

As In The Days Of NOAH!

One of the main reasons Noah and family was picked to survive the flood ... His pedigree, genetic line, race was 'perfect', undefiled, not mixed with other things that were on the earth. Many wrongly attempt to claim this genetic issue related to the offspring of the fallen angels only. I suggest it is much broader in scope, and included being pure from mixture with other races.

Today the mention to the caucasian race of racial issues presents feelings of 'guilt'. A programmed response. But scripture has MUCH more to say on the issue, and it becomes VERY important for the time we are living in. For Yahweh will once again cleanse the earth, and once again, His judgment of what is worthy to be saved will indeed partly focus upon genetics.

The attached is something you should consider as you perhaps begin to think of these racial issues.

Appendix 10: The Concept of *Mongrel* in the NT

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Φθαρτός and ἄφθαρτος These two Greek words, φθαρτός and ἄφθαρτος, express a conditional concept. They do not express a certain state so much as they express the ability to possess a certain state. Φθαρτός means *mongrelizable* and implies that an object is able to be mongrelized, whereas ἄφθαρτος means *unmongrelizable* which means that the object is not only not mongrelized, but it is not able to be mongrelized. Φθαρτός occurs in the New Testament six times (Romans 1:23; I Corinthians 9:25, 15:53-54; and I Peter 1:18, 23). The word ἄφθαρτος occurs in the New Testament seven times (Romans 1:23; I Corinthians 9:25, 15:52; I Timothy 1:17; I Peter 1:4, 23, 3:4). Ἄφθαρτος is the exact opposite of φθαρτός, being the negated form of the word with the addition of a prefixed alpha. With this in mind, we can determine the meaning of the one by examining the other, and this we shall do with the word φθαρτός, as the most evidence exists for it because it is the root of the other word. Nearly all lexicons, regardless of the word they might give to define φθαρτός, give it in the form of "corruptible" as Berry does. This "-ible" or "-able" suffix indicates that, as we have said earlier, the word is meant to imply the ability to possess the attribute it describes, but not necessarily possessing it.

Thus, an object described by the word φθαρτός is capable of being mongrelized or capable of mongrelizing but has not necessarily mongrelized or been mongrelized. Let us look now at other definitions given for this word. Most lexicons give the definition of φθαρτός under its immediate root φθείρω; thus, φθείρω is defined by Liddell and Scott as "to corrupt, spoil, ruin, kill; of a maiden, to debauch, deflower her; of colors, to mix together." We learn from this that the word carried a threefold meaning. Initially, we see that it has an overall meaning of *corruption* or *spoiling and ruining* something. (It needs to be noted here that in 1846, the time of the writing of Liddell and Scott, when the word *corruption* was used biologically or physically, it usually implied race-mixing, as the Webster's Third New International Dictionary makes clear in its example of "corruption of blood").

Next, in the definition of φθείρω, we see the more specific definition of sexual corruption; the word was used of corrupting young girls through deflowerment and debauchery. Finally, we see that the word in its most specific application was used to describe the *mixing of colors*. Thus, when used in the proper context, the word could be used of *sexual corruption* that resulted in *mixing of colors*. This is just a euphemistic way of saying *race-mixing* or *mongrelization*. Remember, however, that this word merely implies that the object under consideration has the ability to be *mongrelized* or to *mongrelize*. Upon further investigation, we find the definition of a related word, φθορά, which is given by Liddell and Scott as "seduction, mixing of colors." Here again we see the concept of *sexual seduction* that results in the *mixing of colors* or *race-mixing*. However, more importantly, we find etymological evidence linking this group of words to other groups of words

that are known to mean *mongrelization*, *to mongrelize*, etc. In Bauer's definition of φθορά, we find "w. [with] μοιχεία (Philo, Det. Pot. Ins. [Quod deterius potior insidiari soleat] 102) 2 Cl [II Clement] 6:4." This means that Philo and Clement used the word φθορά and μοιχεία together in such a way in these passages so as to show that they were synonymous, and μοιχεία, which is commonly translated *adultery*, without a doubt is defined as *mongrelizing*, *to mongrelize*, etc. And μοιχεία has further been connected directly with νόθος through the works of Josephus, and νόθος literally means *a mongrel*. Thus, once it has been established that φθαρτός literally means *mongrelizable*, then we see that its opposite ἄφθαρτος literally means *non-mongrelizable* or *unmongrelizable*. Now it should be understood that both of these words carry a spectrum meaning and that it would be incorrect to translate the words in this way every time they are seen in Greek literature. Since the words have a range of meanings, the context must be referred to when deciding the precise connotation the word had with the ancient reader. Sometimes, a translation of *corruptible* and *incorruptible* respectively might be appropriate, given the context.

Μοιχός. There are many simple proofs that may be given regarding μοιχός and its meaning of *mongrelization*. When we say the term μοιχός, we are actually referring to five different Greek words in all their various declensions. These words have all been translated in the AST employing the concept of *mongrelization* or *seedline corruption*. We have already mentioned one proof above, in that early versions of Josephus showed that νόθος and μοιχεία were synonymous, for they were interchanged freely by scribes of Josephus's works. Νόθος corresponds to the Hebrew word *mamzer* (מַמְזֵר, Deut. 23:2), which is defined by Strong's as *a mongrel*. Furthermore, *mamzer* is shown to be synonymous with the Greek word ἄλλογενής (via the LXX, Zech. 9:6) which is defined by Liddell and Scott as: "of another race."

#354 | Νόθος (used once in the NT, Heb. 12:8) also corresponds to the Latin word *nothus* which is defined by Cassell's as *a mongrel*, and several Greek lexicons also supply the definition of *a mongrel* or *cross-bred* to νόθος (e.g. Liddell and Scott, Lampe's, etc.). Those lexicons that do not supply the definition *mongrel* give the word *bastard*, which was a 19th century equivalent of *mongrel*. Therefore, the works of Josephus show clearly that in the 1st century the words were interchangeable and that, therefore, μοιχός means *mongrel*, *mongrelization*, etc. We also learn from Liddell-Scott Jones that νόθος is the opposite of γνήσιος, which they define as: "belonging to the true race, legitimate, opp. [opposed to] νόθος." The word γνήσιος occurs four times in the New Testament (I Tim. 1:2, Tit. 1:4, Phil. 4:3, and II Cor. 8:8). The adverbial form of the word occurs once in Phil. 2:20. As the opposite of νόθος and consistent with the definition of *belonging to the true race*, it has been translated herein to convey the idea of *racial purity*.

Let us now look at how μοιχός is defined in the lexicons. Under the entry μοιχεύω (a verbal form), Kittel's *Theological Dictionary of the New*

Testament gives the following definition: “**of the intermingling of animals and men or of different races.**” Unfortunately, in most Greek lexicons, virtually the only definition to be found of μοιχός or associated words is *adultery* (with the exception of words like *to falsify* [Liddell-Scott Jones]; *adulterate* [Lampe, Frisk]; *bastard, spurious* [Pickering]; *spurious, degenerated* [Doddridge]). The reason for this is that the Vulgate and other early Latin translations of the Scriptures used the Latin words *adulterium* and *adulterare* to translate the Greek μοιχός or related words. Then, through the centuries, the Latin word *adulterium* continued to be the definition of the Greek word in early Greek-Latin dictionaries. The English word *adultery* is actually derived from the French descendent of the Latin word, *avoutrie*, but Latin influence has changed our spelling back to where it is closer to the Latin. Early English translations merely transliterated the Latin word into the translation and early Greek lexicons began to use both the Latin word and the English word *adultery* to define μοιχός.

Thus, today, usually the only definition available for the word is *adultery*. So the question now becomes, What did the Latin word *adulterare* mean when it was adopted as the Latin equivalent of the Greek μοιχός? *Adulterare* was a compound of the prefix *ad* which means “to” or “at” and the adjective *alter* which means “different” or “other.” The raw etymological meaning of the verb then was *to make different, to alter*. This developed into the meaning *to make impure, to pollute*, or, using the English etymological descendent, *to adulterate*.

One of the best sources, therefore, for definitions for the Greek words used in the New Testament is from the Greek-Latin dictionaries. For example, the *Thesaurus Graecae Linguae* gives the following Latin definitions for the Greek words:

- μοιχάς (*moichas*): “*adultera.*”
- μοιχάω (*moichao*): “*adulter sum.*”
- μοιχεία (*moicheia*): “*adulterium.*”
- μοιχεύω (*moicheuo*): “*adulter sum.*”
- μοιχίδιος (*moichidios*): “*adulterinus.*”
- μοιχικός (*moichikos*): “*adulterinus.*”
- μοιχός (*moichos*): “*adulter.*”

Let us look, then, at the Latin lexical evidence for the various words given by Greek lexicographers as definitions for the Greek word μοιχός and its associated words (adapted from *The Sixth Law of God*):

- adulter*: “impure, adulterated, mixed, cross-bred, debased” (*Oxford Latin Dictionary* [OLD]). “A bastard” (Lewis-Short, *A New Latin Dictionary*).
- adulteratio*: “adulteration” (OLD). “The corrupting of anything by base mixture” (Leverett, *A New and Copious Dictionary of the Latin Language*).
- adulterator*: “one who counterfeits or debases” (OLD). “One who adul-

terates, debases, lessens the value of a thing by base admixtures" (Leverett).

adulteratus: "mixed, adulterated, produced by cross-breeding, of mixed descent or origin" (OLD).

adulterinus: "adulterated, impure, adulterine, bastard, interpolated, foreign" (OLD). "Not full-blooded, that has assumed the nature of something foreign" (Lewis-Short). "Not thorough-bred, not full-blooded" (Leverett).

adulterium: "the blending or mixing of different strains or ingredients, mixture with alien elements, adulteration, contamination" (OLD). "An ingrafting" (Lewis-Short). "Debasement by foreign admixture" (Leverett).

adultero: "to mix (a substance or kind) with another, adulterate; to give a variety of appearances to, change, to corrupt, debase" (OLD). "To pollute, to falsify, give a foreign nature to a thing" (Lewis-Short). "To mingle" (Holyoke, *A Large Dictionary*).

We see then numerous definitions from numerous sources confirming that μοιχός and its associated words carry a meaning of mongrelization or seedline corruption.

In classical literature, both Greek and Latin, we find numerous examples of the usage of these Latin and Greek words which require that the meaning of *to mongrelize* or *cross-breed* be understood. In the writings of Horace (*Epode* XVI:30-34), for example, we find the sentence *adulteretur et columba miluo*, which is translated by Cassell as "let the kite wed the dove," or by Lord Lytton as "the kite pairs with the dove." However, an accurate translation would be "let the hawk crossbreed with the pigeon." This statement is in reference to compelling normally segregated animals to cross-breed or mongrelize.

In L. Annaeus Florus's *Epitome of Roman History*, I, XXVII, we read in the translation of Nepos: "The race of the Gallo-Greeks, as the very name implies, was of mixed and confused origin." The words *mixed and confused* are translated for the Latin *mixta et adulterata*. Additionally, in a translation of Apuleius's *Metamorphoses* VII:16, J. Arthur Hanson translated the Latin phrase *adulterio degeneri* as "adulterous miscegenation."

Finally, let us return to the Greek. Aristotle in *Historia Animalium* VII:5 discusses a case where a white woman had a mongrel child after having sex with a Negro. To do so, he uses the word μοιχεύω. In IX.32.6-10 of the same book, Aristotle uses the word again to discuss the cross-breeding of birds.

Thus, when the word *adulterare* was used of μοιχός, it meant *to mongrelize*, and it should be noted that this Latin word is used to translate this Greek word time and time again in the Latin Vulgate. Therefore, the Greek word μοιχός and all related words also mean *mongrelization*. It is also interesting to note that in 17th century speech, a *bastard* was the product of an *adulterous* relationship, and as we know, in 17th century speech, a *bastard* was a *mongrel*.

(For much more information and proofs, the reader is encouraged to study *The Sixth Law of God* and *The Truth Unveiled* by Pastor V.S. Herrell).

Are you adulterated? Do you promote adulteration? Most everyone I know promotes it in their false and erroneous “another gospel” (2 Cor. 11:4). This will get them “accursed” (Gal. 1:8).

The scholars have spoken, and the broad path thinkers promoting ‘multi-cultural’ agendas, which promotes miscegenation, are not being heard from the pulpits. The preachers are afraid to say it even if they did know the message. The people would stop paying them.

Consider well what you’ve read.

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