

“... SPOTS IN YOUR FEASTS OF CHARITY ...” – JUDE 12

By Clifton A. Emahiser – emahiser.christogenea.org

In order to get the context of Jude 12, we really should read vv. 9 through 12 thusly:

“⁹ Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, Yahweh rebuke thee. ¹⁰ But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. ¹¹ Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. ¹² These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots”

To get a good start on this subject, I will quote from the KJV at John 5:15-16, 18, but I will amplify it so the reader will better understand the complete context thereof:

“¹⁵ The man departed, and told the *Edomite-jews* that it was Yahshua, which had made him whole. ¹⁶ And therefore did the *Edomite-jews* persecute Yahshua, and sought to slay him, because he had done these things on the sabbath day ... ¹⁸ Therefore the *Edomite-jews* sought the more to kill him, because he not only had broken the sabbath, but said also that Yahweh was his Father, making himself equal with Yahweh.”

Then at John 5:42, Yahshua replied to the Edomite-jews in no uncertain words: **“But I know you, that ye have not the love of Yahweh in you.”**

Further, at John 10:1-15, 19-30, Yahshua separates the believing Israelite sheep from the unbelieving Edomite-jewish tares, as translated by William Finck in his *Christogenea New Testament*:

“¹ Truly, truly I say to you, he not entering through the door into the pen of the sheep, but going up from another place, that man is a thief and a robber. ² But he entering through the door is the shepherd of the sheep. ³ For him the doorman opens and the sheep hear his voice and he calls his own sheep by name and he leads them out. ⁴ When all of his own go out, he goes before them and the sheep follow him, because they know his voice. ⁵ Yet they shall not follow another, but flee from him, because they do not know the voice of strangers.’ ⁶ Yahshua spoke this parable to them, but they did not know what these things were which He spoke to them.

“⁷ Therefore Yahshua spoke again: ‘Truly, truly I say to you that I am the door of the sheep! ⁸ All as many as have come before Me are thieves and robbers, but the sheep did not hear them. ⁹ I am the door! If one should enter by Me he

shall be preserved and shall enter in and shall go out and he shall find pasture. ¹⁰ The thief does not come except that he may steal and slaughter and destroy. I have come in order that they would have life and they would have abundance! ¹¹ I am the Good Shepherd. The Good Shepherd lays down His life on behalf of the sheep! ¹² The hired hand, who also not being the shepherd, of whom the sheep are not his own, watches the wolf coming and leaves the sheep and flees, and the wolf seizes and scatters them, ¹³ because he is a hired hand and there is no care in him concerning the sheep!

“¹⁴ I am the Good Shepherd and I know Mine and Mine know Me, ¹⁵ just as the Father knows Me and I know the Father, and I lay down My life on behalf of the sheep.’

“¹⁹ There was division again among the Judaeans on account of these words. ²⁰ Then many from among them said ‘He is mad and has a demon! Why do you listen to Him?’ ²¹ Others said ‘These are not the words of one possessed by a demon! Is a demon able to open the eyes of the blind?’

²² Then there was the feast of dedication in Jerusalem – it was winter – ²³ and Yahshua walked about in the temple on the porch of Solomon. ²⁴ Then the Judaeans surrounded Him and said to Him: ‘How long do You keep us in suspense? If You are the Christ, speak to us openly!’ ²⁵ Yahshua replied to them: ‘I have spoken to you and you do not believe! The works which I do in the name of My Father, these things testify concerning Me. ²⁶ But you do not believe, because you are not My sheep! ²⁷ My sheep hear My voice, and I know them and they follow Me, ²⁸ and I give to them eternal life and they are not lost forever and one shall not snatch them from My hand. ²⁹ My Father who gave them to Me is greater than all, and no one is able to snatch them from the hand of the Father! ³⁰ I and the Father are One!’”

I should make it quite clear here that there are three genetic kinds of two-legged, biped beings walking about our planet in shoe-leather that should not be confused with each other (sheep-people, goat-people and tare-people). Adam was the first sheep, and was “created”, “formed” and “made” by Almighty Yahweh, and the others were not. For Adam (*i.e.*, man), we have evidence at Isaiah 43:3-7:

³ For I *am* Yahweh thy Elohim, the Holy One of Israel, thy Saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee. ⁴ Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. ⁵ Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west; ⁶ I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; ⁷ *Even* every one that is called by my name: for I have created¹²⁵⁴ him for my glory, I have formed³³³⁵ him; yea, I have made⁶²¹³ him.” And this passage is not referring to the Edomites, known to us since 130 B.C., as Jews! (Josephus’ *Antiquities* 13:9:1).

Secondly, we have biped beings as weed-people (*i.e.*, “tares”) at Matt. 13:24-30; 36-42:

“²⁴ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: ²⁵ But while men slept, his enemy came and sowed tare-people among the wheat-people, and went his way. ²⁶ But when the blade was sprung up, and brought forth fruit, then appeared the tare-people also. ²⁷ So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? ²⁸ He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? ²⁹ But he said, Nay; lest while ye gather up the tare-people, ye root up also the wheat-people with them. ³⁰ Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tare-people, and bind them in bundles to burn them: but gather the wheat-people into my barn. ³⁶ Then Yahshua sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. ³⁷ He answered and said unto them, He that soweth the good seed-people is the Son of man; ³⁸ The field is the world; the good seed-people are the children of the kingdom; but the tare-people are the children of the wicked one; ³⁹ The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. ⁴⁰ As therefore the tare-people are gathered and burned in the fire; so shall it be in the end of this world. ⁴¹ The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; ⁴² And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.”

I would advise all serious Bible students that the genetic weed-people, or, (*i.e.*, “tares”) are not the White Caucasian-Adamic-people, nor are the genetic White-Adamic-Caucasian people to be confused with the swarthy complexioned weed-people, or, *i.e.*, “tares”! The “tares” are derived from Esau’s Hittite and Hivite wives, who in turn descended from the line of Cain (*i.e.*, Kenites⁷⁰¹⁷ of Gen. 15:19 & 1 Chron. 2:55). We have to be careful, though, with the name “Kenite”, as at Gen. 15:19, it is described as a genetic tribe of people. Yet, when Moses fled Egypt, he settled with a Midianite family descended from Abraham and Keturah (whom Abraham married after Sarah’s death). So, evidently, the term “Kenite” at Judges 1:16 refers to a geographic area where the descendants of Cain once occupied, and maybe still occupied in part. And it may have been “Kenite” shepherds who tried to interfere with Reuel’s seven daughters when they tried to draw water for their father’s flock, of whom Moses made quick work, Exo. 2:15:21:

“¹⁵ Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well. ¹⁶ Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father’s flock. ¹⁷ And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. ¹⁸ And when they came to Reuel their father, he said, How is it that ye are come so soon to day? ¹⁹ And they said, An Egyptian delivered us

out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock. ²⁰ And he said unto his daughters, And where *is* he? why *is* it *that* ye have left the man? call him, that he may eat bread. ²¹ And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.”

It should now be clear that “Reuel” ... “the priest of Midian” could not at the same time be a “Kenite” (a descendant of Cain), and still be recorded as a “Midianite”. Yet there are hundreds of such examples in the Bible where one’s genetics are confused with the geographic area one occupies. The discriminating Bible student will always avoid such an error! (And **NO**, Ruth was not a Moabite, for a comparable reason!)

Moreover, there are the genetic goat-people as opposed to the genetic sheep-people! Like the genetic tare-people, the goat-people are not genetic sheep-people either. Every Christian Israel Identity advocate should take Matt. 25:31-34, 41 seriously, which states:

“³¹ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: ³² And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep-people from the goat-people: ³³ And he shall set the sheep-people on his right hand, but the goat-people on the left. ³⁴ Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world **41** Then shall he say also unto them [*goat-people*] on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels”

Sometimes, the Cain-genetic-tares and the nonwhite-genetic-goats are grouped together as bad-genetic-fish, the White genetic-sheep-people are categorized as good-genetic-fish, at Matt. 13:47-50:

“⁴⁷ Again, the kingdom of heaven is like unto a net, that was cast into the sea [*of people*], and gathered of every kind¹⁰⁸⁵ [*i.e., genos (race)*]: ⁴⁸ Which, when it was full, they drew to shore, and sat down, and gathered the good [*racial kind*] into vessels, but cast the bad [*racial kind*] away. ⁴⁹ So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, ⁵⁰ And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.” At this juncture, it would be appropriate to add Psalm 2:1-3:

“¹ Why do the heathen [*i.e., genetic tares & genetic goats*] rage, and the people imagine a vain thing? ² The kings of the earth set themselves, and the rulers take counsel together, against Yahweh, and against his anointed [*i.e., genetic Israelite sheep-people*], saying, ³ Let us break their bands asunder, and cast away their cords⁵⁶⁸⁸ [*i.e., ‘something entwined’ (like DNA)*], from us. ⁴ He that sitteth in the heavens shall laugh: Yahweh shall have them in derision.”

Isn’t it simply strange the Psalmist would use the Hebrew word *ab-oth*, which when translated into English in the KJV would be the word “cord”? And doesn’t this precisely describe what happens when a White-Caucasian-European-American mixes their racial genetic DNA with nonwhites? We White genetic Israelites were warned

against sowing our seed to the wind, or we would reap the whirlwind at Hosea 8:7! Any White Israelite who invites a “whirlwind” into his home, the DNA of that family will be torn into a zillion pieces, never ever to be put back together again! All we have to do is to look back 50 years, starting with 1963, and one can observe a massive genetic corruption among the White-Caucasian-European-Americans, along with other related Israelite nations. Think about it; what does “**cast away their cords**” sound like to you? Cannot one grasp “**cast away their [genetic DNA] cords**” here? We will next check *The Complete New Testament Word Study* by Spiros Zodhiates for the definition of #G4577 (used only at 2 Pet. 2:4):

Zodhiates on **#4577**: “*δειρά seirá*; genitive *seirás*, feminine noun from *eíro* (*not* *δειρά found in NT*), to fasten. A cord, band, chain. In 2 Pet. 2:4, the chains mentioned are not to be understood as literal material shackles. The expression ‘of darkness’ (*zóphou*, genitive of *zóphos* [2217], darkness) indicates that darkness itself somehow serves to restrain these fallen spirits. If taken as a parallel passage, Jude 1:6 states that these creatures have been bound by ‘eternal’ (*aídios* [126]) chains and are being kept (*tetereken*, perfect active indicative of *teréo* [5083], to keep) under (*hupó* [5259]) darkness. The phrase ‘under darkness’ suggests that darkness exercises some kind of dominion over these immured angels, it is something under the control of which the angels remain imprisoned.

“**Synonyms:** *hálusis* (254), chain or bond for binding the body or any part of it; *desmós* (1199), usually in the plural neuter *desmá*, bonds, chains.”

Zodhiates on **#1199**: “... **desmós**; genitive *desmoú*, masculine noun from *déo* (1210), to bind. Band, bond, ligament.

“(I) In the singular, spoken of a ligament or whatever matter may cause some member of the body such as the tongue to be impeded (Mark 7:35); or the limbs (Luke 13:16, see also Luke 13:11; Sept.: Judg. 15:13; Dan. 4:12).

“(II) In the plural *oi desmoí*, and Attic *ta desmá* (neuter plural), bonds, imprisonment, for example:

“(A) *Hoi desmoí* in Phil. 1:13 and probably elsewhere in the writings of Paul (Phil. 1:7, 14, 16; Col. 4:18; 2 Tim. 2:9; Phile. 1:10, 13, in bonds or imprisonment for the sake of the gospel; Heb. 10:34; 11:36; Jude 1:6; Sept.: Judg. 15:14; Job 39:5; Ps. 2:3; Jer. 27:2).

“(B) In the neuter plural *tá desmá*. In Luke’s writings (Luke 8:29; Acts 16:26; 20:23; 22:30; 23:29; 26:29, 31) meaning that which holds someone bound, without freedom.

“**Derivation:** *desmeúo* (1195), to bind, chain; *desmeo* (1196), to bind with chains; *desmophúlax* (1200), a prison-keeper.

“**Synonyms:** *súndesmos* (4886), something that binds closely; *zeuktería* (2202), that which yokes; *speíra* (4686), anything wound, a twisted rope, a body of men at arms; *sustrophe* (4963), a secret coalition, riotous crowd forming a conspiracy; *hálusis* (254), a chain.

“**Antonym:** *eleuthería* (1657), freedom.”

I would encourage everyone who has the Strong’s *Exhaustive Concordance* to compare the data given here on these Greek words with that offered by Strong, and

one will quickly grasp the insufficiency of that source. I'm not implying that one should get rid of his Strong's, for it is a valuable tool, but one should not rely solely on it in order to arrive at an informed conclusion.

From Zodhiates' view of the Greek, "hell" is a dark foggy place lacking light, with a secondary meaning of "mental confusion", elsewhere alluded to as the darkness of Tartarus (or hell), a place of blackness, gloom and tempest. For the English word translated "chain", there are two Greek words numbered by Strong as 4577 and 1199. In Zodhiates on "chain", #4577 it is described as a cord, band or chain, and it is akin to a binding mechanism or agent. In Zodhiates on "chain", #1199 it is described as, "to bind ... band, bond, ligament (or a band of tough tissue that holds bones together), akin to a yoke or twisted rope, or to be locked in prison.

Zodhiates' best observation was: "... the chains mentioned are not to be understood as literal material shackles ...". Well, if they're not "literal material shackles", what are they? From Zodhiates, it is obvious we are not dealing with the literal, but the figurative. The Bible (both in Old Testament Hebrew and New Testament Greek) is simply filled with figurative idioms, euphemisms and parables unique to the time period when they were written. For instance, in Joseph's dream, his father was the sun, his mother the moon, and his brothers stars (not literally, but figuratively).

Once we understand that many of these terms are veiled in idiomatic language, it behooves us to crack the hidden code in which they are written. In particular, "... anything wound (or coiled in a spiral), a twisted rope ...". This definition is a perfect description of the DNA "double helix" within every cell of a living organism. It is in a violation of Yahweh's genetic laws, as once two alien types of DNA are locked together it forms a half-breed plant or animal, which can never be reversed. Such creatures become a type of a third-kind. Therefore, the term "third world", as used today to describe nonwhite peoples, is not out of order. For instance, a mule (from which we get the term mulatto) is a creature of a third-kind. There is one thing we can be very sure of, and that is the fact that Yahweh never created a creature of a third-kind! So, that brings up a very important question: Where did all of those nonwhite creatures of a third-kind come from?

This is the foundation of the subject of "spot/s" at 2 Pet. 2:13, "... **Spots^{G4695} they are and blemishes, sporting themselves with their own deceivings while they feast with you; Having eyes full of adultery ...**" and Jude 12, "**These are spots⁴⁶⁹⁴ in your feasts of charity, when they feast with you, feeding themselves without fear**" Note: Jude 12 "spots" should be #4696.

If one will check the Strong's Greek on #4694, it will indicate "[by confusion with 4696]". Zodhiates also assigns the wrong definition to Jude 12, but doesn't show the error. Therefore, we will inspect Strong's *Greek Dictionary* for numbers 4695 and 4696:

4695. ... **spilōō**, *spee-lō'-o*; from 4696; to *stain* or *soil* (literally or figuratively):—KJV renderings, defile, spot."

4696. ... **spilōs**, *spee'-los*; of uncertain derivation; a *stain* or *blemish*, i.e., (figuratively) *defect*, *disgrace*:—KJV rendering, spot."

The Complete Bible by Smith & Goodspeed has an interesting translation from the Greek into English, stating: "**They are stains⁴⁶⁹⁶ on your religious meals, where**

they carouse together, boldly attending to no one but themselves; rainless clouds driven before the wind; leafless trees without fruit, doubly dead and uprooted”

Occasionally I will search for a religious service in progress on TV, and I will I take notice of how many nonwhites are attending. My purpose is to see how many unclean “spots” there are scattered throughout the auditorium, choir loft, and even behind the pulpit!