babylonian condition, Babylon promotes the “privileges” of democratic rights; populism, racial/gender equality or superiority at the lowest level, globalism, “dictatorship of the proletariat”, and evils of overpopulation. It uses these initiatives to remove all that still stands in its way - governments, institutions, and law. The Babylonian network, through its catalog of mythologies, commercial and banking intelligence networks, has been able to move from one civilization into another by managing and manipulating conditions, information and play acting customized roles; establishing secret societies that funnel intelligence and support to its advantage. Babylonians are expert intellectual myth weavers - the Talmud is documented evidence of their skillful hair-splitting reasoning. They are adept at creating, tailor making, adjusting, modifying, infiltrating, hijacking or totally subverting ideologies and religions. Combining expert networks, marketing/ sales</p>	<p>The Kingdom of God is a witness to the world. It reflects the theocratic covenant signed between the Eternal Lord God (OT), the Patri-archs, and Children of Israel; and in the New Testament – new covenant between Jesus Christ (God of the OT) and His redeemed Church of the re-gathered Children of Israel (Caucasian Europeans)(Mat 10:6; 15:24). It is these Christians who have had the duty to spread His Word, provide evidence for the Kingdom of God, and who created the American Christian Republic. Contractually, with the return of the King of Kings and the resurrection, the Righteous/ saints will become Kings and Priest in the Kingdom of God, and then the whole world will be saved. This contractual plan starts with Patriarchs - Adam to Noah, then from Shem (Noah’s son) to Eber (Hebrew) and Abram/ Abraham who record and maintain historical records, genea-logies, covenants under the guidance and authority of the Eternal Lord God. This plan leads toward Jesus Christ and the role of the Houses of Judah and Israel today. This is the key and evidence for the Kingdom of God in the Old/ New Testaments. The Bible also clearly documents activities of the alternate lines that lead to cataclysmic destruction under the Flood; and after the Flood, the lines that lead to populations of Canaan, Egypt, Babylon I, Assyria, Babylon II (Nebuchadnezzar) and others – who</p>

techniques, coupled with sinister intelligence networks and through financial banking booms and busts, Babylonians expertly manage: the personality types, collectives (de-individualization) of people, groups and societies - steering them to the fleecing/milking experience - new authority. These marketers, sales and cult entertainers see themselves as “angels” who permeate and assist, guide and provide “consultation” to individuals, groups, business, organizations and societies around the world. The increasing removal of true Christianity from the American and European societies are a clear sign that Babylon has taken an upper hand, and that most of the Judeo-Christian institutions and pastors guide, lead and place the flock under Babylonian authority into self depersonalization (loss of identity), redefinition and self annihilation. How did a Christian nation like the United States become a pluralistic Socialist International Democracy, with all vestiges of Christianity being removed from the land at an alarming rate? Few Americans, who are/were Christians, realize that they are now coded as: a) outcasts; and b) an illegal (‘right wing’) people under the UN Charter. On the one hand, Judeo-Christians deny the Israel-European Caucasian connection (lost tribes of Israel) - condemning such ideas as being “racist”, suggesting that the ‘lost tribes of Israel’ approach has no theological merit since Christians are now under grace and that here there is “no difference between the Jew and Greek/Gentile.” Yet, in this context, the Judeo-Christians still go to great lengths to promote the “Jews” to a superior position as the “chosen people” of the Bible, that Jesus Christ, the Apostles and their predecessors had been Jewish. While, the true Israelites - Caucasian Europeans are amalgamated among the billions of the worlds “Gentiles” (heathens). These Judeo-Christians totally forget that it is the descendants of the European Christian Israelites, and not the Jews, who have spread the word of Jesus Christ throughout the world, and have become a multitude of nations. Under this perspective, the Judeo-Christian interpretation of Biblical prophecy - Ezekiel 38 - about a Russian attack upon the existing State of Israel (“New Khazaria”), will actually be led against the

repre-sent what the Bible calls the Kingdom of Babylon (e.g., Revelation). Some Christians interpret “Jews” into the history of Abraham, Isaac and Jacob (Israel) and into all of Israel’s descendants. It will be shown below that such a view succumbs to Babylon’s mythologies. Who are these “Judeo-Christians”? They are those who subscribe to the “Judeo-Christian Ethic” - an oxymoronic expression, whose proponents suggest that the OT reflect the history of the “Jews” (the ‘chosen people’); that all from Abraham to Jesus, and from the Apostles to the first Christians had been “Jews”, and this lineage is the precursor to Christianity – thus the alleged “jewishness” of Jesus Christ and of all Christianity. At the

same time, for example, the continuously self fragmentizing Protestant movement, having rejected the authority of the Roman Catholic Magisterium (College of Bishops), have now sought “pre-Christian” Jewish authorities to interpret OT/NT scriptures, culture and roots. The story of true Israel is as follows:

1) The Eternal Lord God called out the Hebrew (not Jewish) Abram (Gen 14:13; Heb 11:8) into another land (2081 B.C.), and promised that He will make Abram a “great nation [Hb. gowyl], and I will bless thee, and make thy name great; and thou shall be a blessing: And I will bless them that bless thee, and curse him that curses thee: and in thee shall all families of the earth be blessed.” (Gen 12:1-3). Here we see that:a) Abraham will be made into many nations (12 tribes of Israel)b) Abraham’s descendants will be a blessing upon the Earth (government, business, science, technology, food program, education, Word of God)c) God will bless those

United States of America – the land where the true Houses of Israel and Judah (the true Israel Caucasian Americans) are re-gathered. The false Judeo-Christian prophets are now leading the true Israel Caucasian Americans not only to expand the Babylonian power, but also lead the true Israel people into a suicidal mission. Israel has now been put to sleep by focusing on a self – centered, “personal” salvation, gratification and comfort. They are now strapped in an existentialist escapism: a) “personal” immanent “rapture,” or b) the self-fulfillment through materialistic acquisitions, where market forces define the “person” as a controlled “consumer” i.e., spender. Since Babylon uses algebraic rather than geometric principles, it gains power through hypocrisy (speaks the language of righteousness but discounts all values); it gains power by mutating, distorting and discounting words, concepts and expectations. The English language, agreements, and understandings – all mean something different. The Babylonian mutates the terms and definitions as they are pronounced, or shortly thereafter. The result is that the geometrically defined reality and expectations become a discounted reality. This condition clouds decision-making faculties and people function in a myth-like reality forever at the mercy of Babylon’s authority and guidance. Here Christian love and true identity blend in a pluralistic environment where everything is equal, global without having objective standards by which to compare, evaluate, judge or decide – thus the loss of liberty. If, after the Apostolic times the concept of the “Catholic (universal) Church” (Eastern or Roman) has helped to dilute the Kingdom mission of true Christian Israel Caucasian Covenant people; then the Judeo-Christian notion has globalized Christianity in a sea of pluralized religions – a diluted ecumenism of all world religions at the lowest common denominator, which allows Babylonian rule, with authority and without arbitration.

who Bless Abraham’s covenant descendants. Later, God expounds on this covenant based on Abraham’s demonstrated loyalty to Eternal Lord God: “That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in was fulfilled which said, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only.”(James 2:23-4). Abraham’s seed multiplied like the stars of heaven. (Note: the Jews’ numbers today are dwindling by the millions and they can be counted in a few millions of people). Abraham received the inheritance towards establishing the Kingdom of God upon the whole world through the covenants of Abraham, Isaac (Gen 26:4) and Jacob (28:14). In the NT, James comments that Abraham did (action) this in faith: “And the scripture thy seed shall all the nations of the earth be blessed; because you have obeyed my voice”(Gen 22:17-18).

2) A turn of events occur when Rebecca, Isaac’s wife, gives birth to two brothers

(nations – Gen 25:23) - Esau (older) and Jacob (younger) (2006 B.C.). Esau, who prefers the world, eventually exchanges his birthright for a red [Hb “adom” – red, rosy] soup [thus Esau is also known as Edom (Gen 25:29-34)]; and also loses his blessing (Gen 27:28-29) which includes “Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy

brethren, and let thy mother's sons bow down to thee: cursed be every one that curses thee, and blessed be he that blesses thee." Rebecca resents Esau's marriages to women of different nations (e.g., Canaan). Esau/Edom's (Gen 36) mixed people, who have absorbed the Canaanite/ Babylonian mission have remained the key anti "Israel" factor throughout history (Num 20:21; Ezek 25:12ff) to our modern days - known as Talmudism - John 8:39-40 - "They answered and said unto him, Abraham is our father. Jesus said to them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham". The Talmudic priesthood was able to trace its ancestry to Abraham to Abraham's Isaac and Esau, but not to Abraham, Isaac and Jacob (Israel) (Gen 35:9). The key factor that distinguished the religions and authority of the Pharisees, Elders, scribes, lawyers and Sadducees from that of Jesus Christ is precisely this point – Babylonian algebraic interpretation of the mission is not that of the Kingdom of God's geometric interpretation of the mission.

Continuation of **Israel/Christian/OT-NT Bible** (see above, right)

3) By 1915 B.C., Jacob's (Israel) family multiplied to twelve sons (Gen 35:22ff), and one of them Joseph (who had become a Pharaoh of Egypt) extends that family to thirteen sons (Ephraim and Manasseh) (Gen 46:20) all to whom were granted Jacob's specific blessings (Gen 49:1ff). Ephraim (the younger) was placed ahead of Manasseh (Gen. 48:20) and later Ephraim's name is associated with the whole of Israel, whereas Judah would carry the scepter of the kings of Israel and Judah (David, Solomon and to the King of Kings – Jesus Christ). It is under Joseph's rule that the Children of Israel settle in Egypt (1876 B.C.) until the Exodus 400 years later.

4) In Egypt, prince Moses (from the tribe of Levi) (born in 1526 B.C.), with the help of the numerous miraculous events demonstrated by God, leads the multitudes of the children of Israel from Egypt (Exodus) toward the wilderness of Sinai, aiming them towards the Promised Land under Joshua (from 1446 – 1374 B.C.) The God of Abraham, Isaac and Jacob

used Moses to provide a blueprint for a theocratic Kingdom of God (see the five books of Moses) – a Kingdom that could/should have existed until the coming of the Savior – Jesus Christ.

5) In the promised land, after having driven most of the heathen and perverse inhabitants out of the land, the Children of Israel settled and were ruled under the authority of the Judges (1375-1050 B.C.), then successively under the monarchies of king Saul (1050-1010 B.C.), David (1010-970 B.C.) and Solomon (970-930 B.C.), and then split into two Kingdoms (930 B.C.): a) Israel (northern 10 tribes), sometime known as Ephraim or Samara, with its capital of Samara; and b) Judah (House of Judah, half of the Levi and Benjamin) with its capital Jerusalem (1 King 12:2-2Kings 17; 2 Chronicles 10).

6) Through a series of historical ups and downs, where the kings either “heard and followed the word of the Lord”, or rejected it falling under the influence of Baal worship and that of Babylon, the Kings of Israel and Judah had to contend with God’s messengers – the Old Testament Prophets. The Prophets pronounced: a) judgments (punishment of banishment from the land) for the people’s transgressions and “adultery”; b) some blessings; and also c) reveal key pieces of information about the future fortunes of the houses of Israel and Judah – their redemption, re-gathering, return to the true God, establishment of the Kingdom of God under the Savior their true God/Bridegroom. Some of the Prophets had been commissioned by God to:

a) The House of Israel, and the majority of Judahites (200,150 people, II Kings 18:3) which fell to the Assyrians in 722-713 B.C., were taken into exile into what is now the territory of eastern Turkey and northern Iran (beyond the Euphrates - II Kings 17:6; Esdras 13:39-45; Josephus “Antiquities”-Book XI, Chap V, Sec II; Hosea 12:2). The prophets to Israel were: Elijah (875-848 B.C.); Elisha (848-797 B.C.); Jonah (785-775 B.C.); Amos (760-750 B.C.); and Hosea (750-716 B.C.) after the fall and dispersion of Israel.

b) What remained of House of Judah (Jerusalem) - 4,600 people, fell to the Babylonians (King Nebuchadnezzar) in 586 B.C. (II Kings 24: 1; 10ff) and its Judahite population was taken into Babylonian exile in three stages: 1) 3,320 people; 2) 832; and 3) 745 people (Jer 52:28-30). The prophets to Judah were: Isaiah (740-681 B.C.); Jeremiah (626-585 B.C.); after the fall of Jerusalem, the prophets were: Obadiah (605-585 B.C.); Ezekiel (593-571 B.C.); and Daniel (805-530 B.C.) who prophesied to the House of Judah and Israel that were now in exile.

c) Two additional prophets: Zechariah (520-480 B.C.) and Malachi (440-430 B.C.) appear after more than 40,000 Judahite/Benjaminites (Ezra 4:1) return from their exile to their ancestral Judah/Jerusalem. They returned in three major groups under: Zerubbabel (538 B.C.)(Ezra 1), Ezra (458 B.C.)(Ezra 8) and Nehemiah (432 B.C.) (Ezra 2:2), under eight successive Kings of Persia: Cyrus (538-529 B.C.); Cambyses (529-521 B.C.); Darius I (521-485 B.C.); Xerxes (485-464 B.C.); Artaxerxes (464-423 B.C.); Darius II (423-404 B.C.), Artaxerxes II (404-358 B.C.) and Artaxerxes III (358-337 B.C.) The Persian Empire ended under Darius III in 331 B.C.

Note: Review of the term “Jewish:” a) the use of the term “Jew” “Jews” in the Old Testament from I Kings 16:6 onward; and b) the identity and the quantities of those who had returned to the old land of Judah and Israel.

a) It was mentioned in section 4.1.2 (above) that the Old Testament terms “yehuwdiy”, “yehuwdah”, and “yehuwdiyth” clearly refer to the Judahites, Judah, and Judahite – i.e. the descendant of the Hebrew Abraham, Isaac, and one of Jacob’s sons – Judah; “tribe/House of Judah,” as it is either distinct from the House of Israel, or is part of the Kingdom of Israel. In the Old and New Testaments, Judah’s children, language, and geographical areas should not have been translated in English as “Jewish” - as if the term referred to potentially non-Judahite origins, or would have included all Judahites and Israelites under the term “Jewish” – a misconception that has existed for millennia.

Similarly, it should be noted, that the term “yehuwdiy” (Heb) did not appear in the Old Testament prior to II Kings 16:6. We find that the term “yehuwdiy” is translated into English in three forms: “Jew,” “Judah” (Jer 43:9) or “Jehudi” (Jer 36:14). In books of I and II Maccabees the “Jews” are clearly Judahites who’s ancestors were brought out of captivity under Esra and Nehemiah. We further find, that the Judahites considered themselves being related to the Spartans/Greeks – i.e., who were the descendants of Judah’s son Zarah, who left Egypt before the Exodus and went to Greece (I Maccabees 12:7-23), and later (main group – 500 B.C.) went to Europe, Ireland, Wales and Scotland.

Also, the terms “Jew” or “Jewish” did not appear in the English literature, or in common English usage prior to the 18th century. When this English term was finally used, it was adopted as a corrupted version of St. Jerome’s vulgate Latin “Iudaeus.” Neither had the word “Jew” appear in the KJV (1604-11) until the 18th century.

The books of Ezra and Nehemiah, as well as Exodus, clearly distinguish between those Judahites who were able to document their racial lineage to the Tribe of Judah/Kingdom of Israel and those who couldn’t (Ezra 2:59). This suggests that although intermarriages between the Judahite/Israelites and the local populations during Ezra and Nehemiah’s time were not permitted and when they occurred they were dissolved (Ezra 9-10; Nehemiah 13:1, 23); in later years, however, by the time of Jesus Christ’s first advent, we see evidence and the effects of intermarriages - including among the religious ruling groups: Pharisees, scribes, elders and lawyers. In the Roman province of Judea (not Judah) there was an amalgamation of peoples, who were all considered to be Judean “citizens.” Intermarriages between Judahites and the surrounding populations brought Judah to adopt other religions at an earlier time, with the: Persians, Edomites (Antiquities 13:9,1:1), Amorites, Hittites, Assyrians (Ezek 23:12) and Chaldeans (Ezek. 16:3, 15, 23:14-18; 26, 45-46); Egyptians (Ezek 23: 3, 21) and many others (Ezek 23:23). This ideological and matrimonial blending lead to the adoption of lifestyles, mission priorities and abominable practices - the slaying and offering of their children to the idols (‘institutionalized abortion’)(Ezek 23:39). This situation explains why God’s prophets were slain, and why many of the Judahites retained Babylonian ideological roots – the “traditions of the elders” (Talmudism) (Mark 7:1).

b) Ezra records that there were more than 42,360 Judahites (Ezra 2:64) who returned from Persia (536 B.C.) to their old land Judah/Jerusalem - the former David’s Kingdom of Israel (Ezra 3:10). Statistically, the returning Judahites, Benjaminites and Levites were but a small number of the millions of Israelites and Judahites that were dispersed after they had been taken captive by the Assyrians - the ten northern tribes of Israel (722 B.C.), and by Babylon II - the three tribes of Judah: Judah, Levites and Benjaminites (586 B.C). These millions had not returned to the newly reconstituted Judah/Israel under Ezra and Nehemiah, although, we find that additional small groups of Judahites visited Jerusalem during the Holy Feast days (e.g., Pentecost – the Feast of First Fruits, Acts 2:5). These Judahites tourists, businessmen



and pilgrims spoke languages of the countries where they resided - “And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, what does this mean?”

Needless to say, that these “languages” experience varied from the experiences practiced by the contemporary Pentecostals /Charismatic. The Book of Acts describes a situation, which could only be explained by the manifestation of the Holy Spirit that must have activated the universal human language that remained dormant since the destruction of the Tower of Babel. Here, Peter spoke in his own Hebrew tongue, while the multinational groups understood his message in what they perceived as being their own languages, without the need for interpreters.

Similarly, the millions of Israelites and Judahites who had been taken into captivity (722 and 586 B.C respectively), and later were dispersed, have never had a chance to know or accept/reject Jesus Christ during His first advent. They heard of Jesus Christ for the first time when: a) Jesus Christ’s Apostles came: “But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.” (Mat 10:6-8), and b) the fulfillment of God’s restitution and salvation of their nations as prophesied by their OT Prophets. None of these Israelites and Judahites could have ever been considered as being “Jews” of the “Diaspora” (which is usually considered by the Jews as occurring after the fall of Jerusalem under Emperor Titus (70 AD); and not the one that occurred 600-700 years earlier.]

## 7. Prophets Forecasting Redemption and Re-gathering of Israel and Judah, as Sons of God

The name “Israel” (IS-RA-EL) means, “Ruling with God” (Gen 32:28). So Israel means: subjected to, or serves the Eternal Lord God. Since Israel went into idolatry and worshipped other gods, the name was inappropriate. God, therefore, sent the Israel people among the nations where they lost their name and became identified as “not a people” – predicted in Deuteronomy 32:21 “They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.” And then reiterated by the Prophets: Isaiah 7:8 “For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.” Isa 8:19 “And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?”

In the New Testament these not a people (Israel) have received Divine mercy and have been called Christians: I Peter 2:10 “Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.”

The Old and New Testament agree on all these points. The full meaning of this event is:

### Israel Redeemed

1) Ezekiel 16:60-62: In spite of Israel's transgressions, the Lord will deal with Israel as it deserves, yet God will remember the covenant He made with Israel, and will re-establish an everlasting covenant with Israel and they will know who is their Lord. The Lord will make atonement for Israel, and Israel will repent in humility (Hosea 5:15 – "I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early. God will depart, and Israel will remember and earnestly seek Him." In the book of Revelation Israel will be sealed as servants of God (Rev 7:3-8; 14:1-5) and reign with Him (Rev 20:6); "Reign over the house of Jacob for ever, and of his kingdom there shall be no end") Luke 1:32, 33, Isa 9:6-7; II Tim 2:12).

As we have seen in the term covenant is used 286 times in the OT as "beriyth" Hebrew (first used in Gen 6:18 with Noah), meaning - compact (because made by passing between pieces of flesh): confederacy, covenant, and league. While the Greek term in the New Testament " – [Gk "diatheke" is used 33 times in 30 verses to designate: a) testament (Mat 26:28; Mark 14:24; Luke 22:20; I Cor 11:25; 2 Cor 3:6, 14; Heb 7:22; 9:15-19; Rev 11:19), also to mean: b) contract, c) disposition, d) covenant (Luke 1:72; Acts 3:25; Rom 9:4; 11:27; Gal 3:15, 17; 4:24; Eph 2:12; Heb 8:6ff; 10:16ff); e) testimonies], and f) the testament – Gk "diatheke" is same as "covenant." The Covenant has specific features.

a. The Old Covenant was: – i) related to, and contained the Law, delivered by Moses (Ex 24:3; 23:20-33); ii) written in stone – emphasis of permanence and eternity; iii) concluded exclusively between the Eternal Lord God and Israel (Heb 8:8-10); iv) conditional – both parties had to keep the terms and conditions (Ex 19:8ff); v) a marriage contract – love, responsibility, progeny, protection, benefits, priority/value (Ex 19:8ff); vi) contained religious ordinances (Heb 9: 1-10).

b. The New Covenant was: i) related to love which is the fulfillment of the law (Rom 13:8-10); ii) related to the Chief Priest (Jesus Christ) after the order of Melchizedek (Heb 5; 8; 9: 11ff; 10) and not after the Levitical/Aaronic priesthood; iii) initiated during the Lord's supper and will be concluded when the Bridegroom returns (Mat 26:26ff; Mark 14:22ff; Luke 22: 14ff; Mat 25); thus it is also a, iv) marriage contract (Mat 25); v) offered through God as a free favor/grace; (vi) it is a permanent, everlasting and irrevocable covenant with the righteous – it will be in their minds, hearts (Rom 11:25; 12; Heb 10); and vii) with the Israelite Christians and will be extended to all within the Kingdom of God (Rom 11- see below for details).

In spite of Israel's eventual repentance, Israel and the Eternal Lord God had been in a divorced condition (Jer 3:8), and neither could re-marry as long as one of the parties is alive. One of the parties must die before the other could marry (Deut 24:4). Jesus Christ (the Eternal Lord God), Creator of the Universe, came in human flesh, to die so that in the resurrected condition and as the King of Kings, Bridegroom, He would be able to remarry the redeemed Israel the Bride (establish the new covenant) (Mat 26:26-29 – "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until

that day when I drink it new with you in my Father's kingdom.) – Jesus Christ - the Bridegroom, did not drink the “blood of the covenant” until He first shed it, and until His return (Mat 25:10 “And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.”)

Ezek 16 is powerful with implications. Jesus Christ’s crucifixion, death and resurrection occurred for the purpose of fulfilling the new covenant, and to address other reasons:

a) Edenic sin, introduced death, misaligned man and creation with God’s perfection – thus the requirement for an atonement

b) To allow Christ to remarry Israel (see above).

c) In God’s perfect creation, someone had to pay for sin (transgression of the law), and since man was mortal (permeated with death), only another perfect and innocent creature would fulfill the requirements in order to remove guilt and the penalty.

d) Salvation would remove the veil (sin, guilt, death) that stood between what man was designed to become with the perfect God (Atonement) (Mat. 27:51 “And, behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.” (Gen 26:31-33; 2 Chr 3:14; Ps 18:7; Heb 9:12)

e) Jesus Christ defeated death – the last obstacle to perfection – Rev 20:14-15.

f) Jesus Christ qualified as the Judge (Heb 4:15 –“which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”)

The single underlying theme between the Old and New Testament is the Covenant - Old Covenant, which was established between the Eternal Lord God and Adam, Noah, Abraham, Israel, and the New Covenant – established between Jesus Christ and His Israel Church. It is upon, and around the issue of the Covenant that the Biblical drama unfolds, since it is the core of Jesus Christ’s salvation, redemption plan of not only Israel, but after Israel’s redemption also that of all humankind, and living creatures and all of Creation (Rom 8:22) – all that had been placed under Adam’s management – all that he named - “he called” - assigned meaning, a post, and authority. This was under an agreement (covenant) with the Eternal Lord God (Gen 2:16ff; 19-20; 23, 24) and also the temporary limitations to Adam’s power after sin – Gen 3:14ff – nature was cursed in 17-18; and received a new job description in v.19.

To better understand the Covenant terms and conditions, an “allegory of the Butterfly” should help understand the implications of the Covenant with Israel:

The Monarch Butterfly and its parallels with Mankind’s Resurrection and Mission.

There are many creatures that metamorphose from one form into another, but the Monarch Butterfly is unique in several ways. The 0.036 –0.046 inch Monarch Butterfly egg, reveals,

under 50 power magnification, a cathedral-like construction of vertical, arched, crystalline ridges that are tied together by about 500 elliptical, strengthened-crystalline chain links. The egg has a ventilating hole at the top of the egg, which is also designed to admit the male sperm. The egg is glued to the bottom of a milkweed leaf, near running water, by the female butterfly. She ensures that the leaf is free of parasites, and that the leaf will chemically sustain water and nutrients.

Within three to six days after fertilization, the green blooded, black headed, three eyed and small hairy caterpillar, with its genetic code to become a caterpillar, cocoon and a Monarch Butterfly, is born (0.08 inches) and begins to eat the leaves. Three days later the caterpillar undergoes the first of five moltings by removing its skin along with its three eyes. The skin hardens. Twenty days later, the larva weighs 1.5 grams, 2700 times its original weight and molts one final time, throwing away its skin, head capsule, its six front and eight pro legs. It is now located in the pupa/chrysalis, without sight and in total helplessness. After eight days of several other incredible changes, it emerges as a beautiful butterfly in full glory.

The changes are analogous to those in man. The microscopically engineered egg, the genetic code, the delicate requirements for survival, the stages of development through several “moltings”, until we are rendered helpless - in the pupa/chrysalis stage - old age and death. But no one has, until Jesus Christ emerged from this stage - even though our genetic code is designed for our resurrection and spiritual “butterfly” condition (Rom 8:18ff) actually achieved at the resurrected stage. In order to ensure that we would achieve the resurrected (“butterfly”) stage, the Eternal Lord God (who created the universe), was conceived supernaturally within a human egg, was born as Jesus Christ, grew up, provided supernatural services: healings, raised the dead, and re-activated those qualities that lead to immortality as we were originally designed in Eden before the fall.

Without Jesus Christ, mankind would continue to live within the economics of a caterpillar – however, now getting entangled in the various molting stages since the molting genetics aimed towards the resurrection (butterfly stage) that was not achievable until Christ’s resurrection. The economics and world of the human “caterpillar” stages would get attached to the features of the multiple eyes (vision, imagination), legs (the ‘walk of life’ - physical, professional, social/political and business dexterity), the taste of the milkweed leaf (taste, passions, comfort zone, security) (Rom.1:18ff, 3:9ff, 8:1ff; 2 Cor 2:1ff; Col.3).

Some authorities have mastered the science, resources and arts to manage and maintain humankind at this supervisory level (Kingdom of Babylon). But the Eternal Lord God has made a covenant with Israel to establish, promote and manage at the executive levels – establishing the Kingdom of God. He gave Israel the laws, Commandments, the Prophets to guide them in maintaining the Kingdom until Christ came the first time, and today the Israel Church has been granted the faith mission of the Kingdom of God (2 Cor. 3). With this the Kingdom Christians present, until Christ returns, the Kingdom as evidence and an alternative to the Kingdom of Babylon. An example of a practical evidence of the Kingdom of God is the Christian foundations of the United States of America. Genetically, mankind - the genealogy of the righteous and saints - has been designed to become the resurrected/changed spiritual and immortal sons/daughters of Jesus Christ (King of Kings) (Rom 8:14ff; 1 Cor 15:36ff.). We now know that all of creation and the angels of heaven are awaiting man’s salvation, resurrection and change as “sons of God” - “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waits for the manifestation of the sons of God. For the

creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and travails in pain together until now..” (Rom 8:18-22)

This is what the Covenant mission with Israel implies. It is not an issue of racial superiority but that of divine covenant service, salvation from death, the establishment of the perfect divine creation and further co-creational projects at the executive level. The Covenant had been consistent throughout its early and later (fulfilled) phases – from Abraham until Jesus Christ’s return; and from the resurrection to the establishment of the Kingdom of God around the world. The Israel people have been designed as a servant people under the Covenant to functions to implementing the Kingdom of God under the reigning King of Kings.

### History of Dispersed Israel

2) Ezekiel 20:39-44: The Lord will again accept the exiled Israel, and the entire house of Israel will serve Him, when He will bring them out from the nations and gather them from the countries where they have been scattered (see also Ezk34; 36, 37; 39:21ff; Isa. 61/Luke 4:18 - The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.), and God will show himself holy before all nations. Then the Israelites will know that the Eternal Lord God is the true God, when He brings them back to the Promised Land. Isaiah 49:6 – mentions that God will raise up Jacob, restore the remnant of Israel and “will make you a light to the nations that my salvation may reach to the ends of the earth.”

There are numerous historical records that trace the Lost Tribes of Israel on their journey out of their Assyrian captivity into the dispersal (“diaspora” Gk) among the nations of the world. The reader should be aware that there was much more population movement and migration around the world than it is generally believed. People, groups, tribes and nations moved from one geographical area to another on foot, horseback, carriage and ships not only by the dozens but also by hundreds and thousands of miles in relatively short periods of time.

a) The Assyrians captured and deported Israel in two military campaigns: 1) In 732 B.C., Pekah, Tiglathpileser, King of Assyria, invaded the northern tribes of Israel - Galilee and Gilead (II Kings 15:29; I Chronicles 5:26 - “he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor; and Hara, and to the river of Gozan (on the river Habur);” and 2) eleven years later in 721 B.C., King Shalmaneser and his successor King Sargon II (see his Annals – K.1681) had captured “the land of the house of Omri (Khumri)” named after the renowned King Omri of Israel (I Kings 16:28). And placed the captives in northern Media, close to other Israelites recorded by Assyrians as being Gamir/Gimira/Gimirra – later the “G” was softened to “k” “kh” – Khumri or Kelts (Celts). See also the inscription on the Assyrian Black Obelisk which records details of “the tribute of Jehu, son of Khumri.” This second capture and deportation is described in the Bible II Kings 17:5-6 “the king of Assyria came up throughout all the land and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and Habor by the river of Gozan, and in the cities of the Medes” – a location beyond the Euphrates River (2 Esdras 13:40-45)(now eastern Turkey and northern Iran).

The Assyrian Gimira (northern Iran, Lake Urmia up to 707 B.C.) are the same as the Greek Kimmerioi (Cimmerians in English) - in Asia Minor during the seventh century B.C. Assyrian correspondence from the library of Ashurbanipal was uncovered in the ruins of Nineveh [published in "The Royal Correspondence of the Assyrian Empire" by L. Waterman (1930); also "Cambridge Ancient History" (Vol III, p. 53)] traced military campaigns of the Uartians, who were recapturing territory and towns in the northwestern parts of Assyria (707-706 B.C.) These records indicate that this invading military force encountered and were utterly defeated by the Gimirrai (Assyrian) or the Kimmerioi (Gk) in the land of the "Cimmerians" (707 B.C.).

The Israelites are known as "Iskuza" – mentioned them in an alliance with the Mannaeans, and in the prayer text, placing them in the north among the Mannai and in the south, as they threatened Assyrian tax collecting expeditions in the districts of the Medes. The Assyrian name "Iskuza" is the same Greek name for "Scythians" (Herodotus (VII.64) (674 B.C.), and the Persians called them as the tribes of "Sacae". We find that the Medo-Persian King Cyrus died in 528 B.C. fighting the Scythians.

Herodotus (I, 15) writes about a group of Scythians - the "Cimmerians" who were operating south of the Black Sea throughout the seventh century B.C. These Cimmerians overthrew Midas, King of Phrygia, occupied the western part of Antandros (675 B.C.), attacked Lydia, overran the country (645 B.C.), and raided the Greek settlements, until Alyattes, king of Lydia expelled them from Asia Minor between 607-560 B.C. (see Herodotus I, 16). The Cimmerians had colonies on the Crimean sea and migrated up the Danube into central Europe where they became known as the Celts.

When the Persian King Darius (521-486 B.C.) died his tomb listed three languages in the Bahistun rock. He ruled over people who spoke these languages, one of these were some Israelites now known as "Gamira". When Darius the Great of Persia (521-486 B.C.) died, he was buried in a tomb on the side of a mountain called Behistun. The Behistun Rock lists in 3 languages all of the people who were subject to his rule – "from Scythia which is beyond Sogdiana to Kush (Ethiopia), and from India to Sardis." Persians and Elamites recognize "Sythia" as "Sakka"; while the Babylonians as "Gimira" – see Sidney Smith's "Journal of the Royal Asiatic Society" (1926). These included the some geographical portions of the ex-Israelites, known as Gamira, and identified as "Gimiri." The third tablet in the Susian language identifies them as Sakka . The Greek historians spelled the name as "Sacae" (Scythians), while later, the Roman historians spelled it "Saxons." Now we have a link between Israel, Scythians, Celts and Saxons in Europe. They were not the descendants of the modern Jews who are, one thousand year later, of Khazar origins (Japheth-Turko-Mongolic) who were not located in the Middle East.

b. After the Babylonians took the Assyrians, the displaced Israelites and a vast majority of Judahites began to move, over the following 1000 years, in two directions: west – towards Greece, through the Mediterranean sea to Iberia (Spain), to the Isles of the North (Britain, Ireland and Scotland) (Isa 49:1-3; 66:19; Jer 31:10). Within six hundred years they were spread throughout the Roman Empire; and moved north, through the upper Euphrates gorge (2 Esdras 13:43) and through the Caucasus mountains (thus the term Caucasians) into territories that later became known as southern Russia and the Ukraine - west of the Caspian Sea and north of the Black Sea (600 B.C.). The Greeks tracked the movements of these northern Israelites and called them Scythians.

c. Due to the westward movement of the various Asiatic populations from the east (Huns), the Scythians (Israelites) began to move westward over the Danube into Europe (third century AD), and became known as Ostrogoths, Goths, Visigoths, and in western Europe, having met their Israelite brothers who moved westward across the Mediterranean and north, now becoming known as the Gauls, Franks, Jutes, Saxons, Angles, Danites, forming the British, Germanic, Scandinavian, Celtic and kindred people – (see Gibbon’s “Decline and Fall of the Roman Empire;” Sharon Turner’s “History of the Anglo-Saxons;” and Venerable Bede, “The Anglo-Saxon Chronicle;” See also Bruce Hannay’s two hundred authorities and Bibliography on this topic.)

For a thousand years, the Scandinavian Vikings navigated throughout Western Europe, to Iceland, the New World, and later passed through their original Scythian territory (which was now occupied by the Khazars, Pichinegs, Eastern Slavs and other people) when they traded with the Byzantine Empire via the Russian rivers Dnepr, Volga. During this passage through Slavic territories, the Slavs asked these Scandinavian Vikings to organize them into a central State, which became known as Rus’ around the capital city of Kiev (tenth century AD) – later Rus’ was changed to Russia.

d. Needless to say, the Roman Empire provided the roads, safe access, and settlement of the moving of the non-Jewish millions of Israelite and Judahite populations. This is how Christianity was able to be spread so successfully to all parts of the Empire where the Israelites resided – to Europe, all the way to the Britain, Ireland and Scotland, and in the Middle East until the Moslem invasions. Christianity found fertile ground among the Celts into the Middle Ages, the Scythians (I Col 3:11); Druids, and Germanic/ Scandinavian people. The Christian outreach and mission among these peoples/nations who formerly were known as Israelites and Judahites. There are records and traditions that trace Paul’s route to Spain and Britain (see R.W. Morgan, “St Paul in Britain,” Artisan Publishers), while Mary (the mother of Jesus Christ) and Lazarus in Southern Gaul/France. In Romans 16:13ff, Paul sends his greetings to British captives in Rome – Rufus who was his half-brother, by the same mother. Linus, the first Bishop of Rome, was of British descent. Paul was in excellent relations with King Caradoc (Caractacus), Gladys (Claudia) and Pudens her husband – all who had been Britons living in Rome (see Paul greetings through Timothy 4:21).

#### Non-Jewish Israel/Judah in the New Testament

Having traced and tracked the original Israelites through the Middle East, Scythia (southern Russia)- 600 B.C.- 200 A.D.; throughout the Roman Empire – Spain, southern Gaul, and Britain, we get a much better view of Jesus Christ’s mission and commission to the Apostles and lost sheep of the tribes of Israel in Europe and Britain.

· Mat 2:6 – “And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.” (see also Micah 5:2)

· Mat 8:8ff the centurion was an Israelite.

· Mat 10:8ff “But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, and cast out devils, freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet

staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.”

· Mat 15:24 “But he answered and said, I am not sent but unto the lost sheep of the house of Israel.” This is an event that occurred later, after that of Mat 10:8. In Mat 15:24, Jesus Christ made a mission statement.

· Mat 10:23 “But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.”

· Jesus Christ’s miracles were primarily made to help others identify Him as a representative of the OT God of Israel – not the god of the religious authorities – Mat 15:31 “Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.”

· Jesus Christ clearly identifies the future existence and executive roles of the apostles and their authority over the twelve tribes of Israel – Mat 19:28 “And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”

· Jesus Christ was valued by the children of Israel, Mat 27:9 “Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value”

· The Talmudists, who saw the inscription on Jesus Christ’s cross “THIS IS JESUS THE KING OF THE JUDEANS” (Mat 27:37) still recognized that Jesus Christ was connected with the kingship of Israel – Mat 27:42 “He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.” (see also Mark 15:32). Similarly, Nathaniel recognized the King of Israel - “Nathaniel answered and said to him, Rabbi, thou art the Son of God; thou art the King of Israel.” (John 1:49). People greeted the King of Israel (John 12:13).

· Jesus Christ reminds Israel about the essence of God’s Commandments, which they have downgraded, by, at best, starting with the second commandment (idolatry): “And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shall love thy neighbor as thyself. There is none other commandment greater than these.” (Mark 12:29-31; Deut 6:4-5).

· John was baptizing on the river Jordan, and “And many of the children of Israel shall he turn to the Lord their God.” (Luke 1:16); John knew that Jesus Christ was to manifest



Himself to Israel "...he should be made manifest to Israel, therefore am I come baptizing with water."(John 1:31)

- In Luke 2:30-32 Simeon identifies Jesus Christ's mission: "For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles (nations), and the glory of thy people Israel." And in verse 34: "And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against."

- People believed, after Jesus Christ's crucifixion and resurrection that Jesus Christ came to specifically redeem Israel: "But we trusted that it had been he which should have redeemed Israel:" Luke 24:21.

- Just before Jesus Christ's ascension, the last question the Apostles asked Jesus Christ was "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6).

- In Acts 2:41; Peter, on the day of Pentecost, is speaking to the Judahites of the nation of Israel – those who have crucified the Christ and many of them repented – 3000 people (later this number increased to 5000 - Acts 4:4)

- . But at the same time in Acts 4:1ff we see that the religious leaders instead of repenting continued with the persecution of the followers of Christ.

- The Apostle Paul went throughout the Roman Empire and preached to the Israelites (nations) the resurrection and salvation of Jesus Christ as it was ordained through the Covenant. "Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it." (Acts 13:16-17; 24; 10:1; Rom 11:1ff – God has not cast away the dispersed Israel: "God hath not cast away his people which he foreknew. Wot ye not what the scripture said of Elias? how he makes intercession to God against Israel, saying, Lord, they have killed thy prophets, and dug down your altars; and I am left alone, and they seek my life. But what said the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace."

- Paul distinguishes between those who are of Israel and those who aren't – impersonators "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called." Rom 9:6ff

- Only a remnant of the righteous Israelites will be saved in spite of the Israelite millions as a population - "Esaias [Isaiah] also cried concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed (Jesus Christ), we had been as Sodom, and been made like unto Gomorrah." Rom 9:27ff. God would seek them out around the world (Luke 15:4ff search for one lost sheep). Jeremiah 31:7ff God brings the remnant Israel from the north; gathers them from the ends of the world, they shall return as an

immense throng. Father of Israel – Ephraim, Jacob. Judah will be summoned to return home (24); Make a new covenant (v 31) – a) it will not be broken, but will last forever; b) its law will be written in the heart, not merely on tablets of stone; c) knowledge of God will be so gradually shown forth in the life of the people that it will no longer be necessary to put it into words of instruction. – Jesus Christ (Luke 22, 20; 1 Cor 11, 25).

· Paul writes the first epistle to the “strangers (wonders) scattered through Pontus” (60 AD, not 70 AD); and uses the 11th chapter in his book to the Romans to contrast and show a relationship among three categories of Israelites:

a) The remnant/elect (11:4) of the House of Judah within the Kingdom of Israel [of which Paul is a member (Rom 11:1; Phil 3:5)]

b) The blinded /hardened (11:7) of the House of Judah. These are those adhered to the “traditions of the elders” (Babylonian Talmud) – the “bad figs”; and

c) The “nations” (‘ethnos’-Gk)(11:11) of the dispersed tribes of Israel (‘broken branches’ – 11:17) (to whom Paul has been commissioned as an apostle (11:13). These dispersed Israel nations were to render the Judahites (Paul’s ‘my race’) “jealous” (11:11, 14). It should be remembered that it is only the (wild) olive broken branches that can be re-grafted into the olive tree (11:17) not some broken branches of some other tree(s). A hardening has come upon Israel in part, until the full number of the Israel nations (“Gentiles”??)(11:26) are saved – the time when the Savior/Deliverer would come to establish a new covenant with them and save all of them (11:27-29; Heb 8:8).

d) Eventually, God would join the House of Israel and that of Judah (Ezek 37 – two sticks joined)

The majority of Paul’s epistles are addressed to the “assemblies of the called out ones” in the cities of Greece.

· In Ephesians 2:1-14 Paul reminds the Israelites that being contaminated by ways of the world, they were dead in their sins, desire of the flesh and impulses becoming children of wrath, but God brought us to life through Christ (the capstone – 1:20) by His favor/grace not because anyone else did anything that would achieve this salvation result.

· With a new priest after the order of Melchizedek (Heb 8:1ff) a new Covenant is written for the House of Israel and the House of Judah. The first Covenant functioned within the scope of a separation between sinful man from God (the veil), while the second covenant with the atonement with God (tearing of the veil) through faith (Heb 11) – “For finding fault with them, he said, Behold, the days come, said the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, said the Lord. For this is the covenant that I will make with the house of Israel after those days, said the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: (Heb 8:8-13; Heb 9-10) God is now our Father (Heb 12) and Christians his sons and daughters.

- Galatians were Celts who invaded western and central Asia Minor (modern Turkey) in the third Century B.C. Galatians 6:16 addresses the epistle to Israel of God. “And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.” Galatians were the Benjaminites.
- The Book of James is addressed to the twelve tribes in the dispersion – “James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, [diaspora - Gk] greeting.” (James 1:1) - this is in 60 A.D. not 70 A.D. See also Amos 9:9.
- John writes, “Will he (Christ) go unto the dispersed among the Gentiles, and teach the Gentiles?” (John 7:35) Even the Pharisees were aware of the dispersed millions of Israelites.
- Peter’s first epistle is addressed to the “sojourners of the dispersion” who were scattered the Greek empire: in Pontus, Galatia, Cappadocia, Asia, and Bithynia. Homer the Greek historian refers to the Greeks as “Danos” – the tribe of Dan.
- Israel is identified again in the Book of Revelation in Chapter 2 where a John writes to the Israelites in the Church of Pergamos.(Rev 2:14). Then in Rev. 7:4 the new Israel tribes are numbered in prophetic completeness (see also Rev 14:1-5; – “And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.” Dan is omitted, Ephraim is not mentioned but Manasseh is, although both Ephraim and Manasseh are usually covered under Joseph (verse 8) – indicating that Manasseh will perhaps have a double portion. The key point is that “all the tribes of the children of Israel” (verse 4) had been sealed. Dan will have his portion in the kingdom (Ezek 48:1). See also that the holy city of Jerusalem that descended from God contained the names of the 12 tribes (Rev 21:10ff; see below).
- Rev 7:9 – a great multitude of martyred Israelites – millions from everywhere around the world stood before the throne, before the Lamb, clothed in white robes and palms in their hands (symbols of joy, victory and the resurrection – Rev 13:8; 20:12; Phil 4:3; Dan 12:1; Mat 10:32.
- The holy city of Jerusalem descending from God contains the names of the 12 tribes on it “great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:” (Rev 21:10ff)

#### Corrupt Shepherds and Antagonists

h) The key factor that precipitated the corruption of the Israelites is the shepherd of Israel. Ezekiel 34 shows that it is the corrupt shepherds of Israel who are responsible for turning the sheep from the Eternal Lord God (see also Jer. 50:6 – the shepherds misled Israel). God scattered the sheep throughout the nations and shepherded them Himself (Ez 34:10-11; 15) in order to rescue the lost sheep (v 12), from the false Babylonian shepherds. God planned to track and bring them back out of the dispersion, re-gather them from all the lands, pasture them in good grazing lands (mountains of Israel), and personally give them rest. God was also to heal Jerusalem (Jeremiah 33:6ff.) Jesus Christ called himself as being the “good Shepherd.”

During the emerging Christianity, there is a long list of false prophets, teachers, pastors, the temptations and evil social influences. Besides the traditional adherents of the “traditions of the elders” (Babylonian Talmudists) - the “bad figs” (Jer 24:8-10; II Kings 24:17-19, 25:7, 26) who were a permanent threat to Christianity throughout the Apostolic times to our modern times, through civil threat, intimidation, manipulation and infiltration, there were also variations of the same Babylonian cults that were a constant threat:

a) Magicians – Simon Magus (Acts 8:9ff), sorcerers (Acts 13:6-8), ‘oracular spirits’ (Acts 16; 16)

b) Corinthians allowed factionalism, licentiousness, incestuousness, religious “prostitution”, drunkenness, charismatic, marital controversies, nature of the resurrection, conduct of groups and permissiveness

c) Galatians allowed themselves to be swayed by Judaizers; and distinguishes between those of the world and those who are under the spirit: “Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 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. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another.” (Gal 5:19-26).

d) Philippians were warned against false teachers – Judaizers

e) Colossians are placed on guard against those who may deceive them through specious arguments trying to captivate Church members, passing judgment on matters of food and drink, festival and new moon or Sabbaths (3:16). Rumors or letters that were allegedly written by Christ’s apostles regarding the immanent Day of the Lord disturbed the Thessalonians. Other deceivers promoted Gnosticism (New Age).

f) Timothy informed about Christian doctrines that deviate from the true path through verbal disputes and deviating truth about the resurrection (I Tim 6; II Tim 3)

g) James, who writes to the lost shee of Israel “Twelve tribes scattered abroad”, points to the necessity to overcome temptation, avoid being lured into sin, sin of partiality, presumption, the danger of an uncontrolled tongue, and problems of divisions among the members, and gives warning to the rich.

h) Peter condemns false teachers who introduce destructive heresies and deny Jesus Christ. These will follow their licentious ways. These, with their greed will exploit the church members through fabrications. Many of these deceivers are bold and arrogant and are not afraid to revile glorious beings (2 Peter 3:10). They delight in stains and defilements, adultery, follow Balaam, promising freedom but are really waterless springs.

i) John warns against deceivers who deny Jesus Christ’s human side, stating that Jesus Christ did not come in the flesh (anti-Christ) and spread heresy (2 John 1:7ff).

j) Jude as Paul (Romans 1-2) documents total human degradation – Jude reminds its members of the Flood, Sodom and Gomorrah. Church members should stay away from the path that leads to these ends.

k) John's Book of Revelation describes the fundamental conflict between Babylon and the Kingdom of God. This Book addresses the issue of what constitutes true Christianity and its survival in a dying world.

## 8. Condition and Status of the Christian Church

The seven Churches in John's Book of the Revelations may reflect several situations:

- 1) Conditions that are exclusively contemporary to then time when John was writing
- 2) Sequential periods of the Church until the return of Jesus Christ
- 3) Sequential Church ages with all Church types coexisting at each historical period throughout time.
- 4) Changes under various internal and external impacts that may occur in any given Church throughout time.

The common denominator is that all of these Churches are considered to be the Churches of Jesus Christ ["I am Alpha and Omega, the beginning and the ending, said the Lord, which is, and which was, and which is to come, the Almighty." (Rev 1:6-8)]. He is the Jesus Christ who is the Shepherd who leads the Churches by identifying the blessings, hazards and consequences. The Revelation Churches have grace, vulnerabilities and time to correct their ways in this existing world before He returns. A comparison of these Churches may reveal recognizable features of the existing Christian Churches – Orthodox, Catholic and Protestant. How do they survive, negotiate through, merge with or stand out as a light to the existing world? How many of the Christian Churches have had, or potentially will have their candlesticks removed? What are the features of the blessed Church today? What constitutes the true Christian Church?

The Church structure during John's time (Roman Empire) was a loosely interdependent network - circuit of apostles, disciples who circulated letters; and locally, the Christian Church was under the direction of elders/pastors, deacons and bishops. The elders ('presbuteros' Gk) are defined as older, senior, member of celestial council, presbyter, who were similar to the earlier elders of the OT 'zqen' Hb. However, there was a significant spiritual orientation shift between the Christian/OT elders and those of the status quo elders – representatives of the Jerusalem Pharisaical religious authorities (Mat 15:2; 7: 3-5; 16:21; Mat 8:31; Mat 26:23; Mark 11:27; Luke 20:1; Mat 26:3; 26:47 mark 14:43; Luke 22:62; Mat 26:57-59; Mark 14:53; Luke 22:66; Mat 26:59; 27: 1-3; Mark 15:1; Mat 27:12, 20, 41, 28:13). The Christian elders, together with the apostles, functioned as decision makers, fathers (1Tim 5:1); blessed rulers (5:17); healers (James 5:14); and were also rulers over kingdoms sitting on thrones, wearing crowns of gold (Rev 4:4) – i.e., they held key positions in the Kingdom of God. The Christian Bishop ("episkope" Gk) – defined as inspection (for relief) superintendence, bishoprick, and visitation; and deacon roles were well defined (1 Tim 3:1-13; Titus 1:7-3; 2:1ff; 3:8).

The Church's faith was founded upon the:

- a) Christian New Covenant (Heb 8)
- b) The Septuagint Old Testament scriptures
- c) Apostolic letters/epistles (most of which later became part of the New Testament)
- d) Apostolic teachings/'traditions' 'paradosis Gk' (2 Thes 2:15; 3:6).

Note: there are harmful "traditions" which transgress the Commandments (Mat 15:3); and those taught by the apostles (verbal or written). During the first twenty years, the Church remembered what they had been taught by the apostles, disciples, pastors and teachers.

The reader must recognize the conditions/culture in which the early Christian Church existed, and from whom the converts came:

- a) Imperial Roman Law
- b) Militarism
- c) Taxed commercialism
- d) Social levels with aristocrats, senators, wealth families, middle class, slaves
- e) Cultist temples – ethical and religious relativism, emperor worship; charismatic personalities.

Paul describes this society (Rom 1:18-32) - about the consequences of idolatry (violating the 1st Commandment, and promoting the 2nd Commandment): Creation proves the existence of invisible attributes - an Eternal God, but they became vain in their reasoning, dulling their senses and allowing darkness to set in. With claims to superior insights (wisdom) they became irrational and contradictory (relativism) and exchange the immortal God for symbols of creation (likeness of an image of mortal man, birds, animals, snakes, e.g., products, market values, wealth). They then automatically revert to lusts, fixations, passions that lead to degradation. They exchange the truth of God for a lie and worship creation rather than the Creator of that creation. Inevitably, seeking higher fixes, they involved/degraded themselves to ever lower passions – unnatural relationships, homosexuality, pederasty, bestiality and other perversions from which there is no return. Since greed and self-centered gratification becomes the norm, they compromise on ethics, and degrade themselves in malice, envy, murder, rivalry, treachery and spite. Soap operas, gossips, scandalmongers, insolent, haughty, boastful, ingenious in their wickedness, rebellious towards parents – all these become a norm that they approve and encourage others. Once one places him/herself on this route, he/she negotiates away the platform upon which he/she may pass judgment upon any of the corruptions. For example an adulterer or fornicator cannot make himself more righteous than a homosexual, pederast, murderer. No doubt Paul also describes conditions under Babylonian supervision - our 21st century. The 20th century - World War I and II, the political and social revolutions, socialisms (masonry, Talmudism) – have been designed to remove Christendom from the political and social scenes, and replace Christendom with the pagan and slave-based Roman system – a full 180 degree turn.

How does the Christian Church survive in this environment? Without a doubt, the true Church would almost certainly become an underground / catacomb Church as it had been during its initial stages under the pagan Roman Empire.

Figure 5: Letters to the 7 Churches of the Book of Revelation /Apocalypse

Christ's Introduction Positive Qualities Deficiencies Remarks

Church of Ephesus These things says he that holds the seven stars in his right hand, who walks in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hate the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit says unto the churches; To him that overcomes will I give to eat of the tree of life, which is in the midst of the paradise of God.

Church of Smyrna The First and the Last, who died and became alive I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them, which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shall suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days Be thou faithful unto death, and I will give thee a crown of life.

Church of Pergamum He who holds the sharp double-edged sword I know thy works and where thou dwell, even where Satan's seat is: and thou holds fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwells. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit says to the churches; To him that overcomes will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knows saving he that receives it.

Church at Thyatira And unto the angel of the church in Thyatira write; These things says the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou suffered that woman Jezebel, which calls herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searches the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not

known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already hold fast till I come. And he that overcomes, and keeps my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear let him hear what the Spirit says unto the churches.

Church in Sardis write; These things says he that hath the seven Spirits of God, and the seven stars I know thy works that thou hast a name that thou live, and art dead. Be watchful, and strengthen the things, which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcomes, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Church in Philadelphia These things says he that is holy, he that is true, he that hath the key of David, he that opened, and no man shuts; and shuts, and no man opens; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcomes will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Church of the Laodiceans These things says the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou say, I am rich, and increased with goods, and have need of nothing; and know not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou may be rich; and white raiment, that thou may be clothed, and that the shame of thy nakedness do not appear; and anoint your eyes with eye salve, that thou may see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcomes will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

How the Christian Church had resolved its internal and external challenges throughout history is a good subject for research. The 20th century, however, after the world wars, socialist (left, right and center) revolutions, economic depressions, and the establishment of world organizations, has resulted in the removal of Christian authority from all areas of political and social power. Christianity has emerged as one among many of the pluralistic religious cults under state authority (tax exemptions, regulations). This has become evident in areas identified in Figure 3. The outcome of the Christian Church initiative is described in



Matthew 24 and 25. The existing denominational/cultist nature of Christianity will lead to apostasy (Mat 24:24, 26, 28; Jer 14:14; 23: 21; John 5:43). Mat 25 shows that of the ten virgins who await the call of the Bridegroom, only half (50%) make it to the wedding feast. We find that the virgins (Isa 61:10; Mat 9:15; John 3:29; Rev 19:7; 21:2, 1 Thes 4:16-17; 5:6-7): 1) Are likened to the “Kingdom of Heaven”

2) Are pure and have not been compromised by the world

3) Proceed with knowledge, clear expectation and purpose to meet the Bridegroom

4) Five are wise and five are foolish. Matthew identifies the conditions of the “wise” - “Therefore whosoever hears these sayings of mine, and does the, I will liken him unto a wise man, which built his house upon a rock (Jesus Christ). And the rain descended and the floods came and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And everyone that hears these saying of mine, and does them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended and the floods came and the winds blew, and beat upon that house; and it fell; and great was the fall of it.” (Mat 7:24-27)

5) The ten virgins take lamps with them (Rev 22:5) – a lamp is identified with: a) the light of God in the world – (Gen 15:17; I Sam 3:3; 2 Sam 22:29; b) oil is to be gathered to fuel the lamps in the Inner Court-Ex 27:20; c) identity, inheritance/son, anointment (I Kings 15:4; Ps 143:17); d) lamp is God’s word and a light to our path (Ps 119; 105 –“Thy word is a lamp unto my feet, and a light unto my path”; e) “... the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life” (Prov 6:23); f) the lamp of the wicket will be put out (Prov 13:9; 20:20). Isaiah 62:1ff notes God’s persistence: “I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burns.” The virgins understood the word of God, followed His commandments, and were righteous, ready for salvation.

6) Half of the virgins take extra oil and half do not – expectation, the duration of the wait in the dark world. a) Oil is viewed as anointment (Gen 28:18; 35:18); b) “Oil for the light (lamp), spices for anointing oil, and for sweet incense,(Ex 25:6; 27:20; 35:14-15); c) bread was to be tempered with oil (Ex 29:2); d) “Then shall thou take the anointing oil, and pour it upon his head, and anoint him.” – this is the anointment of the priesthood, identification with holiness (Ex. 29:7, 21; 30:24-25; 30:31; 37; 39; 40; I Sam 10:1; 2 Sam 1:21; 2Kin 9:9); e) offerings to God must contain oil in them (Lev 2:1-2ff; Numbers); “Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.”(Heb 1:9); f) in case of sickness “Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:” (James 5:14); and g) oil is also used as a commodity (Rev 6:6; 18:13). See answer in #10 below.

7) Slumber and sleep while waiting for the delaying Bridegroom. (2 Peter 3:4-9)

8) A cry at mid point in the night announces the coming Bridegroom “Behold, the bridegroom comes, go out to meet him”(Mat 25:6). The Bridegroom had not yet arrived, but has been announced.

9) All the virgins hear the call, arise, and trim their lamps. Luke (12:34) writes “for where your treasure is, there also will your heart be. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding: that when he comes and knocks, they may open unto him immediately – (see the letter to the Laodiceans Rev 3:20). Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.”

Luke (12:42) continues: “Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delays his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looks not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.”

10) Virgins that were foolish ask the wise ones: “Give us of your oil; for our lamps are gone out.” (verse 8). Without a doubt the virgins’ oil (anointment) is to fuel their lamps - so that they would be able to persist in the Word of God, follow His commandments, perfect righteousness in faith towards salvation. The foolish virgins compromise on these, by believing in Divine Grace only without works (Commandments) see James 2:14-18: “What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, 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? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.” You believe that there is one God; thou doest well: the devils also believe, and tremble. But will you know, O vain man that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Do you see how faith wrought with his works, and works made faith perfect? And the scripture was fulfilled which say, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also.” This suggests that half of the Christians will not make it to the wedding feast because of inaction – inability to apply the anointment – and shine with the evidence of the Kingdom of God. See also Mat 7:22-34

1) But the wise answer “Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.” This answer may suggest that the foolish virgins are

involved and are blinded by their worldly initiatives – see the “Remarks” column in Figure 5 and also Figure 4 above.

m) And while the foolish go to buy, the bridegroom comes, and they that are ready go in with him to the marriage, and the door is shut. Luke 13:24-30 clarifies: “Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.”

n) Afterward come also the foolish virgins, saying, “Lord, Lord, open to us.”

o) But the Lord answers and says, “Verily I say unto you, I know you not.” (Mat 7:22-34)

p) Watch therefore, for you don’t know the day nor the hour when the Son of man will come. (Mat 24:42; Mark 13:33; Rev 16:15)

## 9. CONCLUSION:

### a) Addictions and Myths

The term “spiritual” is an addictive term, which is usually improperly defined, universalized, and then made relative. This universal approach removes all meaning and sense from the word(s) and theology. Such generalization / mythologizing of the term(s) may appear to “solve” some political and social issues; e.g., the universalization (‘catholic’) of Christianity during early Christian European history, but through this universalization has also neutralized/diluted the mission of those who were responsible in proclaiming and promoting the Kingdom of God – the Israel people in Europe. Similarly, the ‘universalizing’ concept of “Judeo-Christianity,” which helped the numerous Protestant denominations (who having rejected the Catholic Magisterium and now lacked the resources to interpret the original Hebrew and Greek text and culture) introduced “pre-Christian” authorities (Talmudists) who provided Christian with their own scriptural interpretations. It should be noted that Catholicism has also succumbed to the “Judeo-Christian” tenets under the contemporary social and political pressures. This Judeo Christian approach had the proponents of the “Judeo-Christian” to:

a) Promote and justify an anti-Catholic position – a historical protestant/reformation inheritance

b) Cannibalize Catholic practices and form in order to define their own denominational focus, thus establishing factionalism within the scope of the myth, archetypes, temperamental dimensions (Mat 24:11; Titus 1:14).

- c) Introduce a wider, even non-Christian ideologies and populations, under the umbrella of denominational Christianity (Mat 24:5)
- d) Redefine, transfer and ascribe all Biblical blessings from the Covenant People (Abraham to the European ‘lost’ sheep of the House of Israel) to a “Talmudic” population and its global subordinate converts.
- e) Replace the covenant mission of the “Kingdom of God” by a refocused “personal” existentialist salvation under a limited “grace” vs “law” dichotomy where “law and the commandments” (which are the central structure of geometric natural law and the Kingdom of God) - are being “done away”. This ethical relativistic approach (algebraic existentialism) leads to lawlessness and dissolution of the family (Mat 24:12).
- f) Promote or attempt to function within the un-constitutional rule of the “separation of the ‘Christian’ Church and State” – where it is assumed that the Atheistic/anti-Christian State and Judicial systems have the authority to define and enforce the limitations of Christian Church authority in a pluralistic society. This approach and interpretation reflects an Aristotelian/ algebraic foundation for policy, legislation and decision-making – i.e., pantheism (a religion).
- g) Realign all Biblical prophecies with the Zionist mission, purpose and objectives – focusing key prophetic issues around the State of Israel (“New Khazaria”). The latest Protestant and Catholic plan is to align all Biblical prophecies for Jesus Christ’s first advent with the second one so as to sing in chorus with the Talmudists in their expectation for the advent of their own Messiah.
- h) Both the Protestants and Catholics deliberate in depth on: the “Jewishness” of Jesus Christ, the Biblical cultures, history, scriptures and of Christianity itself – thus rendering Messianic Judaism into the latter-day pure Christianity. Judeo-Christianity is basically preaching ‘another (Talmudic) Jesus’ - “For if he that cometh preaches another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted,” (2 Cor 11:4).
- i) Promotion of racial integration, balkanization of national populations and removal of international borders.
- j) Promotion of questionable life-styles (serial divorces and re-marriages, same sex marriages and their adoptions, vile pornography, abortion) under the disguise of “repentance” and to avoid the libel of being “intolerant,” allowing promiscuity and hypocrisy to permeate the Christian family, society, and the church up to its inner sanctum – “abomination of desolation” (Mat 24:15; Mark 13:24 – “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso reads, let him understand:)”
- k) Identify, segregate and denounce (Mat 24:10) all non-Judeo-Christian elements of society as being cultist, neo-Nazi and racist.

## B) Judas Iscariot and Judeo-Christianity

If Judas Iscariot had the opportunity to write and pass on a Gospel, it would have expounded the principles of Judeo-Christianity.

Judas Iscariot's personality and role in the New Testament is not a random entry. The NT doesn't record when and under what conditions Judas had been included among Jesus Christ's disciples. The first apostles were chosen and mentioned in Mat 4:10-22; Mark 1:14, 19; Luke 5 – two pairs of brothers Simon Peter and Andrew, and James and John. John 1:35-43 identifies Andrew and Philip as being John the Baptist's disciples. Mat 9:9, Mark 2:13 and Luke 5:27 identify Matthew the tax collector; while John 6 lists Philip, Andrew and Peter. Judas Iscariot is mentioned last in the list of the twelve apostles who are being sent out to preach to the non-Talmudic lost sheep of Israel – Mat. 10:1; Mark 3:13 – 16:7 and Luke 6:12.

Throughout the gospels, until the actual Passover meal, Jesus Christ had predicted the betrayal (Mat 12:17; Luke 9; Luke 18: 32). And it is after Christ's anointing with oil (Mat 26:6; Mark 14:5) that Judas decided to betray Jesus Christ to the "Talmudist" ruling high priests for 30 shekels of silver.

How can Judas' distorted character and decision be explained?

- 1) Judas, like all the other eleven apostles, has been a 'Christian' – i.e., follower of Christ's way.
- 2) As a member of the twelve apostles, Judas had been sent out to the lost sheep of Israel to preach that the kingdom of heaven had arrived (Mat 10)
- 3) He had seen most of Jesus Christ's miracles, and had been given authority to "heal the sick, raise the dead, cleanse lepers, drive out devils. To give these things as he received them without pay. He was not to take gold, silver, or copper money..."(Mat 10:7ff)
- 4) Judas heard Jesus Christ's pronouncements against the hypocritical and serpentine priests, Pharisees, Sadducees, Sanhedrin, scribes and elders – their murderous ways against all the righteous throughout history (Mat 23).
- 5) In spite of Apostle Matthew's proven financial expertise as a tax collector, it was Judas who took charge of the Corporate assets, budget and cash flow (John 13:29).
- 6) It is Judas' name, which sheds some light on his character. He is known as Judas, the son of Simon, the man from Kerioth (John 6:70).

Kerioth city is identified in Joshua 15:25 as being one of the cities in Judah bordering Edom (Esau's country). Later Jeremiah 48:24 and Amos 2:2 mention that the Moabites occupied Kerioth. Kerioth, a town of 'Moab', had been plundered. Moab had burned the bones of Edom' and was defeated, and Kerioth suffers the curses which befall Moab (Jer 48). During Amos' time Kerioth's palaces were destroyed.

- 7) It is important to identify what role Esau (Edom) played throughout history, and in what way has his country, in the proximity of Kerioth, affected Judah's ethical formation and contributed to Judas' inclination towards finance and betrayal.

Genesis 25:27ff records that Esau came running from the fields exhausted and sold his birthright to his younger brother Jacob (Gen 25:33). This is a puzzling situation, which is clarified in the Book of Jasher. Esau, had just killed Nimrod, stole Nimrod's ruler's fleece, and was running away from Nimrod's bodyguards. This fleece (Adam's fleece stolen by the

son of Ham from Noah) designated rulership and authority over the world – rule over the Earth’s human beings. Now that Esau had acquired this fleece, this designated the descendants of Esau/Edom (red) as today’s rulers and promoters of the Babylonian contract (kingdom of Babylon – New World Order, International Socialism). This is a usury-based reality. All reality is converted to finance and its derived influence. Note that Herod was also an Edomite.

These factors account for Judas’ inclination and objectives:

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1: Judas was naturally attracted to Jesus Christ’s mission because he anticipated Jesus Christ’s messianic ‘worldwide’ operation in which he would possess an insider’s advantage.

2: Judas viewed reality through the financial prism (John 13:29). The dynamics of his thinking were: management accounting, budgets, minimization of liabilities and maximization of assets.

3: Now, Jesus Christ was being anointed (Mat 26) in preparation for death. Judas was prompted to betray Jesus Christ not so much by the extravagant expense of the oil (300 pence – Mark 14:5) because this expense, which made other disciples feel ‘indignant’ also (Mat 26:8; Mark 14:4) did not prompt them to betray Jesus Christ. Nor was it Judas’ concern for the poor (Mat 26:10ff). The key to Judas’ shift in loyalties laid in the sentence “For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.”(Mat 26:12-13.)

Judas’ accountant mind realized that his long-term investment into the ‘worldwide’ operation was coming unexpectedly to an abrupt end. Any sober accountant would realize that when the Chief Executive Officer (CEO) (Jesus Christ) voluntarily plans for His own termination, the accountant has nothing to expect unless he inherits tangible assets. All of this Messiah’s activities, and good works, appeared to be nothing more than a pipe dream, which would, at best, lead to the world to remember what “this woman hath done, be told for a memorial of her.” Judah had to force Jesus Christ into a situation that would force him to defend Himself against the authorities.

4: Judah’s narrow interpretation of ‘life’ and ‘legal activity’ made him succumb to human law. The ‘devil’ entered Judas, means that he (his soul/psyche) fell under the authority of human law, and he thus automatically recognized the authority of the human beings – the high priests (most of whom were direct descendants from Esau/Edom – their father had also been Abraham – but not through Abraham, Isaac and Jacob – they were the followers of the “traditions of the elders’ (Babylonian Talmud). These were the ‘chosen ones’ of the Babylonian contracts.

5: And so, Judas, missed Jesus Christ’s last supper during which the terms of the new covenant were instituted. Judas came with a large crowd which had swords and clubs (Mat 26:47). Judas quickly stated “Greetings, master!” and kissed Him. John 18:5-7 records that before the kiss, Judas with the others ‘went backward and fell to the ground’ when Jesus had answered them “I am He” (i.e., “I AM” – Exodus 3:14).

6: After all legal recourses had been exhausted and Jesus Christ was finally condemned to death by the ruling priests (Talmudists), Judas felt sorry and attempted to return the thirty shekels of silver to the high priests and elders. Judas recognized that he had sinned having not only 'betrayed innocent blood' (Mat 27:3) but also "put a contract" on all of the apostles and disciples. He threw the money in the temple from where all the murderous connivance emanated, and hung himself.

7: Judas had come to realize that his world became abysmally empty. Jesus, His apostles and Judas were involved in doing only good, saw and did miracles, which he was never able to explain. There was genuine friendship, trust, hope, love, and dedication in Jesus' group, which he found nowhere else. And now, he could see only a hypocritical and deadly Mafioso-type imitation of what represented God – the temple, priests, rituals, deception, envy, exploitation, fear, suspicion, sickness, death, hopelessness, infernal existence. These '[high priests]' of the Babylonian contract did not care whether the accused was guilty or innocent (Mat 27:4) – what was at stake, they saw, was the perpetuation of their unconditional power. Judas could not turn the clock back to those exceptional and unique days. Now he can't look into Peter's overeager, sincere and simple eyes, and admire John's wide and deep devotion. Judas threw the 30 bloody pieces into the place from whence they came – the Temple of the self appointed human 'gods', and then hanged himself.

8: Jesus Christ identifies Judas Iscariot as being "the son of perdition" (John 17:12). The English word "perdition" is used 8 times in the NT (John 17:12; Phil 1:28; 2 Th 2:3; 1 Tim 6:9 (the rich fall into...drowning destruction and perdition); Heb 10:39; 2 Pet. 3:7; Rev 17:8, 11). The meaning of 'perdition' (Gk 'apoleia' - used 21 times: destruction (Acts 8:20; Rom 9:22; Mat 7:13); waste (26:8; Mark 14:4); let money perish (Acts 8:20); die (25:16); damnable heresies, destructive (2 Peter. 2:1); pernicious. The term "son of perdition" is used twice (John 17:12, referring to Judas) and 2 Thes. 2:3 – "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposes and exalts himself above all that is called God, or that is worshipped; so that he as God sits in the temple of God, showing himself that he is God". This is a description of the role of the Talmudists in society, government, education, intelligence, secret societies, and in the Judeo-Christian religion. The Talmudists expect the world to think of them as being the final authority on all issues (Talmud 62 volumes). They are the consultants, the intelligence and information centers, identifiers (accusers) of the enemy of the people. They are at the base of the 'mystery of iniquity' (v7); wicked (Gr. Anomos – without law, unlawful, transgression v.9); accusers (v. 9); create strong delusions (Gk brino – condemned, avenged). These are the creatures that the Judeo-Christians accept as the 'chosen people.' They actually are a 'chosen people' – the custodians of the Babylonian contract.

C. Judas' Christianity and the Judeo-Christians have the following similarities. Both:

a) Recognize the Edomite authorities and purposes in this World

b) Worship and fear Babylon's 'the chosen people.'

c) Recognize the quasi-aristotelians-talmudists, as the authority in the interpretation of the scriptures. Reverence for the human State authority and power ("We have to king but Caesar"). The Religious authorities, Judas and the Judeo-Christians place quasi-Roman/Babylonian law above the LORD God's natural law (.no man can serve two masters,

he will either love the one and hate the other..”) When the true LORD God is not recognized nor trusted, it is the power of the State, which substitutes the vacuum – state pantheism. Under such circumstances, it is the State that is worshipped (prayed to, requested, petitioned) daily for setting things ‘right’. The three (Religious authorities, Judas and the Judeo-Christians) have the same ethic. Whether they are ultra liberal, conservative or flush center, they will claim adherence to that ethic and its authority. It is wide enough to accommodate anything imaginable – pluralism, cultism, world order, globalism, and all will comply with the rules and regulations. As the Book of Revelations demonstrates - Babylonian ethic stands in opposition to the Kingdom God ethic.

d) Respect the status quo, which is based on finance, administrative institutions, tax exemptions, privileges, ‘licensing’ (cultism), and pluralism under specific state authority.

e) Practice expert hypocrisy, exclusion, collusion, betrayal, denunciation and eventual persecution of those who live by and implement natural law: e.g., Christ, His apostles and Christian saints.

#### D. The Babylonian Priestly System

In pursuit of absolute power, the Babylonian priesthood, both at the time of Christ and today, resort to extreme method of control. They employ various levels of such control:

1) Passive - suggestive, where the authorities impose various ‘authorized’ rituals, rules, regulations and raise issues and questions of impropriety, offense, discrimination, superiority upon the population that fears of gaining disapproval/rejection from the ‘authorities’ (Mat 23:4ff).

2) Investigative control, where they bring group(s) of operatives and organizations to create conditions of entrapment (Mat 22:19ff; 26:69)

3) Corruptive control, where rewards, financial gain, security, guarantees, reciprocal benefit, choice positions, threats and forced persuasion direct the activities of individuals, groups, leaders or societies (Mat 28:12-14; Acts 25:2ff)

4) Misrepresentation of facts, discounting values, character assassination, confiscation and accusation (Acts 6:11-14; 24: 10; 25:7)

5) Coalitions and group control (Acts 6:11-12; 17:5; 25; 15-21)

6) Gag orders (Acts 5:28, 40)

7) Arrest (Acts 4; 5; 12)

8) Persecution (Acts 8:3)

9) Prosecution and legal action (Acts 6:15)

10) Murder incorporated (John 19; 15f: Acts 5:30; 23: 12-15)



All these activities proceed from the high priests' seat (e.g., Mat 26:3ff). Jesus Christ identifies the Talmudists as "the wicked and unfaithful people" and 'hypocrites.'(Mat 23).

#### E. The Eternal Lord God's Plan

If the "Jews" (Talmudists) were the 'chosen people' of the Bible, as the Judeo-Christians are convinced they are, then the Talmudists would have been able to, during the past 2000 years produced works that would equal the quality of literary works that are represented in the Old Testament books. The features and qualities of the Old Testament and New Testament scriptures are unique in all of the History of documentation.

1) There is a similar theme and purpose throughout every book of the Bible – the covenant, the characters, meaning, message and symbolism.

2) Geometric natural law at the foundation of all books – contracts, Covenants, Commandments, structure within the principles of the Kingdom of God

3) King David and Solomon have studied the Divine Commandments as part of their program to enhance and develop their skills in kingly and executive management, wisdom, decision making and for their understanding of the true Eternal Lord God will/direction and the nature of the Kingdom of God.

4) The Bible has also clearly defined the dynamics and foundations of the Kingdom of Babylon as a lesson that helps us to identify Babylon's crafts and to avoid falling into its mythological traps (drinking of the wine of Babylon) Rev 14:8-10; 16:19; 17:2; 18:3.

5) Numerical and numeric nesting patterns throughout the Bible (see Ivan Panin's research)

6) The whole Bible reflects a poetic and musical style that is systematic. The whole Bible is poetic and can be sung. Much of this Biblical music has been evident in the early Church services of the Middle Age Celtic, Eastern and Catholic churches.(see Suzanne Haik-Vantoura, *The Music of the Bible Revealed*, Bibal Press, Berkeley, CA , 1991)

7) No ideology or religion contains the Biblical specific and detailed description of an initial perfect Genesis creation allows for the structuring of a model within time that can be tested scientifically today. The same perfect features exist in the description at the time of the re-establishment of the Kingdom of God in the future (see Isaiah, Ezekiel, Revelations).

8) If the Bible were to somehow get lost or totally mutated, we would still find the Gospel in the Sky (the twelve Zodiac signs and their detailed names and function). This heavenly stellar gospel reflects the historical and biblical message of Salvation, role of the Savior, the Resurrection and the defeat of Babylon and death.

9) In spite of the "Higher Critic's" initiative to distort and mundanize /trivialize the scriptures in the eighteen and nineteenth centuries – modern archeology has been daily provided evidence that demonstrate that the Biblical historical record is the most accurate documented record in existence.

10) The earliest documentation (e.g., Qumran documents) confirms the accuracy of the Bible as it had come down to us through the millennia.

None of these Biblical features exist in the Talmud – its philosophy, rules, regulations, nor in its sinister Cabala and mythology, or their writings to this day.

## F. Summary of the Righteous Biblical Message and Mission – A poetic approach

When

time was awakened with metric links, within the spell of timeless (eternal) spins, after nature's birth, and His rest, the Eternal, in the morn of day eight, created, from pristine clay, a being. The Eternal:

- 1) Endowed him with inspiration, vision
- 2) Inherent command that would transcend eons
- 3) Bestowed paternal birthright
- 4) Enveloped him in azure light
- 5) Endowed his mind with executive sight
- 6) Placed him on a pristine, gardened mount
- 7) To execute His purpose's right
- 8) Exert authority over created life
- 9) Man's judgment would affect nature's essence
- 10) Stirring creation's metric substance
- 11) Received a free will test.

In this blossoming ring, on the ninth day, the being identified new creatures with art.

Yet, the Eternal found imperfection in nature, and from Man's body, close to his heart, sudden radiance and expression emerged that exalted the son's being – a creation crowned with warmth, nature's colors magnified seeing. In this perfumed, animated garden, where beaming autumn, colors mind mists, she raised her enchanted eyes and smile – elegant, celestial, awed by a sight. In the presence of the Almighty, beside Him, enveloped in azure light, the queen's eyes and sentiment focused, upon those of her mate and king.

Love's time stands still, amplifies moments. Translucent leaves, resonant flowers, liven their voices and artful movements. The Eternal's presence invokes essence, expectation, raises elegant grace. Each pause fills meaning, importance, transforms into butterflies' dances. Their aura is bright - prismatic motion. Their azure eyes reflect devotion, mirrors the Spirit's comfort, animation, His warmth, balanced being and nature. In paradise, they walk through crystal air, carpeted plants laden with weightless beads. From mounts, they view galaxies and lands. They thank the Eternal – His purpose and vision. Their hands touching, warm - moment as eons.

In the center of paradise, on the tenth, she sees the tree of life, and that of death . “One tree being for us, the other for God?” “Will my touch bring both life and death?” “The key to His timelessness and wisdom?” “I select this fruit. Reveal your taste!” – Bewildered eyes. All natures bend! A new experience! Eyes penetrate!

On day twelve, he finds her changed, transformed. He couldn't leave her mortal, degraded. Shares her intoxicated taste, experience. They lose their aura, and feel disgrace. And on the twelfth, with their Eternal, Accuse each other of imperfection. Curses enacted at nine, day fourteen , Eden's behind, at sunrise day eighteen .

When sin took hold of man's heart and mind – then all Creation became imperfect, de-energized, bent by man's standards of want and mind. But the Almighty, on the fourteenth, at three, establishes a sign towards salvation. They received sheepskins to cover condemnation that demanded sinless sacrifice and resurrection into immortal life.

To guide His son's righteous descendants, through ages of trials and deception, the Eternal:

- 1) Set them apart
- 2) An ark
- 3) A State
- 4) Gave them Patriarchs
- 5) Tablets of writ
- 6) A marriage Covenant – cast in stone
- 7) The Gospel designed with Zodiac stars
- 8) And Holy days (calendar) as milestones through eons - a road to His Kingdom and Tree of Life (eternal spiritual life as sons and daughters).
- 9) It's there that Prophets and Kings had pointed
- 10) What Creation and Angels have awaited
- 11) Historic crossroads on a scheduled month.

On the tenth day of the seventh month, with a star divine in the Virgo sign, angels and shepherds rejoiced! Atonement between God and man arrived – an advent that completes God's plan aright .

Those whose name is in the Book of Life , sought, and heard the glad tidings – the Messiah, the Christ and Savior, in a symphony of heavenly chorus, had come to fulfill and re-establish, to upset all human shrewd designs . His baptism has reset His Son's inheritance, overcoming Edenic curses – ensured His authority.

As the Word of Creation and life, he mended teachings and deeds soiled by sin. The Christ healed the sick and lame; spoke and regenerated mind and life. In the first month of the Hebrew year, for each Edenic day and hour, He distinguished and restored conditions. The Messiah paid, and opened the Way :

- As Adam was created on the eighth, the Lord raised Lazarus from death, and Christ transfigured in full glory.
- On day nine, He entered the City on a colt, and cleansed the Temple of sin and gold.
- Engaged by Babylon's cynical experts that lost God's blueprint for salvation, they selected Him as the Lamb on the tenth. On this day:
  - Eve selected the Tree of Death, and the fig tree's leaves wither in a day.
  - Mary's grief anoints Christ's head with oil, and Judas sides with high priests' toil.
- On Monday, in the evening of the twelfth, when Adam and Eve consume the fruit, the Bridegroom washes the feet of man, and sets a new Marriage agreement.
- In Eden, accusations and curses set, Christ is tortured and tried many times. "No king but Caesar" ringing in His ears, nailed on a tree, on Wednesday the fourteenth
- His death at three, tears the curtain free, His body wrapped in with myrrh, aloes, spice, is buried at daybreak on the fifteenth.
- As Adam's expulsion from the Garden, His Resurrection from death at daybreak, Sunday on day eighteen.

Man was created with executive sight, to choose the fruit from the Tree of Life, to acquire the immortal and changed form , unto life eternal, as God's son. Just as he lost the aura and became human, with naked, material and mortal form, bearing afflictions, ravages of age, the Eternal, paid and destroyed the grave.

Christ, the Messiah did not leave orphans. Seven days beyond His ascension, the Comforter came on Pentecost day, in the third month on the twelfth day . He animated and changed the Apostles ; He awoke the language lost at Babel – Apostles spoke, and all Israel nations understood. Baptized - they received heavenly light.

Christ left them with a plan for His Kingdom – milestones leading to the end of time, when Babylon's New Pagan World, will see its own dissolution and end ; while billions of God's children, from Adam, that died – now resurrected unto life; the living – changed in a twinkling of an eye, reigning as kings and Melchizedek priests.

The Lord had not forgotten a hair, a leaf; nor martyrs in Babylon, through the millennia. Fear, death, want, and dissolution, cannot exist under God's natural law. His Righteous will rebuild Creation, the Earth will be a new paradise, His Kingdom of Heaven forever set – On each side of the river a tree of Life.

Completed on: December 21, 2002 (Annunciation Day/Incarnation )

