will be made to tie together loose ends, introducing a few other terms, some of which are in the Bible; others of which came into being later - words that today refer to those people who have been responsible for creating all the great civilizations of the world - that is, the White Race.

Frequently certain passages of Scripture are called forth by well-meaning Christians to "prove" that ALL races are included in Christ's Redemption and Salvation. Consider, for instance, Revelation 5.9; 7.9; 11.9; and 13.7. (In the interests of brevity only the first is quoted - the others are very similar in wording, and the reader is encouraged to read them, also.)

Revelation 5.9, reads as follows: "And they sung a new song, saying, 'Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and has redeemed us to God by Thy blood out of every **kindred**, and **tongue**, and **people**, and **nation**..."

"See," these people insist, "it says that He has redeemed some out of every kindred, tongue, people and nation." Two things are imperative to an intelligent rebuttal of this fallacious assertion. First, as is so often true in such instances, one **must** read the verse IN CONTEXT, for the key to complete understanding lies in the next verse: "And hast made us unto our God kings and priests and we shall reign on the earth." The Amplified Bible expresses it ever so clearly: "And You have made them a kingdom (royal race) and priests to our God, and they shall reign (as kings) over the earth!" This is cross-referenced to Exodus 19.6 and Isa. 61.6, the latter of which also cites I Pet. 2.5, Rev. 1.6 and 20.6. All these passages refer to the nation of Israel ruling with Christ in His Kingdom on earth.

The second point deals with **definitions** of the words erroneously used to mean all races; namely, "kindred, tongue, people and nation".

Although the words "people" and "nation" were treated in Part III, reiteration at this point will not be amiss. Remember that the two words in question as used in the Bible are interchangeable with the term "Gentiles". The following definitions are taken from Webster's 1828 Dictionary:

NATION: "Nation, as its etymology imports, originally denoted a **family** or **race of men descended from a common progenitor**, like 'tribe', but by emigration, conquest and intermixture of men of different **families**, this distinction is in most countries lost." Interesting to note in this definition is that even the "intermixture of men" is designated as "of different **families**". (Emphasis added in all these passages).

FAMILY: "**Those who descend from one common progenitor;** a tribe or race; kindred; lineage. Thus the Israelites were a branch of the 'family' of Abraham; and the descendants of Reuben, of Manasseh etc., were called their 'families'. The whole human race are the 'family' of Adam, the human 'family'." Clearly here Webster can not mean what is currently meant by "the human race" as including all races because this would not be in accord with his own findings concerning the word "human", explained in Part I.

PEOPLE: "This word coincides in elements with 'babe' and 'pupil', and perhaps originally signified the **children of a family**, like 'gens'. Entry #8 - In Scripture, fathers or kindred. Gen. xxv. Entry #9 - The Gentiles - To him shall the gathering of the 'people' be. Gen. xlix. (Remember that 'Gentiles' has 'gens' as its root.)

TONGUE: Entry #5 - A language; the whole sum of words used by a **particular nation.** Entry #7 - A nation, as distinguished by their language. 'I will gather all nations and **tongues**.' Isa. lxvi.

Even though some of the foremost writers on the race question such as Madison Grant assert that language can not be used to verify anything with respect to racial patterns (because emigrants regardless of their race so often adopt as their own the language of the nation into which they move), the fact remains that there are SIMILARITIES in the languages of the White races, similarities NOT found between their languages and those of other races such as black, Oriental, etc.

KINDRED: This word derives from the same root as "kin" and "kind". Thinking again in terms of various "tongues" or "languages" it is interesting

to note that the word "kin" is **similar** in Saxon, Irish, German, Danish, Welsh, Latin and Greek! It comes from the same base as the word "begin". Four of the five entries in Webster's 1828 Dictionary show that it concerns "relation, properly by consanguinity or **blood**" though it can refer to relation by affinity or marriage. (Question: What produces affinity? Similarity, of course - similarity of spirit, mind and body, implying race and blood.)

As for the word "kind", it refers to "race, genus or generic class". "In technical language," explains Webster, "'kind' answers to 'genus'."

"Kindred", coming from the same root, means, therefore, "relation by birth; consanquinity," or "relation by marriage; affinity." The KEY in all these words is **RELATED!** Of this word Webster's second entry is "Allied by kindred; connected by **blood** or alliance, **particularly by consanguinity.**" Manifestly all these things point to

RACE: The derivation of this word is most fascinating so is quoted verbatim: (Fr. 'race', from the It. 'razza'; Sp. 'raza', a race, a ray, and 'raiz', a root; L. 'radix'; Russ. 'rod', a generation, race; 'roju', to beget.) The primary sense of the root is to thrust or "to scatter, sow, receive seed; something sown, i.e. seed (incl. male 'sperm') by implication, **offspring**; a spec. a remnant; issue - seed."

Webster's 1828 Dictionary only further bears this out: "The word is from the verb 'sow'." The definition: "The substance, animal or vegetable, which nature prepares for the reproduction and conservation of the species. Entry #2: That from which anything springs; first principle; original. Entry #4: Progeny; offspring; children; descendants; as the 'seed' of Abraham; the 'seed' of David.

Entry #5: Race; generation; birth." Surely the principle is altogether clear: If one sows a squash seed, he does not expect to reap corn or wheat or anything else other than squash!

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The second section of this treatise will deal with the application of data considered in the first part. In other words, how does this information aid in the understanding of Israelites in dispersion?

Endeavoring to trace the tribes of Israel in dispersion could consume two lifetimes; however, certain salient features can be found - again, if one has eyes and ears that have been opened to see and hear. For example: Webster's New 20th Century Dictionary, Unabridged 2nd Edition, 1975-76, has an entry, "german" (Not capitalized) with the following information: (M.E., L., germanus, **children of the same parents, one closely related).** 1. Closely-related; specifically (a) having same parents; (b) having same grandparents on either father's or mother's side: a cousin-german is a first cousin etc." Most arresting is the fact that the word, capitalized and meaning "like or relating to Germany, the Germans, their language, customs, etc." comes FROM THE SAME ROOT!

Another entry, spelled "germane", from the same root, means "akin, closely-related or connected; relevant, pertinent etc." Carrying this a step further to the entry, "Germanic languages", one finds included Norwegian, Icelandic, Swedish, Danish, Faroese - also West Germanic, including all the High and Low German languages and dialects, among which are German, Dutch, Flemish, Frisian, English, plattdeutsch," and yes, even Yiddish, no surprise! Have not the characteristics of the "master insinuators" been pointed out previously?

Concordant with these words "german" and "germane" is the following intriguing information from the New Encyclopedia Britannica, 15th Edition, 1973-82: "Ancient Germans" - Tacitus, A.D. 98, wrote **Germania**, one of the most valuable ethnographical works in existence; archaeology has in many ways supplemented Tacitus' information but in general has tended only to confirm the accuracy and to illustrate his insight into his subject. "Tacitus relates that according to their ancient songs the Germans were descended from the three sons of Mannus (perhaps 'man') the son of the god Tuisto, the son of Earth." They were divided into three groups accordingly: Ingavones (northwest); Herminones (interior) and Istaevones (near the Rhine). These same names were also mentioned by Pliny the Elder in the 6th century in his