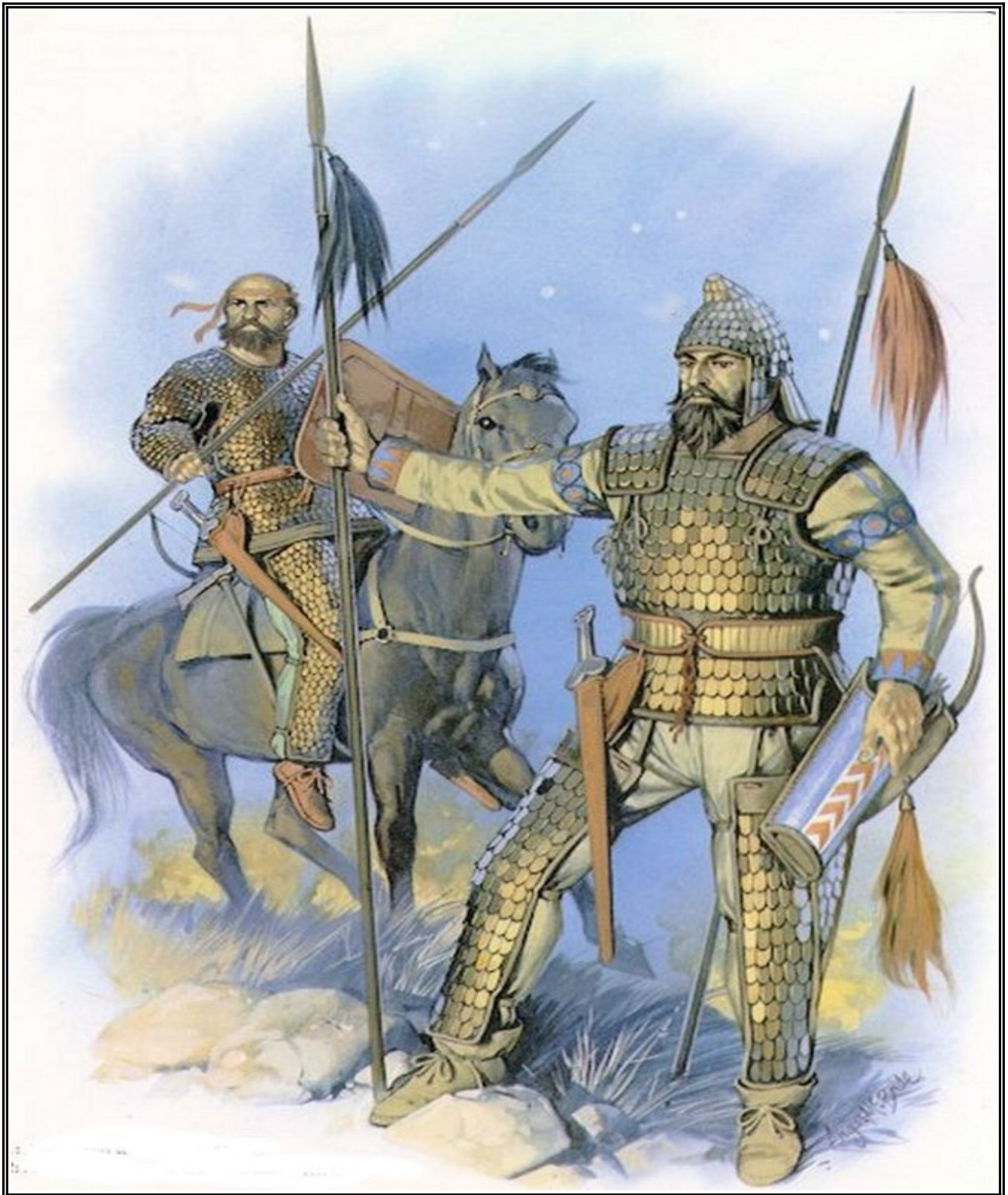


The Saxon Messenger

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Editorial



Once upon a time when aliens flooded a land and began raping the women, it was an act of war. The men of the land would rise up, the invaders were repelled or destroyed, and once the threat had been eliminated, repentance and a prayer for peace would again prevail in the hearts of the people.

However today, the aliens are renamed immigrants, and the rapes and murders of the native women are called crimes. The story of Elin Krantz is exactly that.

The attractive 27-year-old had been out on a Saturday evening in Gothenburg, and was going home on a tram with a friend. After Elin and the friend parted company, she never made it home herself. Instead, her naked body was later found in a wooded area by a tram station. Her head was brutally beaten, causing massive brain damage. Her vagina was torn apart. She had been raped and abused with objects such as bottles and rocks in a most bestial fashion.

Elin was abducted, raped and killed by a 23-year old Ethiopian male beast labelled “Ephrem Tadele Yohannes”. There is much physical evidence in this case, including surveillance pictures of the two on the tram. There is no doubt about the guilt of the perpetrator, although it still denies the crime.



Cameras are sometimes effective tools by which to catch criminals, but they do not prevent crimes. Not when the criminals are wolves oblivious to detection devices. Ten thousand more cameras would not have saved Elin, and neither will they save the next Swedish woman from the hands of a beast on the prowl.

Neither do cameras prevent alien invasions – only men can do that. The only way to protect the sheep, is to remove the wolves from the sheepfold. The first step in this process, however, is to recognize and admit that the wolves exist!

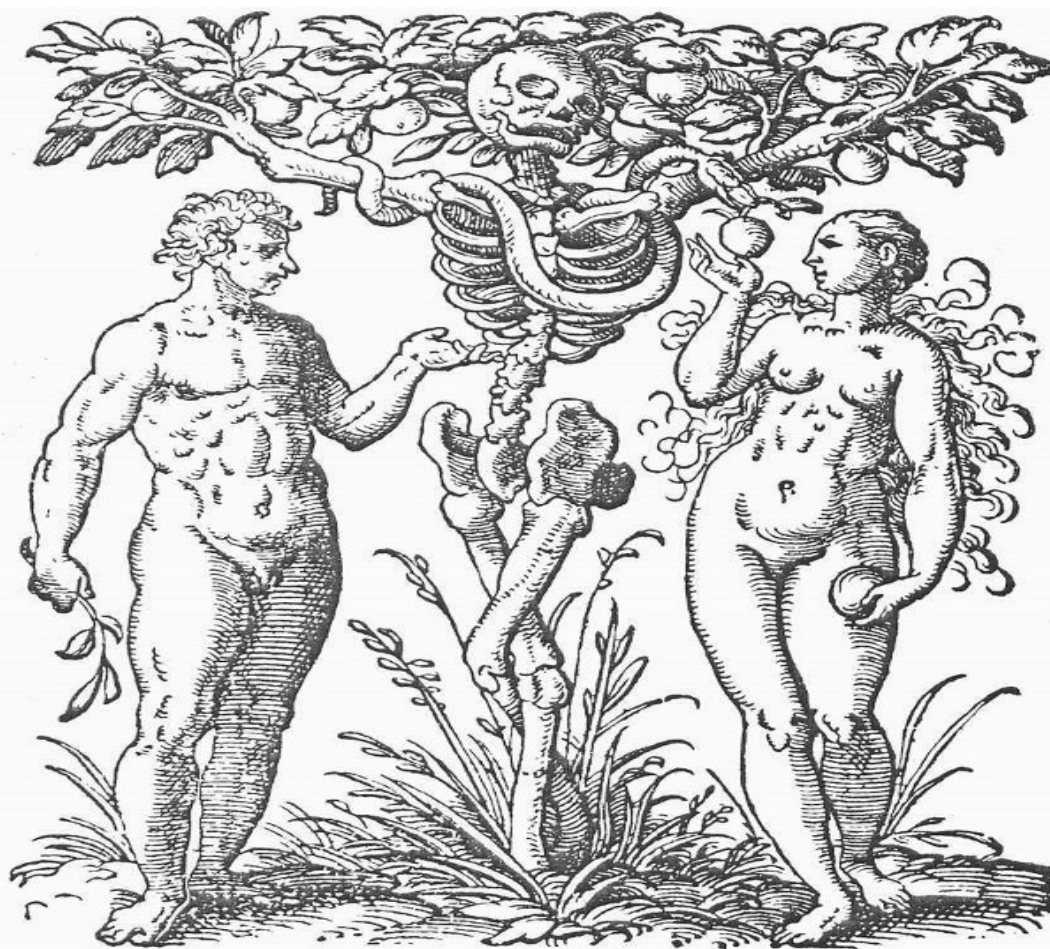


Yet who has renamed the aliens as immigrants? Who labels these vicious attacks as mere crimes? The jewish-controlled media, academics, and politicians who are all working towards the same corporate globalist agenda. Orwell and Huxley, in their own ways, warned us about all this over half a century ago.

Elin Krantz is not alone. She is but one of thousands, perhaps tens of thousands, of White European, Australian and American women devoured by beasts each year. Most of these are not noticed, because most are not quite as violent – but in the long run they are just as destructive. Until White men recognize the agenda, and stop feeding the beast that is destroying them, the perpetrators cannot be stopped. Shamefully, many White men would rather be sleeping with each other, than protecting their sisters from the wolves. It is time for all White men and women, those who consider themselves Christian or not, to come out of Babylon – lest ye suffer her punishments. *William R Finck*

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192. Macabre representation of the Tree of Knowledge and Death. Woodcut by Jost Amman, from Jacob Rueff's *De conceptu et generatione hominis*, printed by Peter Fabricius, Frankfurt, 1587.

Classical Records & German Origins Part One

William Finck © 2007

While this is the first in our series on Germanic origins written by William Finck to date, it is actually the third. The first two parts, recommended as being prerequisite to this series, are the essays Herodotus, Scythians, Persians and Prophecy and Classical Records of the Origins of the Scythians, Parthians, & Related Tribes, both of which have already been published in The Saxon Messenger.

The nations of the Near East often made their monumental inscriptions and other records in multiple languages. This is to our benefit today since such a practice has greatly assisted our understanding of the various ancient languages of the region. With the rise of Classical Greece came Greek historical and geographical inquiry which, as is apparent from their own records, began in the late 7th century B.C. The Greek writers were first acquainted with their neighbors to the east in the form of the Assyrian empire, which had fallen by 612 B.C., and then even more so with the Persian empire, whose power was consolidated under Cyrus II by 540 B.C. While there were earlier Greek historians and writers of epics historical in nature, along with the many other poets whose works have survived, the first serious prose historian whose work has survived to us is Herodotus, who wrote about 100 years after the death of Cyrus. It may be evident, therefore, that the earliest written Greek accounts concerning the east were influenced by the Assyrians, and later by the Persians and Medes.

A people whom the Greeks called Kimmerians invaded Anatolia from the east (see, for example, the article “King Mi-

das: From Myth to Reality” by G. Kenneth Sams, *Archaeology Odyssey*, Nov. - Dec. 2001), in or just before the time of Homer, as attested by Strabo, who relates that “The writers of chronicles make it plain that Homer knew the Cimmerians, in that they fix the date of the invasion of the Cimmerians either a short time before Homer, or else in Homer’s own time” (*Geography* 1.2.9). Dating Homer, there is found a note in the Loeb Classical Library edition *Greek Iambic Poetry*, p. 35, at Archilochus, 5, where it is related that, as also discussed by Tatian in his *Address to the Greeks*, 31, Homer was a contemporary of Archilochus, the Iambic Poet who flourished in the 23rd Olympiad (688-685 B.C.) “... at the time of Gyges the Lydian, 500 years after the Trojan War.” Strabo relates that, having destroyed the nation of the Phrygians of which the famous Midas was king, the Kimmerians “overran the whole country from the Bosphorus to Ionia” and “marched as far as Lydia and Ionia and captured Sardes” (*Geography* 1.1.10; 1.3.21). After withdrawing from Anatolia (where surely they had begun the fulfillment of the prophecy found at Isaiah 66:19, since the Ionians are the Javan and the Lydians the Shemitic Lud of the Old Testament), the Kimmerians are found

inhabiting the regions north and west of the Black Sea, north of Thrace. The “Cimmerian Bosphorus”, the modern Crimea, retains its name from them (see Strabo, 11.2.5). Homer, knowing of these people, later included a mention of them in his *Odyssey*, yet the events which that epic is based upon are from a much earlier period (the Trojan War ended around 1185 B.C.), and placing the Kimmerians in that era, as the Tragic poets also do, is anachronistic, and an error on Homer’s part which later writers followed.



Page from Strabo's
Geographica

Subsequent waves of nomadic tribes from Asia became familiar to the Greeks, and these were generally called by the name Scythians. Herodotus tells us that Sakae is the name which the Persians “give to all Scythians”, yet later the Greeks retain the name Sakae, also often written Sakans by English translators, for only

some of the Scythians, and distinguish others by names such as Massagetae, Arimaspi, Dāae, Asii, Tocharians, Sacarauli, et al. (cf. Herodotus, *The Histories*, 4:11, 48; 7:64; Diodorus Siculus, *Library of History*, 2.43.1-5; Strabo, *Geography*, 7.3.9 and 11.8.2). While Herodotus and later writers distinguished Kimmerians and Scythians (but Homer never mentioned either Scythians or Sakae), note that they all wrote long after the Greeks became acquainted with the Kimmerians, and after the Persians came to power in the east, the Assyrians and their Akkadian language having faded into obscurity.



Scythian Archer

Yet the Persians themselves did not distinguish the Kimmerians from the Scythians, for in the multi-lingual inscriptions which they left to posterity, it is evident that these peoples were one and the same. For instance, in an Akkadian inscription of the Persian king Xerxes, there are mentioned “the Amyrgian Cimmerians” and “the Cimmerians (wearing) pointed caps”. A note accompanying the translation of this inscription which appears in *Ancient Near Eastern Texts Relating to the Old Testament*, edited by James B. Pritchard, Princeton University Press [hereinafter ANET], p. 316, tells us that

in the Persian and Elamite versions of this same text these “Cimmerians” are called “Sakans”. The Akkadian language was the lingua franca of the Near East during the earlier Assyrian and Babylonian empires (ANET, pp. 103, 198), before it was supplanted by Aramaic in the time of the Persian empire. Surely the Greeks of Homer’s time must have been familiar with it. The obvious conclusion here is that Kimmerian is from the Akkadian word for those people whom the Persians called Sakae, and whom the Greeks called Scythians, and that all of these names identify the same group of people, although they had divided into various sub-tribes. The first of these people to come into Europe, in Assyrian times, the Greeks called by the Akkadian name. Later, in Persian times, the Greeks called subsequent waves of these people (or perhaps even descendants of those first tribes) – as well as those who remained in Asia – by the Persian name Sakae, or by the name Scythian. The Greeks may have learned the name Scythian from the people themselves, since one possible etymology for the word, from the Hebrew word *succoth* or tent, is quite plausible and well describes the Scythian mode of life, while also being consistent with classical accounts of Scythian origins. This would also explain how the word Scythian appears in a fragment which is attributed to Hesiod, who was regarded by later Greeks to have been a contemporary of Homer. Yet whether the work in question was Hesiod’s, and the dating of Hesiod himself, are both problematical.

Again, noting the names on this particular Akkadian inscription of

the Persians, “the Amyrgian Cimmerians” and “the Cimmerians (wearing) pointed caps”, to this we must compare the language used by Herodotus, who discussing certain of the nations allied with Persia in Xerxes’ invasion of Greece, wrote of the “Amyrgian Scythians” and said that “The Sacae, or Scyths, were clad in trousers, and had on their heads tall stiff caps rising to a point” (*The Histories*, 7.64). In a footnote at this passage in his edition of Herodotus, George Rawlinson noted that: “According to Hellanicus, the word ‘Amyrgian’ was strictly a geographical title, Amyrgium being the name of the plain in which these Scythians dwelt.” Indeed the Cimmerians were but an early migration of the Scythians, or Sakae, into Europe.

While Homer never mentioned Scythians, Strabo offers a protracted argument that he knew about them, since he used the epithets “Hippemolgi” (marmilkers), “Galactophagi” (milkfed) and “Abii” (those without a living or having a simple lifestyle), for which see his *Geography* 7.3.2, 6, 7 and 9. In places he cites the use of these epithets for Scythians by both Aeschylus and Hesiod (in an otherwise lost fragment) to make his point. Yet Strabo also admits that Homer may have been referencing Thracians, who were said by others to have also led a lifestyle which beckoned such epithets (cf. *Geography* 7.3.2, 3, 4), where he cites Poseidonius. While Strabo wavers in this matter, and seems to want to believe that Homer indeed knew of the Scythians, he also seems to concede that in the environment of the more rugged north such a lifestyle, where men live off their

flocks rather than from agriculture, is quite natural (Geography 7.3.8, 9; 7.4.6). Yet while Homer may surely have meant other northern tribes by his use of such epithets, such as the Thracians or other Slavs, and later poets simply transferred the epithets to the Scythians, the argument is rather irrelevant. Once it is realized that the Kimmerians were simply Scythians by their Akkadian name, something that later Greeks did not explain and probably did not realize, it is sure that Homer did know the Scythians: that first wave of Kimmerians from Asia who destroyed Phrygia, threatened all of Lydia and Ionia, and then crossed into Europe to inhabit the lands north of Thrace. Seeing then that the Kimmerians and Sakae, or Scythians, are one and the same in eastern inscriptions, and that the Greeks employed at the first the Akkadian name for these people, and only later the Persian name (names well documented in eastern inscriptions before these people were known in the west), the fact that the Scythians originated in Asia, as Diodorus Siculus relates (Library of History, 2.43.1-5), is certainly validated.

Writing of a period some time before his own, Herodotus says that the Kimmerians were dispossessed of their Eastern European lands by the Scythians, and relates a tale wherein the Kimmerians had fled into Asia (meaning Anatolia, or Asia Minor, where Phrygia, Lydia and Ionia were located) to escape them, at which point the Scythians, in pursuit, missed them and poured into Media (The Histories, 4:12). Herodotus takes this story from the earlier poet Aristeas, and like his forebear, is evidently seeking to account for

the appearance of these peoples in the Greek world, Anatolia and the Near East. Strabo tells us that “Aristeas was a Proconnesian – the author of the Arimaspians Epic, as it is called – a charlatan if there ever was one” (Geography, 13.1.16), and does us a service since the account given by Herodotus is impossible. Diodorus Siculus gives us a much more credible account of Scythian origins. He relates their humble beginnings along the Araxes river in northern Media, explaining the origins of the various Scythian tribes from this common source, and their spread northward and to both the east as far as India and the west as far as the region of Europe north of Greece and Thrace (Library of History, 2.43.1-5). These migrations can be corroborated in many other sources, both historical and archaeological. Diodorus’ account is fully cohesive with accounts from the east, such as the ancient Assyrian tablets uncovered by archaeologists in the 19th century, and the testimony of Flavius Josephus in his Wars and Antiquities (for which see my earlier essay related to this subject, Classical Records of the Origins of the Scythians, Parthians & Related Tribes).



Stag-Scythian end 7th c BC

Contrary to the tale of Herodotus’ cited above, from other sources (notably Strabo, Geography 1.3.21) we learn that Scythians, led by a certain king Madys, had driven the Kimmeri-

ans (none of the Greek writers realized that the Kimmerians were Scythians) out of Anatolia some time after Phrygia had been destroyed. The presence of a town named Sagalassus in northern Pisidia may well be evidence of Scythians in the region. The “saga”, or “saka”, sound occurs frequently in names associated with Scythians, such as Arsaces, Massagetae, Sacarauli, Sacasene, et al. Strabo, in his Geography mentions both Sagalassus and its people, the Sagalasseis, several times. Rather than the Scythians chasing the Kimmerians into Anatolia from the north, as Herodotus alleged, it is much more evident, and may be said with certainty, that Scythians – among them the Kimmerians – had migrated through Anatolia from the east.

Writing of his own time, Herodotus mentions Celtica, yet seeming not to know it by the exact location (i.e., from the Pyrenees to the Rhine) which later writers describe, he is somewhat inaccurate. Herodotus states: “This latter river [the Ister, or Danube] has its source in the country of the Celts near the city Pyréné, and runs through the middle of Europe, dividing it into two portions. The Celts live beyond the pillars of Heracles, and border on the Cynesians, who dwell at the extreme west of Europe. Thus the Ister flows through the whole of Europe before it finally empties itself into the Euxine [Black Sea] at Istria, one of the colonies of the Milesians” (The Histories, 2:33). Of course, the Danube runs through most of Europe, but doesn’t have its sources nearly as far west as Iberia. Also by “the city Pyréné” the Pyrenees mountains may instead have been meant, something being miscon-

strued in communication. Yet from this we see that Herodotus knew of Kelts dwelling in the west, near the sources of the Danube (which would actually be just north of modern Switzerland) and in Iberia. Later in his history (4:49) Herodotus calls the Cynesians “Cynêtes” instead, and Rawlinson notes that nothing else is known of these people.

The Germanic tribes dwelling north of the Danube were originally called by the later Greek writers by the name Galatae. Strabo, who lived circa 63 B.C. to 25 A.D., says that “... the Germans, who, though they vary slightly from the Celtic stock in that they are wilder, taller, and have yellower hair, are in all other respects similar, for build, habits, and modes of life they are such as I have said the Celti are. And I also think that it was for this reason that the Romans assigned to them the name ‘Germani,’ as though they wished to indicate thereby that they were ‘genuine’ Galatae, for in the language of the Romans ‘germani’ means ‘genuine’” (Geography 7.1.2). The Loeb Classical Library edition of Strabo, translated by H.L. Jones, offers the following footnote at this passage: “So also Julius Caesar, Tacitus, Pliny and the ancient writers in general regarded the Germans as Celts (Gauls). Dr. Richard Braungart has recently published a large work in two volumes in which he ably defends his thesis that the Boii, Vindelici, Rhaeti, Norici, Taurisci, and other tribes, as shown by their agricultural implements and contrivances, were originally, not Celts, but Germans, and in all probability, the

ancestors of all Germans (Sudgermanen, Heidelberg, 1914).” And while I certainly have disagreements with Braungart, the fact that Germans were to the Greeks Galatae (Latin: Gauls) is clear. Diodorus Siculus describes the Galatae who dwell beyond (east of) the Rhine as tall and blond with very white skin, and says that they drank beer made from barley and the water in which they washed their honeycombs, which seems to describe an ancient form of mead (Library of History 5.26.2; 5.28.1). These Galatae used chariots, and wore what seems to be a type of tartan (5.29.1; 5.30.1).



Yet the name Kelt seems not to have originally belonged to the Galatae. Describing the inhabitants of what is now southern France, in the region of modern Narbonne, Strabo says of these people that “... the men of former times named [them] ‘Celtae’; and it was from the Celtae, I think, that the Galatae as a whole were by the Greeks called ‘Celti’ – on account of the fame of the Celtae, or it may also be that the Massiliotes, as well as other Greek neighbors, contributed to this res-

ult, on account of their proximity” (Geography 4.1.14). With this the earlier Diodorus Siculus, whose writing brings us to about 36 B.C. (since he describes the transition of Tauromenium in Sicily to a Roman colony) agrees, stating: “And now it will be useful to draw a distinction which is unknown to many: The peoples who dwell in the interior above Massalia, those on the slopes of the Alps, and those on this side the Pyrenees mountains are called Celts, whereas the peoples who are established above this land of Celtica in the parts which stretch to the north, both along the ocean and along the Hercynian Mountain, and all the peoples

who come after these, as far as Scythia, are known as Gauls [Greek: Galatae]; the Romans, however, include all these nations together under a single name, calling them one and all Gauls [Greek: Galatae]” (Library of History, 5.32.1). So it is evident that Kelts and Galatae were at one time distinct. Herodotus knew of the Kelts, but did not use the term Galatae, yet at an early time the terms became synonymous to the Greeks and Romans. Polybius, who wrote up to about 146 B.C., over a hundred years before Diodorus Siculus, was already using the terms Kelts and Galatae synonymously, even in the same paragraph (i.e. The Histories, 2.17.3-5; 2.33.1-5). Throughout his own writings even Diodorus uses the two terms interchangeably, and also often in the same paragraphs (i.e. 14.113-117), while on other occasions he distinguishes between them (i.e. 25.13.1). Diodorus never used the term German, but called the

tribes that dwelt east of the Rhine – some of which he mentioned by their individual names – Galatae also, where he tells of Julius Caesar’s conquests there (Library of History, 5.25.4). (or often Massilia, the modern Marseilles) was an early Ionian (Phocian, Ionians from Phocis) Greek settlement in Keltica and in proximity to the Kelts. Massalia is mentioned by Herodotus (i.e. The Histories, 5:9) and was founded circa 600 B.C. It is most likely that Herodotus learned about the Kelts only from these Phocian Greeks, who had founded Massalia and other western colonies with much resistance from the rival Phoenicians and Etruscans (c.f. The Encyclopedia of World History, 6th ed. Houghton - Mifflin Co., 2001, pp. 60-62). While I cannot presently determine with confidence whether Kelts were already inhabiting the southern parts of France when the Phoenicians founded their colonies – and it appears that they may not have been – they certainly were there by Herodotus’ time (circa 440 B.C.), and so the Greeks and Romans surely must have been familiar with the Kelts around Marseilles well before the Galatae invaded Italy. Yet where the Galatae first appeared in northern Italy late in the 5th century B.C., Livy, the Roman historian, in his account calls them a “strange race, new settlers” (History of Rome, 5.17.6-10). A short time later, after conquering the Etruscans, these Galatae nearly destroyed Rome, circa 390 B.C.

Yet, as Strabo attests that the Romans do, the Kelts about Massilia, like those who invaded Rome, are called “Gauls” by Livy as he relates the much earlier founding of that city (5.34.8).

If the Romans were familiar with the Kelts around Massalia when that city was founded, and the Galatae were Kelts, how could Livy consider the Galatae who appeared in northern Italy 200 years later a “strange race”? And while Herodotus mentioned the Kelts, Kimmerians and Scythians of Europe, he never used the term Galatae, and may well have been ignorant of it. According to the 9th edition of the Liddell & Scott Greek-English Lexicon, the term Galatae does not appear until the 4th century B.C., where it is found in a fragment attributed to Aristotle. So with all of this, we see some confusion in the application of the names Kelt and Gaul, or Galatae, from the earliest times.



Scythians showing distinctive head-dress

There is one possible solution to the paradox concerning the application of these names as described by the early historians, which I shall take liberty to propose here. The Phoenicians were of the same origins as the German tribes, for which see my earlier essays Classical And Biblical Records Identifying the Phoenicians; Herodotus, Scythians, Persians & Prophecy; and Classical Records Of The Origins Of The Scythians, Parthians & Related Tribes, along with sub-

sequent portions of this current essay which shall endeavor to establish that German origins are found with the Kimmerians and Scythians. The Phoenicians, as described by the Greek tragic poets and others, such as the Roman Virgil, were fair and blond, and they settled the coasts and river valleys of Western Europe for several centuries before the arrival of the Greeks in that region. So it is plausible that with these people lies the origin of the original Celtae, and that these are people often identified as “proto-Celts” by modern archaeologists, at least on many of the occasions where “proto-Celts” are identified, and that once becoming known to the Greeks and Romans, the other tribes appearing to the north were also called by the same name, having been imagined to be related, as in truth they actually were. A Phoenician presence on the coasts as well as the interiors of Iberia and Britain, where they mined metals such as tin and silver, can be established as having existed long before the Greeks and Romans began writing of Celti, Galatae, and Gauls. Perhaps coincidentally, the smaller island northwest of Malta, south of Sicily, which was colonized by the Phoenicians, Diodorus Siculus calls Gaulos (the modern Gozo) in his Library of History at 5.12.4. While this hypothesis may be conjectural, it does agree with the testimonies of Strabo regarding the names Celtae and Celti, and of Diodorus regarding Celts and Galatae, cited above. What all of this has to do with the Kimmerians and the Scythians shall hopefully become evident in the parts of this essay which follow.

The Early Celtic Church taught the Physical Seduction of Eve

by Clifton Emahiser

Most of you are aware of the extensive research I have done on the subject of Two Seedline. I will now present solid evidence that Two Seedline is no new doctrine as some so over confidently insinuate. I get this testimony from the book *The Celtic Church In Britain* by Leslie Hardinge, in a chapter entitled "The Role of the Scriptures", page 48. Though Hardinge does not trace the Celtic Church back to the Church set up at Glastonbury by Joseph of Arimathea about five years after the Passion, he does, however, quite well after 400 A.D., and proficiently documents his material. In this chapter he demonstrates the various methods of teachings used by the Celtic clergy. One of those methods was a question and answer liturgy of which the following is an authentic specimen (answers in parentheses):

"Who died but was never born? (Adam) Who gave but did not receive? (Eve, milk) Who was born but did not die? (Elias and Enoch) Who was born twice and died once? (Jonas the prophet, who for three days and three nights prayed in the belly of the whale. He neither saw the heavens nor touched the earth) How many languages are there? (Seventy-two) Who spoke with a dog? (St Peter) Who spoke with an ass? (Balaam the prophet) Who was the first woman to commit

adultery? (Eve with the serpent) How were the Apostles baptized? (The Saviour washed their feet)."

Now all of you anti-seedliners (and everyone knows who you are) that have been running all over the country making all kinds of snide remarks and asking, "if Two Seedline doctrine is true, why didn't the early Church Fathers teach it"? My answer is: "they did teach it." The anti-seedliners simply haven't done their homework! And all of you who have been following and supporting these theology quacks, don't you think it is about time to put their feet to the fire? False teachings scatter rather than gather the sheep!



Hardinge finished this chapter by saying the following: "... The Celtic Church cherished a deep love of the Bible, and from the Epistles of St Paul developed their theology. The Psalms were used in worship, and were the inspiration of poets and preachers. Without the influence of the views of church fathers

Celtic theologians set about discovering what the Scriptures meant. Their tenets and practices, based on this understanding, show the eclecticism and pragmatism of exegete and layman. The legislation of Moses pervaded social, economic, and legal relationships to an extent seldom seen in the history of other branches of the Church. Unlike the theologians of Roman Christianity who appealed more and more to the teachings of Church and councils, Celtic teachers stressed the Bible. The role of the Scriptures in Celtic Christianity was indeed a vital one, so much so that no thorough study of the beliefs and practices of the Christians of Celtic lands is possible without bearing this fact in mind."

That Eve committed adultery with the serpent was one of the tenets that the Celtic clergy taught! Over the last several years, I have piled substantial evidence on top of substantial evidence. Yet hecklers on the sidelines continue to criticize my research. It will be interesting how they will try to gainsay this evidence, but I'm sure they will attempt some asinine tactic. While some will blow everything but their nose, others will be strangely quiet! Now for anyone who would want the above mentioned book, try contacting Teach Services, Inc. Route 1, Box 182, Brushton, NY 12916.

The Power of the Dog

Psalm 22:20

by Clifton Emahiser

Who was really responsible for the murder of the Christ? Our Bibles tell us in more ways than one!

I would like to make it clear from the very start, we are not talking about Fido, the family pup, here. Rather, Psalm 22 speaks of a particular kind of dog. This Psalm is very important for recognizing the identity of “the power of the dog”. At Acts 2:29-30 we are informed that David was a prophet, and his prophecy of Christ at Psalm 2:7 validates that fact. Acts 2:29-30 reads: “29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne ...” Not only did David prophecy that Christ would rule over the Israel nations (mistranslated “heathen”) at verse 8 of Psalm 2, but in Psalm 22, David prophesied of Christ’s crucifixion by “the power of the dog”. Some people read their Bible from cover to cover and never comprehend to whom “the power of the dog” pertains!

Let’s now start by taking some excerpts from Psalm 22, with verses 7, 13, 16, 20: “7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head ... 13 They gaped upon me with their mouths, as a ravening and a roaring lion ... 16 For

dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet ... 20 Deliver my soul from the sword; my darling from the power of the dog.” With this essay, one will not be left in the dark for understanding to whom “the power of the dog” refers!

But to understand Psalm 22, one must identify what is meant by the term “dog”, which has several shades of meanings in our Bibles. With this passage, it can



only point to one group of people, for that gang can only be those who “pierced my hands and my feet” in reference to Yahshua Christ at His crucifixion.

At this point, many might jump to the conclusion that the Romans were “the power of the dog”, for, in fact, it was the Roman soldiers who drove the spikes and carried out the execution. Rather, it was the half-breed Canaanites who had infiltrated into authority, in both the government of Judaea and the Temple, who represented the “power of

the dog”. As Christ labeled the Canaanite woman at Matt. 15:26 a dog-person, so too are the Canaanites of the Old Testament classified as dogs. To accuse the Roman soldiers of the crime of crucifying Christ is tantamount to accusing the executioner who pushes the lever at the electric chair for the crime perpetrated by the criminal. NO, the Romans were not “the power of the dog”. Besides, Christ forgave the Roman soldiers for their part in the crucifixion, but He never forgave the Canaanite-jews!

Neither did the apostles, including Paul. Furthermore, the Roman soldiers were of Zarah-Judah – twin brothers to Pharez-Judah – or Christ’s own brotherly kin, or His own family. Once we understand the close family connection of the Romans to Christ, it puts an entirely different view on the crucifixion! In fact, this

family tie brings Zechariah 13:6 into clear focus where it says: “And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.” At Psalm 22, David prophesied His crucifixion, and the party responsible, “the power of the dog”. On the other hand, the Romans were the seed of Abraham, Yahweh’s “friend”, (Isa. 41:8; Strong’s #H-157). To further understand Zech. 13:6, it would be best to refer to the Septuagint

Greek translation rather than to rely wholly on the Masoretic text.

By the way, it's this same "power of the dog" who own and control the Federal Reserve and the Bank of England today. They were Canaanites in the Old Testament and the New, and they are still Canaanites today, pretending to be Israelites (Rev. 2:9 & 3:9). The biggest and most vile joke in the world today is to identify the bad-fig-jews trespassing into Palestine, as Israelites, and calling themselves "Israelis". Nothing could be further from the truth.

Yahshua Christ Himself identified the Canaanite scribes and Pharisees at Matt. 23:32, where He said to them, "Fill ye up then the measure of your fathers." A KJV with a good center reference will link this verse to Gen. 15:16 stating, "But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." The Amorites were a dominant Canaanite tribe representing all ten named at Gen. 15:19-21: "19 The Kenites, and the Kenizzites, and the Kadmonites, 20 And the Hittites, and the Perizzites, and the Rephaims, 21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites." The most interesting of this mixed group is the Kenite tribe, for they descend from Cain (Strong #'s 7017 & 7014). The "iniquity" of these tribes is the fact that they all mixed their blood with each oth-

er, and the Kenites, as a tribe, were the seed of the serpent by Satan's seduction of Eve (Genesis 4:1 being recognized as a corrupted passage).

Not only does Yahshua Christ identify the bad-fig-jews as being Canaanites, but Paul does likewise at 1 Thess. 2:16, where he states: "Forbidding us to speak to the ethnê (nations) that they might be saved, to fill up their sins alway[s]: for the wrath is come upon them to the uttermost."

The two verses 13 & 14 of this same chapter leave no doubt as to whom Paul is addressing, and only the Canaanite-jews fit the bill: "14 For ye, brethren, became followers of the assemblies of Yahweh which in Judaea are in Christ Yahshua: for ye also have suffered like things of your own countrymen, even as they have of the [Canaanite]-jews: 15 Who both killed the Master Yahshua, and their own prophets, and have persecuted us; and they please not Yahweh, and are contrary to all men ..."

Paul further identifies these same people as "dogs" at Phil. 3:2 thus: "Beware of dogs, beware of evil workers, beware of the concision." With the tag of "dog", they can be no other than the multiracial Canaanite-jews! Yahshua instructed us at Matt. 7:6: "Give not that which is holy unto the [Canaanite]-dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." Paul ran into just such a situation at Acts 13:45: "But when the [Canaanite]-jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming." Titus 1:10-11 says of

these Canaanite-jews: "10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision: 11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." I would point out to the reader that one of the meanings for the term "dog" in the Junior Classic Latin Dictionary under "canis" is "parasite", which fits a Canaanite-jew-dog in every respect. A dog is a scavenger, and when left to run wild, runs in packs. A dog has the natural temperament of a wolf, and when a pack of dogs are hungry enough they have been known to attack children. One of the many ways a Canaanite-jew-dog scavenges is by loaning out money – which costs him nothing – at interest.

Paul, at Phil. 3:2 gives us three identifying marks of the Canaanite-dog-jews as: (1) Beware of dogs, (2) beware of evil workers, and (3) beware of the concision [i.e. circumcision]. Anyone who attempts to relate the bad-fig-Canaanite-jews with the true tribe of Judah simply doesn't understand Jeremiah chapter 24, where he separates the good racially unmixed Judaeans from those who had mixed racially with the Canaanites to become half-breeds. Jer. 24:2 states: "One basket had very good [racial] figs, even like the figs that are first ripe: and the other basket had very naughty [racial] figs, which could not be eaten, they were so bad." It is both intellectually and exegetically dishonest to dump both the good racial figs and the naughty racial figs into one basket as most of the clergy and Bible teachers do today. Jeremiah didn't place them into one basket, nor should we!



Now that we understand that “the power of the dog” represents the bad-fig-Canaanite-jews, pretending to be Israelites, let’s do an overview of Psalm 22 as it relates to their demanding Christ’s crucifixion. I will be using a KJV center reference, (hereinafter KJVCr), and cross-references from The New Treasury of Scripture Knowledge, (hereinafter TNTOSK), along with some of my own commentary:

Psalm 22:1-2 says: “1 My god, my god, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? 2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent”, corresponding to KJVCr Mark 15:34, “My God, my God, why hast thou forsaken me?” and TNTOSK Matt. 27:46, “And about the ninth hour Yahshua cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?”

Psalm 22:3-5 declares, “3 But thou art holy, O thou that inhabitest the praises of Israel. 4 Our fathers trusted in thee: they trusted, and thou didst deliver them. 5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.” This shows that Christ was crucified by the Canaanite-dogs, for Israel alone!

Psalm 22:6 says, “6 But I am a worm, and no man; a reproach of men, and despised of the people”, where TNTOSK refers to Isa. 41:14, “Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith Yahweh, and thy redeemer, the Holy One of Israel”, and KJVCr has Isa. 53:3, “He is despised and rejected

of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.”

Psalm 22:7-8 states, “7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, 8 He trusted on Yahweh that he would deliver him: let him deliver him, seeing he delighted in him.” Similar to this both the KJVCr & TNTOSK refer to Matt. 27:39 & 43, “39 And they that passed by reviled him, wagging their heads ... 43 He trusted in Yahweh; let him deliver him now, if he will have him: for he said, I am the Son of Yahweh.” All this sarcasm from the mouths of the Canaanite-dog-people.

Psalm 22:13 states, “They gaped upon me with their mouths, as a ravening and a roaring lion.” Margin, Heb. “opened their mouths against me.” TNTOSK Matt. 26:3-4, “3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, 4 And consulted that they might take Yahshua by subtilty, and kill him.” Such was “the power of the dog”. Then TNTOSK cross-references to Matt. 26:59-65, “59 Now the chief priests, and elders, and all the council, sought false witness against Yahshua, to put him to death; 60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, 61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. 62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? 63 But

Yahshua held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 64 Yahshua saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.” You have just witnessed “the power of the dog” at Psalm chapter 22 in action! These were not Israelites, but half-breed Canaanite-dogs.



Psalm 22:16 states, “For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.” TNTOSK cross-references Matt. 26:57, “And they that had laid hold on Yahshua led him away to Caiaphas the high priest, where the scribes and the elders were assembled.” To show the reader that we are interpreting these things correctly, Luke 24:44 says: “And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.” Here Christ identifies three sources: (1) the law of Moses, (2) the prophets, and (3) the Psalms.

Psalm 22:17 declares, “I may

tell all my bones: they look and stare upon me.” TNTOSK cross-references Isa. 52:14 which says, “As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men ...”.

Strong’s for “visage”: “4758 ha,r>m; mar'eh {mar-eh'} Meaning: 1) sight, appearance, vision 1a) sight, phenomenon, spectacle, appearance, vision 1b) what is seen 1c) a vision (supernatural) 1d) sight, vision (power of seeing).” All of this at “the power of the dog”.



Anubis the jackal headed Egyptian god

Psalm 22:18 states, “They part my garments among them, and cast lots upon my vesture.”

KJVCR cross-references Matt. 27:35, “And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my ves-

ture did they cast lots.” We must remember here that the Romans did this only at the behest of the Canaanite-jews. Had “the power of the dog” not made their false charges, there would have been no crucifixion! Secondly, one must remember that among the ten Canaanite tribes were the Kenites mentioned at Gen. 15:19-21, which were the descendants of Cain. And Cain, being the son (seed) of Satan, fulfilled Gen. 3:15, “... thy seed ... shall bruise his heel.”

Psalm 22:20 declares, “Deliver my soul from the sword; my darling from the power of the dog.” Of course, this verse is cross-referenced by TNTOSK back to Psalm 22:16, “For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet” (“they” = the Canaanite-jew-dog-people). Who else was responsible for getting the Romans to do their own dirty work?

Brenton’s LXX reads thus on Psalm 22:16, 20, “16 For many dogs have compassed me: the assembly of the wicked doers has beset me round: they pierced my hands and my feet. ... O Deliver my soul from the sword; my only-begotten one from the power of the dog.”

Another Old Testament passage concerning the Passion of Christ can be found at Isaiah 52:13-53:12. Isa. 52:13 says, “Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.” This is speaking of Yahshua Christ, and TNTOSK cross-references this to Ezek. 34:11-12 stating, “11 For thus saith Yahweh God; Behold, I, even I, will both search my sheep, and seek them out. 12 As a shepherd seeketh out his flock in

the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.” TNTOSK links Ezek. 34:11 to Luke 19:10, which says, “For the Son of man is come to seek and to save that which was lost.” This demands the question, to whom was Christ directing this? Matt. 15:24 will give us the answer: “But he answered and said, I am not sent but unto the lost sheep of the house of Israel.” Also, the apostle Paul was sent to the ethnê (lost Israel nations, not the Latin word, “Gentiles”).

The Canaanite-dog bad-fig-jews are not Yahweh’s sheep as many in churchianity insist and Yahshua Christ made that quite clear at John 10:25-29: “25 Yahshua answered them, I told you [Canaanite-dogs], and ye believed not: the works that I do in my Father’s name, they bear witness of me. 26 But ye believe not, because ye are not of my sheep, as I said unto you. 27 My [Israel] sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand.”

At Isaiah 52:14 it says in part, “... his visage was so marred more than any man, and his form more than the sons of men”, for which TNTOSK links to Isa. 50:6, “I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.” All of this happened to Yahshua Christ by the Canaanite-

dogs as we have expounded elsewhere in this essay! TNTOSK also links Isa. 52:14 to Matt. 26:67 thus, "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands ..." Again, all of this ill-treatment from the Canaanite-jews, (the seed of the serpent at Gen. 3:15)! If there were no seed of the serpent – as many declare today – there was no crucifixion, and thus we have no redemption! The anti-two-seedliners hold a very dangerous antichrist position, as they worship an un-crucified Christ! To deny there was a satanic seedline to bruise Christ is equivalent to denying that God came in the flesh as Christ. Who, then, were the seed (i.e. sperm) of the serpent other than the Canaanite-jews? Christ made it quite clear at John 8:44 that the Canaanite-jews were the genetic

offspring of Satan, with the same homicidal agenda as their father.

Thus, their entire outlook on life is "contrary to all men" as Paul put it at 1 Thess. 2:15.

And in order to be "contrary to all men", it has to be an attribute that other men don't have! And, as Christ put it, the only way that other men can understand their mental attitude is by their fruits, Matt. 7:16.

Today the entire world is reeling under "the power of the dog". In our age the Canaanite-jews have achieved complete control over all aspects of life through their monetary, political, religious and racial manipulations. The ultimate agenda of Satan is to intermingle all of the races into one large mongrelized heap of useless refuse. While mongrelization is their primary goal, they use their monetary, their political and their religious systems to ac-

complish their purpose. Some understand their wicked monetary maneuvering while others see their evil political motives; yet others see through their nefarious religious shenanigans. What many fail to comprehend is: all of these are coming from one source, "the power of the dog", the same people who were responsible for the crucifixion of Christ! They are the same dog-people who cry "genocide" while they, themselves, are guilty of deicide. They are neither from the house of Israel nor the house of Judah, but are Canaanite-dog people, (Rev. 2:9 & 3:9). There were still a smattering of pure blooded Judahites, Benjamites and Levites left in Judaea at the time of Christ, but they were certainly in the minority!

*For in a world which would be composed of mongrels
and negroids all ideals of human beauty and nobility
and all hopes of an idealised future
for our humanity would be lost forever.*

*On this planet of ours human culture and civilisation
are indissolubly bound up with the presence of the Aryan.
If he should be exterminated or subjugated,
then the dark shroud of
a new barbarian era would enfold the earth.*

A.H. p216 Mein Kampf

What Now?

from South Africa

Thousands of years ago Moses warned the fathers that predictable calamities were in place and that it would require discipline and wise government to avoid falling victim to these disasters.

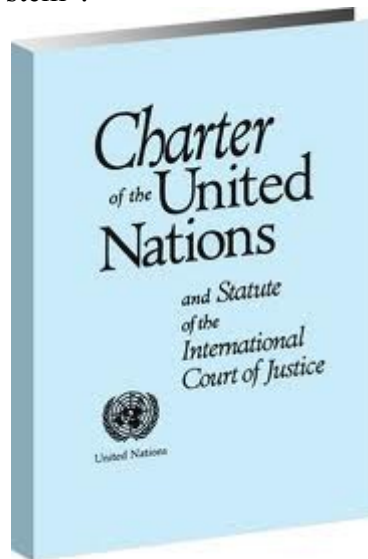
But first He used 14 verses that's all, just 14 verses (Deut.I-14) of simple instruction as the key which would open the door to unending prosperity, power and national greatness.

Then he proceeded in more than 50 verses of painful detail to spell-out what the alternative would be.

Disruption of domestic life, agriculture, physical health, weather; wars and so on. "Thou shalt betroth a wife, and another man shall lie with her ... Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand ... The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed always ... The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. He shall lend to thee ... he shall be the head, and thou shalt be the tail."

When we lump all that together the monstrous image of a new world order emerges. Thousands of years have rushed by; years punctuated with the disasters of which Moses warned, to bring us to the 21st century. And here before us is a chapter from The United Nations Charter: "The

United Nations Charter has declared in its conventions that there will be international interbreeding and the establishment of a uniform population throughout the world. That there will be a uniform educational system and that it will work towards a one world religion - Humanism. That there will be a one world police force and a one world monetary system".



People who have lived long enough with open eyes have beheld the pages of the Protocols of The Learned Elders of Zion come to life in the form of Economic Wars; Materialism replacing true religion; World- Wide Wars; Control of the Press and of all other forms of the mass media, Assault on Christianity and so on. Nothing of the Zionist program is missing from our world.

We as a people have made our choices, ignored the warnings of our prophets and our Redeemer, The Lord Jesus Christ. Instead of loving our brethren we have gone to war with them, smashed their cities and annihilated millions of our own beautiful, brilliant

peoples to please the authors of the United Nations Charter and the Protocols of the Learned Elders of Zion who now decree that our race must perish, our religion and culture must be exchanged for humanism, and our nations must become mere regions of a one world Union, in submission to the world's most culpable cut-throats.

This is the point to which carnal minded political leadership has brought us, exactly as scripture has warned us it would: "To be carnally minded IS death!!!!"

One final chance of escape from our deserved doom is left to us. If we ignore it, our lights will go out and never glow again. Even so were it left to us alone we should no doubt go on in rebellion. But there is a higher power whose integrity is at stake, and whether we like it or not He holds the key to our ultimate destiny.

The God of our Fathers, who has known the end from the beginning, foresaw our present state and bound Himself to an unbreakable Covenant with the offspring of Abraham through Isaac and Jacob, and which he has confirmed progressively His unchanging determination: "I will make thee (Abram) exceeding fruitful, and I will make nations of thee, **[By the way, how many Jewish nations are there?]** and kings shall come out of thee. And I will establish My Covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." (Gen.1717)

King David declares, "O ye seed of Israel his servant, ye children of Jacob, his chosen ones ... Be ye mindful always of his covenant; the word which He commanded to a thousand generations; even the covenant which He made with Abraham, and His oath unto Isaac: and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant ... " 1 Chr. 13-17).

After the nations of Israel and Judah had been destroyed and scattered He said through Jeremiah: "Thus say the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is His name: If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever.

"Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done saith the Lord." (Jer. 31)

At the meeting of Gabriel with Mary, the angel told our Lord's mother: "Thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of his father David: And he shall reign over the house of the Jacob for ever; and of his Kingdom there shall be no end." (Luke 11 31-33)

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the Kingdoms of our Lord, and of

His Christ; and He shall reign for ever and ever." (Rev. 11/15)



Beast & False Prophet cast into Lake of Fire

Our enemy has shown his hand. His brazen arrogance is seen in every chapter of the Protocols and the United Nations Charter. Our God is about to show His!!! Fire and Fury of a different stripe are about to burst upon our beautiful planet because: "The kings of the earth set themselves, and the rulers take council together, against the Lord, and against His anointed saying, Let us break their bands asunder, and cast away their chords from us.

He that sitteth in the heavens shall laugh: the Lord shall have them in derision ... thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (Psalm 2)

To those who hate Him and determined that "we will not have this man to reign over us" Jesus replied long ago, "Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. (Luke 19)

The gentle Jesus, meek and mild, has another side to Him. "Who is this that cometh from Edom, with dyed garments ... this that is glorious in His apparel,

travelling in the greatness of his strength? [Jesus of Nazareth, that's Who!] Wherefore art thou red in thine apparel? ... I have trodden the winepress alone; and of the people there was none with Me: for I will tread them in mine anger, and trample them in my fury ... for the day of vengeance is in mine heart, and the year of my redeemed is come." (Isaiah 63)

"For, behold, the Lord will come with fire, and with His chariots like the whirlwind, to render his anger with fury and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many." (Is. 66/15)

"Come behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; ... Be still and know that I Am God: I will be exalted among the heathen, (nations) I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge." (Ps.46)



New Heaven & New Earth Revelation 21

Our future is no longer in our hands to manipulate. It is He who will decide our ultimate destiny, "For thy maker is thine husband; the Lord of hosts is His name; and thy Redeemer the Holy one of Israel; The God of the whole earth shall He be called." (Is. 54/5)

Errors Inspired By Whom?

William R Finck

Is the King James Bible by itself really the inspired Word of God, as so many claim? Or is it really the work of fallible mortals, and just another translation – however so venerated – which needs to be examined. In this series we shall see explained many of the plain grammatical errors that exist in the King James Version. Yet even those who produced it did not claim for it to be perfect, as we shall also present later. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15, KJV).

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 will begin 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 ὀρίζω 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 ὀρίζω, 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 κατέχω has a much stronger meaning than simply to hold, where ἔχω 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)".

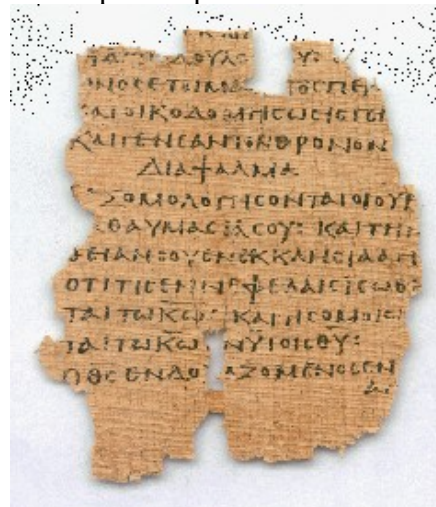
Romans 2:9 and 2:10: "and also of the Gentile ... and also to the Gentile" in these verses, and also at Romans 3:9, I Corinthians 10:32 and 12:13, and twice in John 7:35, the A.V. translated "Ἕλλην (1672), which is the Greek word for Greek, as gentile instead. This is quite dishonest, since Paul consistently used the Greek word ἔθνος to refer to the nations, and the A.V. consistently

renders ἔθνος 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.

Romans 8:15: “the Spirit of adoption”. The word υἰοθεσία 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 εἰσποίησις (a noun, a making into), εἰσποιέω (a verb), and εἰσποιητός (an adjective). While a son can be placed for adoption, where υἰοθεσία may be used to describe the act of the placing, it does not describe the actual adoption, and υἰοθεσία 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, υἰοθεσία 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 υἰοθεσία” should be “whose is the position of sons”. It is absolutely dishonest that υἰοθεσία 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 he 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: “9 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. 10 And again he saith, Rejoice, ye Gentiles, with his people. 11 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 ἔθνῶν 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 ἔθνῶν, 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 ἔθνῶν, 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.



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 ἄγενῆ, is rather "those of ignoble birth" or simply "the low born": see L&S at ἄγεννής, "of no family, low born...." Likewise τὰ ἔξουθενημένα 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 later, 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 ἔξουθενημένους 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.

1 Corinthians 6:5 begins in the A.V. “I speak to your shame.” The word rendered shame here is ἔντροπή, and it is a noun form of the verb ἐντρέπω which we just discussed above, at 1 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 ἔντροπή 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 ἔντροπή 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 νομός (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 νομός (law) Paul could have explicitly used the term νόμιμος, which is its adjective directly related to νομός; conformable to custom, usage, or law, customary, prescriptive, established, lawful, rightful (L&S). Here with the word being ἔξεστιν, which means “it is allowed, it is in one’s power, it is lawful” (L&S), I find it a necessity to distinguish ἔξεστιν 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 1 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 1 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; 1 Cor. 7:37, 9:16; 2 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 2 Cor. 6:4, 12:10, and 1 Thess. 3:7 (note 1 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, 18 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 1 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.



Hans Matthaeus

In 1 Corinthians 10:11 the KJV has “upon whom the ends of the world are come”, the CNT reads “to those whom 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).

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, *μὴ γίνεσθε ἑτεροζυγοῦντες ἄπιστοις*, 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 ὁμωλίαι 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 συν- (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.

II 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 ἀπλόος 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 II 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.

II 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: simpli-

city, frankness” first as “bountyfulness” 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: “10 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, 13 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, 14 and in their entreaty for you, yearning for you for the sake of the favor of Yahweh overflowing upon you. 15 Now gratitude to Yahweh for His indescribable gift.”

2 Corinthians 10:2 from the KJV reads in part “But I beseech you, that I may not be bold when I am present with that confidence...”. The Greek phrase is

δέομαι δὲ τὸ μὴ παρῶν θαρρῆσαι τῇ πεποιθήσει. The A.V. rendering of 10:2 strips the word παρῶν of the negative particle μὴ which belongs to it, (μὴ παρῶν 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 having misread the verb also. 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, τολμῆσαι, from τολμάω (5111, “to dare” here) is read by the KJV as an Infinitive. The -σαι suffix that both

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”.

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: ἄδόκιμος 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 ἰστορέω 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 ἔστιν here, properly the singular "is" (of εἶμί, 1510) but here "are", and it is easily demonstrable that ἔστιν 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 races' 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 υἰοθεσία 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 εἶμί often being implied in Greek.

Galatians 5:3: περιτεμονόμηνω, 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: *παροικοι* 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.

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 Cor-



Ruins of Ephesus in Turkey

inthians 9:17-18 above. In the CNT this verse is translated “if indeed you have heard of the management of the family of the favor 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 in-

finitive 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 ἔγκακεῖν*. 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, *ἔγκακεῖν* 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. “I 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 δῆκονος (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 σπλάγγχων, 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: “14 Do all things apart from murmuring and disputing, 15 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 α- (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 ἄμεμπτος and ἄκέραιος 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 over-

sights 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 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 what ever 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 anointed by another man who happened to be a king? And if any former king were infal-

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

lible, 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 per-

sons, 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, 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.

Arithmetic on the Frontier Rudyard Kipling

1865 -1936

A great and glorious thing it is
To learn, for seven years or so,
The Lord knows what of that and
this,
Ere reckoned fit to face the foe --
The flying bullet down the Pass,
That whistles clear: "All flesh is
grass."



No proposition Euclid wrote,
No formulae the text-books know,
Will turn the bullet from your coat,
Or ward the tulwar's downward
blow
Strike hard who cares-shoot
straight who can
The odds are on the cheaper man.

Three hundred pounds per annum spent
On making brain and body meeter
For all the murderous intent
Comprised in "villanous saltpetre!"
And after -- ask the Yusufzaies
What comes of all our 'ologies.

*A scrimmage in a Border Station --
A canter down some dark defile --
Two thousand pounds of education
Drops to a ten-rupee jezail --*
The Crammer's boast, the Squadron's pride,
Shot like a rabbit in a ride!

One sword-knot stolen from the camp
Will pay for all the school expenses
Of any Kurrum Valley scamp
Who knows no word of moods and tenses,
But, being blessed with perfect sight,
Picks off our messmates left and right.

With home-bred hordes the hillsides teem,
The troopships bring us one by one,
At vast expense of time and steam,
To slay Afridis where they run.
The "captives of our bow and spear"
Are cheap, alas! as we are dear.

This poem was a reflection of military life on the North West frontier, now the border between Afghanistan and Pakistan.

Yusufzaies - tribes ruled northern India for centuries. The British army tried to take control of the Yusufzai parts of northern India but were defeated.

Jezail – simple, cost effective, often hand made



muzzle-loading long barrel gun , smooth bore although some had their barrels rifled. Long barrels were easier to load from horseback as the butt could rest upon the ground while the muzzle would be at eye level.

Crammer's boast - Information hastily memorized; as, a cram from an examination.

Tulwar – single edged, curve bladed sword with pointed tip.

Afridi – Tribesmen living west of the Peshawar Valley in Tirah

The above poem was first published in *Departmental Ditties and Other Verses* in 1886 concerning the [Second Anglo-Afghan war](#) between Britain and Afghanistan from 1878 to 1880, when that nation was ruled by Sher Ali Khan.

One of Kipling's early poems, this compares the Afghan tribesman and his less accurate rifle to the Sandhurst-trained infantry subaltern, expensively

educated [two thousand pounds of education] and concludes that 'The odds are on the cheaper man'. His most celebrated line, 'Ten thousand pounds of education falls to a ten-rupee jezail' resonates today. Instead of 'jezail' read kalashnikov: our military sacrifice is of the same order.

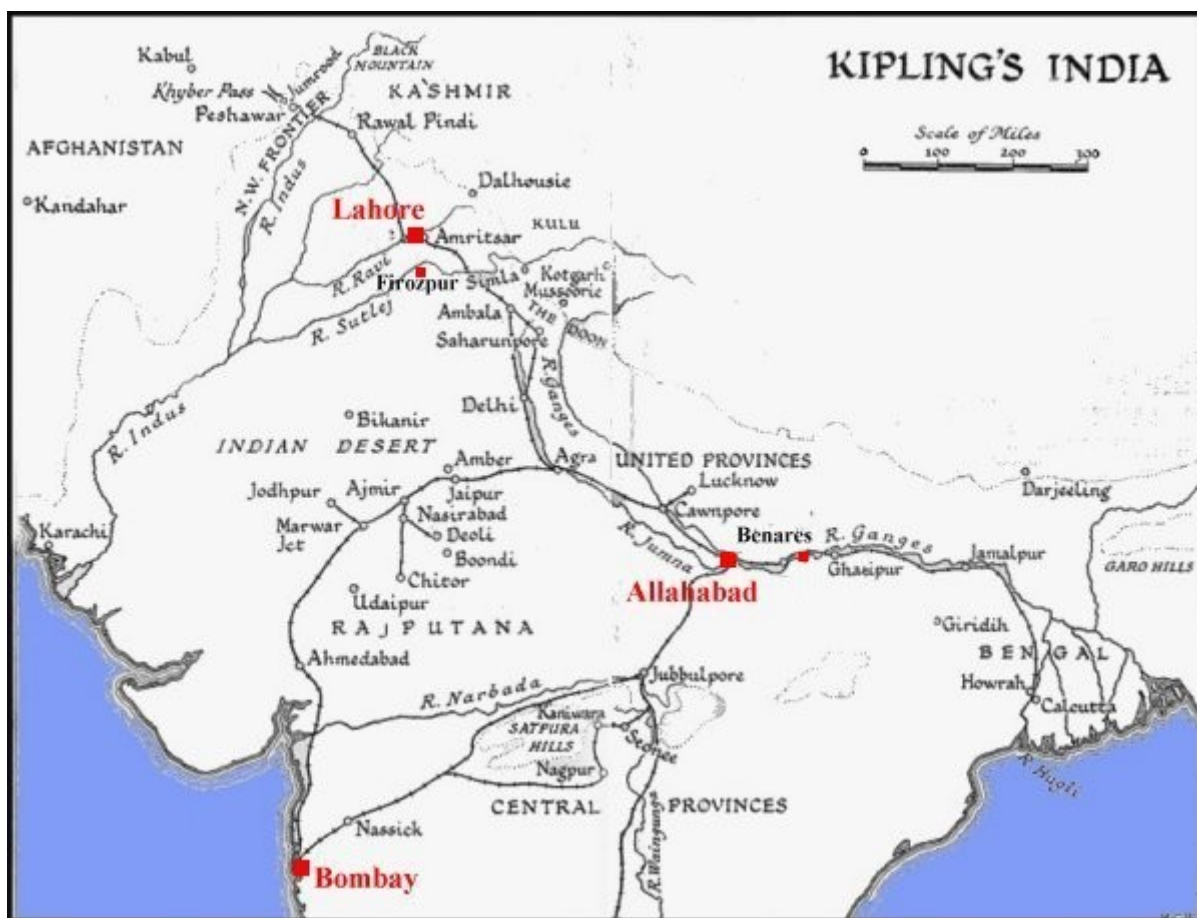


Rudyard Kipling's reputation grew from phenomenal early critical success to international celebrity, then faded for a time as his patriotic views of empire were held by some to be old-fashioned. The balance is now being restored and people are once

again coming to appreciate his mastery of poetry and prose, and the sheer range of his work. Kipling's only son, John, died in 1915 at the Battle of Loos. Afterwards, he also wrote, "If any question why we died/ Tell them, because our fathers lied".

Partly in response to this tragedy, he became involved in the work of the Imperial War Graves Commission, and King George V became a personal friend. His most significant contribution to the project was his selection of the biblical phrase "Their Name Liveth For Evermore" (Sirach 44.14, KJV) found on the Stones of Remembrance in larger war graves and his suggestion of the phrase "Known unto God" for the gravestones of unidentified servicemen. He chose the inscription "The Glorious Dead" on the Cenotaph, Whitehall, London.

Rudyard died in January 1936, just three days before his King. He had declined most of the many honours which had been offered him, including a knighthood, the Poet Laureateship, and the Order of Merit, but in 1907 he had accepted the Nobel Prize for Literature.



Japan Halts Vaccines from Pfizer and Sanofi after the Deaths of Six Infants.

How many more children have to die before parents waken up to the fact that vaccines are not only unsafe but life threatening?

Last month Japan's health ministry suspended the use of two vaccines, one from Pfizer and the other from Sanofi-Aventis, following the deaths of four children. The four children, ranging in age from three months to two years, were administered Prevnar, according to The Japan Times, and all except one received ActHIB as well. In addition, all except one received a mixed vaccine against diphtheria, whooping cough and tetanus on the same day they received the other vaccines. All four children received combination vaccines, where multiple shots are combined into one high-potency injection. Three of the four children died a day after being immunized.

Now two more infants have died and Sanofi Pasteur and Daiiki Sankyo have announced a recall of the ActHIB vaccine in Japan after an 'unidentified substance' was found in two syringes. Pfizer's Prevnar had already been suspended which is used against bacteria that can



cause meningitis and pneumonia. The Japanese Health Ministry is now investigating the recent deaths of the six infants who were administered either one or both of the treatments. Japan has been slow to accept vaccines following a measles, mumps and rubella shot in 1989 that sickened 1,040 people, three of whom died. Since then Japan has certified about half as many vaccines in the past two decades as the U.S., according to Bloomberg. There have been concerns about the safety of vaccinations and

lack of public information about vaccines.

In a similar scare in the Netherlands last year, authorities found no relation between Prevnar and the deaths of three infants, according to Reuters. !!! Last year, Australia temporarily banned flu vaccines in children after they were found to have caused vomiting, fevers and seizures.

The deaths keep mounting all across the world: Children are collapsing into comas and then dying, minutes after receiving combination vaccines that have been deceptively marketed as "completely safe."

Vaccines confer questionable immunity at best but never life immunity while the result of a compromised immune system can only lead to lifetime health deterioration and a reduced life expectancy. According to Dr James Shannon, 'the only safe vaccine is one that is never used'.

Using nutrition to enhance immune function is far more effective than vaccines but does not fill the coffers of the medical mafia.

Energy Saving Light Bulbs contain carcinogenic chemicals contributed from the UK

The European Union, wishing to flaunt its 'green' credentials by imposing energy saving light bulbs, has ruled that traditional incandescent lighting is to be phased out by the end of this year.

Scientists have warned that pro-

longed contact with these low energy bulbs could put people at risk after discovering that they "pulse out" poisonous materials when switched on.

While it was known that harmful amounts of mercury are released if one of the new "green" bulbs breaks, experts have now

discovered they also emit several carcinogenic chemicals including phenol, naphthalene and styrene which are released as a form of steam when the bulb is switched on.

German scientists behind the report advise that the bulbs should not be left on for extended

periods, especially near a person's head. "For such carcinogenic substances it is important they are kept as far away as possible from the human environment," quoted Researcher Peter Braun, who carried out the tests at the independent Berlin Alab Laboratory. He said the bulbs could be especially harmful if left on near a child's head all night or used to read by for long periods near an adult. Andreas Kirchner, of the Federation of German Engineers, said: "Electrical smog develops

around these lamps.

The UK department for the environment remains adamant that compact fluorescent lamps (CFLs) are safe [just as dental amalgams containing mercury are allegedly safe! *Editor*]

A professor of biology at Haifa University in Israel said that the bulbs could result in higher breast cancer rates if used late at night. He said that the bluer light that CFLs emitted closely mimicked daylight, disrupting the body's production of the hormone

melatonin more than older-style filament bulbs, which cast a yellower light.

The Migraine Action Association has warned that they could trigger migraines and skin care specialists have claimed that their intense light could exacerbate a range of existing skin problems.

What is abundantly clear is that no research has been carried out on CFLs to prove that they are not a health hazard and there now remain no safe alternatives on the EU market.

Big Pharma has successfully completed its takeover of Veterinary Medicine in the United States and other First-World Nations – author unknown

Big Pharma has successfully completed its takeover of veterinary medicine in the United States and other first-world nations. Knowing that massive profits could be generated through the bodies of pets, drug companies have spent two decades pursuing an aggressive campaign of rewriting vet school curricula, influencing veterinarians and brainwashing pet owners into thinking their dogs, cats and horses need drugs in order to be healthy. It was an easy sell: Most consumers already demonstrate a cult-like belief in pharmaceutical medicine thanks to a barrage of direct-to-consumer advertising funded by deep-pocketed drug companies, and it was only a minor shift to get them to believe animals need synthetic chemicals in their bodies, too.

So today, the majority of veterinarians in the United States now practice chemical-based medicine on pets. At the first sign of any health symptom, they slap

the animal with a prescription for expensive, patented pharmaceut



icals. Arthritis, diabetes, heart disease, cancer and even depression are now being treated with dangerous prescription medications. Earlier this year, the FDA gave approval for Prozac, a powerful mind-altering drug, to be prescribed to dogs, and many of the most common drugs for people are now routinely used in pets (including chemotherapy drugs for cancer treatment).

What's next, Ritalin for puppies?

Ten years ago, it would have seemed absurd to diagnose a dog

as suffering from Attention Deficit Hyperactivity Disorder, but today, it's no more insane than the mass diagnosis of human children with this utterly fictitious disease designed to do one thing: Sell profitable amphetamine drugs to children...)

Pet health is now in rapid decline

The result of all this is that our dogs and cats are sicker than ever. Ask any vet who's been practicing for more than ten years: They've never seen such an increase in the rate of liver disease, nervous system disorders, cancers and diabetes. Ever wonder why? It's because pets are being routinely poisoned with pet food and pet medicine. Popular anti-flea and anti-tick medications, all by themselves, are so toxic to the liver of any animal that if they were prescribed to humans, their side effects would make the Vioxx fiasco look like a harmless prank.

The idea of actually feeding your dog such high doses of pois-

on that it ends up in the skin tissues where it kills ticks and fleas should be horrifying to any intelligent pet owner, yet most pet owners just buy what their vet tells them to buy, and they feed one chemical after another to their pets, oblivious to the fact that they're actually poisoning them. (And then they wonder why their animals die of cancer a few years later... gee, didn't anybody connect the dots here?)

Thanks to Big Pharma influence, veterinary medicine today has become just as much of a

joke as the conventional medical system used to treat humans. The goal is no longer to actually heal anyone, but rather to profits by treating and managing diseases without curing or preventing them. Many vets have figured this out, too: If they treat the animals with pharmaceuticals instead of actually curing them of disease (or preventing disease), they benefit from lucrative repeat business!

And some of the fees charged by vets now -- especially in emergency veterinary care -- are

just as outrageous as fees charged to sick humans in hospitals. I once spent more than \$1,000 for a single day of treatment trying to rescue a sick dog, and half of those fees were for bags of saline solution dripped through an IV. \$500 for saline solution? Give me a break. I got ripped off and taken advantage of by a pet care clinic that was exploiting pet emergencies for maximum profits. (There are crooks and dishonest practitioners in the pet care industry just like in the people care industry.)

The Mark of the Beast – Hidden in Plain Sight **Dr. Patricia Jordan, DVM, CVA, CTCVH & Herbology**

How Vaccines affect the Immune System



Dr Patricia Jordan is a must-read for every dog owner *and parent!* She boldly states, “We should rewrite the books of medicine to reflect the understanding that disease

has evolved from the very use of vaccines.! Never should we have allowed the inoculation of poison, the grafting of man and beast. now we all carry the scar, of medical superstition, the genetic plague of iniquity”. She adds, “Unless we put medical freedom into the Constitution, the time will come when medicine will organize into an undercover dictatorship to restrict the art of healing to one class of Men and deny equal privileges to others; the Constitution of the Republic should make a Special privilege for medical freedoms as well as religious freedom”.

The book is also available in

audio format as an MP3 download.

Dr Jordan is a vet with a conscience. Please do not miss her latest video, 'Vaccine Insights Part One' at http://www.youtube.com/watch?v=_a6oDCJPdGQ. Circulate this information as widely as possible. Lives depend upon it.

“If the people let government decide what foods they eat and what medicines they take, their bodies will soon be in as sorry a state as are the souls of those living under tyranny”

Thomas Jefferson



Under construction at: <http://christreich.christogenea.org/>

THE SAXON MESSENGER



A n n o u n c e m e n t s

The Saxon Messenger can be contacted by email editor@saxonmessenger.org

The Saxon Messenger Website is at <http://saxonmessenger.org/> where this issue and future issues will be archived.

Clifton A Emahiser's Non-Universal Teaching Ministries can be found at <http://emahiser.christogenea.org/site/> including all writings produced by his ministry since its inception in February 1998

Christian Identity Radio

Christogenea 8 pm EST Friday Commentary on Matthew
<http://www.talkshoe.com/talkshoe/web/talkCast.jsp?masterId=67332&cmd=tc>

Notes from recent Commentary on Revelation posted at
<http://christreich.christogenea.org/revelation>

CHRISTOGENEA FELLOWSHIP CALL open forum
Monday nights 9:00 pm Eastern



CHRISTOGENEA EUROPEAN OPEN FORUM CALL
first & third Thursdays each month
at 2:00 pm Eastern or 7:00 pm U.K.

If you have not yet connected to the Christogenea Community Conference
Voice/Chat Server go to <http://christogenea.net/connect>
Audios of all the above are available at <http://christogenea.org/audio/feed>

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The Radio pages can be found at
<http://christogenea.org:8000/index.html> and at
<http://christogenos.net:8000/index.html>.