

Watchman's Monthly Teaching Letter Number 21



**Clifton A.
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THIS IS THE TWENTY-FIRST IN A SERIES OF TEACHING LETTERS. I would like to impress upon you again just how important this message of Israel Identity and understanding who the enemy of Israel is. We not only have to understand who the enemy is, but his motives and modus operandi (manner of operating or proceeding). While many have discovered the message of Israel Identity (which is great), yet, out of these, are some who have never come to a full understanding of who this all-important enemy of Israel is. There are some leaders in Israel Identity who go to long and loud efforts to proclaim there is no enemy, that the only enemy is the flesh. I would like to point out one example, which illustrates what is meant by my warning statement. The enemy (the "Jews") are trying their damndest to destroy Israel by getting them to intermix with other races. On page 37 of her book *The Red Network*, Elizabeth Dilling makes the following comment and you will realize upon reading it, that we have come a long way since the mid 1930's:

The time was, when Methodism in its zeal for personal purity frowned upon dancing. Some Methodists nowadays (mid 1930's) who are little opposed to dancing even in a church were a bit surprised, however, when several coloured men were introduced into circle dances at a dance given in the parish house of Tittle's church and were thus forced upon the young white girls as partners. An M. E. Guide member whose daughter attended this dance reported that when she phoned the assistant pastor about this he said that these coloured men had been invited by Dr. Tittle himself (one of them (the coloured men) being the son of a classmate of his at college), who felt that it was now time that the young people learned to mingle with other races. (God created separate races, but Communism insists upon racial inter-mixture and inter-marriage.)

Ernest Fremont Tittle had a Communist record a mile long (too long to include here). And for anyone who has done their homework on the subject, they know Communism is “Jewish.”

Now Continuing The Topic:

JUST WHO IS THIS PATRIARCH, JUDAH? (PART 21)

WHY THE NATION OF JUDAH WAS TO PASS OUT OF EXISTENCE FOREVER

We are not talking about the people of the tribes of Judah, Benjamin and a branch of Levi, which made up the larger part of the southern Kingdom of Judah; we are talking about the nation itself. Actually the people which constituted Judah were made up of both good figs and bad figs. The good figs of the Tribe of Judah were to be incorporated back into the main body of Israel. E. Raymond Capt puts his finger on the problem with Judah in his small booklet *Abrahamic Covenant*, pages 27-29 which I will quote here, but not necessarily in its exact order:

There are many so-called Jews, today, that are not descended from Abraham, that claim to be God's people “Israel”, because some of them are of Judah. However, being of Judah does not necessarily mean they are still His people, for some of Judah were cut off from the promises to Israel. In Jeremiah we find God showing the prophet how He separated the bad figs (mixed seed) from the good figs of Judah who were to be Christian people for only of them could God say “I will give them a heart; to know me that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart” (Jer. 24:7)...

Josephus records that the portion of the nation of Judah carried into Babylon captivity by King Nebuchadnezzar was a million and a half (Neh. Chapter 7). Seventy years later, when Judah was allowed to return to their homeland, although still in subjection, only some forty-two thousand (Neh. 7:66) went back into Jerusalem rebuilt the temple and set up the nation, later to be called the nation of the Jews. While in Babylon, many of the forty-two thousand intermarried with Babylonians, adopted the Babylonian financial, political and ecclesiastical systems.

Josephus further reports that many non-Israelites joined themselves to the returning Judahites. Later, Christ identified these people, also called Jews, as not of Galilee, (John 7:1-13) not of Abraham or of God, (John 8:39-47) and not His sheep (John 10:26-30). These Jews themselves testified to not being a part of Israel by their answer to Christ's words, "the truth shall make you free", that they "were never in bondage to any man" (John 8:33). All Bible students know every tribe of Israel was in bondage in Egypt (Deut. 5:6).

It was this mixed remnant of Judah, upon returning from the Babylonian captivity in the time of Ezra and Nehemiah that became known as the nation of the Jews; a name not applied to Judah prior to the Babylonian captivity. Included in this nation were the Edomites (known to the Greeks as Idumeans) who had occupied Jerusalem during the captivity period. King Herod the Great was an example of this as he was of Idumean (Edom) origin and thus not an Israelite. King Herod filled the ranks of the Sadducees with his own kind. This explains why the Sadducees did not believe in resurrection and said there was no angel, nor Spirit (Acts 23:8).

By the time of Christ, continued mixing with Amorites, Philistines, Canaanites, Babylonians and Hittites resulted in a racially mixed nation. From the Hittite infusion came the so-called 'Jewish nose' (Hammonds World Atlas 1954 - page 266)...

It is evident that among these mixed people in Israel (Judah) at the time of Christ were literal descendants of Cain, for Christ said of these "Jews": "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God" (John 8:44-47). (Underline emphasis mine).

"But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me. And I

give unto them eternal life; and they shall never perish; neither shall any man pluck them out of my hand. My father, which gave them me, is greater than all; and no man is able to pluck them out of my father's hand. I and my Father are one" (John 10:26-30)...

Christ clearly shows the separation of the people of Palestine into two classes in His answer to the question as to why He spoke in parables, "Because it is given unto you to know the mysteries of the kingdom of heaven but to them it is not given" (Matt. 13:11).

The parable of the tares (Matt. 13:24-30) again points up two classes of people, and Christ's explanation (Matt. 13:37-43) identifies one class (the good seed) as the children of God, and the other class (the tares) as the children of the wicked one (devil). Thank you, Mr. E. Raymond Capt!

For more information on this subject and period of time, you will need my Watchman's Teaching Letters #8, #9, #10 and #11. Jeremiah the prophet made a prophecy (Jeremiah chapters 18 & 19) that this bad branch of Judah would in time cease to exist forever. Yet, many today arrogantly want to dispute this foretold Scripture. For a narration on this passage, I will quote from Destiny Magazine (Yearbook), July, 1946, pages 244-246:

The Clay Vessel. God next instructed Jeremiah to go down to a potter's house. The prophet obeyed the command and there he found the potter working upon a vessel on the wheels.

The shaping of vessels on the wheels dates back to very early history. In their original form the wheels were stone disks arranged to be turned by hand on a vertical axis. The wheels used in Palestine and Syria today probably differ in no respect from those used in Jeremiah's time. The wheel or, to be more exact, the wheels, are fitted on a square wooden or iron shaft about three feet long. The lower disk is about 20 inches in diameter, and the upper one 8 to 12 inches in diameter. The lower end of the shaft is pointed and fits into a stone socket or bearing in which it rotates. A second bearing just below the upper disk is so arranged that the shaft incline slightly away from the potter. The potter leans against a slanting seat, bracing himself with one foot so that he will not slide off,

and with the sole of his other foot he kicks the upper face of the lower wheel, thus making the whole machine rotate. The lower wheel is often of stone to give greater momentum. With a marvellous dexterity, which a novice tries in vain to imitate, he gives the pieces of clay on the upper wheel any shape he desires. Jeremiah watched the potter at work moulding the clay upon the wheel and the vessel he was making was spoiled in his hands so he re-moulded it until he was satisfied.

The Divine Potter. The word of the Lord came to Jeremiah saying: "O house of Israel, cannot I do with you as this potter? Saith the Lord. Behold, as the clay is in the potter's hands, so are ye in mine hand, O house of Israel." (Jer. 18:6) Now the House of Israel [along with those of Judah captured by Sennacherib] was in exile and away from Palestine as a result of the Assyrian invasions and captivity. They had been living in the land of their captors for over a hundred years at the time Jeremiah was speaking.

The Broken Bottle. In contrast with the illustration of the House of Israel the condition of the House of Judah [that part of Judah which Sennacherib was unable to capture, being the city of Jerusalem itself] was depicted in the command of Jeremiah to get a potter's earthen bottle (fired pottery) with which he was to demonstrate the judgment upon [the remaining portion of] Judah. Jeremiah was told to take with him some of the leaders among the people and the priests and to the valley opposite the pottery-gate where he was to proclaim a message of judgment upon them for their evil ways. He was then to break the bottle in the sight of those who went with him and say to them: "Thus saith the Lord of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again." (Jer. 19:11.)

The captivity of [this portion of] Judah was imminent for, together with Benjamin, a tribe of Israel, they were about to be carried away into Babylonian captivity. We know the fate of [this portion of] the House of Judah for nationally they were broken and after 70 A.D., ceased to be a nation any more...

Judah, the nation, likened to a fired bottle, was broken in pieces and could never again be restored to nationhood. Though the Zionists are today

endeavouring to set up a Jewish state in Palestine, an abortive attempt to restore the Kingdom of Judah, their efforts are doomed to ultimate failure. There is not one shred of scriptural justification whatever for their sponsored program for an independent state in the endeavour to make Judah a nation among the family of nations once more ... This is confirmed in the fig tree emblem (symbolical of the Jews) which Jesus cursed for being unfruitful with the consequence that it withered and died. When the Kingdom was taken from the Jews for their unfruitfulness and given to a nation which would bring forth the fruits thereof (Matt. 21:43) the end of the Jewish nation was at hand. They withered and died to nationhood when the Roman armies destroyed the city and Temple in 70 A.D.

It should also be mentioned that the Tribe of Benjamin left the area of Palestine and headed into Europe just before Titus besieged Jerusalem in 70 A.D. (the "light" was totally removed never to return). That the meaning of the breaking of the bottle was the final destruction of Jerusalem by the Romans in 70 A.D. is confirmed by the Adam Clarke's Commentary on the Bible, Abridged By Ralph Earle, page 628, concerning Jeremiah 19:11 (this is a view from about 1830 A.D.):

11. Even so will I break this people and this city. The breaking of the bottle was the symbolical representation of the destruction of the city and of the state. That cannot be made whole again. This seems to refer rather to the final destruction of Jerusalem by the Romans, than to what was done by the Chaldeans. Jerusalem was healed after seventy years: but nearly eighteen hundred years have elapsed since Jerusalem was taken and destroyed by the Romans; and it was then so broken that it could not be made whole again.

We should include the comment of verse 9 of this chapter from this same commentary: 9. I will cause them to eat the flesh of their sons. This was literally fulfilled when Jerusalem was besieged by the Romans.

For more comment on the broken bottle nation, I will quote from Destiny Magazine (Yearbook), an article entitled "The Potter's Vessels", March 1952, page 92:

This breaking of [the remaining part of] Judah's Kingdom was wrought by Babylonian power; the city of Jerusalem was laid low and the people were deported to Babylon. After a period of seventy years, a small remnant of the broken bottle returned to the Holy Land and became known as the Jews. They never re-established the Kingdom of Judah and the Throne of David, but remained a subservient people under various powers, including Persia, Egypt, Syria and Rome. During the more than four hundred years from Nehemiah to New Testament times, "no inspired writer, historian or prophet appeared, and it is called the 'Period of Silence'" (New Analytical Bible, p 1097).

Then the time came for the Advent of Israel's Redeemer and King, Jesus the Christ. The Jews refused Him as their Savior; they refused Him as their King. They said, "We will not have this man to reign over us." With characteristic callousness and arrogance the mob cried: "Crucify him! His blood be on us and on our children!" Defiantly they shut themselves out of the Kingdom by crucifying the King. The die was cast. Henceforth the Kingdom of God would be taken from them and given to a nation bringing forth fruits thereof, as Jesus had said (Matt. 21:43). The last fragment of Judah's bottle was broken, never to be made whole again.—

Theologians generally have taught that the Throne of David was broken and came to an end along with the Kingdom of Judah; however, that is not the teaching of the parable. Note the reading, "I will break this people and this city." Although the words were addressed to the "kings of Judah and the inhabitants of Jerusalem," the sentence is against the people and the city — but not against the throne. After Zedekiah's death, the Throne of David was transferred from Palestine to Israel in the Isles, where it stands securely to this day.

If Jeremiah had declared the downfall of David's throne and royal line in chapter 19, he would have contradicted himself in chapter 33, verses 17-26, in which he calls upon the ordinances of heaven and earth to bear witness that God's covenant with David could never be broken, and that every generation would find the Davidic throne occupied by a descendant of King David. Therefore it is most interesting and significant to find that the British royal family stems from the House and lineage of David.

JEREMIAH'S COMMISSION

The next thing we really need to know is what all Yahweh commissioned Jeremiah to do. Jeremiah's commission is recorded in Jeremiah 1:10:

See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

This commission breaks down into six phases thusly:

(1) to root out,

(2) to pull down,

(3) to destroy,

(4) to throw down,

(5) to build and

(6) to plant.

You may search all the Bible commentaries, dictionaries, atlases or encyclopaedias on this verse and find next to nothing worth repeating. Its almost as if the verse didn't exist, and this commission is probably one of the greatest ever authorized by Yahweh. All the great minds of nominal theology are stymied for an explanation. What few utterances these sources do have to offer are preposterous generalizations, which have little, if any, application.

It is only in British-Israel that a satisfactory answer can be found especially on the "building and planting." All others are helplessly mute on the subject. On this among a very few other key verses, the entire Bible stands or falls. If the "building" and "planting" cannot be explained, Israel Identity is a myth as well as all Holy Writ. Without this verse, we might as well quit and join the world order.

To bring you the details surrounding this verse commissioning Jeremiah, I will quote Destiny Magazine (Yearbook), May, 1947, the last of a series called "Study In Jeremiah" entitled "Building and Planting", by Howard Rand, pages 163-165:

We now come to the most important part of Jeremiah's mission. It concerns the task God assigned to him to build and to plant. The first part of his mission was carried out in Palestine and finally in Egypt. His countrymen hated him because he told them the truth, denouncing their sins and calling upon them to restore righteousness in the nation.

The Holy Scriptures are silent concerning Jeremiah's whereabouts after describing his journey to and sojourn in Egypt. But we do know that the Bible records only the fulfilment of the first part of the prophet's mission: "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant." (Jer. 1:10.)

Jeremiah accomplished in its entirety the destructive phase of his commission and we have every reason to believe God would see to it that he was prepared to accomplish the building and planting for which he was also commissioned. The daughters of Zedekiah became the prophet's wards and because God had promised that his covenant would not be broken with David, that he would never lack a son to reign upon his Throne, the building and planting obviously had to do with preserving this royal branch of the House of David.

Daughters of Zelophehad. When Nebuchadnezzar killed the sons of Zedekiah, allowing his daughters to go free, he did not know of the Israel law. Under a decision rendered by the Lord in the matter of the daughters of Zelophehad, a judgment was incorporated into the Israel Law of Inheritance to provide for the daughters so that they might inherit as though they were males when there were no sons. The case of Zelophehad's daughters was presented to Moses when they appeared before him and demanded an inheritance in the land, for their father died leaving no sons: "And the Lord spake unto Moses saying, The daughters of Zelophehad speak right: thou shalt surely give them a possession of an

inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them" (Num. 27:6-7.)

The Judgment was laid down: "And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren.

And if he have no brethren, then ye shall give his inheritance unto his father's brethren. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the Lord commanded Moses." (Num. 27:8-11.)

Daughter of Zedekiah. Zedekiah's sons were killed so there were no male heirs to the throne. Under the above law a daughter would inherit as though she were a son and the right of descent would pass to her. This fact was evidently unknown to Nebuchadnezzar who thought that in slaying Zedekiah's sons he had destroyed every heir to the Throne of David. It became Jeremiah's responsibility to see to it that the Throne of David was established in the appointed place.

Escaping Remnant. While Jeremiah prophesied that those who had gone down into Egypt would be destroyed by the sword and famine, he also said, "For none shall return but such as shall escape" (Jer. 44:14), indicating that a remnant would leave. The prophet also declared that the Lord would not prevent evil from befalling those who had gone down into the land of the Pharaohs against His command but he qualified this statement by referring again to a small number who would escape (Jer. 44:28).

At an earlier date, during the time the prophet was experiencing troubles and turmoil in the violent opposition he was meeting from his countrymen, he exclaimed: "Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me." (Jer. 15:10.)

The Lord then said to Jeremiah: “Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction.” (Jer. 15:11.)

Unknown Land. This statement is followed by the promise that Jeremiah would pass into a land, which he did not know. Where was this unknown land to which he was to go? Before answering this question let us review the statements of other prophets. Isaiah tells us of a remnant that was to go forth from Jerusalem and escape from Zion, of whom he says: “And the remnant that is escaped, of the house of Judah, shall again take root downward, and bear fruit upward.” (Isa. 37:31.)

These promises are entirely overlooked by those who seek to end Jeremiah’s career in Egypt. It is well known that Jeremiah was fully alive to the importance of securing every evidence, which might be of value in carrying out his work. He could not begin the building and planting until after the fall of Jerusalem and the dethronement of Zedekiah. This part of the mission must be completed somewhere, evidently somewhere other than in Palestine or Egypt. He could no more fail to accomplish this, or avoid its deliberate undertaking, if he was (Yahweh’s) agent, than he could prevent the preceding and predicted destruction of Jerusalem and Egypt to which he bore testimony.

Long before the days of Ezekiel and Jeremiah, Nathan told David of this place of planting (II Sam. 7:10). We have already referred to Jeremiah’s purchase of the title deeds of Anathoth, concealing them prior to his departure from the land. To date this hidden evidence of Jeremiah’s right to Palestine has never been produced, for they were to continue in concealment for many days (Jer. 32:14-15), a period which evidently has not yet run out.

Tea Tephi. Jeremiah had every means at his command to fulfill his mission, for he was as greatly honored and respected by the King of Babylon as he was persecuted by his countryman, who looked upon him as a traitor. After the capture of the city by the armies of Babylon, Jeremiah could go where he liked and do as he liked, and Bible history traces him to Egypt with the King’s daughters where he vanished from Biblical records.

The signs of Jeremiah in Egypt are his own writings and the testimony of the Jews, all of which was corroborated by E. Flanders Petrie. Jeremiah disappeared with an escaped remnant from Jewish sight out of Egypt. That he doubtless visited Palestine to complete his work in gathering certain relics to be taken by him to the far country is clear from the record of the things he had with him when he arrived in that far country. Following the disappearance of Jeremiah from Egypt, there appears in western history a man with a group of people who answers in every respect to the description of Jeremiah and the remnant — who had with them certain valuable possessions. The evidence of all this from Irish history would fill a volume.

To enumerate a few recorded facts, we have Tea Tephi (whose name means “tender twig”), a Princess from the East, coming to Ireland at this time. She was known as the King’s daughter, and her guardian was the prophet, Ollam Folla. With them was the Urim and Thummin breastplate, or the Jordan Moran, and the Stone of Destiny, or Lia Fail, which accompanied them to this Isle in the sea. The Harp of David hung in Tara’s Halls and the evidence also bears out the claim that the Ark of the Covenant accompanied this remnant to the Isles.

The Irish Chronicles record the fact of the coming of an Eastern Princess. In these chronicles appears an interesting poem purporting to set forth the facts told by the Princess: “We were five that rode upon asses, And five by the mules they led - Whereupon were the things brought forth - From the house of God when we fled; The Stone of Jacob our father - The seat wherein Yahweh dwells - Upon Sacred things whereof the Book of the Prophet tells - And the signs of my father David, On whom was the promise stayed - Bright as the crown of the dawn, Deep as the midnight shade,— Upon me was that promise fallen. For me was the Prophet’s toil. He had signed me with David’s signet, anointed my head with oil. He had set my hands to the Harp; He had bidden me hold the spear [scepter]; the buckler was girt to my bosom, And Barach and he drew near - To set my feet upon Bethel, The stone that is seen this day. That my seed may rest upon it - Where’re it is borne away: And its promises be sure beneath them, Strong to uphold their throne; Though the builders cast it aside, It shall never be left alone.”

Pharez and Zarah. Let us pause here to briefly outline the history of the Zarah branch of Judah's posterity. Judah had two sons by Tamar, named Pharez and Zarah. When Jacob and his family went down into Egypt Zarah, as yet, had no children. Pharez was accompanied by two sons, Hezron and Hamul. Two sons, Ethan and Zimri, were born to Zarah in Egypt. Ethan profited by the opportunities he received in the land and so did his son Mahol, who also enjoyed the same advantages.

Their success won them much fame so that they are named in connection with Solomon whose wisdom did exceed theirs: "And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt, For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about." (I Kings 4:30-31.)

Zarah's Ambitions. It seems certain that the family of Zarah aspired to the spectral honors of Judah but failed to attain their ambitions, and Zarah's entire household seems to have moved out of Goshen. The three sons of Mahol evidently were schooled in all the wisdom of Egypt, as was Moses.

Professor C. A. L. Totten states: "Where the Sacred Canon (purposely, as we believe) allows the record of Zarah's line to lapse, there they are blindly taken up and continued by no less than three, perhaps more, independent and widely separated secular colleges of history.

"For if Darda, the Egyptian, son of Zarah, was Dardanus, the Egyptian founder of Troy, and if Chalcol was the Egyptian Cecrops or Niul and the contemporary founder of Athens and Thebes, and if Heman, the brother of Niul, was likewise contemporary Egyptian Agenon who inherited Phoenicia, and Mahol, the son of Zarah and the father of these famous Egyptians, was Scytha, or Fenesia Farsa, the Egyptian ancestor of the Milesians, whose records, full and complete, enable us to blend the whole into one continuous recital down to the present day, surely we have means at hand in Trojan, Grecian and Milesian sources to continue out the record of the Sacred Chronicles, and lend them greater reverence as we come to understand and prize them at their worth!

“And it is just this claim that we now advance, for by rescuing this fragmentary reference to Zarah’s line, found in I Kings (4:30-31), from the ignorance and misconception with which all former generations seem to have treated it, and by reading in it a clear and intentional reference to the famous Heroes of Secular History, to the founders of Phoenicia, Grecia, Troy, and the Milesians, and indirectly to Rome, the child of Troy, to Carthage and to the Brigantes of Hispania. We place in the hands of our race, and before their opened eyes the peer of the Rosetta Stone itself.” (The Secret of History, pages 164-166.)

Jeremiah in Ireland. There are two distinct phases to the Hebrew story concerning Ireland. One deals with the Milesian records, the history of which line originated in Egypt and Palestine, while the other line concerns Jeremiah and the King’s daughters, one of whom married Eochaidh, the Heremonn of the line of Zarah, upon her arrival with the Prophet in Ireland.

All the authorities agree in stating the following facts that at this time (circa 583 B.C.) a “notable man”, an “important personage”, a patriarch, a saint, an essentially important one, according to the various ways of putting it, came to Ulster, the most northern province of Ireland, accompanied by a princess, the daughter of an eastern king; and that in company with them was Simon Brach, Breck, Barech, Berach, as it is differently spelled; and that this royal party brought with them many remarkable things. Among these were the harp, the ark and a wonderful stone called Lia Fail, or stone of destiny.

The Coronation Ceremony. Just at this time as Jeremiah, with the King’s daughter, his ward, arrived in Ireland, a ceremony was taking place. Under the laws of Ireland, and according to the ritual of Druidism, Eochaidh, the Heremonn, a Prince of the Tuatha de Danaans on his mother’s side and a direct descendant also of Fenesia Farsa, and thus of the line of Zarah, twin brother of Pharez of the Royal House of Judah, was about to receive national recognition as the “crown Horseman” of the four principalities of Ireland.

God had removed the crown from the head of Zedekiah of the line of Pharez and placed it upon the head of a Prince of the line of Zarah who

at this time was united in marriage with the daughter of Zedekiah, heir to David's Throne. Here, then, the prophet began the building and planting for which he had been divinely commissioned.

School of the Prophets. The Eastern Princess married Eochaidh, the Heremonn, upon a condition made by this notable patriarch that the Heremonn should abandon his former religion and build a college for the prophets. This he did, and the name of the school was Mur-Ollam, which is the name in both Hebrew and Irish for the school of the prophets.

Year of Jeremiah's Arrival. Mr. Thomas W. Plant in his article The Date of Jeremiah's Arrival in Ireland, Destiny for March 1938, refers to his visit at Glastonbury, in the summer of 1935 when the subject of Jeremiah's arrival in Ireland came up for discussion. He was asked by Mr. George Dansie of Bristol if he was interested in the decipherment of hieroglyphics. He was then shown a jumble of lines, circles, dots and spirals. Later, in a letter to Mr. Plant, Mr. Dansie wrote: "These are the particulars that I gave you, when at Glastonbury, of the carved stone in the tomb of Ollam Fodhla, which is in Schiabhna-Cailliche, near Old Castle, Co. Meath, Ireland. It shows a Lunar Eclipse, in the constellation of Taurus, also a conjunction of the planets Saturn and Jupiter in Virgo. The prow of a ship is shown in the center, with five lines indicating the number of passengers it carried. On the left a part of the ship, which might be the stern, is shown and only four passengers, one having been left behind or lost as indicated by the line falling away from the ship. The wavy lines indicate the passage of the ship across the ocean, terminating at a central point on an island.

"Ollam Fodhla having been identified as Jeremiah, this stone would be a record of his journey from Egypt to Ireland, having in his care the two daughters of Zedekiah, and his scribe or secretary, Baruch, and probably an attendant for the two Princesses. [The fifth passenger might have been Ebed-melech, the Ethiopian.] One of the Princesses appears to have been left at a country en route.

"The date of arrival according to the necessary stellar calculations made by an expert, V. E. Robson (a friend of Mr. Dansie), being Thursday 16th October, 583 B.C. At this date there was an eclipse of the moon in the

constellation of Taurus, and a conjunction to within 10 degrees of Saturn and Jupiter in Virgo. The bird at the top may be a representation of Ezekiel's eagle, which carried the tender twig to a mountain in Israel.

"I believe the date of departure from Egypt was stated by Rev. W. M. H. Milner in an article or book, I cannot remember which, to be 584 B.C. At any rate, Mr. W. Campbell, writing in 1914, states that Jeremiah arrived in Ireland 230 years before the death of King Cimboath, which was in 353 B.C., and that, added to 230 years, gives us 583 B.C." (See Northern British-Israel Review, Vol. 4, p 171.)

Eochaidh, the Heremonn. Eochaidh, the Heremonn, changed the name of the capital city, Lothair, (sometimes spelled Cothair Croffin) to that of Tara. It is a well-known fact that the Royal Arms of Israel is the harp of David. Further, the crown, which was worn by, the sovereigns of that hitherto unaccounted for kingdom of Ireland had twelve points. Who shall say that "the King's daughter" was not planted there and that the first of the three of Ezekiel's overturns was not accomplished in the removal of the Royal line of David from Palestine to Ireland?

Stone of Destiny. Because their King had passed on before them to the unknown country into which Israel was later to be regathered, Hosea declares of them: "For the children of Israel shall abide many days without a King, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." (Hos. 3:4.)

The marginal rendering of "without an image" is "without a standing pillar" while Young's Analytical Concordance gives other definitions, i.e., "memorial stone, and pillar." Scholarly men who have investigated this passage in connection with its context give a correct rendering as "pillar rock and pillar stone." Jeremiah journeyed from Egypt with this stone in his possession, and the other sacred emblems, and first landed in Spain from whence he sailed to Ireland according to the records. Beginning with Eochaidh, the Heremonn, and his young bride, Tea Tephi, who were crowned on this stone in Ireland, their descendants in succession were crowned on this stone of destiny. The ancient kings of both the Danaan and Milesian races (being the same people) were for many ages

crowned at Tara. This stone was sent to Scotland about 350 B.C. for the coronation of Fergus, King of Scots, who was a descendant of the Milesian Kings of Ireland. For many centuries this stone was used by the Scottish Kings in their coronation and was kept in the Abbey of Scone. This removal of the stone from Ireland to Scotland was its second overturn (Ezekiel 21:27).

In 1297 A.D., when King Edward I invaded Scotland, the stone was taken to England and was placed in Westminster Abbey where it has remained to this day. This removal from Scotland to England was the third and final overturn! Following this final overturn the promise is made that it will remain in its present resting place until He comes whose right it is. (Note: It has recently been returned to Edinburgh Castle in Scotland.)

As you can see, the nation of Judah in Palestine (not the tribes of Judah, Benjamin and part of Levi) but the so-called nation of the bad fig, Cain-Satanic-Edomite-Canaanite “Jews” was shattered forever, never again to be reestablished as a Royal House. This “broken bottle” nation of the “Jews” is now history it is in the past!!!

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