

The New Ensign

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Calling The True Israel Peoples

Editorial

Dear Israelite Reader

It has been a month since we issued our challenge to the British Israel leadership concerning either a discussion or a debate of the Two-Seedline doctrine, and we still have no takers. This is somewhat of a disappointment even though it was exactly what we expected. We did receive one inquiry from a Dutch woman, which we hope to be able to answer by the time this is published. We shall reserve the right to publish both her letter (since it was to the editor of the New Ensign) and our answer once we write it.

However, disdaining the Two-Seedline doctrine is not a crime in itself, and it is not the reason why I generally loathe the British Israel leadership.



Rather, I loathe the British Israel leadership for this: they have embraced the enemies of Yahshua (Jesus) Christ and have therefore contributed to the downfall of Western Civilization. Yes, quite openly throughout their own literature the Jewish people have expressed a complete hatred of Christianity and a desire to destroy it completely, yet British Israel has embraced them as “Judah”. If they were Judah – Abraham's Children – then as Christ Himself has told us, they would do the works of Abraham! In fact, it can be demonstrated beyond doubt that those we know as Jews are descended from Esau, and not from Judah. I blame the British Israel leadership for

the Jewish subversion of Christianity with the foremost reason that, out of all of the Christian sects, they are the ones who from the earliest times should have known better: for they claim to know their own identity and the impact which that has on their history when considering the Covenant relationships between True Israel and Yahweh our God.

Now what has Britain – and America – gained since embracing the Jews? Where is the Empire? Where are our millions of sons and brothers, who have died in the Rothschilds' wars of economic imperialism? How full are our churches, and when they are attended, what sort of Christianity is taught in them? Rather, every form of sexual deviancy is allowed, and even promoted, by them. It was not like this when the Jews were kept out of our society.

What shall the British Israel leadership use for an excuse, when they meet their judgement faced with the words of the apostle John? And these words are not alone in Scripture, however they are timeless and quite clear, Christians are to have nothing to do with the enemies of Christ: "Each who going forth and not abiding in the teaching of Christ has not Yahweh. He abiding in the teaching, he also has the Father and the Son. If one comes to you and does not bear this teaching, do not receive him into the house and do not speak to welcome him! For he speaking to welcome him takes a share in his evil works." (2 John 9-11)

If we would learn and keep such words, only then could we share in the blessings of our inheritance.

We do not wish to throw any dispersion on the majority of BI members who are well aware of this truth and read our magazine.

Editor

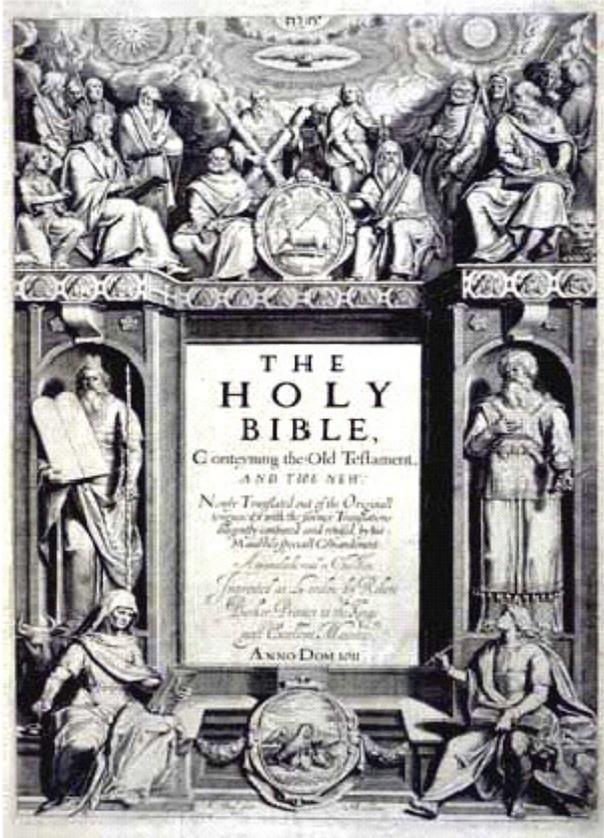
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Errors Inspired by Whom? – Part 1

By William Finck



Examining the claim made by many modern sects, that the Authorized King James Version of the Bible (the A.V.) is in itself the "inspired word of God", we must ourselves ask this: Is God the author of error? Did Yahweh reveal His Word directly to man in the English language in the year 1611? If it can be shown that the King James Version of the New Testament contains at least some errors, then it should be reasoned that this version – no matter how venerated – was also translated by fallible men. Certainly the language of the New Testament – Koine Greek – is still quite well known to us, there having been a tremendous body of written literature which used it, in addition to what we see in the New Testament. We have much more classical Greek literature available to us than even classical Latin. Here we shall see just how well it was known by the translators of this venerated edition of those writings which we commonly call the Bible. The first part of this examination shall commence with a walk through some of the translations found in the epistles of the apostle Paul.

In my own New Testament translations (the *Christogenea New Testament*, or *CNT* here) I have many hundreds of differences with the King James Version, yet not all of them are due to differences in translation alone. Many are due to the differences

in the texts of the various manuscripts employed. Many others are rather a difference of interpretation within the wider context of Scripture. With a few exceptions, here I will neglect those and attempt to focus upon plain errors which can be shown from Greek grammar and the meanings of words as they are known from literature both Biblical and otherwise, and errors of interpretation which can be shown from the immediate context of particular verses within the passages wherein they appear.

Romans 1:4: "And declared *to be* the Son of God...." Paul is often criticized for this phrase, yet the verb $\acute{\omicron}\rho\acute{\iota}\zeta\omega$ does not ever mean *to declare*, and it is evident from Scripture that not only were there other sons of God, i.e. Deut. 14:1 and Luke 3:38, but that Yahshua Christ was a son of God long before His passion and resurrection. Aside from the Hebrew Bible, the Greek poets also claimed a status for men as sons of God - or of a god - for which see Paul's own words at Acts 17:28. Here Paul uses a rhetorical device in order to tell us that Christ proved His own sonship. The verb $\acute{\omicron}\rho\acute{\iota}\zeta\omega$, according to Liddell & Scott (hereinafter L&S), is basically *to divide* or *separate from*, *as a boundary*, and thus it is evident that Christ was "distinguished as a Son of Yahweh" (*CNT*), which is what Paul is telling us.

Romans 1:18: "who hold the truth in unrighteousness": This may sound trivial, but $\kappa\alpha\tau\acute{\epsilon}\chi\omega$ has a much stronger meaning than simply to *hold*, where $\epsilon\chi\omega$ alone would be appropriate. The word is *to hold back*, *withhold* (L&S), and thus the phrase is better read "who withhold the truth with injustice (or unrighteousness)".

Romans 2:9 and 2:10: "and also of the Gentile ... and also to the Gentile" in these verses, and also at Romans 3:9, I Corinthians 10:32 and 12:13, and twice in John 7:35, the A.V. translated "Ἕλληνα" (1672), which is the Greek word for *Greek*, as *gentile* instead. This is quite dishonest, since Paul consistently used the Greek word $\epsilon\theta\nu\omicron\varsigma$ to refer to the nations, and the A.V. consistently renders $\epsilon\theta\nu\omicron\varsigma$ as *gentile* – or sometimes *heathen* or *nation* – everywhere else it appears. "Ἕλληνα" is a specific word meaning *Greek*, and nothing else.

Romans 4:1: Here is one small example out of many that may be illustrated, which calls into question the authority of those manuscripts from which the King James Version was translated, and

here those much more recent manuscripts depart from nearly all of the early codices known as the *Great Uncials*. At **Romans 4:1** the *CNT* reads "our forefather Abraham", where the KJV has only "Abraham our father". Out of all the Greek manuscripts, only a small number which are dated no earlier than the 9th century support the KJV reading. All of the earliest manuscripts contain the word "forefather", except the Codex Bezae, which is known to have had a lot of influence over the manuscripts upon which the KJV was based. Paul, using the word, was telling the Romans – and correctly I may add – that Abraham was indeed their natural forefather.



Theodore Beza

Romans 8:15: "the Spirit of adoption". The word υιοθεσία does not, by itself, ever mean *adoption* in Greek writings. The word means a *placement* or a *position of a son*. There were other words in Greek literature which were consistently used to

describe the act of adoption, namely εισποίησις (a noun, a *making into*), εισποιέω (a verb), and εισποιητός (an adjective). While a son can be placed for adoption, where υιοθεσία may be used to describe the act of the placing, it does not describe the actual adoption, and υιοθεσία can be used also to describe other things, such as the placing of a son into a household or as an heir, which also happens to correctly describe the Christian promise as it is outlined in the Old Testament as well. Therefore, and especially since there is no other indication in the text that the idea of adoption is ever the context, υιοθεσία should be rendered here "spirit of the position of sons (or of a son)". At Romans 8:23, the phrase "waiting for the adoption" would better be rendered "awaiting the placement of sons". At Romans 9:4 the phrase "ὧν ἡ υιοθεσία" should be "whose is the position of sons". It is absolutely dishonest that υιοθεσία be translated as *adoption*, because the word has a much more general meaning, and the translators can only have presumed that the word was used by Paul to mean *adoption*, yet the overall context of Paul's letters and of the New Testament refute such a presumption.

Romans 13:10: "Love worketh no ill to his neighbour". The Greek of this phrase is ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται and it is not disputed here by any of the manuscripts. This phrase must

be rendered "Love for him near to you who does not practice evil", or even "Love to an evil neighbor does not work", depending upon whether the verb is considered a part of the subject predicate, or a modifier for the object of the statement (which is in this case, love). I must reject the A.V. rendering since it separates πλησίον and κακὸν, and since both words are in the Accusative case they must be understood as a unit, κακὸν (*evil*) clearly being a modifier for πλησίον (in the A.V., *neighbour*). Paul's intent, especially considering the balance of the statement: "therefore fulfilling of the law is love", is obviously to narrow the scope of *neighbor* as it is understood in the commandment at 13:9 "You shall love him near to you as yourself" or "Thou shalt love thy neighbor as thyself" (A.V.). Surely we are not obligated to love the wicked that just happen to live in our vicinity!

Romans 14:6: The four occurrences of the word κύριος in this verse (which includes a clause found in the A.V. that exists in none of the early Greek manuscripts) are not accompanied with the Greek article, and so rather than being translated "Lord" they should instead be translated literally, as they appear in the Dative case, as "with authority". While κύριος is often used as a substantive with the article and is therefore a noun in those cases, i.e. "the Lord", the word is basically an adjective and means "of persons, *having power* or *authority over*; *lord* or *master of ... absolute authority, authoritative, supreme*" (L&S). Therefore this verse is properly read: "He who is observing the day, observes it with authority, and he who eats, eats with authority; for he gives thanks to Yahweh. And he who does not eat, with authority eats not, and he gives thanks to Yahweh." (*CNT*).

Romans 14:14: "... but to him that esteemeth any thing to be unclean, to him *it is* unclean." Here the Greek word rendered "unclean" is κοινός, and the rendering is absolutely dishonest. The Greek word κοινός is *profane*, or *common*, and certainly does not ever mean *unclean*, which is most frequently ἀκάθαρτος, a word which the A.V. often translates properly elsewhere as *unclean*. In fact, κοινός and ἀκάθαρτος appear together at Acts 10:14 where the A.V. properly reads "But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean." This phrase at Romans 14:14 can honestly only be read: "...except to him who considers anything to be profane (or *common*), to him it is profane (or *common*)." The difference is crucial, because things that were "unclean" were those things forbidden to be eaten by the laws of Moses found in the Pentateuch. However things which

were considered common were merely foods that were not treated properly according to the laws, or according to the "traditions of the elders". When this verse is properly translated, it is seen that Paul is not advocating the eating of things which are deemed unclean by the law, as so many ignorant men claim. Rather, in context, he is talking about things which are indeed foods, but which had been profaned upon the altars of pagan deities. In a first century Greco-Roman city, it was impossible to buy meat which was not sacrificed in such a manner, and that alone is what Paul's advice addresses.

Romans 15:9 to 11: Let me first quote the A.V. rendering of this pericope: "And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people." Verse 9 paraphrases II Samuel 22:50 and Psalm 18:49. In the places where the A.V. has "Gentiles" here, the word is "heathen" in the A.V. in those corresponding Old Testament verses. Verses 10 and 11 quote Deuteronomy 32:43 and Psalm 117:1 respectively. In those places in the A.V. it reads "nations" where the A.V. has "Gentiles" here in Romans. The words *gentile* (which is truly not even an English word), *heathen* and *nation* in the New Testament in most cases are used to represent the Greek word ἔθνος, which is primarily a *nation* in the sense of *ethnicity*. Here and elsewhere it is evident that by translating ἔθνος into these various words indiscriminately, it is rather easy to create false doctrines and to pervert the interpretation of the promises to Abraham and the other patriarchs. While there are a couple of places where we could legitimately translate the word ἔθνος as *heathen*, it must be done with great reservation, and also with the knowledge that the word does not ever bear the meaning *non-Adamite* by itself, and that it can also properly and literally be rendered *people* in these places.

Romans 15:16: ἵνα γένηται ἡ προσφορά τῶν ἐθνῶν εὐπρόσδεκτος is the Greek phrase which the A.V. renders "that the offering up of the nations might be acceptable", which agrees not at all with the context of Paul's statements. Paul is discussing his mission, in 15:15, "performing the service of the good message", and it is clear here and throughout Paul's writing that his mission is to bring that message to the Nations. A προσφορά is literally "a bringing to" (L&S). Paul clearly means his own "bringing to" of the gospel. While εὐπρόσδεκτος being of the same case and number modifies

προσφορά, "an acceptable presentation", it is the acceptance – not the offering - that is "of" or "from" or even "by" the Nations (τῶν ἐθνῶν, Genitive plural form of 1484, with the Article). I ascertain that this is why, where an adjective usually accompanies the noun it modifies, here it follows τῶν ἐθνῶν, so "that it be a presentation acceptable of [or "by"] the Nations." If the case and number matched that of ἔθνος, one would read "an offering of the acceptable nations"! Yet what do the nations have to offer, when indeed Christ Himself was an offering on our behalf? An exactly similar grammatical construction appears at Luke 4:19, where the Greek phrase κηρύξαι ἐνιαυτὸν κυρίου δεκτὸν is properly translated in the A.V. "To preach the acceptable year of the Lord". If the A.V. followed the pattern in Luke 4:19 that they used here, then that verse would read "to preach that the year of the Lord is acceptable"! That alone demonstrates the error that the A.V. makes here in Romans 15.



Codex Vaticanus

1 Corinthians 1:28:

"And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are". Yet

Paul is certainly not, as the A.V. has him doing, referencing "things" here, but rather the various conditions of some of the children of Israel. The A.V.'s "the base things", from τὰ ἀγενῆ, is rather "those of ignoble birth" or simply "the low born": see L&S at ἀγεννής, "of no family, low born..." Likewise τὰ ἐξουθενημένα should be read "the despised", or "those being despised", regardless of the neuter gender. The context being people, as is evident from that which precedes and that which follows, this verse should therefore have been translated: "and the low born of the society, and the despised, Yahweh has chosen: those that are not in order that He may annul those that are" (τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ). The words of Christ in His ministry, and the fact that He indeed chose His followers from among those of low estate, the humble people of the land, perfectly fits the context of Paul's message here.

1 Corinthians 2:8: The phrase "the princes of this world" is in the *CNT* "the governors of this age". The word αἰών, from which the English word *eon* is derived, is only temporal in meaning, and never spatial. Yet on several occasions the A.V. has rendered the word as *world*, as the translators also

always rendered both κόσμος and οἰκουμένη as *world*, thus obfuscating the differences in meaning among those three different words. Respectively the three words should be taken to mean an *age*, a *society*, and a *living space* for that society.

Yet to take this a step further, it may simply be that the way that the A.V. translators understood the word *world* is different than how we understand it today, and if this is so, then they must be pardoned, but only in this respect. If we investigate the word *world* in the American Heritage College Dictionary, 3rd Edition, we find that it derives from an Old and Middle English word, *weorold*, and we are referred to an entry for a supposed proto-Indo-European word (*wi-ro*) in their appendix of so-called "Indo-European Roots". When we check this entry, we find that the word *world* comes from the Germanic *wer*, akin to the Latin *vir*, for *man*, and the Germanic *ald*, which is a life or an age (from which we get our word *old*), and that put together the word "world" means only age of man. Therefore, originally, "world" is a temporal term and not a spatial one! It means *our Adamic age*, and it does not mean everyone on the planet or the planet itself! Our confusion over the meaning of this word has led us into total confusion when attempting to understand our own literature, especially our Bibles! Why do we let satan publish dictionaries? The "world" is the age of Adamic man, and it should be nothing else!

1 Corinthians 4:14: While it does not *seem* to make a big difference, the A.V.'s mistreatment of ἐντρέπω certainly does have an impact where it appears in several verses. ἐντρέπω is even defined by L&S as "*to feel shame or fear*", where they cite only the N.T. for this use, at ἐντρέπω part II. section 4 of their definition. Yet this is not the general sense of the word, which basically means "*to turn about...linger, hesitate...to turn towards, give heed to, pay regard to, to respect or reverence...*" (L&S). Therefore I must ask, how could it mean anything differently only where it appears in the N.T.? I cannot agree that ἐντρέπω should ever mean *to shame*. The A.V. also has "to be ashamed" for this word at II Thess. 3:14 and Titus 2:8, but it has "to revere" (or "reverence") at Matt. 21:37, Mark 12:6, Luke 20:13, and Heb. 12:9, and "to regard" at Luke 18:2 and 4. 1 Corinthians 4:14 in the *CNT* reads: "I do not write these things regarding you, but as I would advise my beloved children." Now the real difference is whether we perceive an authoritarian Paul who seeks to shame his audience, as the A.V. would have it, or whether we have an adjuring Paul, exhorting his audience as a brother. In my opinion it

is surely the latter, and that agrees with the use of the word in all secular Greek writings.

1 Corinthians 6:4 in the A.V. may lead one to believe that judges should be selected from among those whom we abhor. The A.V. has this verse: "If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church." Yet the Medium Voice when used with verbs, as ἐξουθενημένους is here, indicates that the recipient of the action is also the receiver, and therefore Paul is advising us to appoint as judges not those from among us whom we have no esteem for, but those who are the most humble. The *CNT* translates this verse: "So then if you should have trial of things pertaining to this life, those who esteem themselves least in the assembly, those will be set to judge." The Medium Voice use of verbs by the Greeks was almost always overlooked by the A.V. Translators.



Hampton Court Palace where the King James Bible was born

1 Corinthians 6:5 begins in the A.V. "I speak to your shame."

The word rendered *shame* here is ἐντροπή, and it is a noun form of the verb ἐντρέπω which we just discussed above, at I Corinthians 4:14. L&S define the word as "*a turning towards ... respect or reverence for one, Soph.: shame, reproach, N.T.*" where again L&S cite only the N.T. for this alleged negative meaning of the word. Now it must be noted that throughout L&S there is no version but the A.V. which is understood to refer to the New Testament. Now ἐντροπή only appears twice in the A.V., and on both occasions, here and at 1 Corinthians 15:34, the word may clearly mean *respect*. It is obvious to this writer that L&S merely followed the A.V. in this error, and ἐντροπή in the N.T. means just what it does in secular Greek writing: *a turning towards ... respect or reverence for one*. The *CNT* translates this sentence "I speak from respect to you." The A.V. and its followers make this word out to mean the exact opposite that it meant to the Greek people!

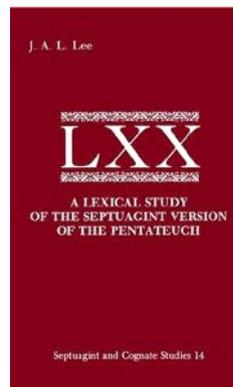
1 Corinthians 6:12 in the A.V. reads "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any." While this reading is possible, since the Greek word ἔξεστιν may mean *lawful*, however this reading leads one to believe

that Paul would simply dismiss the Old Testament laws of Yahweh God, contrary even to Paul's own statements elsewhere, for instance at Romans 3:31. Yet where the word which Paul uses everywhere to refer to the law is νόμος (and where he mentions the "works of the law" it can be demonstrated from the Septuagint that he means the *rituals* of the law – those Levitical rites done away with in Christ). To say "lawful" in the sense of the νόμος (law) Paul could have explicitly used the term νόμιμος, which is its adjective directly related to νόμος; *conformable to custom, usage, or law, customary, prescriptive, established, lawful, rightful* (L&S). Here with the word being ἐξέστιν, which means "it is allowed, it is in one's power, it is lawful" (L&S), I find it a necessity to distinguish ἐξέστιν from νόμιμος, and therefore the *CNT* renders this verse "To me all is possible, but all does not profit; to me all is possible, but I will not yield authority to be brought under any", and that way there is no confusion over Paul's regard for the law. This same circumstance appears at I Corinthians 10:23, which in the *CNT* reads "All is possible, but all does not profit. All is possible, but all does not build."

1 Corinthians 7:26 is in the A.V. in part "for the present distress". Many wrongly use Paul's comments here to purport that he was somehow promoting abstinence from marriage, which is a misconception (see I Tim. 3:1-13, 4:1-3, 5:14; Titus 1:6, 2:5; and Heb. 13:4 where Paul said that "marriage is valuable in every way, likewise the undefiled bed"). Rather Paul is speaking about the conditions during the persecution of Christians under Claudius I (41-54 A.D.) and Nero (54-68 A.D.), and the danger of starting a family in such conditions; which is certainly the reason for his advice here, and for the sorrow he expresses at 7:28. ἀνάγκη, which is the word that the A.V. translates "distress" here, is "force, constraint, necessity...actual force, violence, torture..." (L&S) The word is used in the sense of "necessity", by Paul at Rom. 13:5; I Cor. 7:37, 9:16; II Cor. 9:7; Phm. 14; and Heb. 7:12, 7:27, 9:16, and 9:23. It appears in this stronger sense, i.e. "violence", at II Cor. 6:4, 12:10, and I Thess. 3:7 (note I Corinthians 15:30). The *CNT* translates this phrase "because of the present violence", which makes both Paul's statement and his reasons for making it much clearer.

1 Corinthians 9:17-18 read in the *CNT*: "17 For if I do this readily, I have a reward; but if voluntarily I had been entrusted with the management of a family, what then is my reward? Announcing the good message, that I would set forth the good message without expense, with respect not to abuse

my authority in the good message." οἰκονομία is primarily "the management of a household or family" (L&S), the most literal meaning here being the most sensible (cf. Amos 3:2; Matt. 10:6, 15:24; Rev. 19:6-9 and 21:12 et al.). As the A.V. has "dispensation", and then adds words to try to have it make sense, there are several other words Paul may have chosen to clearly convey such a meaning. L&S lists "husbandry" and "thrift" as alternate meanings of the word, and among others Thayer adds "stewardship", none of which fit the context here, although at times they do where Paul uses the word elsewhere. This word appears also at Luke 16:2, 3, 4; Eph. 1:10; 3:2, 9; Col. 1:25; and I Tim. 1:4. It also appears in the LXX twice at Isa. 22:19 and 21, both in the same sense that Paul uses it here, as the *management of a family*. Oddly, the A.V. never translates this word in its primary sense in the New Testament, even though it is very clear in the Old Testament prophets that it should be understood in this manner.



In **1 Corinthians 10:11** the KJV has "upon whom the ends of the world are come", the *CNT* reads "to those who have attained to the fulfillments of the ages". καταντάω is "to come to, arrive at...to attain to..." (Thayer). Paul is not speaking in a spatial sense here, but in a temporal. τέλος is "the fulfillment or completion of anything...i.e. its consummation, issue, result, end..." (L&S) so in the plural here, it is "the fulfillments". The A.V. translates αἰών 39 times, and αἰώνιος 3 times, words which mean "a period of existence...an age" and "lasting for an age... eternal" respectively, as "world". This is one of those occurrences, of which 25 of the 42 are in Paul (see Strong's). As it has already been explained, the word *world* originally meant *the age of man*, yet it is clear that we do not use the term in that manner today, and for this reason alone we cannot deem the A.V. as an unquestionable authority.

At **1 Corinthians 16:22** where the KJV, leaving certain words untranslated, reads "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." the *CNT* has "If anyone does not love the Prince, he must be accursed, a rebel to be destroyed." The veracity of this translation can be demonstrated using a tool as simple as Strong's *Exhaustive Concordance*. The Greek word anathema means *accursed*, and maranatha is a Hebrew phrase made up of two words, mara (see Strong's #'s 4751

and 4785), *a rebel*, and *natha* (see Strong's #'s 5421 and 5422), in the passive *to be destroyed*. Now this may seem subjective, but it surely does elucidate not only Paul's great love for Yahshua Christ, but also Paul's understanding of the nature of the enemies of Yahshua. The A.V., leaving these words untranslated, hides the truth and neglects its duty. What is a translation for, if it is to leave select words untranslated?

The KJV reads **II Corinthians 2:17**: "For we are not as many, which corrupt the word of God...", yet the Greek verb *καπηλεύω* is a very specific verb which by no means should be rendered merely as *to corrupt*. L&S define the word "*to be a retail-dealer...to sell by retail...*"; and the noun *κάπηλος* is "*a retail-dealer; huckster; hawker; peddler*". Therefore the beginning of this verse must be read: "For we are not as the many, selling the word of Yahweh in trade..." (CNT).



Francis Bacon the alleged overseer of the KJV.

At **2 Corinthians 6:14**, the King James translators rendered an adjective as a noun, which was apparently necessary for them to do because they did not render the verb as fully as they could have, while also ignoring the meaning of the verb where a different form of the same word was used in the Septuagint. Admittedly, the opening sentence of this verse is very difficult to translate in few words, although it only contains four Greek words. The Greek, *μη γίνεσθε ἑτεροζυγοῦντες ἀπίστοις*, is in the CNT "Do not become yoked together with untrustworthy aliens". The A.V. has here "Be not unequally yoked together with unbelievers", and so many interpret this to be a "religious" admonition: which would have Paul conflict with his own statements, such as those at I Cor. 7:12-14 where he advises people already married to non-believers to make a go of it, and so they make him out to be a liar. This is not a religious statement, as will be evident upon examination of the terms *ἑτεροζυγέω* and *ἄπιστος*.

ἑτεροζυγέω is a verb which appears nowhere else in the N.T., nor in the LXX. However the adjective, *ἑτερόζυγος*, does appear in the LXX, at Lev. 19:19, where the A.V. itself has "Thou shalt not let thy cattle gender with a diverse kind". The LXX Greek is: *τὰ κτήνη σου (your cattle) οὐ κατοχεύσεις (do not let "gender", and the verb implies the act of sexual*

intercourse) ἑτεροζύγω (with a diverse kind, the idea of being "yoked" already being implicit, the English translators did not repeat it). Brenton's English as it was translated from the Greek varies little from the A.V. English, which was translated from Hebrew. And so while the L&S definition for the verb *ἑτεροζυγέω* that appears here in the New Testament follows the A.V.: "*to be yoked in unequal partnership*" the L&S definition for the adjective *ἑτερόζυγος* as it appears in the Septuagint is "*coupled with an animal of diverse kind*" which with people can only mean "to be coupled with one of another race", and therefore it is evident that both the A.V. and L&S are attempting to convince us that the verb form of the word somehow has a totally different meaning than the adjective! Here I have in the CNT "yoked together with aliens", preferring the idea that the verb as it was used by Paul surely bears the same meaning that the adjective did in the Greek scriptures which Paul so often quoted verbatim. This word must also be contrasted with *σύζυγος*, used in the N.T. only once, by Paul at Phil. 4:3 and which L&S define "*yoked together, paired, σύζυγος ὁμαυλῖαι wedded union, Aeschylus...as a feminine Substantive, a wife, Euripides; masculine a yoke-fellow, comrade, Iliad, Aristotle.*" It is of marriage that Christ used the corresponding verb *συζεύγνυμι* (4801) at Matt. 19:6 (Mark 10:9). While *συ-* (see *συν*, 4862) means "with" or "together", *ἕτερος* (2087) means "other" or "other than" or "different". *ζυγός* (2218) is "*anything which joins two bodies*" (L&S) and is commonly a "yoke" (Matt. 11:29, 30; Acts 15:10; Gal. 5:1; I Tim. 6:1). If Paul wanted to tell us not to be yoked together with the unfaithful, *σύζυγος* was the word to use. Rather, he was clearly using *ἑτερόζυγος* as it was in the Septuagint, and telling us not to be yoked together with untrustworthy aliens.

Compounding the errors in the A.V. translation of this verse, *ἄπιστος* is an adjective, which L&S define "*not to be trusted... not trusty, distrusted, faithless...*" yet it is treated in the A.V. as a substantive in this verse, as a noun. The CNT has the word as an adjective, which is what it is. If Paul wanted to use this word as a substantive, a simple article would have cleared up any ambiguity.

With all of this, one may agree that another way to translate this clause from Greek is: "Do not become yoked together with those of other races who are not to be trusted", which is also a literal translation, and is a message that is consistent with all Scripture.

At **2 Corinthians 6:17**, the KJV adds the word *thing* to the text. The CNT reads this passage thus:

"Come out from the midst of them and be separated," says the Prince, and "do not be joined to the impure, and I will admit you!" It is asserted here that "the impure" directly refers to the subject "them" earlier in the passage, and therefore no added words are necessary in order to understand this verse. The KJV translators have added hundreds of words to the New Testament, where in contrast the *CNT* adds only a handful. With an honest translation, it is rarely necessary to add words to the text in order to capture the meaning of the original Greek.**2**



Corinthians 8:2: By no means does the word ἀπλότης mean *liberality*, as in connection with giving that the professional churchmen who translated the A.V. have it here. The word is "*singleness, simplicity, frankness*" (L&S), and is derived from a root word ἀπλός which means "*single...simple, natural, plain, sincere, frank...*" (L&S). It was also used at Matt. 6:22 and Luke 11:34.

This word ἀπλότης appears in Rom. 12:8 (KJV: "simplicity"), Eph. 6:5 and Col. 3:22 (KJV: "singleness"), and is "simplicity" in the *CNT* on those three occasions. At II Cor. 11:3 it is "sincerity" in the *CNT* (A.V.: "simplicity"). Yet at II Cor. 8:2, 9:11, and 9:13, where the subject of discussion is economic, the A.V. translates the word "liberality", "bountifully", and "liberal" respectively, where in the *CNT* on each occasion the word is rendered "sincerity". I must maintain a distinction between giving with sincerity, and giving liberally, or bountifully, as the professional churchmen would have it, although the meaning of the word does not. This is a blatantly dishonest device on the part of the King James translators, who were obviously seeking to enrich the churchmen at the expense of the flock.

At **2 Corinthians 9:4:** ὑπόστασις is a noun, and it would better be rendered "matter", where the KJV somehow treats it as an adjective and gives it a tenuous definition: "confident". The word "boasting" appears in the late manuscripts from which the KJV was translated, but it is not in any of the more reliable early Greek manuscripts.

2 Corinthians 9:11, 13: As it was noted above in discussing II Corinthians 8:2, here in 9:11 and 13 the A.V. translates ἀπλότης, which means "*singleness, simplicity, frankness*" first as "bountifulness" and then as an adjective, "liberal", where the word is a noun. Furthermore at verse 13, the KJV translated κοινωνία, which is "communion, association, partnership, fellowship", as "distribution", a meaning which the word simply does not have. It appears to this writer as if the professional churchmen translating the KJV treated these words in a manner which perpetuates the wealth of their own priesthood. The A.V. translations here are blatantly dishonest and even criminal perversions of scripture.

Here I will read the passage at **2 Corinthians 9:10-15** from the *CNT*: "Now He who is supplying besides seed to he who is sowing also wheat-bread for food, He will supply and He will multiply your sowing, and He will increase the produce of your justice; ¹¹ in every way being enriched in all sincerity, which through us accomplishes gratitude to Yahweh.

¹² Because the service of this ministry is not only its replenishing of the deficiencies of the saints, but also its having abundance through many thanksgivings to Yahweh, through the proof of this service honoring Yahweh, upon the submission of your agreement to the good message of the Anointed, and sincerity of the partnership for them and for all, and in their entreaty for you, yearning for you for the sake of the favor of Yahweh overflowing upon you. Now gratitude to Yahweh for His indescribable gift."

2 Corinthians 10:2 from the KJV reads in part "But I beseech *σου*, that I may not be bold when I am present with that confidence...". The Greek phrase is δέομαι δὲ τὸ μὴ παρὼν θαρρῆσαι τῇ πεποιθήσει. The A.V. rendering of 10:2 strips the word παρὼν of the negative particle μὴ which belongs to it, (μὴ παρὼν meaning "not being present"), and it applies the negative instead to the verb which follows, θαρρῆσαι: this is a peculiar reading which was apparently necessitated by their also having misread the verb. In any event, it is blatantly wrong.

θαρρῆσαι, from θαρσέω (2293, "to be bold" here) is read in the KJV in the 1st person. Another verb in this verse, πολμῆσαι, from πολμάω (5111, "to dare" here) is read by the KJV as an Infinitive. The -σαι suffix that both of these verbs carry is found in the 2nd person Medium or Passive voices, or in the Infinitive, but never in the 1st person. This form is found again at 13:7, ποιῆσαι, which is correctly

rendered in the A.V. in the 2nd person, "you should do", being in the Subjunctive mood. Here in the *CNT* I have read both *τολμῆσαι* and *ποιῆσαι* in the 2nd person, as they should be, and the context shall speak for itself. I will quote: "but I want, not being present, that you **would be bold** with the confidence with which I reckon **you should be daring** towards certain others who are reckoning us as walking in accordance with the flesh." (2 Cor. 10:2, *CNT*). So the A.V. here bears two significant grammatical errors.

In **2 Corinthians 11:17** the KJV has a particular phrase "I speak *it* not after the Lord". The Greek word *κύριος*, as explained earlier regarding Romans 14:6, is primarily an adjective, as it is here, and the phrase *κατὰ κύριον* commonly means "with authority". The *CNT* renders this clause "I do not speak with authority".

2 Corinthians 13:5: *ἀδόκιμος* is an adjective, translated as a noun here in the KJV where the word is rendered "reprobates". It should rather have been rendered "spurious".



Galatians 1:18: Here the KJV renders the verb *ιστορέω* as simply "to see", yet the word means "to inquire into a thing, to learn by inquiry...to examine...II. to narrate what one has learnt" (L&S). In the *CNT* it is rendered "to relate an account to". Paul is not simply telling us that he saw Peter, but rather that he went to relate an account to him of all that transpired previously.

Galatians 3:16: Here Paul contrasts *σπέρματι*, Dative singular of *σπέρμα*, with its Dative plural, *σπέρμασιν*. Thayer says of *σπέρμα* "the singular is used collectively of the *grains* or *kernels* sown", although later Thayer claims that this is not so here, perverting Paul's use of the word and calling it "genius", in defense of the A.V. translation. In the context of this and other of Paul's epistles, I must read this to be a comparison of the several races sprung from Abraham: Jacob-Israel with Ishmael (Gal. 4:21-31), with Esau-Edom (Rom. 9, 10, and 11), and even those from Keturah.

The word "seed", as in English, also in Greek and Hebrew is a singular used collectively, of many of a single type. The Greek plural of *σπέρμα* appears in the N.T. only at Matt. 13:32 and Mark 4:31, where diverse types are meant. This is true in Old Testament Hebrew also, where *zera'* (2233, "seed") only occurs in the plural at I Sam. 8:15, where it is used of crops and diverse varieties are implied.

Many may point to the verb *ἐστιν* here, properly the singular "is" (of *εἰμί*, 1510) but here "are", and it is easily demonstrable that *ἐστιν* is often translated "are" when referring to a collective noun, or a collection of objects. One need not look further than Gal 4:24 and 5:19 for examples of this, and Luke 18:27 is another example.

The word *χριστός* is also a Greek adjective, and literally means "anointed". Used with a definite article, it is often a Substantive (a word or group of words which formulate a noun) and is used to refer to "the Anointed One", or more familiarly, the Christ. Yet it can be demonstrated that the phrase *ὁ χριστός* ("the anointed") also refers to the children of Israel as a group. This is something else which the KJV translators missed entirely, however its veracity is demonstrated with a proper inspection of the Scriptures at Hebrews 11:24-26, 1 Timothy 5:11-12, 1 Corinthians 1:10-13 and Romans 9:1-5, among others (see <http://christogenea.org/Anointed>).

Since *σπέρμα* may be translated "race" (L&S, *σπέρμα*, II. 2.) in all fairness, I may have done better to translate this verse: "Now to Abraham the promises have been spoken, and to his **race**. It does not say 'And to **racess**' as of many; but as of one: 'and to your **race**', which is Anointed."

Galatians 3:16 is an exceptional example of the method of most mainstream Bible translators, who first make up their minds what the Bible says, and then twist the meanings and grammar of the Greek words to agree with their objectives.

Galatians 4:5: Where the A.V. renders the clause "that we might receive the adoption of sons" the *CNT* has "that we would recover the position of sons". The verb *ἀπολαμβάνω*, is "to recover" in the *CNT* but is merely "to receive" in the KJV. If it were the intention of the writer to say *receive* then *λαμβάνω* without the prefix would have been sufficient. For *ἀπολαμβάνω* L&S have "to take or receive from another, to receive what is one's due... II. to take back, get back, regain, recover...". *λαμβάνω* is simply to receive. The KJV more properly renders *ἀπολαμβάνω* "receive...again" at Luke 6:34. Paul uses the word in the sense "to receive what is one's

due' at Rom. 1:27 and Col. 3:24. In the *CNT* it is "recovered" at Luke 15:27, in context, where the A.V. also has "received". Rendering "receive" here when the meaning of the word is obviously much stronger is, at the least, an abdication of the responsibility which Christians have, to examine the Scriptures. At the most, it is deceptive. Coupled with the mistranslation of υιοθεσία as "adoption", rather than as the "position of a son" (for which see the discussion above concerning Romans 8:15), it is surely deceptive, since it is tantamount to creating a new religion. Errors such as this appear in the KJV rather consistently, and so it has in essence created a new religion, which is not Christianity! Here, note Deut. 14:1 and know that Paul is addressing "lost" Israelites (and only lost Israelites, i.e. Matt. 10:6, 15:24) for which see Gal. 3:13, 15, 16, 22-26; 4:3-6, 28, 31; and 5:1. These statements, made to Galatians, would be utter nonsense unless Paul knew that he was speaking to "lost" Israelites (those of the Assyrian deportation and times earlier), and so here one can only write "recover" if one wants to write honestly. The *CNT* renders Galatians 4:5: "in order that He would redeem those subject to law, that we would recover the position of sons", which indeed we are if we are Adamic peoples.

Galatians 4:9: ἄνωθεν, "from above", was totally ignored by the A.V. translators here. The *CNT* has the final clause of this verse "...to which from above you again desire to be enslaved?" It may have been rendered "...to which you *who are* from above again desire to be enslaved?", the verb εἰμί often being implied in Greek.

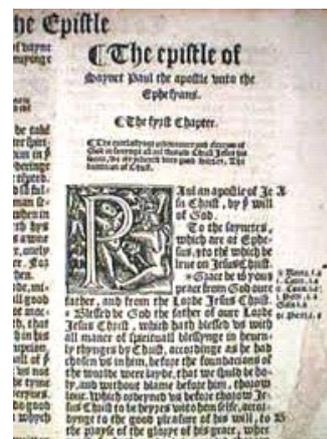
Galatians 5:3: περιτεμνομένῳ, a Present Medium Dative Participle of περιτέμνω, in the KJV is rendered "is circumcised". In the *CNT* the word is rendered "getting himself circumcised". Verbs in the Medium Voice properly indicate that the initiator and the recipient of an action are one and the same. Surely Paul's statement is not considering those infants who are circumcised involuntarily, which is a common practice today due to our Judaized medical profession, to be bound to be judged by the law. While he may strive to, the Jew cannot possibly disrupt our relationship with Yahweh, as Paul also explains in Romans Chapter 8.

Ephesians 1:5: This verse should be read in part "having pre-ordained us into the position of sons" (*CNT*), for which see the remarks concerning Romans 8:15 above.

Ephesians 2:12: Here the A.V. has a phrase "being aliens from the commonwealth of Israel", yet there

is no such noun in the text. The word is a verb, it is not a substantive, and it is inexcusable to translate it as a noun, except that the A.V. translators obviously did not understand the message. So rather than translate the Greek and then figure out why it says what it does, they conclude first what it means, and then twist the meanings of the words to agree with their conclusions. This is another clear example, that we must reserve every right to examine the original scriptures and not merely accept a government-approved translation as the unerring Word of God.

Ephesians 2:19: πάροικοι is *sojourners* and absolutely not *foreigners*, as the A.V. has it here. Forms of this word appear at Luke 24:18; Acts 7:6 and 13:17; Heb. 11:9; I Peter 1:17 and 2:11. From Paul's perspective, sojourners are emigrants, not immigrants; a people alienated (Eph. 2:12, Col. 1:21), not "aliens" (II Cor. 6:14, Heb. 11:34). Note Hos. 1:1-11.



From the Great Bible

Ephesians 3:2: The KJV translates this verse: "If ye have heard of the dispensation of the grace of God which is given me to you-ward". Yet οἰκονομία is primarily "the management of a household or family" (L&S), for which see also the discussion at 1 Corinthians 9:17-18 above. In the *CNT* this verse is translated "if indeed you have heard of the management of the family of the favour of Yahweh which has been given to me in regard to you". Paul's reference to "the family of the faith" at Galatians 6:10, along with many other remarks, shows that Paul's message is brought to the family of the children of Israel, an idea which is clearly represented throughout Paul's letters, but which the KJV translation attempts to obfuscate as much as possible. At Ephesians 3:6, the phrase which the KJV translates "that the Gentiles should be" is certainly better rendered "those Nations which are", or even "which Nations are" or "those Nations that are", the verb εἶναι being a present infinitive and not a subjunctive. All of these errors in the KJV, seemingly minor when each of them is examined independently, have been taken advantage of by the unscrupulous in order to create a new religion which is entirely alien to the scope of the promises of Jeremiah 31:31, Ezekiel 16:62, 34:25 and all of the

other prophecies and promises concerning the coming of Christ and the redemption of the children of Israel, to which the apostles themselves consistently attest, for example at Luke 1:54-55 and 1:72-74.

Ephesians 3:13: The KJV opens this verse with the clause "Wherefore I desire that ye faint not..." where in the CNT it is read "On which account I beg for myself not to falter...". The Greek clause is διὸ αἰτοῦμαι μὴ ἐγκακεῖν. First, the verb αἰτοῦμαι is the 1st person Present Medium Indicative of αἰτέω which is "II. Medium *to ask for oneself, to claim...* but often used just like Active..." (L&S). However it cannot properly be used as an active verb here since no object is supplied, and it especially cannot be read as the KJV has it, "I desire that you", since there is no "you" in the text. Here it must naturally be read as Medium voice verbs are, "I ask myself" or "I beg myself", as the Medium voice primarily indicates that the initiator and recipient of the action of the verb are one and the same. Additionally, the verb rendered "to falter" here in the CNT, ἐγκακεῖν is an Infinitive, and not a 2nd person Present Active as the KJV renders it. Paul is clearly stating that he begs for himself not to falter in his duties on behalf of the assemblies. Again, we have two clear grammatical errors in one sentence.

Ephesians 3:17: "That Christ may dwell in your hearts by faith" (KJV), for which the Greek is κατοικῆσαι τὸν χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν. Yet τὸν χριστὸν being the Accusative case form of ὁ χριστός, the phrase must represent the object of the verb and not, as the KJV has it, as the subject – which is yet another clear grammatical error. The word κατοικῆσαι, being an infinitive form of κατοικέω, may mean to *administer, govern, or establish*. Once it is realized that the phrase ὁ χριστός may refer to the children of Israel collectively as "the anointed", as has been discussed here in the remarks for Galatians 3:16, and the Accusative case of the noun phrase τὸν χριστὸν is treated properly, it is evident that this phrase may be much better rendered "to administer the Anointed through the faith in your hearts", where it is evident in context that Paul is talking about caring for ones Christian Israelite brethren. Christ Himself has no need for our administering to Him. Rather, He demands that we administer to our brethren on His behalf.

Ephesians 6:1: ἐν κυρίῳ is better rendered "in authority", and not, as the KJV reads, "in the Lord". Likewise, at Ephesians 6:8, παρὰ κυρίου is better rendered "as appropriate". The KJV translators

consistently failed to render the adjective κύριος in its primary sense, and instead they always imagined it to be a reference to God or to Christ. "1 Children, you must obey your parents in authority, for this is just."

Philippians 1:1: "Paul, and Timotheos, bondmen of Christ Yahshua, to all the saints among the number of Christ Yahshua who are in Philippos, along with the supervisors and ministers": ἐπίσκοπος (1985) is "supervisor" here. The word is "one who watches over, an overseer, guardian" (L&S) and it actually is the word (through the late Latin equivalent *episcopus*) from which our English word "bishop" is derived. In the CNT the word is translated literally, to avoid any endorsement of the man-made 'church' hierarchy which words such as "bishop" represent. Although διάκονος (1249) is often "minister" in the CNT, "minister" should be understood as a *servant to the assembly*, as the word is literally *a servant*.



But bishop is simply not an English word, and only made it into our vocabulary because the King James Version was purposely translated in a manner which gave the appearance that the New Testament actually confirmed the hierarchical organization of the Anglican Church. Therefore if you worship the Anglican Church, you may insist upon using the A.V. For my own part, I prefer to worship Yahweh my God, and to examine His will even if I am too fallible a man to obey it.

Philippians 1:4: Where in the CNT we read in part "...I yearn for you all in the affections of Christ Yahshua...", and Philippians 2:1: "... if any affections and compassions...", the word translated *affections* is σπλάγγνον, which literally means *bowels* as it appears in the A.V., however it is clear in Greek writings that the bowels were seen by the Greeks as the seat of our passions or emotions, and therefore it must be translated in such a manner, so that we can understand the word as the Greeks themselves often used it.

Philippians 2:14-16: "Do all things apart from murmuring and disputing, that you would be perfect and with unmixed blood, blameless children of Yahweh in the midst of a race crooked and perverted - among whom you appear as luminaries in the cosmos, ¹⁶ upholding the Word of Life for a boast with me in the day of Christ, that not in vain have I run nor in vain have I labored." The word "blameless" here is from ἄμωμος (299), from *a-* (English *un-*) and μῶμος (3470, in the N.T. only at

II Peter 2:13), "*blame, ridicule, disgrace*"; "perfect" is from ἄμειπτος (273), from α- and μέμφομαι (of which the verb , 3201, is found at Rom. 9:19 and Heb. 8:8) "*to be blamed, blameworthy*" (L&S), where ἄμειπτος is defined "*not to be blamed, blameless...of things, perfect in its kind...*" (L&S). The phrase "with unmixed blood" is from ἀκέραιος, which primarily means "*unmixed, pure in blood*" and is derived from α- (un-) and the verb κεράννυμι "*to mix, mingle...*" (L&S). Set in contrast to the phrase γενεᾶς (γενεά, 1074, "*race, stock, family*" - L&S) σκολιᾶς καὶ διεστραμμένης "a race crooked and perverted" it is both morally and intellectually dishonest to gloss over or ignore the message of racial purity meant by Paul in his use of ἄμειπτος and ἀκέραιος which are also joined here with the entreaty to "do all things" (v. 14) surely referring to every "jot and tittle" of the law (without the rituals, the ordinances which are the "works of the law"), the "Word of Life" of v. 16. This is a clear racial message and it is absolutely ignored by all modern translators and professional churchmen.

Philippians 3:20: "Of us the government in the heavens exists". The word government is from πολιτεύμα, and it literally means nothing but *government*. There is no excuse as to why the A.V. translates the word as *conversation* here, except that their rendering was for political purposes, to conceal the nature of the Kingdom of Heaven from the common people – that we should rule over ourselves and not be oppressed by professional priests and kings. Yahshua Christ is our Priest and our King!

Philippians 4:18: Here the A.V. Has "But I have all, and abound", yet the word ἀπέχω is "*to keep off or away from... to keep apart, part... to hold oneself off... abstain or desist from...*" ἔχω (2192) alone being sufficient to say "I have". The *CNT* reads this phrase quite properly "Now I abstain from all things, yet I abound".

Here I will end this first portion of *Errors Inspired by Whom?* Yet I will add a disclaimer or two. I do not consider the *Christogenea New Testament* to be infallible. I know that I, as a fallible man, am capable of making both oversights and errors. Yet I also pray to Yahweh that the errors I have made, I am still able to discover and correct as I learn and as I become conscious of them. Or if I do not, that others may go behind me and correct them, in return learning at least something from whatever work that I may have done correctly. But the King James Version, how can any man view it as the inspired and infallible work of God, when it contains so many of the errors of men? Have I not demonstrated that it contains many errors, in only these few pages? Or are we to ignore the meanings and the parts of speech of the Greek words and accept blindly the assertions of these men, simply because they were appointed by another man who

happened to be a king? And if any former king were infallible, why do we not obey all of them today, rather than just this one? Other earthly kings used different Bibles, or often wouldn't even let us have a Bible. We Christians have a commission, to examine all things and to examine the scriptures – which when those words were written, meant the Greek and Hebrew copies of the Scriptures, for English as we know it did not even exist. This I will continue to do, to examine the scriptures in their original languages, and I will not be reduced to being a respecter of persons, or a worshipper of the works of other men's hands, as the King James Authorized Version certainly is. They were no more inspired than any of us can claim to be today.

Let it also be said, that the King James Authorized Version's translation was commissioned with strict orders from the King and from the Anglican bishop as to how it was to be conducted, and that after it was completed, it became the only lawful version printed or imported into all of England. In an original preface, the translators themselves made the claim that their edition was "the word of God in English", which is a preposterously brazen claim. All other translations were virtually outlawed, especially after the restoration of the crown, when the competing Geneva Bible suffered along with the fate of Puritanism in England. By the end of the 17th century, due to circumstances both political and commercial, it became virtually the only English language version in print for a long time. Yet during the 18th and 19th centuries, the text of the King James Version was more in the hands of printers than of scholars, and there was much contention over the various versions which grew out of the commercial rivalry among them, as updates were made to reflect changes in the English language itself. There was also a lot of contention among the scholars, many of whom continued to prefer the Vulgate and other earlier editions. In the 18th century, however, the acceptance of the King James Version's claim to be the inspired word of God began to take hold, and that has all of the makings of a cult.

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New Testament

Star Wars, Lesson Seven - The Serpent

By Nord Davis

As you can see, because of natural errors in the translation through a series of languages, intentional mistranslations for the purpose of altering doctrinal teachings, and the normal flavour being lost through idiomatic shifts, rightly dividing the word of God takes considerable study. How tragic, it seems to me, that the early Bible translators chose to use the phrase "Beast of the field" in their references throughout Scripture to pre-Adamic man. In this End-Time Age, it has caused a major stumbling block to honest Christians who are continually warned against such supposed racism. The United Methodist Church has recently issued a position policy to the effect that anyone who demonstrates any "racial pride" is guilty of a sin and church fellowship may be denied that person. Billy Graham, supporting inter-racial fornication, says that he "looks forward to the day when all the earth's people are an equal shade of light brown." If I asked you what was the pivotal Scripture of the Bible, what would be your answer? I asked my Tennessee Temple students that question, and they at once gave me St. John 3:15, with the emphasis on "whosoever." Depending upon your church affiliation, different verses might have popped into your mind. Many on my mailing list, would offer Acts 2:1-8, and some would insist it is Exodus 20:8 regarding the Sabbath Day, and so forth. One elderly man thought it was the 23rd Psalm, for it was the one Psalm that all Christians are taught to memorize.

It is my belief, and the thesis of this personal Star Wars letter, that the pivot of all Scripture is Genesis 3:15. You see, until Genesis 3:15, there were but two families of mankind on the earth, the made and the created, or as we shall from henceforth identify as those- of Adam and those of Chay. Both, Almighty God has stated, were and are good.

As we consider the events in the Garden of Eden, we know that the ultimate punishments for Adam's sin was that he would begin to die and, henceforth, he would be required to work by the sweat of his brow. Therefore, before that sin and its swift judgment, it follows that Adam did not have to work by the sweat of his brow. Do you understand that? Who then did all the sweating? There was a tremendous amount of work that had to be done and Adam was the Manager to see to it that the work of dressing the Garden got

done. Scripture suggests that the Garden may have been half as large as the United States and not, as some suppose, similar to a medium-sized farm with limited chores to do. Adam was "on the road" a lot of the time to get those tasks completed.

In striking contrast, the Chay men were known as wanderers, the literal meaning of the Land of Nod where Cain would later go to look for a wife or two. It was from this original abode of Chay that Adam selected the most competent workmen to serve him in the Garden. Chay was glad for the opportunity for wherever Chay works around Adam, his lifestyle is immeasurably improved. You do not have to travel very far into the Jungles of Africa to see how poorly Chay makes out when going it alone. However, before Genesis 3, it was by the sweat of Chay, not Adam, that the work got done. These two races of men, designed and programmed by God to work harmoniously together, still do today if not incited to discontent by outsiders.



As you read the amazing story of Genesis. Chapter 3, there is no mention made of any surprise or fear on the part of Eve when confronted with the debating Chay proposing something new, exciting and forbidden. I like to think of this as one of the supervising Chay, selected by Adam because of some extra ability and talent. He could spend his time talking to the Mistress of the Estate while the other Chay did the * work with Adam checking up on the Garden. Can you picture this? Doesn't it make more sense than a "talking snake?" *

Nachash, translated serpent, was a specific Chay and, because of his impudent, cunning and cocky nature, assumed that **descriptive name**

for Scriptural understanding. **Nachash** was his proper name, not as most pastors teach, one of the many wild creatures in the Garden. In modern times, we have encountered such subtle Chay who live among us, but rarely does one find today such impudence in any pure-bred Chay. Nachash, as I see it, was unique in his time, and, because of his uncommon ability and cunning, was a natural ploy for Satan. Satan, as well as God, could see that everything was good, and that was too much for Satan to handle. Could he do a number on Adam's wife with Nachash by transforming him into a seed-bearing "tree" that was pleasant [Hebrew *taavah*, lustfully or longfully, desirable, Strong's word #8378] to her eyes?

Scriptures, in these specific verses, have been translated so that they could remain family reading and thus intended to screen from children's eyes certain aspects of these events in the interest of good taste. It is sufficient for the immature to think of Eve as eating a forbidden apple, and Adam doing likewise. Regrettably, 90% of all Christians today still accept this immature understanding from their childhood Sunday school classes.



Left: What most Christians believe.

If the Bible translators, under the unctio of the Holy Spirit, did not disclose the sordid details, perhaps this letter should also be discrete, knowing that the student can look up the Hebrew words used, study

them and substitute the meanings, thus showing themselves approved, workmen that needeth not be ashamed. For example, **touch** used in these verses is the Hebrew word *naga*, meaning to lie with a woman. Or, you can take the word translated **eat** and see that it is from the same root word as "eateth" found in the act of an adulterous woman of Proverbs 30:20. Do you really believe that the sin of eating a forbidden **apple** would cause anyone to discover their nakedness? It was not to be the seed of an apple that would cause pain and stress when the children of Adam are delivered, but some **other** seed that has matured in due season.

There are several opinions regarding the actual nature of this seduction that cannot be clearly decided by the text alone. One is that **Nachash** himself provided the Wicked Seed as a surrogate of Satan and thus the off-spring Cain would be an Adam-Chay cross having a natural propensity to eventually take a wife from the purebred Chay living in the Land of Nod. I think that this matter is far deeper than that.

Another opinion, held by the deceived church, is that there was no physical seed at all, but some "spiritual" seed of a snake such that Eve's carnal thoughts created the wicked Cain and a subsequent "spiritual" Satanic seedline of Cain. The Hebrew text in all due respect for the theology of some of my friends, allows us to take no such sweeping liberties. A seed is a seed, and the phrase "spiritual seed" is neither expressed or implied here, or in Christ's words later referring to the regrettable event.

A third opinion is what I feel is clearly brought out by Christ's Words as in St. John 8:42-45, and St. John's words in I John 3:12; that this **Nachash** merely performed as a pimp setting up the Event so that Satan, appearing as an angel of light, could plant his own seed in the woman. Eve knew that **Nachash** was not The Lord, but a pleasant-looking Chay who worked for her husband. Why then did she say that her first child, Cain, was from The Lord? [Genesis 4:1] I think that it was because she had been deceived by Satan into believing that he was God and wanted her to thus perform for him. No question but what Eve was thoroughly deceived. St. Paul writes in I Timothy 2:14:

"...And Adam was not deceived, but the woman being deceived was in the transgression."

This could have been quite properly rendered: ".... the woman was, the transgressor."

The Apostle Paul: writing to those converts that he had led to The Lord, had these revealing words in II **Corinthians 11:2**:

"for I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." **

He is not addressing matters of piety, caring for the family, worshipping in church, or not wearing makeup or short skirts. There is only one way that a woman can lose her virginity, and he was not referring to some spiritual carnality here. So, in the context of teaching this to the ladies of Corinth, the next verse reads:

"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should, be corrupted from the simplicity that 3s in Christ."

Adam, however, knew better and his sin was taking matters into his own hands and going in unto Eve, at that time still a defiled woman. True, she later confessed and was forgiven, and her son Seth was not held in judgment, as was Abel. Yet, the judgment of her sin, even though deceived, remains with our Adamite ladies unto today. The women of the other races, if not the product of intermarriage with Adam's daughters, have almost no pain or travail in bearing children. They will bear their children, and be back working in the fields within a few hours. The ladies, who are reading this letter, now know the reason for this curious medical fact about which they have long wondered.

Returning to Genesis 3:14, we find God's judgment on **Nachash**, as an individual, would be that he would crawl on his belly all the days of his life. Well, if that is the case, then he did not crawl on his belly before the Event, and therefore could not have been a literal snake. Do you understand that? The Chay people, of which **Nachash** was a part, were not thus cursed and they do not crawl on their bellies even today.

The next verse is the pivotal one of Scripture and it reads:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it [her seed! shall bruise [crush] thy [Satan's] head, and thou [Satan's seed] shall bruise his [the woman's Son's] heel."

The foreboding prediction of God came to pass. Eve bore a set of fraternal twins, the first born Cain physically sired by Satan and Abel literally sired by Adam. Think back now to the lesson about the bees and the birds and the intrinsic natures, that delicate, discrete mental programming, built into them by God at Creation. Now we are seeing that God has built an internal hatred between these two twins and their posterity. It is important to note that the name Cain means "acquired" or gotten by another source. If you are going to translate **Nachash** as the serpent, then you would have to translate audawm as the Blushing-Face and Cain as The Acquired. Nowhere in the Bible can you find it said that Cain, the acquired, was in the family or lineage of Adam. So that you will not miss this important fact, a triple witness of Adam's line-

age is given in Genesis 5:3; I Chronicles 1:1; and Luke 3:38. Serious Bible teachers agree that Cain and Abel were twins, and the Word of God agrees, for in Genesis 4:3-4 the two boys came of age at the same time and presented their offerings on the **same** day. However, carefully examining Genesis 4:1, the Bible says that Adam 'knew' his wife and she conceived, and bare Cain, and said, "I have gotten a man from The Lord." Even though Cain was her firstborn and she thought him at first to be her promised seed, she later acknowledges that it was Abel, not Cain, who was her promised seed. Do you now see why Scripture was written in that manner?³ It does not imply that Cain was Adam's first son, but if Abel was Adam's son, then Cain, the acquired was **Nachash**-Satan's son.

St. John states and it was recorded in I John 3:12-13 as:



"Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you."

The word "of" in the Greek clearly means that Cain was a literal seed of Satan. There is no other way to properly understand these verses. It cannot mean, as some suggest, some form of "spiritual" Satanic seed, a concept that is out of character with the whole canon of Scripture.

Reading on in Genesis, Chapter 4, we see that the hatred mentioned in Genesis 3:15 came out in the very first generation when **Nachach's** son Cain, the acquired, rises up and murders the woman's son, Abel. Beginning with either Genesis 3:15 or Genesis 4:1, whichever way you wish to calculate it, no longer was everything good in the Creation.

From now on, in order to keep the sons of Adam in obedience, another seedline, a wicked and warring seed of Satan himself, was to go abroad in the world. To stand against Satan's Seed, we, who are of the Woman's Seed, would need a full measure of both The Law and Grace. Without both, we will become as the "fish" in the ancient wood-cut shown on page 51, the dead victims of the Nachash-Snake.

This Seed of the Wicked One would be deliberately endowed by Almighty God within his

genes and set into motion in its programmed instincts and abilities, the overwhelming desire to murder, plunder and harass the Seed of the Woman. Without the loving and direct intervention of God, as seen through the canon of Holy History, there is no doubt that this Wicked Seed would have been able to win over the Woman's Seed. Now, as Christ's return, marriage and Kingdom are clearly on the horizon, the Serpent Seed people seem to almost have us under their domination.

So, by Genesis 4, there are three seed lines on the earth:

- 1) Chay's purebred children living in the land of Nod happy and content in their creation.
- 2) Adam and Eve's purebred children, driven out of Eden and prevented from re-entering the Garden or having access to the Tree of [the] Life, the Lord Jesus Christ.
- 3) Satan's Seed carried into the Earth by Eve, but having blended his seed through marriage with some of Chay's women then living east of Eden.

Thus the war between the instincts of Satan's children * living in the East, and Adam's blushing posterity dwelling in the West, had begun. Regrettably, Chay's children, innocent of all of these judgments, seem to be always caught in the middle and shot at from both sides?



[*] Here again we find the deception of the Bible translators. The Hebrew word rendered as "serpent" is *nachash*. The translation is technically correct. But Dr. Adam Clarke, doing his work over 130 years ago, when scholars read and wrote in the ancient languages, states: "We are obliged to seek

for some other word to designate the *nachash* in the text than the word serpent, which, on every view of the subject, appears to me inefficient and inapplicable." The word *nachash* should have been left in the text as: "Now **Nachash** was more subtle than any beast of the field that the Lord God had made. (Genesis 3:1] Instead, they put their own theological spin on the word by rendering the word serpent and then having Strong's define the word *nachash* **only** as serpent. This implies that this **Nachash** was an actual snake as is the case for the *nachash* in a dozen other Old Testament verses such as Numbers 21:9 where Moses made a serpent of brass

and Exodus 7:15 where the rod became a serpent. In those cases, *nachash* was an actual snake. However, in Genesis 3. **Nachash** was this subtle beast's **name**, given to him by God as his natural trait, not his actual specie of creature. Just as *au-dawm* was not translated as "Blushing-Face," but Adam, here **Nachash** quite properly names a **man** who is a whisperer or a charmer as Strong's quite properly sets forth in his word #5172. So, rather than use the word serpent, think of this text reading, "**Nachash**, the whisperer, was more subtle than any Chay of the field..." The word **subtle** here does not mean clever as we think of it in English. The Hebrew word, *aruwm*, could be cunning in an evil sense, but most scholars, such as Ferrar Fenton, define the word as "more impudent:" as a person who does not know his place or station in life. You might also define it as "cock' or lacking in modesty. So, if you mix immodest, cocky, contemptuous, cunning and impudent into one Hebrew word, then you can imagine what "subtle" means in this verse. See, if the thrust of the Church is going to be that **all men are of the same blood**, then they do not want you to think of **Nachash** as being a cocky, impudent Negro, but as merely a cunning snake who learned to talk. What nonsense!

[**] This teaching not only applies personally to the sexual temptations of the ladies within the assemblies, but has a far deeper meaning which we cannot take space to go into here. This meaning involves the Bride of Christ, who is to be made a chaste virgin whom St. Paul, and you and I, will be presenting to Christ at the Marriage of the Lamb. This Bride is not the Church as you have been taught, but that great Kingdom nation as Christ stated through St. John in Revelation 19:7-8, along with Revelation 21-2 and 21; 9 & 27. That is the 'chaste virgin' written about here to the ladies of Corinth. It is about our nation, and ultimately the Kingdom nation being built here in America, that the "affairs of State' are to be discussed in the churches. We have let Christ's Bride become again beguiled with the lusts of Satan's crowd. Shame on us!

[***] We are going to have to leave this subject of what happened in the Garden in Genesis, Chapter 3 and the various judgments pronounced by Almighty God. I have tried in every way to make the truth obvious to the student, with the full understanding that the Bible is cryptically brief and the Holy Spirit would have it so. Dr. Clarke pictures the Event in this ways "Satan made use of this creature as the most

proper instrument for the accomplishment of his murderous purposes against the life and soul of man. Under this creature he lay hid, and by this creature he seduced our first parents, and drew off or slunk away from every eye but the eye of God: No serpent or any other class of such reptiles ever walked erect. and for serpents. of course. to crawl on their bellies would be neither a curse or a punishment. They do not have, and never did have any organs of speech. To give such snakes the ability to speak is to be forever in Disney World. and makes the Word of God of none effect. I have taken every precaution to not read more into this Event. nor to expand upon what is not written in Scripture. Among the sinister meanings of Nachash is 'to acquire knowledge through experience.' This New Age concept, that is as old as recorded history, can be paraphrased as "he will be the Master of his knowledge who will attain this mastery through experience.? Hence. Nachash's invitations to 'touch' and to "taste; the very idea of which intrigued and seduced Eve. The physical seduction of Eve, in contrast to the modernist concept of a "spiritual" seduction and a spiritual seedline of Satan: was the common theological teaching of our Pilgrim and Puritan forefathers. Of all English authors. John Milton. born in 1608, still ranks third in scholarship and influence. He read all of the ancient languages fluently. He is noted for his poetry in Latin, Italian and English. His most famous book, Paradise Lost. published in 1667, is the story of the Garden of Eden and its pivotal Event, the seduction of Eve by Satan, exactly as I have set it forth in this personal letter. He was a theological leader of the Puritans. I will have to rest my case here. **End OS17573**

Harold Stough Notes



Rabbi Reichorn

Rabbi Reichorn pronounced a funeral oration at Prague In 1869

Copy of leaflet sent in by Mr. K. Beachant of Pound Hill, Sussex, with letter dated 25-10-42 In which he says: "The enclosed paper I found among some old papers belonging to the Capt. of an old sailing vessel"

Rabbi Reichorn pronounced a funeral oration at Prague In 1869, over the tomb of the Grand Rabbi Simeon-ben-Ihuba. This was published by Readcliffe, who paid with his life for divulging it. **La Vielle France** (214), reproduced it from **La Russie Juive**, of Volsky.

Once every century the Sages of Israel have been accustomed to meet in Sanhedrin to examine our Progress towards the domination of the world which Jehovah has promised us, and our conquest over our foe, Christianity.



This year, united over the tomb of our reverend Simeon-ben-Ihuda, we can state with pride that the past century has brought us very near to our goal, and that this goal will very soon be obtained.

Gold always has been and always will be the irresistible power. Handled by expert hands it will always be the most useful lever for those who possess it and the object of envy for those who do not. With gold we can buy the most rebellious consciences, can fix the rate of all values, the current price of all products, can subsidise all State loans, and thereafter hold the States at our mercy.

Already the principal banks, the exchanges of the entire world, the credits of all the Governments, are in our hands.

The other great power is the Press. By repeating without cessation certain ideas, the Press succeeds in the end in having them accepted as actualities. The theatre renders us analogous services, everywhere the Press and the theatre obey our orders.

By the ceaseless praise of democratic rule we shall divide the Christians into political parties, we shall destroy the unity of their nations, we shall sow discord everywhere. Reduced to impo-

tence they will bow before the law of our Bank, always united, and always devoted to our cause. tors, once in the house, become confessors and directors of consciences.

We shall force the Christians into war by exploiting their pride and their stupidity. They will massacre each other and clear the ground for us to put our own people into. But, above all, let us monopolise education. By this means we spread ideas which are useful to us, and shape the children's brains as suits us.

The possession of the land has always brought influence and power. In the name of social Justice and Equality we shall parcel out the great estates; we shall give the fragments to the peasants who covet them with all their powers, and who will soon be in debt by the expenses of cultivating them. Our capital will make us their masters. We in our turn shall become the great proprietors, and the possession of the land will assure the power to us. If one of our people should fall into the hands of justice among the Christians, we must rush to help him; find as many witnesses as he needs to save him from his judges, until we become judges ourselves.

Let us strive to replace the circulation of gold with paper money, our chests will absorb the gold, and we shall regulate the value of the paper which will make us masters of all the positions. The monarchs of the Christian world, swollen with ambition and vanity, surround themselves with luxury and with numerous armies. We shall furnish them with all the money their folly demands and so shall keep them in leash.

We count among us plenty of orators capable of feigning enthusiasm and of persuading mobs. We shall spread them among the people to announce changes which might secure the happiness of the human race. By gold and by flattery we shall gain the proletariat, which will charge itself with annihilating Christian capitalism. We shall promise workmen salaries of which they have never dared to dream, but we shall also raise the price of necessities so that our people will be greater still. Let us take care not to hinder the marriage of our men with Christian girls; for through them we shall get our foot into the most closely locked circles. If our daughters marry Goyim, they will be no less useful, for the children of a Jewish mother are ours. Let us foster the idea of free love that we may destroy among Christian women attachment to the principles and practices of their religion.

In this manner we shall prepare Revolutions which the CHRISTIANS WILL MAKE THEMSELVES of which we shall reap the fruit. For ages past the sons of Israel, despised and persecuted have been working to open up a path to power. They are hitting the mark. They control the economic life of the accursed Christians, their influence preponderates over politics and over manners.

By our mockeries and our attacks upon them we shall make their priests ridiculous and then odious, and their religion as ridiculous and odious as their clergy. Then we shall be masters of their souls. For our pious attachment to our own religion, to our own worship will prove the superiority of our religion and the superiority of our souls. At the wished-for hour, fixed in advance, we shall let loose the Revolution, which by ruining all classes of Christianity will definitely enslave the Christians to us. THUS WILL BE ACCOMPLISHED THE PROMISE OF GOD MADE TO HIS PEOPLE.

We have already established our own men in all important positions. We must endeavour to provide the Goyim with lawyers and doctors; the lawyers are *au courant* with all interests; doc- With acknowledgments to "THE BRITONS", 40. Great Ormond Street, London. Printed by the Gentile Patriotic and Benevolent Society.

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The Battle For Britain

From One Of Our South African Correspondents



The Battle For Britain

Midst the excitement of the Football festival, it is well, perhaps, to remember that seventy years ago an international struggle of a different

stripe was taking place, in which the participants wore khaki, blue and battle-grey, and where life was the prize of victory, and death the penalty of failure. Great Britain was under military attack from Europe, and not for the first time.

The Romans, the Saxons, the Danes, The Normans, the Celts, they came in waves and they came to conquer, and all but the Romans, came to stay. The centuries of invasion and bloodshed made Britain Great because, despite the cold and bloody reception that awaited the new comers, there was a romantic aspect to these conquests. There were tribal differences to be sure, but the differences were not racial. With time they found each other, like brothers and sisters meeting after many years of separation. Like pieces of a puzzle they settled comfortably into the whole, and so there was England, Scotland, Wales and Ireland. It was a political marriage, and like all marriages they have their good times and bad times.

The assault upon Britain that took place from Europe in 1940 was quite different from the earlier invasions. The motives and objectives of this assault came to be known as "The Battle of Britain." It was fought exclusively in the air.

It was never intended to happen.

But powerful, invisible influences, driving events from the shadows, made sure that it did happen, because those ghostly figures in the background, were themselves involved in their own "Battle For Britain."

Their struggle exercised itself in a different dimension.

Whereas the family tribes arrived as adventurers in quaint boats with primitive weapons, these came with bulging wallets and slippery cunning. However, their 'Battle for Britain' suffered a serious set-back when the English King issued a warning to the Jews in 1275 in his *Statutes of Jewry*, forbidding the practice of Usury. The Jews treated the warning with contempt, leading to the expulsion of all Jews from England (**To our knowledge this decree has never been abrogated or amended - editor**)

Edward's action drew positive reaction from all over Europe: "In 1306 France expelled the Jews; in 1348 Saxony followed suit; in 1360 Hungary; in 1370 Belgium; in 1380 Slovakia; in 1420 Austria; in 1444 The Netherlands; in 1492 Spain. All followed the example of the English King. Consequently "In many European countries and free cities there was a total ban against Jews for centuries. As a result, hardly an identifiable or professing Jew was to be found in Chaucer's or Shakespeare's England, Cervantes' Spain or Michelangelo's Florence." Jews were not permitted into England until Cromwell's time. "*The Dispossessed Majority*", (text below from "*Pawns in the Game*" by William. Guy Carr)



"Because King Edward I of England had been the first to expel the Jews, the Jewish Money-Barons in France, Holland and Germany decided it would be poetic justice if they tried out their revolutionary technique in England first... They

used their underground agents to cause trouble. The plotters injected controversial issues into politics and religion to divide the people into opposite camps.

"When King Charles I was brought into disagreement with his parliament, a Jewish Money-Baron in Holland, Manasseh Ben Israel, had his agents contact Oliver Cromwell. They offered

him large sums of money if he would carry out their plan to overthrow the British Throne . . . Fernandez Carvajal of Portugal... The Great Jew... became Cromwell's Chief Military Contractor. He re-organized the Round Heads into a model army. He provided them with the best arms money could buy... hundreds of trained revolutionaries were smuggled into England and absorbed into the Jewish Underground.

"The head of the Jewish underground at that time was a Jew named De Souza. Fernandez Carvajal, had used his influence to have De Souza appointed Portuguese Ambassador. It was in his house, protected by diplomatic immunity that the leaders of the Jewish revolutionary underground remained hidden and worked out their plots and intrigue.

Once the revolution had been decided upon, the Jewish plotters introduced Calvinism into England to split Church and State, and divide the people. Contrary to general belief, Calvinism is of Jewish origin. It was deliberately conceived to split the adherents of the Christian religions, and divide the people. Calvin's real name was Cohen!

When he went from Geneva to France to start preaching his doctrine he became known as Cauin. Then in England it became Calvin. History proves that there is hardly a revolutionary plot that wasn't hatched in Switzerland; there is hardly a Jewish revolutionary leader who hasn't changed his name."



Oliver Cromwell meanwhile was up to his neck in the plot. From records of the synagogue of Muljeim, "there is one entry dated June 1647: 'From O.C. (i.e.) Oliver Cromwell, to Ebenzer Pratt. 'In return for financial support will advocate admis-

sion of Jews to England: this however impossible while Charles living. Charles cannot be executed without trial, adequate grounds for which do not at present exist. Therefore advise that Charles be assassinated, but will have nothing to do with the arrangements for procuring an assassin, though willing to help in his escape."

"In reply to this dispatch the records Show E. Pratt wrote a letter dated July 12th 1647, addressed to Oliver Cromwell.

Will grant financial aid as soon as Charles removed, and Jews admitted. Assassination too dangerous. Charles should be given an opportunity to escape. His recapture will then make trial and execution possible. The support will be liberal, but useless to discuss terms until trial commences."

On November 12th that same year Charles was given the opportunity to escape. He was of course recaptured. (Hollis and Ludlow who are the authorities on this chapter of history, are both on record as considering the flight as the stratagem of Cromwell)

After Charles had been recaptured events moved apace. Cromwell had the British Parliament purged of most members he knew were loyal to the king. Notwithstanding this drastic action, when the House sat all night on December 5, 1648, the majority agreed "That the concessions offered by the king were satisfactory to a settlement."

Any such settlement would however, have disqualified Cromwell from receiving the Blood-Money promised him by the International Money-Barons through their agent E. Pratt, so Cromwell struck again.

He ordered Col. Pryde to purge Parliament of those members who had voted in favour of a settlement with the King... When the purge was finished fifty members remained. This Rump Parliament then usurped absolute power.

On January 9, 1649, "A High Court of Justice" was proclaimed for the purpose of putting the King of England on trial. Two thirds of the members of the Court were "Levellers" from Cromwell's Army. The conspirators couldn't find an English lawyer who would draw up a criminal charge against King Charles. Carvajal therefore instructed an alien Jew, Isaac Dorislaus, Manasseh Ben Israel's agent in England, to draw up the indictment upon which King Charles was tried. Charles was found guilty of the charges levelled against him by the International Jewish money-lenders, not by the people of England. On January 30, 1649, he was public-

ly beheaded in front of the Banqueting House at Whitehall, London.

The Jewish money-lenders, directed by the High Priests of the Synagogue of Satan, had their revenge because Edward 1 had expelled the Jews from England. Oliver Cromwell received his Blood-Money just as Judas had done."

Echoes of the Nuremberg Trials?!



And so began events that lead to England's present economic and political predicament. With the Jewish Financiers now in control, they chose a certain Mr. William Stradholder whom they made Captain-General of the Dutch Forces. And, in the twinkling of an eye he became William Prince of Orange. He was introduced to Mary, eldest daughter of the Duke of York, who was one place away from becoming King of England. The marriage took place. A period of Plots, atrocities, and legal swindles followed. Eventually William and Mary were ordered — note the word, to England — King James II the reigning monarch of England abdicated and fled to France and William became King of England.

The new King of England instructed the British Treasury to borrow £1,250,000 from the Jewish bankers who agreed to the loan on the following terms:

1 That the names of those who made the loan remain secret; and that they be granted a Charter to establish a Bank of England.

2 That the directors of the Bank of England be granted the legal right to establish the Gold Standard for currency by which —

3 They could make loans to the value of £10 for every £1 value of gold they had on deposit in their vaults.

4 That they be permitted to consolidate the national debt; and secure payments of amounts due as principal and interest by direct taxation of the people.

These conditions were accepted and, "as far as England was concerned, in only four years, 1694 to 1698, the national debt was increased from one to sixteen million pounds Sterling. The money Barons continue to stir up trouble between the nations, bringing Britain into frequent wars, and so it was that her national debt skyrocketed. By 1815 the figure was £885,000,000. By 1945, the end of World War II Britain's outrageous debt to the world's most unredeemable financial criminals stood in excess of twenty two and a half billion pounds Sterling

The Allies had won the war, but the rewards were collected by the pin-stripe suited Bankers, the undisputed rulers of the new Britain. The Battle for Britain too was over, and the triumph of international Jewry complete. Britain was no longer free. Her citizens were now economic slaves under bondage to her financial masters, who, to add insult to injury, had established their Capital, The City of London in the midst of 'London Town'.

The European attack on Britain, was not directed at the British *per se*. This fact is today freely admitted by serious historians. They must acknowledge it or lose their credibility. Hitler never wanted to hurt his Aryan cousins, but was forced into their World war. "Hitler's attitude to the British was always ambivalent. He was torn between admiration for their Empire and anger at their political hostility, sympathy for them as fellow Aryans and contempt for them as decadent bunglers." ***Battle of Britain*** by Len Deighton

The Land of hope and glory is no more. Appeals by her admirers, like Adolf Hitler and Dr. H. F. Vervoerd, to save herself from her enemies, were scorned and repaid with fury and hatred, because her actions were controlled by the demonic financial forces that own her. Like the man from Gadara whose conduct was constrained by demonic control, Britain has lost her independence and "Greatness".

Just one more thing, Britain will be 'Great' again. Her God has said so, "Ephraim compasseth Me about with lies, and the house of Israel with

deceit...(but)...How shall I give thee up, Ephraim? How shall I deliver thee, Israel... I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee... I will heal her backsliding, I will love her freely... His branches shall spread... and grow as the vine..."



Above: The Luftwaffe relaxing before the next mission.

The true character of Britain will once again be manifest when her financial fetters are broken and her racial integrity is restored.



Above: The RAF relaxing before the next mission.

We are grateful to the editor of a South African Indentity Magazine, for allowing us to reproduce this excellent article and would strongly recommend our readers to subscribe to this very informative magazine produced by our dear beleaguered brothers in South Africa.

Contact details are available from the NE Editor.

Identifying The “Beast Of The Field” Part 1

Clifton A. Emahiser

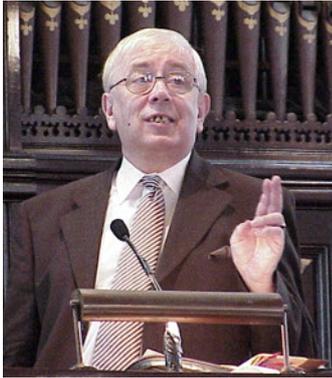
For many years I have held the position that the Biblical designation “beast of the field” often is an idiomatic expression for the non-Adamic races (i.e., such as the negroid and mongoloid), which I prefer not to capitalize). My late wife, who died in 1993, would refer to them using our own secret-code term for them. Every culture has had idiomatic expressions peculiar to their own social conditions. Israel is not an exception to this phenomenon, for the Bible is just loaded with idioms, especially in the Old Testament Hebrew.

About two years ago, a very good friend of mine gave me a copy of a video presentation by pastor Alan Campbell of Belfast, Ireland entitled *Who Are The Beast of the Field?* I would guess that it was made ten years ago, around the year 2000. When I first viewed this video, I was quite impressed, as I agreed with Campbell that the Negroid were indeed included under the Biblical idiom “beast of the field”! I was so swayed by Campbell’s reasoning that I decided to write my own version on this topic. But this is where I ran into trouble!

Campbell started his presentation by appropriately quoting Jonah 3:7-8 thusly: **“7 And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: 8, But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.”**

Then, Campbell appropriately appraised the context of these two verses: “Now if you’ll come back ... to Jonah; let’s look at that Jonah passage for just a moment before I go on with it. You are being asked to believe that the beasts in chapter three (and organized religion tells you that they’re four-footed/quadruped beasts) – you’re asked to believe they would cover themselves in sackcloth – highly unlikely! You’re asked to believe they would cry unto God – they would use actual speech or language. That’s not just highly unlikely – that’s downright impossible! You’re asked to believe that

the beasts (four footed/quadrupeds) repented from evil doing. That implies a God-consciousness! Do you think that four footed/quadruped animals have a God-consciousness? ‘... and turn from the violence that is in their hands ...’ ... which indicates the ability to distinguish between right and wrong. Now I have known a lot of intelligent animals ... I’ve never known of ones that could distinguish between right and wrong! ... of ones that had a God-consciousness; or ones that could cry unto God; or ones that could repent in sackcloth and ashes ...”



At this juncture, I should point out that I do not disagree with Campbell’s (left) premise! My problem with Campbell is how he arrived at his conclusions. As all good Bible students are aware, all

premises must be solidly based on the witness of Scripture. As we shall shortly see, Campbell failed miserably to back up his correct premise with qualified documented evidence from Holy Writ where he stated:

“So let’s treat this word; let’s treat the word ‘beast’. As it is rendered in our English ... you get ‘beast’ translated from three different Hebrew words:

- “The Hebrew word ‘behema’ [sic bhemah]. It means cattle or other domesticated quadruped four-footed beasts, sheep, goats; all that manner of domesticated farm animals or farm stock.
- “‘beir’ a brute beast , the wild animal, like the tigers and the others we saw at the circus here Saturday night. ...
- “And then we have the people referred to in the Genesis account where it talks of the ‘beast of the field’ and the people referred to in Jonah, and the other dozen or so passages I’m going to read to you tonight, and the Hebrew word is ‘c-h-e-v-a’; it’s chevya, ‘a living creature’, and that living creature is a biped/two-legged creature. He’s not a wild beast; he’s not a domesticated animal; he is a creation of his own above the animal creation, yet separate from Adam-kind”

I would like it understood that I have in my library vast amounts of lexical data, both in book and electronic form. I don’t know from whence Campbell gets “behema”, but Strong’s

articulates it as “bhemah”, and is #929. “beir” is #1165 in Strong’s and is articulated “be’îyr”, and I failed to find a classification such as “tiger”, but rather “in the sense of *eating*: cattle”. Campbell’s major error, though, is with the word “chevya” which obviously is what Strong has as #2423 “chêyvâ”, a Chaldean word not found anywhere in the Bible other than the book of Daniel. This entirely destroys Campbell’s thesis, at least from a language perspective, but not necessarily from an idiomatic perspective. There is absolutely no way that Campbell can apply “chêyvâ” to Genesis chapter one or to Jonah chapter three!

But there are some who will go beyond Campbell, and refuse to take “no” for an answer, as they will seize on Strong’s #2423 (a Chaldean word) where it says, “... from 2418 châyâh (another Chaldean word), found only in the book of Daniel). Once arriving at #2418, they will notice Strong’s #2417, another Chaldean word also found only in the book of Daniel (except for the lone exception at Ezra 6:10), and assume there must be some connection. Upon observing Strong’s #2417, they will notice this Chaldean word is articulated “chay”. Then immediately above #2417, they will notice Strong’s #2416, also articulated “chay”, and will cry “Eureka”! Then they will seize on the Hebrew #2416 “chay” and apply it to Genesis 1:24-25, which amounts to little more than intellectual dishonesty. All this to somehow include Negroid and mongoloids in Yahweh’s creation! Really, we have to take the entire context of Genesis 1 into consideration before we concentrate on verses 24 and 25. Here is an example:

- Genesis 1:4: “And God saw the light, that *it was* good ...”
- Genesis 1:10: “... and God saw that *it was* good ...”
- Genesis 1:12: “... and God saw that *it was* good.”
- Genesis 1:18: “... and God saw that *it was* good.”
- Genesis 1:21 “... and God saw that *it was* good.

- Genesis 1:25 "... and God saw that *it was* good."
- Genesis 1:31 "... And God saw every thing that he had made, and, behold, *it was* very good."

You will notice from all of this that God didn't create anything in Genesis chapter 1 that was not good. Well, then, if we conjecture that the non-whites were created in verses 24 & 25 (somehow being "good"), we are sending a message to our children, grandchildren and great-grandchildren that there is nothing wrong with mingling racially with them! Christ Himself said there were bad racial kinds at Matthew 13:47-50, and here I amplify it for a better understanding:

"47 Again, the kingdom of heaven is like unto a net, that was cast into the sea [of people], and gathered of every kind [meaning 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 [the bad racial kind] into the furnace of fire: there shall be wailing and gnashing of teeth." To take Gen. 1:24-25 out-of-context, and insinuate that God created the nonwhite races, and label them as "good", is to give license to miscegenation!!!



We will now return to Alan Campbell's video where he mistakenly quotes several passages of Scripture, where he inaccurately applies the Chaldean word "chêyvâ", where it absolutely cannot be found.

Exodus 9:8-9: **"8 And Yahweh said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. 9 And it shall become small dust in all the land**

of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt."

Campbell claims that the "beast" of verse 9 is #2423 "chêyvâ", but rather it is #929, "bhemah". It really makes me wonder what kind of lexicon he is using, if any at all! He comments thusly on this passage, "Now if you read the account of the plagues, you will find there had already been a plague of cattle sickness. You'll find God had already cursed the domestic cattle throughout Egypt. Yet here we find another plague which is experienced both by man and by living creatures which take the form of boils." Then Campbell moves forward to quote Exodus 9:19: **"Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die."** In this verse, Campbell misidentifies two Hebrew words, "cattle" and "beast". He makes the erroneous claim that "cattle is "bhemah" #929, whereas it is rather #4735, "miqneh" ... "something bought, i.e. property, but only live stock ..." It is quite evident here that Campbell is trusting his deficient memory rather than taking the time to look up the words and make sure of their Strong's numbers and meanings. Again, Campbell misidentifies "beast" at verse 19 as #2423 "chêyvâ", rather than the correct term #929 "bhemah"!

Picking up Campbell a little later on his video, he quotes Exodus 19:12-13: **"12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: 13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast(929) or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount."**

Again, the "beast" of Exodus 19:13 is "bhemah" #929, rather than #2423, "chêyvâ"! This is substantial evidence that we are working with an idiom rather than a literal Hebrew or Chaldean word, and we will see more affirmation of this as we continue with this subject. In fact it will be #929, "bhemah"

almost every time we encounter the translated word “beast” on this topic.

To his credit, Campbell comments, “Now you don’t really believe that Moses was saying to the four-footed animals in the camp of Israel; their cattle, their sheep, their goats – Moses really didn’t say to them ‘make sure you don’t put your paws on the mountain or you’re going to be stoned or shot through.’ He didn’t say ‘paws’, the word is ‘hands’, there’s a different word for paws and hooves of animals in your Bibles ... He says, ‘don’t let your own people, Israel, touch the mountain ... and don’t let your beast, your bipedal servants ... touch it either or they will suffer the same punishment’. A dumb animal wouldn’t have understood his instructions. Can you see Moses saying to the goats that are bleating: ‘Don’t you touch that Holy mountain with your paws or you are going to be killed?’”

The next two passages which Campbell addresses are Exodus 22:19 where they read: **“Whosoever lieth with a beast(929) shall surely be put to death”**, and Leviticus 20:15-16: **“¹⁵ And if a man lie with a beast(929), he shall surely be put to death: and ye shall slay the beast(929). ¹⁶ And if a woman approach unto any beast(929), and lie down thereto, thou shalt kill the woman, and the beast(929): they shall surely be put to death; their blood shall be upon them.”** First of all, it should be observed that most all animals have sexual intercourse standing on their feet rather than lying down, so these passages aren’t referring to the animal kingdom! Again, you will notice we are dealing with #929 “bhemah”, rather than #2423, “chêyvâ”, as Campbell inaccurately claims!

To Campbell’s credit, he states: “Now these verses are inserted between the commands of other forbidden sexual relationships. Now I know the churches expect you to believe that that refers to some sort of abominable wickedness between humankind and animals. I don’t believe that for a moment! I believe it is describing what the Bible rightly calls adultery. And I don’t equate that with running off with someone else’s wife ... it means adulterating or watering down the Holy seedline – the bloodline – crossing the colour barrier – crossing the racial line of distinction that God has set – miscegena-



tion – the intermarriage of the races. We read in another portion of Scripture how an Israelite cohabited with an alien woman, and Phineas ran them through with a spear, and the Bible says ‘... Behold, I give unto him my covenant of peace ...’ because he rid the camp of Israel of the sin and the abomination of a mixed-race marriage ... Miscegenation is the sin of the last days of Israel.”

Campbell takes us next to Jeremiah 31:27 which he describes as “controversial material, even for Identity people”: **“Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.(929)”** Here again, contrary to Campbell, it’s #929 “bhemah”, rather than #2423, “chêyvâ”! Although Campbell bases his thesis on the wrong word (which happens to be Chaldee rather than Hebrew), he gets the context right where he states, “What’s God saying? The day will come when Israelites will intermarry with other Adam-kind. There are other people, White people, who aren’t of the seed of Israel. The Israel line is a special line called out of the race of Adam – it’s a godly seedline – it comes on down through Seth, Noah and Shem – and Abraham, Isaac, Jacob and Joseph – there’s lots of White people out there, and they’re not all [of] that chosen line of Israel. And, God said the Israelites will marry with them – or other Adamic people. But also, I will mix them – I will mingle them – I’ll permit them to be mingled with the descendants of the beasts. What’s God saying? The sin of the last day of the nations of regathered Israel, is the sin of crossing the color line – of mingling of blood – of racial miscegenation – of the cohabiting, I’m not going to call it marriage, but cohabiting – of the White Caucasian Israelitish people with the living creatures – with the beast of the field – with those who are not of the creation of Adam-kind in the first place ...”

I agree almost wholly with what Campbell is stating here, except his comment “with the

living creatures”. Actually, these beast-people to whom he refers can only be considered the walking-dead, or zombies, for it was only Adam who received Yahweh’s breath of life, (Gen. 2:7)! By using the Chaldean (Aramaic) word #2423, “chêyvâ” rather than the correct Hebrew #929 “bhemah”, he acquired a wrong definition from #2423 “chêyvâ” and #2418 châyâh meaning “... to live ...” Many are making a similar mistake by using #2416 “chay” at Genesis 1:24, as it also has the definition of “alive”. Paul made this very clear at Romans 8:11 where he wrote:

“But if the Spirit of him that raised up Yahshua from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”

Such people who are void of the breath of life breathed into Adam, when they die, they are considered “twice dead”, Jude 12. The first stage is the walking dead, and the second stage is the second death, Rev. 2:11; 20:14 & 21:8. Therefore “living creatures” do not describe the nonwhite races, for all the non-Adamic peoples are the spawn of Satan (serpent-seed)! Campbell couldn’t be more wrong when he stated, “God created the negroids and mongolians for a purpose – for His own glory.” They are rather fallen angel-kind mixed with animal-kind! (“The Book Of Giants”, *The Dead Sea Scrolls, A New Translation* by Michael Wise, Martin Abegg Jr. and Edward Cook, on page 247, a translation of 1Q23, fragments 1 + 6).

Campbell takes us next to Exodus 23:29: **“I will not drive them out from before thee in one year; lest the land become desolate, and the beast(2416) of the field multiply against thee.”**

Campbell is wrong on two counts at the above passage. (1) He believes the “beast” at Exodus 23:29 are the other races, and (2) he claims the word is #2423, “chêyvâ”, but it is not. It is #2416 “chay”. This is very important, as there are others beside Campbell who are attempting to bring in negroes and mongols under Yahweh’s creation at Genesis 1:24-25 with the Hebrew word #2416 “chay”. But now we have prime evidence that #2416 “chay” at Gen. 1:24 simply means wild animals as it also means at Exodus 23: 29! For documentation on this, I will cite *Commentary Practical And Explanatory On The Whole Bible* by Jamieson, Fausset & Brown, vol. 1 of 6, pages 376-377

on Exodus 23:29. Notice the description of the “beast” given here:

“... We can make nothing out of this description, unless by *sea* is meant the Dead Sea, into which the Jordan empties itself. On this view the Canaanite inhabited the southeastern extremity of Palestine west of the Jordan. Apart from this, it is but natural to suppose that the reason of the association of these three tribes is, that the part inhabited by the Canaanite was also a wild and dangerous region. Now, look at the northern extremity of Palestine, with its mountains forming the southern ridges of the Lebanon range, which are even at the present day full of the haunts, of the buffalo, jackal, wolf, hyena the once, lion, bear, tiger, leopard, lynx, and serpents, vipers, scorpions, centipedes, the tarantulas, the hornet, and the wasp. Look again at the southern part of Palestine, with its road from Jerusalem to Jericho – a road which travellers unite in depicting in the most gloomy hues, as a ‘wild and melancholy region.’



The aspect of the whole of it is said to be ‘peculiarly savage and dreary, vying in this respect with the wilds of Sinai.’ The wilderness of Judea is full of extensive caverns, in which David wandered about. It is the region of which, so late as in the time of Christ, ‘wild

beasts’ are spoken of as inhabitants (Mark i. 13). Further to the south is Idumea, with the great Eastern desert, to name [a few] which is enough for present purposes. Now, in the historical account of the occupation of these localities there is no instance detailed of overrunning by wild beasts having really occurred; and it must be considered, therefore, that the pre-arrangement described in this passage, as to the gradual dispossession of the native tribes, is a beautiful illustration of the minute care Jehovah took of His chosen people.”

Did you notice the kind of “beast” that occupied Palestine? Although Campbell’s premises are quite good on the “beast of the field”, he is wanting in much of his research. There is positively no way that the “beast” mentioned at Exodus 23:29 could be negroes. Also, there is absolutely no way that the “beast” mentioned at Genesis 1:24 could be negroes or mongoloids or any other nonwhite race.

Since Mark 1:13 is cited above, we need to read that one too: **“And he (*Christ*) was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.”** So now we have the required two Biblical witnesses we need to establish a matter, but do we have a third as recommended by Deuteronomy 19:15? Yes we do. We find our third testimony at 2 Kings 17:25-26. The 17th chapter of 2 Kings addresses the second of three deportations of Israelites from Samaria of the northern kingdom by Assyria under king Shalmaneser. After king Shalmaneser had deported the greater part of them, he repopulated Samaria with aliens. (Read 2 Kings 17:24-26!) Verse 26 states:

“Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.”

This is proof positive that the “chay”, translated “beast” of Genesis 1:24 and Exodus 23:29, is speaking of wild animals such as **buffalo, jackal, wolf, hyena, lion, bear, tiger, leopard & lynx** rather than the nonwhite races! The “beast” at Gen. 1:24 typifies wild animals, not the nonwhite races! **End OS20593**

Editor: We consider Alan Campbell to be a man of integrity, however, where errors are found we need point them out.

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Letters And Views

Sir,

The article in Ensign issue 11 about the two bloodlines by Clifton Emahiser is superb. It is most informative, yet why was he obliged to write it? The LORD settled the matter for all time when he stated:

“Ye are of your father the Devil”; see John 8:33-47.

Clifton had to write it because we have been fogbound by the enemy propaganda for centuries! Some time ago a clergyman told us that the 39 Articles had been removed from the curriculum of theology colleges in 1959. I told him: “That is an enemy action!!” He made no reply and the conversation died. Apart from the Theology this document is a most important historical document and must be studied by all theology students. The man appeared to be brain dead.

In the great war between good and evil the enemy have to infiltrate the Christian Faith and pervert it. And prime targets are the theological colleges and their success is proved by the above. Thus they are enemy disinformation stations, mind bending all their students which explains the many boring sermons we have all heard. We are often told the mantra: “the Bible is the word of God,” but the food laws are ignored and one wonders what most clergy would make of the LORD’S statement!!

There are over 20,000 sects in the Christian world. Some, such as the Mormons are satanic organisations disguised. Others are penetrated by their agents. In his autobiography Montefiore stated that he was converted by a vision at the age of 12. He became a clergyman in the C of E and said that the The LORD was a homosexual. He was unfrocked but received preference and became the Bishop of Birmingham!! No wise Christian could have attended any of his services - they would have compromised themselves.

All these penetration agents should return to their synagogues, for the LORD gave them a reason to hate. “And ye shall know the truth and the truth shall make you free”. I doubt this will happen and the enemy will continue in their attempts to destroy The Faith. Which caused the LORD to ask “Nevertheless when the Son of man cometh, shall he find faith on the earth?”

This makes every Christian very responsible to JESUS HIMSELF.

In HIS service,

An Ancient Mariner

**Letters and Views should be addressed in
the first instance to:
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Time - The Last Boundary For Science And Religion

William A. Wildbore

This article is an attempt, in a sense, to reverse Time and restore science and religion to the high place they previously held in times past.

It is also an attempt to show there is no conflict between them. In fact they both terminate at the same place.

We do happen to have a book that covers these aspects over a long period of time we call it the Bible.

The solid connection between science and religion is beautifully illustrated in the last chapter of the book of Daniel (Let the reader read it). We see the numbers 1260, 1290 1335, but what do they mean.

They relate to the cycles of the moon and the sun in relation to the rotation of the earth. The last number, 1335, is a point in time where these two cycles mesh like cogs in a gear box.

It is a terminal point for the end of a particular passage of time, in years, called the end of an age.

The basic measurement of time then was the lunar calendar which was 1260 years for the first half of the age plus another 1260 lunar years for the second half of the lunar age plus corrections to keep in step with the sun cycle. This then gave a perfect cycle of time where each cycle was an called an age.

In the reading from Daniel it says of this terminal point Blessed is he that waiteth and cometh to the 1335th day, where scripture makes clear that one Day of the heavenly cycle is equal to one year of the earthly cycle.

There is a fundamental concept at work here that there is a perfect kingdom of God in Heaven which has it's imperfect image on earth. It is called the "As above so below principle".

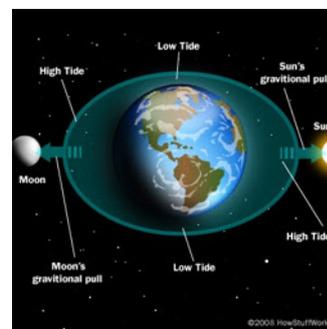
At some point in time the heavenly and the earthly will be joined together as clearly illustrated in the book of revelations where the same lunar number also appears relating to a future age.

The above illustrates the highly advanced state of astronomy and mathematics of the time of Daniel around 600 BC. So much so that our western society did not catch up with it until the late 19th century AD.

The separation of science and religion can readily seen at the start of 20th century when Bi-planes like the Sopwith Camel with a top speed of 90 miles per hour were first invented.

Clerics attacked that invention by invoking Ephesians; 2, 2. The prince (Satan) the power of the air. This was a sad day for religion and science which had been through many ages an indivisible partnership but now is a subject of enmity. Maybe, just maybe, it is science that can heal the breach and take us forward to heal the breach in understanding what things really are.

First let us realise the speed with which science and technology is moving forward such that the Sopwith Camel at 90 mph has become a super-sonic plane of 1600 mph in less than a hundred years.



We have seen the seeming impossibility of space travel to the moon and distant planets.

There seems to be a general view that mankind has progressed in some sort of straight line from uncivilised to civilised beings. Not so, the Babylonian era well demonstrates that great civilisations have been and gone.

The technique of conquerors was to remove the top slice of the leadership, The royal families and priesthood, who were the intellectual leadership in every field of science and technology.

They were the mathematicians, astronomers, physicians, and surgeons, and artists, and teachers.

Only the poor were left behind leaderless and no threat to the conqueror.

That pattern of rise and fall of civilisations shows that the progress of humanity has been very much a bumpy ride.

Recorded official history has not always done justice to the truth.

Consider our own island, Britain where there is a standard view that the Roman conquest came and civilised painted savages on a view by Julius Caesar in 55 BC after only getting 7 miles inland and forced to retreat. He tried again in 54 BC and with 60,000 men managed to get 70 miles and then made peace at Saint Albans.



The historically recorded view by Roman and Greek writers gives quite a different story. The conquest of Britain did not take place until the time of Claudius (left) almost a hundred years later. Astonishingly it is recorded that the Emperor Claudius gave

the hand of his daughter Venus Julia in marriage to the captured British King Aviragus. The historian, Tacitus, tells how the Roman commander in chief, Aulus Plautius, in the British conquest married Gladys the sister of Caractacus, the British Leader in 52AD. She took the name of Pomponia Graecina Plautius and was very proficient in the Greek language. On returning to Rome Aulus Plautius and his British bride were well received. However this British princess was accused later of introducing a foreign superstition, it was called Christianity. Aulus Plautius himself became a Christian. So we now see that Britain accepted Christianity in the second half of the first century AD.

We also have a story from the first half of the first century by the Greek historian Strabo where he records the visit to Greece of a British Druid astronomer. His name was Abaris and in his hand he carried the arrow of Apollo (A compass). Another historian of the same period implied these British astronomers had telescopes.

In the early 1930's British Roman Catholic representatives went to visit the Pope accompanied by the British press. The newspaper reported

that the Pope told the British contingent that they were quite wrong to teach St Augustine had converted Britain in 598 AD it was Peter and Paul.

So the New testament took hold in Britain centuries before Augustine. Today there are now several thousand versions of what Christianity really is. Each one vying with the others to claim they alone have the truth.

Whereby the great ethic of humility as taught by Jesus is almost lost.

Let us move on and build ourselves a ladder to climb to find a higher truth by means of an easy mathematical game.

Take a pack of 52 playing cards and choose one card, say, the king of Hearts. Now shuffle the pack and then withdraw a card. Your chances of drawing your King is one in fifty two.

Write down the card you drew and replace it in the pack. Repeat the exercise until you finally draw your King of Hearts. The fact that you will draw it is absolutely certain GIVEN TIME. This rule of certainty with time is universal. Modern education fails completely to recognise that human beings are all very similar but they are not the same. This point is made by a single example of the diversity of the individual mind by carrying out a test which shows that some think in black and white but others think in colour.

The black and white group answer a question within the confines of the information given in the question. The colour thinkers do answer the question but embellish it with information not given in the question.

It is their diversity that the sum contribution of each individual, however small or great can contribute to the benefit of all.

It is to encourage the variety of ability that is its strength. That is the overriding law not just of humanity but all nature. It includes the universe and all creation by the long term process of TIME.

Like the card game used earlier time itself explores all possibilities and demonstrates great

truths like JOB (19, 26) Though the worms may eat me up yet in my flesh will I see God.

The earlier game with the cards is now seen on a grand scale of limitless time to have shown how all things are possible with God and the statement by Job must be true.

Come let us reason together saith the Lord though your sins be red as scarlet I will wash them white as snow.

So there we have it.

By bringing together again science and religion to the aid of the people we have a chance to make the world a better place.

If you would like to see one example of extraordinary improbability then consider the British people who represent less than one per cent of the world population. Yet the English language is the most widely spoken language in the world. Our contribution to the world is truly astonishing from all over the world they come to see this

tiny island. Steam engines, bridges, motor cars, football, golf, cricket and Shakespeare.

Go to the Lake District and see the hoards of visitors from many countries who have come to see it for themselves.

It may seem near impossible to make the change to bring science and religion together again. But it is the determination to take the first step that is the precursor to achievement.

It seems a very appropriate place to end this talk with a quotation from the Hebrew.

A giant can see a very long way, but a little man standing on his shoulders can see even further.

End OS 20594

Editor's Note: *It should be pointed out that the Hebrews followed the Solar Calendar while the Edomite Jews (children of the dark) followed the Lunar Calendar. There are many instances where the word month in the Bible has been translated as moon!*

Atmospheric Geo-engineering: Weather Manipulation, Contrails & Chemtrails: A Review Of The "Case Orange" Report

At an international symposium held in Ghent, Belgium May 28-30, 2010, scientists asserted that "manipulation of climate through modification of Cirrus clouds is neither a hoax nor a conspiracy theory." It is "fully operational" with a solid sixty-year history. Though "hostile" environmental modification was banned by UN Convention in 1978, its "friendly" use today is being hailed as the new savior to climate change and to water and food shortages. The military-industrial complex stands poised to capitalize on controlling the world's weather.

"In recent years there has been a decline in the support for weather modification research, and a tendency to move directly into operational projects." **World Meteorological Organization, 2007.**

The only conspiracy surrounding geoengineering is that most governments and industry refuse to publicly admit what anyone with eyes can see. Peer-reviewed research is

available to anyone willing and able to maneuver the labyrinth of scientific journals. So, while there is some disclosure on the topic, full public explanation is lacking. A brief list of confirmed cloud seeding events is produced at bottom, starting in 1915.



Left: Rainmaker Charles Hatfield, in 1915, destroyed much of San Diego.

Going under a variety of names – atmospheric geoengineering, weather modification, solar radiation management, chemical buffering, cloud seeding, weather force multiplication – toxic aerial spraying is popularly known as chemtrails. However, this is merely one technique employed to modify weather. The practice of

environmental modification is vast and well funded.

Hosted by the Belfort Group, which has been working for the last seven years to raise public awareness of toxic aerial spraying, the Symposium included chemtrail awareness groups from Greece, Germany, Holland, France and the U.S. Belfort published five videos covering only May 29,[1] when filmmaker Michael Murphy (Environmental Deception and What in the world are they spraying)[2] and aerospace engineer Dr. Coen Vermeeren [3] gave the most dramatic presentations.

Dr Vermeeren, of the Delft University of Technology, presented [4] a 300-page scientific report entitled, "CASE ORANGE: Contrail Science, Its Impact on Climate and Weather Manipulation Programs Conducted by the United States and Its Allies." [5]

Case Orange notes it was prepared for the Belfort Group by a team of scientists but presented anonymously. It was sent to embassies, news organizations and interested groups around the world "to force public debate."

The report spends some time on HAARP, the High Frequency Active Auroral Research Program, [6] which is a military endeavor focused on ionospheric, electromagnetic, and global electrostatic field manipulation, and on other exotic weapon systems that manipulate the environment. While related, they go beyond this discussion of chemtrails.

In the interest of brevity, the health and environmental implications of cloud seeding is not discussed in any depth herein. Case Orange does go into it, as did most of the speakers at the Belfort Symposium. cursory research reveals a debate among researchers as to chemtrail toxicity, but whether that's a 50-50 or 99-1 argument is unknown.

Contrails Are Chemtrails

Case Orange rejects use of the term 'chemtrails' because it is associated with amateur conspiracy theorists. The only credible document it could find that uses it is the Space Preservation Act of 2001 introduced by U.S. Representative Dennis Kucinich (D-OH). [7] H.R. 2977 sought to ban the use of exotic weapon systems that would

damage climate, weather, tectonic and biological systems. "Chemtrails" are specifically listed. Though later removed, no version of the bill ever became law.

Instead, the writers prefer the term 'persistent contrails' to describe the phenomenon since all contrails are chemtrails. 'Persistent contrails' distinguishes those that contain weather-altering additives from those that represent normal aircraft exhaust that dissipates after a few seconds or minutes.

Case Orange also rejects misanthropic intentions behind persistent contrails. It shows that geoengineering is fully operational, but rejects it is used to sicken people on the assumptions that 1) public health agencies have the public interest at heart; and 2) the economy is consumer driven. The authors indicate no awareness of numerous reports of collusion between the pharmaceutical industry and government health agencies. This year, a significant conflict-of-interest report appeared in the prestigious British Medical Journal, which further heightened suspicions that the H1N1 flu and its vaccines were a scam.[8] Nor do the authors consider that sick people will spur economic growth in a capitalist (for profit) health system.



"Weather manipulation through contrail formation ... is in place and fully operational.

Dr. Vermeeren gave his own introductory remarks and conclusions, but spent the bulk of the hour presenting information from Case Orange. He frankly admitted the existence of persistent contrails.

"We also know that chemtrails do exist because we do spraying; for crops, for example, and we know that they have been spraying for military purposes. So, chemtrails is nothing new. We know about it."

Case Orange cites publicly available material that shows geoengineering has been ongoing for “at least 60 years.” Used as a weapon of war in Hamburg by the UK during World War II, it was also used in the Vietnam Conflict by the US. Controversy over its use, revealed by investigative reporter Jack Anderson, spurred Senate hearings in 1972. During those hearings, military officials denied the use of cloud seeding technology. Later, a private letter from Secretary of Defense Melvin Laird admitting that his testimony was false surfaced. He, again unbelievably, claimed he didn’t know what was happening. [9]

Environmental modification (EnMod) weaponry was finally banned by treaty in 1978. The UN Convention on the Prohibition of Military or Any Other Hostile Use of Environmental Modification Techniques forced the end of such programs, overtly anyway.[10] (Case Orange authors seem unaware of this international ban, as it is one of their recommendations.)

However, with widespread reporting of rising global temperatures, increasing population, and degradation of water supplies, renewed interest in EnMod is now becoming broadly supported. (See, e.g., Top economists recommend climate engineering, 4 Sep 2009 [11] and similarly, Top science body calls for geoengineering ‘plan B’, 1 Sep 2009.[12])



The crew in Operation Stormfury in 1963. Note the special belly on the Douglas DC6-B for cloud seeding purposes. (From Case Orange)

Building a case for old technology finding a new market, Case Orange discusses several U.S. patents. For example, authors describe a 1975 patent, “Powder Contrail Generation,” [13] for the invention of a: “specific contrail generation

apparatus for producing a powder contrail having maximum radiation scattering ability for a given weight [of] material. The seeding material ... consists of 85% metallic particles and 15% colloidal Silica and Silica gel in order to produce a stable contrail that has a residence period of 1 up to 2 weeks.”

In 2009, researchers published “Modification of Cirrus clouds to reduce global warming,” which proposed two methods of delivery for this same proportion of metallics to silica and the same staying power of one to two weeks.[14]

Case Orange also reveals a 1991 patent held by Hughes Aircraft Company [15] that:

“contains 18 claims to reduce global warming through stratospheric seeding with aluminum oxide... thorium oxide ... and refractory Welsbach material”

The report notes that “the proposed scenario by the IPCC [Intergovernmental Panel on Climate Change] in 2001 is identical to the claims” in Hughes Aircraft’s 1991 patent. Hughes was acquired by Raytheon, a private defense contractor, in 1997, “the same company that acquired E-systems and the HAARP contract.”

Case Orange presents evidence that Raytheon stands to control all weather, which the authors find repugnant given that it is a private corporation. The authors recommend suing private corporations instead of governments. But subcontracting is quite common for governments and agencies, especially the US military. The distinction between large, powerful corporations and governments is a fine line obscure to common folk. And, the effect is the same whether governments are spraying us with nano-sized metals, chemicals or biologicals, or whether corporations do. The authors’ protective posture toward governments is nonsensical.

Case Orange suggests that geoengineering found new life in the global warming scare. Old patents are being dusted off and private interests stand to make substantial sums now that Cap and Trade has been exposed as ineffective in reducing greenhouse gases. (Although, lawmakers are still considering it since substantial sums can be made from the scheme, to wit: Al Gore reportedly achieved billionaire status from it.)

Since 2007, billionaire Bill Gates has spent at least \$4.5 million on geoengineering research. [16] Since reducing emissions is not popular with industry, ‘Plan B’ – geoengineering – is being touted as the answer to climate change and water shortage. A longer description of Plan B is: Add more pollution to the sky and water to offset industrial pollution, without reducing industrial pollution.

Human rights and environmental watchdog, ETC Group, describes the momentum [17]:

“The roll-out of geoengineering as Plan B is being skillfully executed: prominent high-level panels sponsored by prestigious groups, a spate of peer-reviewed articles this January in science journals, and a line-up of panicked politicians in northern countries, nodding nervously in agreement as scientists testify about the ‘need to research Plan B.’”

ETC reports that Gates’ top geoengineering advisor unveiled a plan to grow solar radiation management research “one-hundred-fold, from \$10 million to \$1 billion over ten years.”

Indeed, several watchdog groups recently ramped up calls to address clean water shortage. “At the end of July 2010, the United Nations General Assembly will vote on an important resolution, initiated by the Bolivian government, which would make clean water and sanitation a human right,” reports Food and Water Watch.[18]



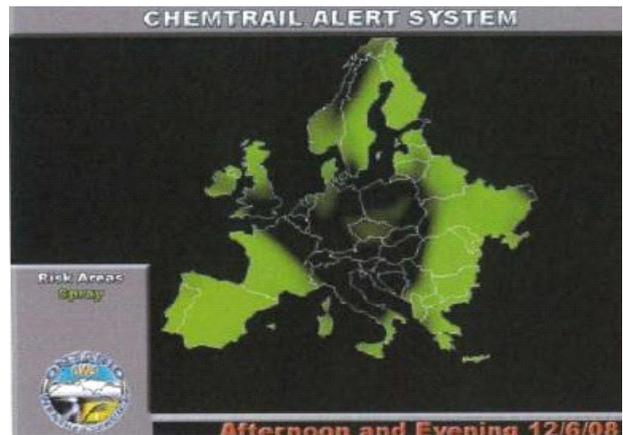
Weather as a Force Multiplier: Owning the Weather in 2025

Case Orange ties a 1996 report by top military personnel in the U.S., “Weather as a Force Multiplier:

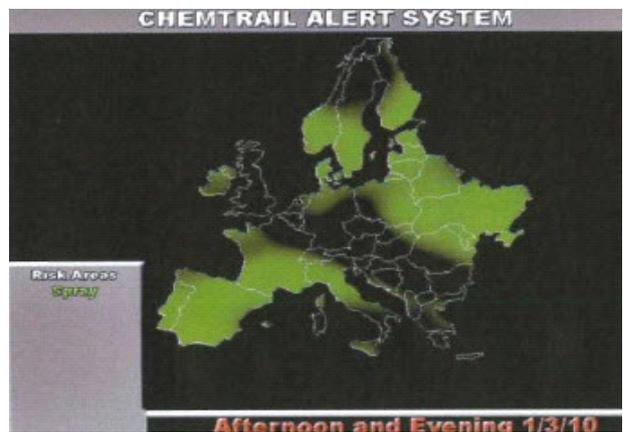
Owning the Weather in 2025” [19] to evidentiary details (like governmental spraying schedules, chemical orders, correct nomenclature used in airline operating manuals, and calls for geoengineering by economists) to support its notion of “heavy involvement of governments at top level in climate control projects.”

Owning the Weather in 2025 provides a specific timeline for the use of EnMod technologies in

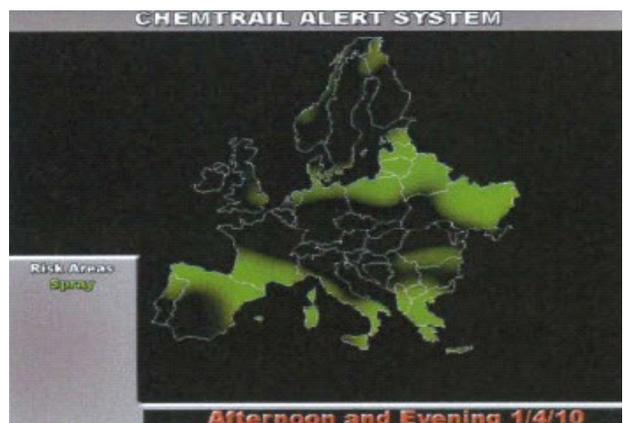
cooperation with the Weather Modification Association (WMA), a business-government group promoting the beneficial uses of environmental modification [20]:



2000 Introduce ionic mirrors, with a sharp increase from 2008;



2000-2025 Use chemicals for atmospheric seeding by civilian (as well as military) aviation;



2004 Create smart clouds thru nanotechnology, with exponential increase after 2010;

2005 Introduce ‘carbon black dust’.

Though Case Orange decries the paucity of research into EnMod, in 2009 WMA published its position statement on the safety of seeding

clouds with silver-iodide, citing three dozen research papers from 1970 through 2006. [21] In 2007, the World Meteorological Organization (WMO) published a statement that included “Guidelines for the Planning of Weather Modification Activities.” Acknowledging that the modern technology of weather modification began in the 1940s, it is still “an emerging technology” today. [22] WMO indicated disappointment that research is being abandoned for operations.

Case Orange contains no reference to the WMA position statement citing all that research, although it cites the group. Nor does it mention the World Meteorological Organization, an agency of the United Nations, which has a link to its Weather Modification portal on its Index page.

At the end of the section, The bare necessity of geoengineering through cloud generation for survival of the planet (5.2.7), Case Orange states:

“[O]ur investigation team comes to the conclusion that climate control programs, controlled by the military but approved by governments, are silently implemented in order to avoid the worst case scenarios they obviously do not want. The two basic instruments are temperature control through generation of artificial clouds and manipulation of the ionosphere through ionosphere heaters.

“Both remain basically military combat systems with the option to go into the offensive if deemed necessary. However since several ionosphere heaters are installed on various places around the globe one can assume that there is wide cooperation between governments in order to reach the climate targets by 2025: controlling the weather and thus the planet.”

The report published the following images provided by a former meteorologist at the Ontario Weather Service, showing spraying schemes for Europe. For December 6, 2008: **See Page 34**

New Easy to read Current Issue is now on the front page of our website at:
<http://newensign.christogenea.org/site/>

“The spraying schemes seem to be organized in a logical pattern so that the whole of Europe is covered in a 3-day period,” the authors write. The following images cover January 3-5, 2010:

Case Orange agrees that climate change needs to be addressed. Regarding Climate-Gate, the authors suggest that the University of East Anglia deliberately manipulated the climate data to gradually prepare the global population for its future on a hotter planet.

They also cite research that supports the notion that climate change is real. During the three-day grounding of most aircraft after 9/11, scientists noticed an increase in temperature of 1.1 °C (2 °F). [23] This is an astounding increase in such a short time frame. The incidence of cloud seeding reports by the public increases exponentially after this.

The 1996 military piece, *Owning the Weather in 2025*, gives climate change skeptics “an insight in what to expect in the 21st century:

“Current demographic, economic and environmental trends will create global stresses that provide the impetus necessary for many countries or groups to turn weather modification ability into capability. In the United States weather modification will likely become part of national security policy with both domestic and international applications. Our government will pursue such a policy, depending on its interests, at various levels.”

Recommendations

“Persistent contrails,” however, “have a devastating impact on eco-systems on this planet and quality of life in general.” Case Orange joins the call of Bill Gates’ geoengineering advisor and the WMO for new research measuring the impact on human health and the environment from EnMod programs.

Case Orange also recommends an immediate and full disclosure of current EnMod activities to the public; and that all civil aviation laws be abided.

Of note, in response to policy interest in geoengineering as a means to control climate change and enhance water supplies, on May 14, 2010, the science subcommittee of the United

Nations Convention on Biological Diversity proposed a geoengineering moratorium. [24] This proposed ban on “friendly” EnMod programs will be heard at the Tenth Conference of Parties to UN Convention on Biodiversity in Nagoya, Japan this October.

Case Orange reports that China and Russia openly admit to cloud-seeding, while the U.S. denies such activities. The U.S. does permit open air testing of chemical and biological weapons but not under the law the authors cited, which they paraphrased:

The secretary of defense may conduct tests and experiments involving the use of chemical and biological agents on civilian populations.

Public law of the United States, Law 95-79, Title VIII, Sec. 808, July 30, 1977.

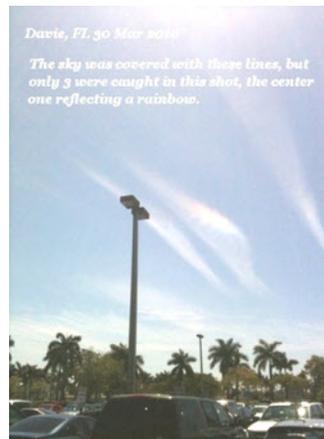
Codified as 50 USC 1520, under Chapter 32 Chemical and Biological Warfare Program, Public Law 85-79 was repealed in 1997 by Public Law 105-85. In its place, 15 USC 1520a provides restrictions (such as informed consent). 50 USC 1512, however, allows open air testing of chemicals and biologicals and allows presidential override of notices and of public health considerations for national security reasons. [25] Case Orange authors are thus correct in asserting that such programs are legal in the U.S.

Epilogue

Having heard enough conspiracy theories to last me a lifetime, I hesitated researching the subject of chemtrails, and maintained skepticism. That all changed in March when I personally observed two jets seeding clouds, along with about 30 other people in the parking lot at lunchtime. Someone took a picture from her cell phone:

The trails lasted for hours, and looked distinctly different from other clouds. Since then, I've been watching the skies and can now tell when they've been seeded. We often have a white haze instead of a deep blue sky, even when persistent contrails aren't visible.

A few days ago, someone sent me a link to the Belfort Symposium videos. Four hours into it, I became riveted when Dr. Vermeeren began his presentation of the Case Orange report. That's



when I decided to seriously look into the subject. As informative as Case Orange is for the newcomer, any serious research into the subject reveals that what all those “conspiracy theorists” suggest is true: they are spraying the skies, and they're not

telling us.

Discovering that the World Meteorological Organization has a tab on its website called Weather Modification shocked me. Reading their disappointment that governments are going ahead with operations instead of doing more research confirmed all of it for me. And that was published in 2007!

So, while we're not being told, the information is publicly available to any armchair researcher.

Being so late to the game on all this accords me sympathy for others. Military leaders have for centuries recognized that it rains after a heavy battle, but harnessing that power in a way that doesn't cause a deluge like in San Diego in 1915 has been a task. I came upon other stories like that in my research – misdirected hurricanes, farm wars, massive flooding and mudslides. It's no wonder there are so many books on the subject. It's no wonder this turned into a 3,000-word essay.

Chemtrails are no hoax; I spent time going to as many original sources as I could find. The record is replete with mainstream news accounts of the early days of the modern EnMod program. If its birth can be marked by Britain's successful use of chaff in 1943 to jam enemy radar, the program is 67 years old. That's quite a history to keep under the radar of most people. That reflects most poorly on mainstream news sources, who are supposed to expose government shenanigans.

A Brief History of Cloud Seeding

Cloud seeding, as a US military research project, began as early as the 1830s, according to Colby College professor, James R. Fleming. [26]

Verifiably successful rainmaking attempts did not occur until 1915.

1915 To end a prolonged drought, San Diego hired reputed rainmaker Charles Hatfield, who claimed that the evaporation of his secret chemical brew atop wooden towers could attract clouds. San Diego was rewarded with a 17-day deluge that totaled 28 inches. The deadly downpour washed out more than 100 bridges, made roads impassable over a huge area, destroyed communications lines, and left thousands homeless. [27]

Charles Hatfield's rain washes out dam 1915,



San Diego. Dozens died.

1943 “The first operational use of chaff (aluminium strips which are precisely cut to a quarter of the radar’s wavelength) took place in July 1943, when Hamburg was subjected to a devastating bombing raid. The radar screens were cluttered with reflections from the chaff and the air defence was, in effect, completely blinded.” [28]

1946 General Electric’s Vincent Schaefer dropped six pounds of dry ice into a cold cloud over Greylock Peak in the Berkshires, causing an “explosive” growth of three miles in the cloud. [29]



New York dry ice seeding 1946 (Life Magazine)

1947 Australian meteorologists successfully repeated the process. [30]

1949 Project Cirrus: Nobel Laureate Irving Langmuir and General Electric researcher Vincent Schaefer fed ten ounces of silver iodide

into a blowtorch apparatus and brought down 320 billion gallons of rain across half of New Mexico from a desert near Albuquerque. [31]

1950 Harvard meteorologist Wallace Howell seeded New York City skies with dry ice and silver iodide smoke, filling the city’s reservoirs to near capacity. [32]

1952 The UK’s Operation Cumulus resulted in 250 times the normal amount of rainfall, killing dozens and destroying landscapes. [33]

1962-1983 Operation Stormfury, a hurricane modification program, had some success in reducing winds by up to 30%. [34]

1966-1972 Project Intermediary Compatriot (later called Pop Eye) successfully seeded clouds in Laos. The technique became part of military actions in Cambodia, Vietnam and Laos from 1967 to 1972. Initially revealed by Jack Anderson in the Washington Post, 18 Mar 1971. [35]

1986 The Soviet air force diverted Chernobyl fallout from reaching Moscow by seeding clouds. Belarus, instead, was hit. [36]

China weather rocket (2008 by ImpactLab)



2008 Chinese government used 1,104 cloud seeding missiles to remove the threat of rain ahead of the Olympic opening

ceremony in Beijing. [37]



2009 Moscow Halo. Case Orange cites this as evidence of cloud seeding, but others suspect it is electromagnetic in origin. Russian authorities said it was an optical illusion. [38]

This is by no means a comprehensive list; indeed, volumes are dedicated to the subject.

Notes: Due to space considerations it has not been possible to publish with this article the extensive notes re source material. However, for those interested these can be forwarded to you by e-mail by contacting the Editor at:

editor@newsign.christogenea.org

Americas Top 20 Facts Of (Law) Believe It Or Not From Our USA Correspondent



1. The IRS is not a U.S. Government Agency. It is an Agency of the IMF (Diversified metal Products v. IRS etal. CV-93-405E-EJE U.S.D.C.D.I., Public Law 94-564, Senate Report 94-1148 pg. 5967, Reorganization Plan No. 26, Public Law 102-391.)

2. The IMF is an Agency of the UN. (Black's Law Dictionary 6th Ed. Pg 816)

3. The U.S. has not had a Treasury since 1921 (41 Stat. Ch. 214 pg. 654)

4. There are no judicial courts in America and there has not been since 1789. Judges do not enforce Statutes and Codes. Executive Administrators enforce Statutes and codes (FRC. V. GE 281 US 464, Keller v. PE 261 US 428, 1 Stat. 138-178)

5. There have not been any Judges in America since 1789. There have just been Administrators. (FRC v. GE 281 US 464, Keller v PE 261 US 428 1Stat. 138-178)

6. New York City is defined in the Federal Regulations as the United Nations. Rudolph Giuliani stated on C-Span that "New York City was the capitol of the world" and he was correct. (20 CFR chapter 111, subpart B 422.103 (b) (2) (2) (also check out Rev. 14 in reference to what happened on 9/11)

7. You own no property, slaves can't own property. Read the Deed to the property that you think is yours. You are listed as a Tenant. (Senate Document 43, 73rd Congress 1 st. Session)

8. You cannot use the Constitution to defend yourself because you are not a party to it. (Padelford Fay & Co. v. The mayor and Alderman of the City of Savannah 14 Georgia 438, 520)

9. The King of England financially backed both sides of the Revolutionary war. (Treaty at Versailles July 15, 1782, Treat of Peace 8 Stat 80)

10. America is a British Colony. (THE UNITED STATES IS A CORPORATION, NOT A LAND MASS AND IT EXISTED BEFORE THE REVOLUTIONARY WAR AND THE BRITISH TROOPS DID NOT LEAVE UNTIL 1796). Republican v. Sweers 1 Dallas 43, Treaty of Commerce 8 Stat 116, The society for Propagating the Gospel & c. v. New Haven 8 Wheat 464, Treaty of Peace 8 Stat 80, IRS Publication 6209, Articles Untitled 24 2006 3 12 21 47 9:47 PM of Association October 20, 1774.

11. Britain is owned by the Vatican. (Treaty of 1213).

12. The Pope can abolish any law in the United States (elements of Ecclesiastical Law Vol. 1 53-54)

13. We are slaves and own absolutely, nothing not even what we think are our children (Tillman v. Roberts 108 So. 62, Van Koten v. Van Koten 154 N.E. 146, Senate Document 43 & 73rd Congress 1 Session, Wynehammer v. People 13 N.R. REP 378, 481)

14. "The People" does not include you and me. (Barron v. Mayor & City Council of Baltimore. 32 U.S. 243)

15. It is not the duty of the police to protect you. Their job is to protect the Corporation and arrest

code breakers. Sappv. Tallahassee, 348 So. 2nd 363, Reiff v. City of Philadelphia, 477 F. Supp. 1262, Lynch v. N.C. Dept. of Justice 376 S.E. 2nd. 247.

16. Everything in the “United States” is for sale: roads, bridges, schools, hospitals, water, prisons, airports, etc. I wonder who bought Klamath Lake? Did anyone take the time to check? (Executive Order 12803)

17. We are Human capital (Executive Order 13037)

18. The FCC, CIA, FBI, NASA and all of the other alphabet gangs were never a part of the United States government. Even though the “US government” held shares of stock in the various Agencies. (U.S. v. Strang, 254 US 491, Lewis v. U.S. 680 F. 2d, 1239)

19. A 1040 form is for tribute paid to Britain. (IRS Publication 6209 IMF decoding manual)

20. We are enemies of the State (Trading with the Enemy Act 1933 Act of 1917 & 1933) Trading with the Enemy Act 1933 Act of 1917 & 1933 (People declared the Enemy) Oct. 6, 1917, under the Trading with the Enemy Act, Section 2 subdivision (c) Chapter 106 – Enemy defined “other than citizens of the United States...” March 9, 1933, Chapter 106, Section 5, subdivision (b) of the Trading with the Enemy Act of Oct. 6, 1917 (40 Stat. L. 411) amended as follows: “...any person within the United States.” See H.R. 1491 Public No. 1. **End OS20595**

**Scripture Natural History –
The Trees And Plants
Mentioned In The Bible
Extract - William H. Groser
BSc. (Lon) 1888**

FRANKINCENSE is the produce of a tree known as the **Boswellia thurifera**, and of several allied species or varieties. This is a tree of large size, allied to the turpentine or terebinth, and to those yielding balm and myrrh. The gum which exudes from it, known by the scarcely altered name of **olibanum**, is in roundish or oblong drops, of a pale red or yellow colour, and which exhale a strong balsamic odour when



Boswellia thurifera from which Frankincense is obtained.

warmed or burnt. The Scripture references to frankincense, though somewhat numerous, admit of very simple classification. Out of some two and twenty, sixteen have to do with its use in religious worship; twice it is spoken of as a tribute of honour—to Israel and to Israel's infant Lord; once as an article of merchandise; and thrice as the product of the royal 'garden' of the Canticles. Probably it was almost exclusively employed in the service of the Tabernacle and Temple until Solomon's reign.

Right: Flowers of the Frankincense Tree.



In Isaiah lx. 6 it is said, 'All they from *Sheba* shall come; they shall bring gold and incense' (i.e. frankincense). In literal accordance with this statement, and with the all but unanimous testimony of ancient authors, and of such modern naturalists as Bochart and Celsius, the latest researches into the geographical distribution of the boswellias and their resinous products have satisfactorily shown that Arabia is the chief source of the **olibanum** of commerce, though there is also an African kind exported into Southern Europe. In spite of the doubts which recent authors of repute have expressed on this point, Sir G. Birdwood's researches may be considered to have set the matter at rest, and restored to the 'soft Sabaeans' the claim allowed by Virgil and other classic poets, of being the producers of the fragrant gum. As already hinted, Western writers often mistook for native Arabian products those which simply passed through that ancient emporium. But 'as to frankincense, it is always mentioned as a foreign production in Hindoo books, and to this day the people in the bazaars of Western India tell you that it comes from Arabia.'

The writer just quoted has treated the subject in an interesting and exhaustive manner in Cas- sell's Bible Educator, vol. i. pp. 328, 374, &c.,

where several species of *Boswellia* are figured, and a map of their Arabian habitat is given.



The Fruit of the Frankincense Tree.

Frankincense is not mentioned by Homer, and seems not to have become known to the Greeks till a later period, when it was largely employed in the obsequies of the wealthier citizens, as it is in our day with high-caste Hindoos. It was expressly excluded, however, from the aromatics used by the Egyptians for embalming. The Greeks gave the similar name of **** to the fragrant rosemary, and both plants contribute to the folklore of later time—the rosemary being burnt in the chambers of the sick and carried at funerals, while frankincense was deemed a counteractive to the influence of witches—either from its association with the child Jesus, or from its powerful odour, or both. The former was deemed a specific in certain diseases; and the latter was applied externally in plaisters and given internally as a stimulant, but is now rarely used.

**GALBANUM (Heb. chelbenczh),
'Take unto thee sweet spices,
stacte, and onycha, and
galbanum.'**—Exod. xxx. 34.

It savours of presumption to pronounce on the precise meaning of names used, like the above, in but a single passage of Scripture, without strong confirmatory evidence from language, history, or geography. In the present case such evidence is meagre enough. The three gums or spices above grouped together are similarly associated in the Apocrypha (Ecclus. xxiv. 15),



where in evident parallel to the passage on Exodus it is said, 'It yielded a pleasant odour like the best myrrh; as galbanum and onyx and

sweet storax.' This may be taken as a Jewish comment. About **GALBANUM** this much seems clear, that the Greeks borrowed the name from the Hebrews, and that it came to them through Syrian commerce.



Gum galbanum is a waxy, brownish-yellow exudation, obtained from more than one kind of umbelliferous plant resembling fennel, either naturally or by incision. It is imported from Italy and the Levant, but the precise plant which yields it has not

been satisfactorily determined. Dioscorides and Pliny both mention galbanum, and say that it was from Syria—a somewhat vague 'geographical expression' with ancient writers. Its odour is powerful, and it is used in medicine, though less esteemed than formerly. Columella speaks of 'galbanian odours,' and we are told that this gum was mixed with other substances to produce a fragrant ointment. Virgil recommends his farmer to drive away snakes from the folds by the fumes of galbanum, from which and from other allusions we may infer that galbanum was not an agreeable perfume when used alone.

Editor's Note: Unfortunately the Greek characters were not available with this digital extract, so are marked * where they would have appeared. The OS number at the end of each article is a reference to the original source document.**

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Parts 1 - 6 plus a short introduction can now be viewed or downloaded - the latest addition part 6 covers the German people in relation to the migrations of the Tribes of Israel.

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Previous Issues are archived at

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Lawful Rebellion Meetings Reclaim Our Sovereignty Brighton

Speaker - Brian Gerrish
"On Target"

3rd September 2010 at 8pm
Venue - The Good Companion Pub
132, Dyke Road

Further venues for the autumn / winter will be posted.

www.thebcgroup.org.uk
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