

Watchman's Monthly Teaching Letter Number 5



**Clifton A.
Emahiser**

Watchman's Teaching Letter Number 5 (Including Patriarch Judah Part 5)

Clifton A. Emahiser

THIS IS THE FIFTH IN A SERIES OF MONTHLY TEACHING LETTERS. If you have not received any of my previous teaching letters, please send \$2.00 for each back issue you would like to have. These teaching letters are not just the average run-of-the-mill type of letter. If you really want to learn the Scripture's deepest hidden truths, you will not want to miss any of these back issues. These teaching letters will not go out of date. They will be just as informative ten years from now as they are today. Again, I want to thank all those who are helping to support this ministry. The last issue, I sent out over 150 mailings and I keep getting new names almost daily. If you know anyone who might want to receive this teaching letter, be sure to send me their name and address. I am sure you are not getting the teaching from anyone else that I have been presenting to you. How many preachers or teachers have explained the Greek article to you before? I have been around church for 62 years and have studied many Identity teachers in the last twenty years and I have only heard one Identity teacher mention the Greek article on one cassette tape, and that was Dr. W. G. Finlay from South Africa.

**Now Continuing The Topic:
JUST WHO IS THIS PATRIARCH, JUDAH? (Part 5)**

In the last issue, I explained how Judah became a great blessing and also a vexing curse. In this issue we are going to consider the blessing of Judah. To do this, we will have to again read Genesis 49:8-12:

8 Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.

9 Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk.

As I said in the last issue, there is enough in this passage to fill several books. I am not going to attempt to write several books on this passage, but I hope to cover some of the main points with this lesson. I am not sure I can get it all finished in one lesson, but however many lessons it will take, I will do it. This passage simply cannot be passed up without some extensive comment.

WHY JUDAH?

Why is Judah singled out for this particular position in Jacob's family? After all, the first born male is supposed to receive the position of ruler, priest and the inheritance or the birthright. Then why is Judah, the fourth born of Leah, chosen as the ruling tribe? When we run into problems like this, we must go to the basic law that governs the situation. The Law on this is found in:

Exodus 13:1, 2, 11-15:

1 And the Lord spake unto Moses, saying,

2 Sanctify (set apart) unto me all the firstborn whatsoever openeth the womb among the children of Israel, both of man and of beast, it is mine. ...

11 And it shall be when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it here.

12 That thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh out of a beast which thou hast; the males shall be the Lord's.

13 And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

Exodus 22:29: Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the first born of thy sons shalt thou give unto me.

Numbers 3:13: Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be; I am the Lord.

Luke 2:23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord.)

To give you some idea of the importance of the meaning of "firstborn" from the Scripture, I am going quote from The Zondervan Pictorial Encyclopaedia of the Bible, volume 2, page 540:

First-Born (meaning first in sequence to be born or, figuratively, first in rank, preeminent). Normally the word means the older son (Exod. 6:14; 11:5). He enjoyed prerogatives over his brothers, like receiving the father's blessing (Gen 27:1-4, 35-37), preferential treatment by the father (43:33), respect as leader among the brothers, (37:22), and a double portion of the inheritance, twice what any other son received (Deut 21:17). The first-born might barter away his rights, as Esau (Gen 25:29-34), or forfeit them for misconduct as Reuben, by incest (35:22; 49:3, 4; 1 Chron 5:1). The Lord claimed first-born of men and animals for Himself (Exod 13:1-16). Such animals were sacrificed and such sons redeemed, since God did not tolerate

child sacrifice as in heathen customs (13:11-15). Levites as a group were designated for special service to the Lord in lieu of the first-born (Num 3:12, 13; 8:16-18). In the New Testament, Jesus is called the first-born son of Mary (Luke 2:7), who was a virgin before His birth but who had other sons after Him (Mark 6:3 cf. John 7:5). (There are two schools of thought whether Mary had "other" children later.)

I would like to further quote on this subject of "first-born" from The Interpreter's Dictionary of the Bible, volume E-J, page 271:

—As the first strength of the father, he became the next head of the family (or clan or tribe), and embodied the soul and character of the social group, becoming responsible for its continuance and welfare. As such he acted with a certain authority, felt a greater responsibility (cf. Reuben; Gen. 37:22), and received a preferential treatment (cf. Gen. 43:33). As his Birthright he had claims on the family Blessing (cf. Gen. 27:1-4, 35-37) and received a double portion of the family inheritance.

From all of this, we should see there are three key positions of the first-born. They are in this order:

- (a) The ruler of the family after the father dies.
- (b) The priest of the family after the father dies.
- (c) The double portion of inheritance to keep the family members together and see to their needs (especially the mother if still living) after the father dies.

Since we have some basic ideas about how the Hebrew family functions, let's take a look at Jacob's family and how the inheritance was distributed accordingly. Reuben, the first born of Leah was in line as ruler of the family, priest of the family and the double portion of inheritance. But Reuben completely disqualified himself for all three of these benefits of being firstborn. Consider what this man lost in the space of a few moments of uncontrolled lust. Reuben could have been the ruling tribe from which the Redeemer would come. Reuben could have been the high priest with all of his children holding the offices thereof. Just consider the blessings that went to Joseph with all the riches of the earth which could have been

Reuben's also. Let's read what Jacob had to say of Reuben in Genesis 49:3-4:

3 Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.

4 Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.

Here is the story of Reuben's sin against his father as recorded in the "Testament Of Reuben", The Lost Books of The Bible and the Forgotten Books of Eden, pages 221-222: chapter 1, verses 6-8, 37-40:

6 And behold I call to witness against you this day the God of heaven, that ye walk not in the sins of youth and fornication, wherein I was poured out, and defiled the bed of my father Jacob.

7 And I tell you that he smote me with a sore plague in my loins for seven months; and had not my father Jacob prayed for me to the Lord, the Lord would have destroyed me.

8 For I was thirty years old when I wrought the evil thing before the Lord, and for seven months I was sick unto death.—

37 For had I not seen Bilhah bathing in a covered place, I had not fallen into this great iniquity.

38 For my mind taking in the thought of the woman's nakedness, suffered me not to sleep until I had wrought the abominable thing.

39 For while Jacob our father had gone to Isaac his father, when we were in Eber, near to Ephrath in Bethlehem, Bilhah became drunk and was asleep uncovered in her chamber.

40 Having therefore gone in and beheld her nakedness, I wrought the impiety without her perceiving it, and leaving her sleeping I departed.

You can plainly see, here, that Reuben was totally disqualified for the positions of ruler, priest or to receive the blessing. It was necessary, therefore, to appoint others of Jacob's sons for these positions. Let's take a look and see how this process worked and how Judah was chosen for the position of ruler. As a general rule, once the first-born is disqualified the position would go to the second son and on down the line. Since Reuben was no longer qualified as first-born, the position of chief ruler of the family would pass to the second born of Leah, or Simeon. Lets now see what Jacob had to say about Simeon. We are really going to have to include Levi along with Simeon as Jacob treated them both equally in his prophetic destiny of his children. We will now read Genesis 49:5-7:

5 Simeon and Levi are brethren; instruments of cruelty are in their habitations. 6 O my soul, come not thou into their secret; unto their assembly, mine honour be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall. 7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel; I will divide them in Jacob, and scatter them in Israel.

You can see from this that Jacob didn't consider Simeon or Levi as good candidates for the important position of chief ruler of the family. They simply didn't possess the cool head it takes to properly make qualified decisions at critical times. For more on Simeon, let's read from the "Testament of Simeon", The Lost Books of The Bible and The Forgotten Books of Eden, page 224, chapter 1, verses 5, 7-15:

5 Moreover, I became strong exceedingly; I shrank from no achievement, nor was I afraid of ought. For my heart was hard, my liver was immovable, and my bowels without compassion.—

7 For in the time of my youth I was jealous in many things of Joseph, because my father loved him beyond all. **8** And I

set my mind against him to destroy him, because the prince of deceit sent forth the spirit of jealousy and blinded my mind, so that I regarded him not as a brother, nor did I spare even Jacob my father.

9 But his God and the God of his fathers sent forth His angel, and delivered him out of my hands.

10 For when I went to Shechem to bring ointment for the flocks, and Reuben to Dothan, where were our necessities and all our stores, Judah my brother sold him to the Ishmaelites.

11 And when Reuben heard these things he was grieved, for he wished to restore him to his father.

12 But on hearing this I was exceedingly wroth against Judah in that he let him go away alive, and for five months I continued wrathful against him.

13 But the Lord restrained me, and withheld from me the power of my hands; for my right hand was half withered for seven days.

14 And I knew, my children, that because of Joseph this had befallen me, and I repented and wept; and I besought the Lord God that my hand might be restored, and that I might hold aloof from all pollution and envy and from all folly.

15 For I knew I had devised an evil thing before the Lord and Jacob my father, on account of Joseph my brother, in that I envied him.

There are three passages in the next chapter of the "Testament Of Simeon" worth quoting, page 225. chapter 2, verses 4, 10, 13-15:

4 Now Joseph was a good man, and had the Spirit of God within him: being compassionate and pitiful, he bore no

malice against me; but loved me even as the rest of his brethren.—

10 Therefore was Joseph comely in appearance, and goodly to look upon, because no wickedness dwelt in him; for some of the trouble of the spirit the face manifesteth.—

13 For I have seen it inscribed in the writing of Enoch that your sons shall be corrupted in fornication, and shall do harm to the sons of Levi with the sword.

14 But they shall not be able to withstand Levi; for he shall wage the war of the Lord, and shall conquer all your hosts.

15 And they shall be few in number, divided in Levi and Judah, and there shall be none of you for sovereignty, even as also our father prophesied in his blessing.

JUDAH RECEIVES THE BLESSING OF CHIEF RULER

At this point, in this lesson, we know that Simeon is out of the picture as a successor for Reuben as ruler, priest, or receiving the double blessing. We also know, at this point, that Levi is ruled out, at least as a ruling tribe. We will get back to Levi later. You can see here that this story gets more complicated as we go along, but it will all make sense in the end. The main point to realize is: Judah was next in the line of birth for the position of chief ruler and he had all the necessary qualities needed for the position, thus Jacob gave him his blessing in that regard. We now have the position of sovereignty solved but the positions of priest and the double blessing of inheritance still remain.

JOSEPH RECEIVES THE BLESSING

I think it is generally understood, in Israel Identity, that Joseph received the blessing (the double portion of inheritance). But, why Joseph? — he was the 11th born of Jacob. While Joseph was the 11th of Jacob, he was first-born of Jacob by Rachel. Now we know that Jacob loved Rachel more

than Leah, so it would seem that this would be the reason for Jacob giving Joseph the blessing. It would be a logical and proper move on Jacob's part, but I think there was more to it than that. Let's see what all Joseph got as a result of receiving the blessing, Genesis 49:22-26:

22 Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall.

23 The archers have sorely grieved him, and shot at him, and hated him:

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

25 Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breast, and of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Another passage which helps clear up the matter of Joseph getting the blessing is found in 1st Chronicles 5:1-2:

1 Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

2 For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:)

WITH THE BIRTHRIGHT OF A DOUBLE PORTION CAME SOME RESPONSIBILITY!

Just because one was the firstborn and was eligible for the double portion inheritance didn't mean that this inheritance was all scot-free. By getting the double portion meant some responsibility along with it. To show you this, I am going to quote from Nelson's **New Illustrated Bible Dictionary** by Ronald F. Youngblood, page 598:

INHERITANCE—In ancient Israel the property of a deceased person was usually distributed according to law or tribal custom. Written wills were rarely used. The real and personal property of a father was normally divided among his sons. A larger amount, usually a double portion, went to the eldest son, who assumed the care of his mother and unmarried sisters. The birthright of the firstborn son could be denied only because of a serious offense against the father, as in the case of Reuben (Deut. 21:15-17; 1 Chr. 5:1). The sons of concubines normally received presents of personal property. If there were no surviving sons, the inheritance went to daughters. The daughters had to marry within the tribe, however, or lose their inheritance. If a man died childless, his estate was received by his brothers or his father's brothers (Num. 27:9-11).

The reason I say Joseph earned the double blessing of inheritance is because he took care of the entire family, brothers, sisters, fathers, mothers along with nephews and nieces, besides his immediate personal responsibility for his own wife and children, and you can't get any more responsible than that!

While Joseph was doing all of this for his family, remember how his brothers had treated him by becoming jealous and plotting to murder him? Remember how they sold him into slavery? I would like to read to you some excerpts from the "Testament Of Joseph" out of The Lost Books of The Bible and The Forgotten Books of Eden, to show you some of the other trials Joseph had to go through, starting with page 259, chapter 1, verse 4:

4 I have seen in my life envy and death, yet I went not astray, but persevered in the truth of the Lord.

5 These my brothers hated me, but the Lord loved me:

6 They wished to slay me, but the God of my fathers guarded me.

7 They let me down into a pit and the Most High brought me up again.

8 I was sold into slavery, and the Lord of all made me free:

9 I was taken into captivity, and His strong hand succoured me.

10 I was beset with hunger, and the Lord Himself nourished me.

11 I was alone, and God comforted me.

12 I was sick, and the Lord visited me:

13 I was in prison, and my God showed favour unto me;

14 In bonds, and He released me;

15 Slandered, and He pleaded my cause;

16 Bitterly spoken against by the Egyptians, and He delivered me;

17 Envied by my fellow-slaves, and He exalted me.

18 And this chief captain of Pharaoh entrusted to me his house.

19 And I struggled against a shameless woman, urging me to transgress with her; but the God of Israel my father delivered me from the burning flame.

20 I was cast into prison, I was beaten, I was mocked; but the Lord granted me to find mercy in the sight of the keeper of the prison.—

Tormented By The Egyptian Woman

25 How often did the Egyptian woman threaten me with death!

26 How often did she give me over to punishment, and then call me back and threaten me, and when I was unwilling to company with her, she said to me:

27 Thou shalt be lord of me, and all that is in my house, if thou wilt give thyself unto me, and thou shalt be as our master.—

31 And I sought the Lord early, and I wept for the Egyptian woman of Memphis, for very unceasingly did she trouble me, for also at night she came to me under pretence of visiting me.—

33 And for a time she embraced me as a son, and I knew it not; but later she sought to draw me into fornication.—

44 And again, at another time she said unto me: If thou wilt not commit adultery, I will kill my husband by poison; and take thee to be my husband.—

49 And afterward she sent me food mingled with enchantments.

50 And when the eunuch who brought it came, I looked up and beheld the terrible man giving me with the dish a sword, and I perceived that her scheme was to beguile me.—

62 Then, accordingly seizing an opportunity, she rushed unto me while her husband was yet without, and said unto me: I will hang myself or cast myself over a cliff, if thou wilt not lie with me. ...

70 At last, then she laid hold of my garments, forcibly dragging me to have connection with her.

71 When, therefore, I saw that in her madness she was holding fast to my garment, I left it behind, and fled away naked. **72** And holding fast to the garment she falsely accused me, and when her husband came he cast me into prison in his house; and on the morrow he scourged me and sent me into Pharaoh's prison.—

74 And often hath she sent unto me saying: Consent to fulfil my desire, and I will release thee from thy bonds, and I will free thee from the darkness.—

80 For when I was in her house she was wont to bare her arms, and breast, and legs, that I might lie with her; for she was very beautiful, splendidly adorned in order to beguile me.

Joseph Refused To Put His Brothers To Shame

Chap II, v 5 My brethren knew how my father loved me, and yet I did not exalt myself in my mind: although I was a child, I had the fear of God in my heart; for I knew that all things would pass away.

6 And I did not raise myself against them with evil intent, but I honoured my brethren; and out of respect for them,

even when I was being sold, I refrained from telling the Ishmaelites that I was a son of Jacob, a great man and a mighty.—

9 And when I came to the Indocolpitaē with the Ishmaelites, they asked me , saying:

10 Art thou a slave? And I said I was a home-born slave, that I might not put my brethren to shame.

11 And the eldest of them said unto me: Thou art not a slave, for even thy appearance doth make it manifest.

12 But I said that I was their slave.—

43 Now after four and twenty days came the Ishmaelites; for they had heard that Jacob my father was mourning much concerning me.

44 And they came and said unto me: How is it that thou saidst that thou was a slave? and lo, we have learnt that thou art the son of a mighty man in the land of Canaan, and thy father still mourneth for thee in sackcloth and ashes.

45 When I heard this my bowels were dissolved and my heart melted, and I desired greatly to weep, but I restrained myself that I should not put my brethren to shame. ...

The Selling Of Joseph And His Non-retaliation To His Brothers

53 And straightway she sent a eunuch to the Ishmaelites, and asked them to sell me.

54 But since the eunuch would not agree to buy me at their price he returned having made trial of them, and he made known to the mistress that they asked a large price for their slave.

55 And she sent another eunuch saying: Even though they demand two minas, give them, do not spare the gold; only buy the boy, and bring him to me.

56 The eunuch therefore went and gave them eighty pieces of gold, and he received me; but to the Egyptian woman he said: I have given a hundred.

57 And though I knew this I held my peace, lest the eunuch should be put to shame. **58** Ye see, therefore, my children, what great things I endured that I should not put my brethren to shame.—

61 And when my brethren came into Egypt they learnt that I had returned their money unto them, and upbraided them not, and comforted them.

62 And after the death of Jacob my father, I loved them more abundantly, and all things whatsoever he commanded I did very abundantly for them.

63 And I suffered them not to be afflicted in the smallest matter; and all that was in my hand I gave unto them.

64 And their children were my children, and my children were their servants; and their life was my life, and all their suffering was my suffering, and all their sickness was my infirmity.

65 My land was their land, and their counsel my counsel.

66 And I exalted not myself among them in arrogance because of my worldly glory, but I was among them as one of the least.

After Jacob's death, the brothers of Joseph thought that maybe Joseph would try to get even for all that they had done to him. After all, with

Jacob gone, there would be no longer a father's influence over the family. The brothers knew that if Joseph had any wrath saved up for them, this was the time it was going to be made manifest. At this time, the brothers well knew what they rightfully had coming to them. To understand this, let's read Genesis 50:15-21:

15 And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly require us all the evil which we did unto him.

16 And they sent messengers unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face; and they said, Behold we be thy servants.

19 And Joseph said unto them, Fear not: for am I in the place of God?

20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And comforted them, and spake kindly unto them.

At this point, we can understand that the position of chief ruler went to Judah and the blessing went to Joseph. Now we have to investigate what happened to the priesthood. I am sure most of you know that Levi received the priesthood, but let's see how it happened. Remember that Jacob said of Levi, Genesis 49:7, I will divide them in Jacob, and scatter them in Israel? This prophecy was fulfilled, exactly as described, with the

Tribe of Levi. Because there is more information in the "Testament of Levi" in The Lost Books of The Bible and The Forgotten Books of Eden, than there is in the KJV, I am going to quote excerpts from it starting on, page 226, chapter 1, verse 5:

5 And I was young, about twenty years of age, when with Simeon. I wrought vengeance on Hamor, for our sister Dinah.

6 And when I was feeding the flocks in Abel-Maul, the spirit of understanding of the Lord came upon me, and I saw all men corrupting their way, and that unrighteousness had built for itself walls, and lawlessness sat upon towers.

7 And I was grieving for the race of the sons of men, and I prayed to the Lord that I might be saved.

8 Then there fell upon me a sleep, and I beheld a high mountain, and I was upon it.

9 And behold the heavens were opened, and an angel of God said to me, enter.

10 And I entered from the first heaven, and I saw there a great sea hanging.

11 And further I saw a second heaven brighter and more brilliant, for there was a boundless light therein.

12 And I said to the angel, Why is this so? And the angel said to me, Marvel not at this, for thou shalt see another heaven more brilliant and incomparable.

13 And when thou hast ascended thither, Thou shalt stand near the Lord, and shalt be His minister, and shalt declare His mysteries to men. and shalt proclaim concerning Him that shall redeem Israel.

14 And by thee and Judah shall the Lord appear among men, saving every race of men (The word “race” to mean people cannot be found in Scripture — it should be “every nation of Adam”)

15 And from the Lord’s portion shall be thy life, and He shall be thy field and vineyard, and fruits, gold and silver.

16 Here, therefore, regarding the heavens which have been shown to thee.

17 The lowest is for this cause gloomy unto thee, in that it beholds all the unrighteous deeds of men.

18 And it has fire, snow, and ice made ready for the day of judgment, in the righteous judgment of God; for in it are all the spirits of the retributions for vengeance on men.

19 And in the second are the hosts of the armies which are ordained for the day of judgment to work vengeance on the spirits of deceit and of Beliar (Satan).

Chap. II, v. 5 The light of knowledge shalt thou light up in Jacob, and as the sun shalt thou be to all the seed of Israel. And there shall be given to thee a blessing, and to all thy seed, until the Lord shall visit all the Gentiles (Israel Nations) in His tender mercies for ever.

7 And therefore there have been given to thee counsel and understanding, that thou mightest instruct thy sons concerning this;—

10 And He said to me: Levi, I have given thee the blessings of the priesthood until I (Yahshua) come and sojourn in the midst of Israel.

11 And the angel brought me down to the earth, and gave me a shield and a sword, and said to me: Execute vengeance on

Shechem because of Dinah, thy sister, and I will be with thee because the Lord hath sent me.

You should notice, this puts a whole different picture on what happened at Shechem than we have heard before. I wonder if Levi ever told Jacob of his vision and the command of the angel to execute vengeance on Shechem? Lets face it, there is more to the story than has been told about this among ordinary sources. You will notice in the 49th chapter of Genesis that Jacob picked a replacement for the chief ruler and the blessing, but never picked a replacement for the priesthood! Yahweh picked Levi for the priesthood and the story is here in the "Testament Of Levi." Lets continue on with it in chapter 2:

12 And I destroyed at that time the sons of Hamor, as it is written in the heavenly tablets.

13 And I said to him: I pray thee, O Lord, tell me Thy name, that I may call upon Thee in a day of tribulation.

14 And he said: I am the angel who intercedeth for the nation of Israel that they may not be smitten utterly, for every evil spirit attacketh it.

15 And after these things I awaked and blessed the Most High, and the angel who intercedeth for the nation of Israel and all the righteous.

Let's now take a look at what these Hivites (ancestors of today's "Jews") had in mind for all the females of this Hebrew race which Jacob came from! And the Jews are still doing it to our women today! Now continuing at chapter III, verse 6:

6 But I saw that the sentence of God was for evil upon Shechem; for they sought to do to Sarah and Rebecca as they had done to Dinah our sister, but the Lord prevented them.

7 And they persecuted Abraham our father when he was a stranger, and they vexed his flocks when they were big with young; and Eblaen, who was born in his house, they most shamefully handled.

8 And they did to all strangers, taking away their wives by force and they banished them.

9 But the wrath of the Lord came upon them to the uttermost.

10 And I said to my father Jacob: By thee will the Lord despoil the Canaanites and will give thee their land to thee and to thy seed after thee,

11 For from this day forward shall Shechem be called a city of imbeciles; for as a man mocketh a fool, so did we mock them.

12 Because also they had wrought folly in Israel by defiling my sister. And we departed and came to Bethel.

Evidently these Hivites were relates to the people who Abraham and Isaac ran into when they went to Egypt to avoid the famines which each experienced during their day, Genesis 12:10-20 and Genesis 26:1-11, and in each case these people would have violated Sarah and Rebekah respectively as this latter Hivite did to Dinah. Now let's see how Yahweh Himself makes Levi the priest of Israel. Continuing in verse 14:

14 and I saw seven men in white raiment saying unto me: Arise, put on the robe of the priesthood, and the crown of righteousness, and the breastplate of understanding, and the garment of truth, and the plate of faith, and the turban of the head, and the ephod of prophecy.

15 and they severally carried these things and put them on me, and said unto me: From henceforth become a priest of the Lord, thou and thy seed for ever.

16 And the first anointed me with holy oil, and gave to me the staff of judgment.

17 The second washed me with pure water, and fed me with bread and wine even the most holy things and clad me with a holy and glorious robe.

18 The third clothed me with a linen vestment like an ephod.

19 The fourth put round me a girdle like unto purple.

20 The fifth gave me a branch of rich olive (symbol of Israel).

21 The sixth placed a crown on my head.

22 The seventh placed on my head a diadem of priesthood. and filled my hands with incense, that I might serve as priest to the Lord God.

23 And they said to me: Levi, thy seed shall be divided into three offices for a sign of the glory of the Lord who is to come.

Finally in the "Testament Of Levi" it explains how Levi is confirmed to hold the offices of priest. We will read chapter III, verses 31-34:

31 And after two days I and Judah went up with our father Jacob to Isaac our father's father.

32 And my father's father blessed me according to all the words of the visions which I had seen. And he would not come with us to Bethel.

33 And when we came to Bethel, my father saw a vision concerning me, that I should be their priest unto God.

34 And he rose early in the morning, and paid tithes of all to the Lord through me. And so we came to Hebron to dwell there.

I don't know how much plainer it could be than this with Jacob paying his tithes through Levi. This proves that the matter of Levi being the priest was settled long before Genesis 49. Also the story of Tamar proves that Judah had the signet, bracelets and staff (the ruling symbols of his tribe) long before Genesis 49. And I am sure that the matter of Joseph getting the double blessing was also settled much before Genesis 49. There is one more passage that I want to quote from the "Testament Of Levi", chapter III, verses 37-38:

37 And each day he was instructing me, and was busied on my behalf before the Lord, and said to me: Beware of the spirit of fornication; for this shall continue and shall by thy seed pollute the holy place.

38 Take, therefore to thyself a wife without blemish or pollution, while yet thou are young, and not of the race (non-kindred) of strange nations.

As I said before, the word "race" as a group of people cannot be found in either the Old or New Testament. If you go to the Wilson's Old Testament Word Studies by William Wilson (which will take you from an English word to a Hebrew word), page 337, there are only two references to the word "race" and it means "path" in one place and "running" in the other. And if you go to An Expository Dictionary Of The New Testament Words by W. E. Vine (which will take you from an English word to a Greek word), page 244, the word "race" means "a contest" or a "racecourse." It also says for "race" (kindred) see "kind." The word "race" in English can be used to denote people of different ethnic groups, so it would be proper in English to say the "race of Adam."

Note: 2-9-2001, Revision: The research which I did on the word "race" is correct. While the word race does not appear in either the Old or New Testament, there are other words which imply race, and should be translated as such. 1 Peter 2:9 and Isaiah 49:6 are good examples. Almost three years after I had written this teaching letter, I was challenged on this. I checked in The American Heritage Dictionary, which is a dictionary that traces most all the European languages back to the Indo-European family

of languages. Under "race" #1, it says "[French, group of people, generation, perhaps ultimately from Latin ratio, a reckoning, account. See ratio.]" "[Ratio: Relation in degree or number between two similar things; rate.] It would appear the word "race" might be a comparison. If this is true, the word "race" may be an offshoot of the Latin word "ratio" meaning "rate." They do sound somewhat alike.

THE KJV ON LEVI

In the Old Testament of the KJV, nothing is mentioned of the Levitical priesthood until Moses is born of a Levite father and mother, Exodus 2:1-2. It seems that one Amram took him Jochebed, his father's sister to wife and she bare him Aaron and Moses, Exodus 6:20. Nothing more is said of setting up the descendants of Levi to the Levitical priesthood until Numbers 3:6-13:

6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto them.

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron and to his sons: they are wholly given into him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

11 And the Lord spake unto Moses, saying,

12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; 13 Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the Lord.

Numbers 3:12 also affirms, along with The Testaments of the Twelve Patriarchs from the Lost Books of The Bible and The Forgotten Books of Eden, that the Levites were chosen instead of the first born — the first born being Reuben. The KJV does not state it in that way, but that is the reason. If Reuben hadn't disqualified himself, his children would have had the priesthood instead of Levi. This does not mean that the first born male of each family in Israel is not still the ruler, priest and responsible for the care for any widowed mother or unmarried sisters if he is capable. He is still to receive his double portion by Yahweh's Law.

Clifton A. Emahiser

1012 N. Vine Street, Fostoria, Ohio 44830; Ph. (419)435-2836

Fax (419)-435-757 1; E-mail caemahiser@sbcglobal.net

TO THOSE WHOM THE COVENANT BELONGS

**A NON-UNIVERSAL CULTURE AWARENESS
INSTRUCTIONAL PUBLICATION**

This is a non-copyrighted teaching letter.

Please feel free to make as many copies as you wish, but not to edit.



Steven Books

**League Enterprises
Suite 3, 3rd. Floor
148 Cambridge Heath Road
London
E1 5QJ**

For books by identity authors –
Kenneth McKilliam, Ria Splinter
and Richard Porter plus many
other subjects and difficult to
obtain books.

<http://www.stevenbooks.co.uk/category/341/Religion>

Contact us for details of audio tapes and articles by:-

Dr. Wesley A. Swift

Rev. Dr. Bertrand Comparet

Rev. William Gale

Captain K. R. McKilliam

Pastor Don Campbell



**THE NEW CHRISTIAN CRUSADE
CHURCH**

CALLING THE PEOPLE OF BRITAIN

At last the bible makes sense!

At last we know its meaning.

Its the book of the RACE

