

Ten Lost Tribes or Two?

https://en.wikipedia.org/wiki/Christian_Identity

Christian Identity asserts that the white people of Europe or Caucasians in general are God's servant people, according to the promises that were given to [Abraham](#), [Isaac](#), and [Jacob](#). It further asserts that the early European tribes were really the [Ten Lost Tribes](#) of Israel and therefore the rightful heirs to God's promises, and God's chosen people. [Colin Kidd](#) wrote that in America, Christian Identity exploited "the puzzle of the Ten Lost Tribes to justify an openly anti-Semitic and virulently racist agenda."

Identity teaches that "Israel" was the name given to [Jacob](#) after he [wrestled with the angel](#) at Peniel as described in Genesis 32:26–32. "Israel" then had twelve sons, which began the [Twelve Tribes of Israel](#).^{[45]:101} In 975 BC the ten northern tribes revolted, seceded from the south, and became the [Kingdom of Israel](#).^{[45]:101} After they were subsequently conquered by [Assyria](#) at approximately 721 BC, ***the ten tribes disappeared*** from the Biblical record and became known as the [Lost Tribes of Israel](#).^{[45]:101}

According to Identity doctrine, [2 Esdras 13:39–46](#) then records the history of the nation of Israel journeying over the [Caucasus mountains](#), along the [Black Sea](#), to the [Ar Sereth](#) tributary of the [Danube](#) in [Romania](#) ("But they formed this plan for themselves, that they would leave the multitude of the nations and go to a more distant region, where no human beings had ever lived. ... Through that region there was a long way to go, a journey of a year and a half; and that country is called Arzareth").^{[45]:101} The tribes prospered, and eventually colonized ***other European countries***. Israel's leading tribe, the [Tribe of Dan](#), is attributed with settling and naming many areas which are today distinguished by place names derived from its name – written ancient Hebrew contains no vowels, and hence "Dan" would be written as DN, but would be pronounced with an intermediate vowel dependent on the local dialect, meaning that *Dan*, *Den*, *Din*, *Don*, and *Dun* all have the same meaning.^{[45]:101} Various modern place names are said to derive from the name of this tribe:^{[45]:101}

- [Macedonia](#) – Macedonia – derived from Moeshe-don-ia (Moeshe being "the land of Moses")
- [Danube](#) – *Dan-ube*, [Dneister](#) – *Dn-eister*, [Dneiper](#) – *Dn-eiper*, [Donetz](#) – *Don-etz*, [Danzig](#) – *Dan-zig*, [Don](#) – *Don*

Some followers claim that the Identity genealogy of the [Davidic line](#) can be traced

to the royal rulers of Britain and [Queen Elizabeth II](#) herself.^{[45]:102–105} Thus [Anglo-Saxons](#) are the true [Israelites](#), God's chosen people who were given the divine right to rule the world until the [Second Coming of Christ](#).^{[45]:101}

Note: “Israel’s leading tribe” was Judah, Num. 10:14, and Dan trailed last. Num. 10:25. In Revelation 7:5 Judah is 1st mentioned where as Dan is omitted altogether.

Note: “divine right to rule the world.” And this ruling is exactly what prophecy said they would believe and do; by the wheat and the tares, sheep and goats, evil and good servants, wise and foolish virgins, laodicean, and Babylon of Rev. 18.

Note: “ten northern tribes” “colonized *other European countries.*” Here they are confusing two independent lines of prophecy; the 10 horns/toes of Daniel and Revelation which resulted in the breakup of the Roman empire with these ten tribes of Israel, and the other two that were a figure of the character the redeemed of all mankind will be adopted. Worse, they are hereby claiming 144,000 are to be white only? and Finally the Promise to Abraham, Issac, Jacob was? the Redeemer Gal. 3:16; Matt. 28:19; Due. 23:15, not world domination.

Note: “white people of Europe or Caucasians in general are God's servant people.” But notice if they be descendants from Israel then why are they called gentiles: Luke 21:24 And they shall fall by the edge of the sword, and shall be led away captive *into all nations:* and Jerusalem shall be trodden down of the Gentiles, *until the times of the Gentiles be fulfilled.* Gal 3:8; Rom. 16:26; Acts 17:26; Rev. 7:9.

When the seventy years of Israel’s captivity had expired, and the land of Judea had lain desolate and thus enjoyed her sabbaths, of which the wickedness of the people had deprived her (Lev.26:34,35; 2Chron.36:21), the Lord, in fulfillment of his word, stirred up the spirit of Cyrus, king of Persia, to make a proclamation throughout all the kingdom, that of all the people of the God of heaven dwelling therein, whosoever would might return to Jerusalem. Two tribes only, as tribes, Judah and Benjamin, acknowledged the heavenly token, and availed themselves of the opportunity offered. The majority of the other tribes chose to remain in their iniquity, and to abide still in the land of the heathen. *But some of all the tribes joined themselves to the returning company, so that “all Israel” was represented,*

and all the tribes were perpetuated in Judea after the captivity. Ezra 6:17,21; 8:35; 10:1; Acts26:7. *Hence the idea sometimes advanced that there are ten lost tribes which are to be restored at some time in the future (or were resettled in Europe), is a conjecture wholly imaginary.* 2Kin.17:18-23. {URS, LUJ10 THE SANCTUARY 78.5} Para., and contents mine.

Forty-two thousand three hundred and sixty persons, enough to people quite a respectable city, returned, under the proclamation of Cyrus, to the site of Jerusalem, to rebuild the house of the Lord. And the sacred vessels which had been taken away were also restored. Ezra 5:13-15. Fifty-two years after the complete destruction of the first temple, the foundation of the second was laid by Zerubbabel. The prophets, Haggai and Zechariah, encouraged the builders. Ezra 5:1; 6:14. Hindered fifteen years through the influence of the Samaritans and others, it was at length finished and dedicated in the sixth year of Darius Hystaspes, B.C.515, twenty-one years after its commencement. {URS, LUJ10 THE SANCTUARY 79.1}

Neh. 11:1 And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and *nine parts to dwell in other cities.*

Neh 7:5 And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might *be reckoned by genealogy.* And I found a register of the genealogy of them which came up at the first, and found written therein, 6 These are the children of the province, that went up *out of* the captivity, of those *that had been* carried away, whom Nebuchadnezzar the king of Babylon had carried away, and *came again* to Jerusalem and to Judah, every one unto his city;

Esther. 1:1 Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:) 9:30 And he sent the letters unto *all the Jews, to the hundred*

twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth,. See Eze 12:15 also Dan. 4:1 for the extent of these universal kingdoms.

Note: The majority of the Jews were scattered from India to Ethiopia, while all of Judah and Benjamin and a small minority of each the ten tribes returned to Jerusalem. None are Lost! And James nor John thought that any of the *twelve* tribes were missing. James 1:1; Rev. 7 and 14.

What Really happened to the Tribe of Dan.

The Cross and Its Shadow.

S N Haskell.

Chapter 50

The Lost Tribes

Much has been said and written about the lost tribes of Israel, and many fanciful theories have been invented in regard to them. We will not attempt to follow any of these lines of argument, ***but will speak of those tribes which are truly lost.*** {1914 SNH, CIS 368.1}

In the previous chapters we have seen that Reuben, Simeon, Levi, Judah, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, Benjamin, and Manasseh, not only had a part in the land of Palestine, but that their names are immortalized, and will be represented in the kingdom of God throughout eternity, while the names of ***Ephraim and Dan sink into oblivion. They are the lost tribes of Israel.*** {1914 SNH, CIS 368.2}

Why was proud Ephraim, who was the strength of the kingdom of Israel, and Dan, who was surpassed only by Judah in the number of its warriors when they entered the promised land, left out of the final great gathering of Israel as tribes? {1914 SNH, CIS 369.1}

Ephraim was the son of an Egyptian princess who was an idolater, as far as we

have any record. It is very probable that most of Ephraim's life was spent among the Egyptians, for we can hardly suppose that with his proud connections he associated much with the Israelites in Goshen, until a king arose that knew not Joseph. 1 Manasseh lived in the same surroundings; but the fact that Ephraim had received first place in the blessing of the patriarch, may have filled his heart with pride and given a different mould to his life. Ephraim was about twenty-one years of age when he received Jacob's blessing. He had the godly example of his father before him for many years; for Joseph lived to see Ephraim's children of the third generation. 2 {1914 SNH, CIS 369.2}

Only one glimpse of the individual life of Ephraim is given. The record states that his sons, in a marauding expedition, stole the cattle belonging to the men of Gath, and the men of Gath slew them. "Ephraim their father mourned many days, and his brethren came to comfort him." 3 {1914 SNH, CIS 369.3}

While Ephraim was still mourning the loss of his children, another son was born to him, and he named him Beriah, or "evil," "because it went evil with his house." 4 Strange as it may seem, from Beriah came the most illustrious of all his descendants,—Joshua, the great leader of Israel. 5 "Oshea, the son of Nun," 6 was chosen as one of the ten spies, and after his faithfulness had been tested on that occasion, his name was changed from Oshea, "help," to Joshua, "the help of Jehovah." This change of names was common in ancient times, for names then indicated the character of the bearer. Abram became Abraham when he received the promise; and after the night of wrestling, Jacob, the supplanter, became Israel, the prince of God. 7 {1914 SNH, CIS 369.4}

Another illustrious descendant of Beriah was his daughter, Sherah, who built two cities. 8 {1914 SNH, CIS 370.1}

Samuel, the last judge of Israel, was of the tribe of Ephraim. It was in Shiloh that Hannah gave Samuel to Eli, the priest. 9 Samuel is one of the strong characters of the Bible. Few men have filled so many offices during a long and useful life as did Samuel. He officiated as priest, but he was not a priest. 10 He judged Israel all the days of his life. 12 He was also a great educator, and established the schools of the

prophets. When but a child Samuel was entrusted with the Spirit of prophecy, and it is usually supposed that a portion of the Bible was written by him. {1914 SNH, CIS 370.2}

Ephraim as a tribe had many advantages; but they failed to profit by them. They were envious and jealous, always sensitive over supposed slights. 13 {1914 SNH, CIS 370.3}

After the death of Solomon, the kingdom was divided, and from that time the history of Ephraim is the history of the kingdom of Israel. {1914 SNH, CIS 371.1}

Jeroboam, their first king, was an Ephrathite. It was God that rent the kingdom out of the hands of Rehoboam, and gave ten tribes to Jeroboam; 14 and if he had walked humbly with God, an entirely different history would have been written of Ephraim. It was the same spirit of jealousy and suspicion that had marred the history of his tribe, that influenced Jeroboam to make the golden calves, and set them up in Bethel and Dan, thus establishing a system of idolatrous worship. 15 The Lord sent a message of warning, and even performed a miracle upon the person of the king; 16 but "Jeroboam returned not from his evil way." 17 {1914 SNH, CIS 371.2}

There are few things more mournful than the steady descent of the haughty, jealous tribe of Ephraim from the pinnacle of success,—their leader the leader of the entire nation, and the center of the worship at Shiloh within their borders,—to the sudden captivity and total oblivion which closed its career. {1914 SNH, CIS 372.1}

Some most pathetic messages were sent by the Lord to the tribe of Ephraim. Almost the whole of Hosea's testimonies were entreaties for Ephraim to repent. "I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with the cords of a man, with bands of love; . . . but the Assyrian shall be his king, because they refused to return." 18 {1914 SNH, CIS 372.2}

Hosea gives the reason for the downfall of Ephraim: "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned." 19 God's kingdom and

the kingdoms of the world are entirely distinct. No one can serve God and mammon. Ephraim was "a cake not turned;" he did not have a thorough experience in the things of God. One cannot mix himself among the people of the world, spending his strength in the pursuit of wealth and fame, and at the same time be a member of the true Israel of God. {1914 SNH, CIS 372.3}

The Lord pleaded with Ephraim, saying, "How shall I give thee up, Ephraim? how shall I deliver thee, Israel?" 20 Again, He said, "I have written to him the great things of My law, but they were counted as a strange thing." 21 {1914 SNH, CIS 372.4}

Idolatry was the great sin of Ephraim; he failed to appreciate the sacred things of God. After the pleadings of the Lord were rejected, then the word went forth, "Ephraim is joined to idols: let him alone." 22 "My God will cast them away, because they did not hearken unto Him," 23 nor accept His love. {1914 SNH, CIS 372.5}

There are many idolaters in the world today, traveling the same road over which Ephraim passed. They are not worshiping idols made of metal, wood, or stone, for the popular gods of the present day are not of that form; they are money, wealth, pleasure, and high position. God is calling after them, but they, like Ephraim, are joined to their idols. Like Ephraim of old, they are reckoned as a part of the church of God, but the theatre and pleasure resorts have more attraction for them than the house of prayer, and worldly society is more enjoyable than the companionship of saints. They will one day be taken captive by a King greater than the kings of Assyria and Babylon. The great King of all kings will arise and shake terribly the earth. "In that day a man shall cast his idols of silver, and his idols of gold, which they have made each one for himself to worship, to the moles, and to the bats, . . . for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly, the earth." 24 {1914 SNH, CIS 373.1}

Dan was the fifth son of Jacob, and his descendants composed one of the strong tribes of Israel. Sixty-four thousand four hundred warriors were marshaled under the standard of Dan as they entered the promised land. 25 For some reason the

large tribe of Dan was given one of the smallest portions of the inheritance, and in time they pushed northward and fought against "Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father." 26 Jeroboam set up his golden calves, one in Bethel in the territory of Ephraim, the other in the city of Dan; and the Danites were given over to idolatry. Even before the days of Jeroboam, we find the Danites worshiping graven images. 27 {1914 SNH, CIS 374.1}

When the tabernacle was built in the wilderness, God especially endowed Aholiab, of the tribe of Dan, with wisdom to "devise cunning works, to work in gold, and in silver, and in brass," 28 and also gave him ability to teach others the same art. 29 These gifts remained with the tribe of Dan, and were doubtless the reason why they were attracted toward the wealthy city of Tyre, and intermarried with its inhabitants. 30 {1914 SNH, CIS 374.2}

Years afterward, when Solomon built the temple, Hiram, king of Tyre, sent a descendant of Dan, one still possessing the gifts given his forefathers by the Lord, to make the cunning work in gold, silver, and brass, for the temple, 31 in Jerusalem. {1914 SNH, CIS 374.3}

The tribe of Dan still kept its place among the Israelites in the time of David; 32 but after that the name as applied to the tribe vanishes, and it is seldom mentioned, except when referring to the northern city by that name. {1914 SNH, CIS 375.1}

Samson is the only ruler furnished Israel by the tribe of Dan. He judged Israel for twenty years. 33 {1914 SNH, CIS 375.2}

The blessing pronounced upon Dan by Jacob, portrays his character: "Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward." 34 Like the blessing pronounced upon Reuben, the first part portrays the character he might have possessed, if he had embraced the opportunities God placed in his pathway. What a contrast between a judge, respected and honored by all, and a serpent by the roadside, ready to fasten its deadly fangs into the flesh of every passer-by! {1914 SNH, CIS 375.3}

Dan was the first son born of the concubines, but the old patriarch gave him an honored place among the tribes of Israel. Naturally he was endowed with the quick, keen discernment that makes a good judge; but he did not exercise the gift as God designed; he used it in detecting the evil in others, instead of the good. {1914 SNH, CIS 375.4}

"An adder in the path, that biteth the horse heels, so that his rider shall fall backward!" What words could better describe the evil tongue that "is set on fire of hell" and is "full of deadly poison"? 35 Dan represents the backbiter, for the adder strikes the heels of the horse. Such characters are hated by both God and man. The word of the Lord says, "Whoso privily slandereth his neighbor, him will I cut off." 36 The prophetic words of Jacob reveal why the tribe of Dan has no part in the eternal inheritance; God had decreed, long before they sealed their destiny by their wicked course, that no backbiter should ever stand on Mount Zion. {1914 SNH, CIS 376.1}

The psalmist asks the question, "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?" In other words, Who will serve Thee day and night in Thy temple, and stand with Thee upon Mount Zion? "He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up reproach against his neighbor," is the answer of Jehovah. 37 {1914 SNH, CIS 376.2}

Reuben, by "great searching of heart," overcame his natural character, which was "unstable as water," until it could be said of him, "Let Reuben live, and not die;" and Levi, by the grace of God, changed his father's dying curse into a blessing. Judah, by the help of the Lord in his daily life, "prevailed above his brethren" to such an extent that the dying father could say, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." Gad, although overcome by a troop of temptations, gained the victory, and "overcame at last." Benjamin, from ravaging "as a wolf," learned to trust in God so fully that of him it could be said, "The Lord shall cover him all the day long, and he shall dwell between His shoulders." Asher learned to "dip his foot in oil," and pass smoothly over the trials that, without the spirit of

God, could never have been mastered. {1914 SNH, CIS 376.3}

Ephraim and Dan, with the same opportunities that their brethren had of overcoming evil traits in their characters, failed to gain the victory, and are not reckoned with the one hundred and forty-four thousand who will stand on God's holy hill and abide in His tabernacle. {1914 SNH, CIS 377.1}

In families all over the land today the same story is being repeated. Brothers, reared by the same parents, surrounded by the same environments, are passing over the same experiences as are recorded of the sons of Jacob. Of them, like the wheat and the tares, the commandment is given, "Let both grow together until the harvest." The same sunshine and storm that ripen the golden heads of wheat for the garner, ripen the tares for the final destruction; so the same daily blessings from the Father of lights ripen one individual for the kingdom of God, and the other for final destruction. {1914 SNH, CIS 377.2}

Each one is the architect of his own character. To all the call is given, "Look unto Me, and be ye saved." The one who will keep his mind stayed on God, by beholding will be changed. Day by day a transformation will take place in the soul, which will cause angels to marvel at the work wrought in humanity. {1914 SNH, CIS 377.3}

The same Christ who once walked the earth, clothed in human form, will by His divine Spirit, dwell in every human being who will open wide the door of his heart and bid Him enter. He who will meditate upon Christ, and study His sinless life, by beholding the glory of the Lord will be "changed into the same image from glory to glory." {1914 SNH, CIS 378.1}

"Christ is sitting for His portrait in every disciple." It is possible for poor fallen humanity through the power of God to reflect the divine character. Christ covers the marred life with the spotless robe of His own righteousness. God and angels beholding the individual thus clothed, see only the perfect character of the divine Son of God; and throughout the ceaseless ages of eternity, the redeemed will witness to the transforming power of the blood of Christ. {1914 SNH, CIS 378.2}

“Citation Needed,” Means No Scripture Given, Therefore no Proof.

Adamites and pre-Adamites

A major tenet of Christian Identity is the **pre-Adamite** hypothesis. Christian Identity followers believe that **Adam and Eve** are only the ancestors of **white people**, and that Adam and Eve were preceded by **lesser** (<citation needed), non-Caucasian races which are often (although not always) identified as "beasts of the field";^[46] for example, the "beasts" which wore sackcloth and cried unto God^[47] are identified as **black races** by Christian Identity adherents.^[citation needed] To support their theory on the racial identity of Adam, Christian Identity proponents point out that the Hebrew etymology of the word 'Adam' translates as 'be ruddy, red, to show blood (in the face)' often quoting from **James Strong's Hebrew Dictionary**^[48] and from this they conclude that only Caucasians or people with light white skin can blush or turn rosy in the face (because **hemoglobin** only appears under pale skin).^[49] Proponents of Christian Identity believe that Adam was only created six thousand years ago, while the other, non-Caucasian races were created during far older epochs that occurred on the other continents.^[citation needed]

Eph. 2:15 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; 16 And that he might **reconcile both** unto God in one body by the cross, having slain the **enmity** thereby:

Are They Men?

Ps. 87:3 Glorious things are spoken of thee, O city of God. Selah. 4 I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with **Ethiopia**; **this man** was born there. 5 And of Zion it shall be said, **This and that man** was born in her: and the highest himself shall establish her. 6 The Lord shall count, when he writeth up the people, that **this man** was born there. Selah.—Strong's 120;

Acts 8:26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is

desert. 27 And he arose and went: and, behold, **a man of Ethiopia**, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,—Strong's 435

Note: If “beast’s,” “lessor races,” If not a man, having no hope of salvation-redemption, then why was Philip sent by God to explain the Gospel in Isaiah. Why was Ps. 87:3 Hosea 2:23 written and Why did Paul quote Hosea?

Hosea 2:23 And I will **sow** her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and **I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.**

Rom. 9:24 Even us, whom he hath called, **not of the Jews only**, but also of the Gentiles? 25 As he saith also in Osee, **I will call them my people, which were not my people; and her beloved, which was not beloved.** 26 And it shall come to pass, that in the place where it was said unto them, **Ye are not my people; there shall they be called the children of the living God.** 27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a **remnant** shall be saved: 28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

Note: Where did the Ethiopian nation come from, no mention of it at the beginning of nations, Gen. 11.

Due. 19:34 But the stranger that dwelleth with you shall be unto you **as one born among you**, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

Ex. 12:48 And when a stranger shall sojourn with thee, and will keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and **he shall be as one that is born in the land:** for no uncircumcised person shall eat thereof. 1Cor. 5:7. Rom. 2:29. 1Cor. 11:29. Luke. 22:15-20.

12:49 **One law shall be to him that is homeborn, and unto the stranger** that sojourneth among you.

Looking forward to the NT Isaiah 8:16 Bind up the testimony, **seal the law**

among my disciples. Rev. 7:3. And:

Note: Context for Gen. 1:22 is animal life—as in four footed beasts. Gen. 1:29-31; 2:18-20; defines what beast is meant—animals: Ex. 9:3,9,10,19,22,25, Lev. 7:21-26;11:47*. Ps. 8:7,8; Acts10:12,13; Heb. 13:11; Jonah 3:8 as the plagues in Egypt fell on their animals—Ex. 12:29. In Ex. 9:3 why aren't these defined as Blacks, Asians, Arabs, Egyptians, Where these offered up as sacrifices in Tabernacle built by Moses? Philip was sent to explain the Gospel to an Ethiopian, for the purpose of his SALVATION Acts 8:27—John 10:16; Ps. 87:4; 68:31. See Jer. 38:7,10,12; 39:16. Revelation 16:12 refers to asians as Kings. 1Tim. 2:7; 2Tim. 1:11.

Both by Adam?

Serpent seed—Dual Seedline Christian Identity proponents—those who believe that **Eve bore children with Satan** as well as with Adam—believe that Eve was seduced by **the Serpent(Satan)** in the Garden of Eden, shared her fallen state with Adam by lying down with him, and ***gave birth to twins*** with different fathers: Satan's son **Cain** and Adam's son **Abel**. This belief is referred to as the **serpent seed** doctrine. According to the "dual seedline" form of Christian Identity, Cain then became the ***progenitor of the Jews*** in his subsequent matings with members of the non-Adamic races.

Gen. 4:1 And ***Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.*** 2 And she again (by Adam conceived and) bare ***his brother*** Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. Para., and contents mine.

Note: “and again” can only mean that by which it was proceeded, sine the first birth is by Adam so to is the second. Also note Eve’s rejoicing that the child was a gift from the LORD. But their scenario is found not to be with Satan Eve and Adam, but David, Uriah, Bathsheba; 2Sam. 11:7,8. which didn’t work, verses 9-11 of 2Sam. 11:7,8.

Note 1: The sin to which Eve was guilty (Gen. 2:16,17) was not lying with the serpent, this never took place. It was disobeying God by taking that which to her did not belong, neither did it belong to Adam. Angels cannot procreate.

Note 2: In Gen. 1:28 be fruitful, but no human offspring until Gen.4:1, AFTER they left the Garden. It’s not till Gen. 5:4 that enough descendants were produced

to give Cain his wives, Gen. 4:17 being a fore view conclusion.

Note 3: If true, yet Noah was the vessel from which all subsequent descendants are from, and no record of them being on the Ark—for sin (Cain's seed or lesser races) was not to make it through the flood. Gen.6:5-7; 2Peter 2:5; Luke 17:27; Josh 24:2,3,14,15. How would this affect days of worship? They claim: The descendants of Adam, Seth would be Evangelicals, and the descendants of Cain, SDA's and the mark of the Jews is that of Cain the 7th day, while Evangelicals keep the first day to honor Jesus?

Nah. 1:9 What do ye imagine against the Lord? he will make an utter end: *affliction shall not rise up the second time.*

60 Minutes and 20/20 articles.

<https://youtu.be/4MxIwt7qCVM>

<https://www.youtube.com/watch?v=WtbmzSgbdmA>

Conclusion

It is important to note, There are many Groups and a growing portion of the public that have at least some views in common? All espouse separation from the institutions of social compacts, of any connection with Government, through taxes, Laws, ect. Where may these be traced to?:—

Mississippi

[Copied by Justin Sanders from "Journal of the State Convention", (Jackson, MS: E. Barksdale, State Printer, 1861), pp. 86-88]

A Declaration of the Immediate Causes which Induce and Justify the Secession of the State of Mississippi from the Federal Union.

In the momentous step which our State has taken of dissolving its connection with the government of which we so long formed a part, it is but just that we should declare the prominent reasons which have induced our course. ***Our position is thoroughly identified with the institution of slavery***—the greatest material interest of the world. ***Its labor*** supplies the product which constitutes by far the largest and

most important portions of commerce of the earth. These products are peculiar to the climate verging on the tropical regions, and by an imperious law of nature, *none but the black race* can bear exposure to the tropical sun. These products have become necessities of the world, and *a blow at slavery is a blow at commerce and civilization*. That blow has been long *aimed at the institution*, and was at the point of reaching its consummation. There was no choice left us but submission to the *mandates of abolition*, or a dissolution of the Union, whose principles had been subverted to work out our ruin.