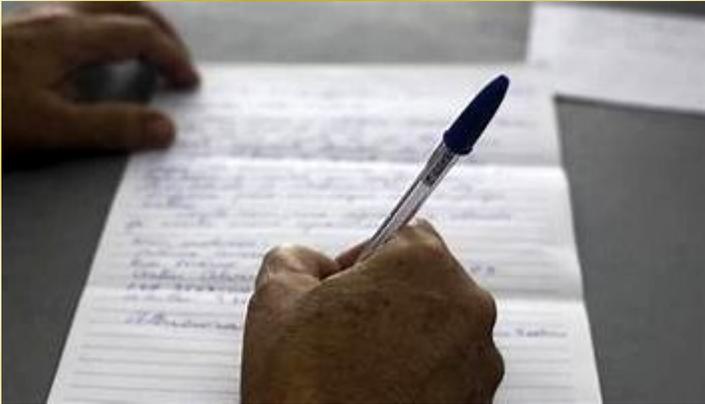


Watchman's Monthly Teaching Letter Number 83



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By Teacher Clifton A. Emahiser

**AN ANGLO-ISAAC-SON CAUCASIAN
CULTURE
AWARENESS TEACHING LETTER**

T HIS IS MY EIGHTY-THIRD MONTHLY TEACHING LETTER AND CONTINUES MY SEVENTH YEAR OF PUBLICATION. We will continue here where we left off in the last lesson. Of all of Josephus' works, none could be of greater value than his rendering of the Baal-Peor incident, where it was necessary for Yahweh to destroy 24,000 Israelites in order to halt the tide of miscegenation (race-mixing) with which the Israelites were seduced by the nefarious advice of Balaam to Balak.

Had this continued, it would have destroyed the young nation before it could be established. This incident is so similar to what is happening in all our Israel lands today, that it is applicable to our present situation! Truly, the "doctrine of Balaam" is alive and well in our day, and again, our race is on the verge of extinction! To demonstrate that Josephus was aware how serious a matter it was, I will now present his words without quotation marks from Antiquities 4:6:1-13:

**CHAPTER 6: CONCERNING BALAAM THE PROPHET,
AND WHAT KIND OF MAN HE WAS:**

"1. Now Moses, when he had brought his army to Jordan, pitched his camp in the great plain over against Jericho. This city is a very happy situation, and very fit for producing palm trees and balsam; and now the Israelites began to be very proud of themselves, and were very eager for fighting. Moses then, after he had offered for a few days sacrifices of thanksgiving to God, and feasted the people, sent a party of armed men to lay waste the

country of the Midianites, and to take their cities. Now the occasion which he took for making wars upon them was this that follows:—

“2. When Balak, the king of the Moabites, who had from his ancestors a friendship and league with the Midianites, saw how great the Israelites were grown, he was much affrighted on account of his own and his kingdom’s danger; for he was not acquainted with this, that the Hebrews would not meddle with any other country, but were to be contented with the possession of the land of Canaan, God having forbidden them to go any further. So he, with more haste than wisdom, resolved to make an attempt upon them by words; but he did not judge it prudent to fight against them, after they had such prosperous successes, and even became out of ill successes more happy than before; but he thought to hinder them, if he could from growing greater, and so he resolved to send ambassadors to the Midianites about them.

Now these Midianites knowing there was one Balaam, who lived by Euphrates, and was the greatest of the prophets at that time, and one that was in friendship with them, sent some of their honorable princes along with the ambassadors of Balak, to entreat the prophet to come to them, that he might imprecate curses to the destruction of the Israelites. So Balaam received the ambassadors, and treated them very kindly; and when he had supped, he inquired what was God’s will, and what this matter was for which the Midianites entreated him to come to them.

But when God opposed his going, he came to the ambassadors, and told them that he was himself very willing and desirous to comply with their request, but informed them that God was opposite to his intentions, even that God who had raised him to great reputation on account of the truth of his predictions; for that this army, which they entreated him to come and curse, was in the favor of God; on which account he advised them to go home again, and not to persist in their enmity against the Israelites; and when he had given them that answer, he dismissed the ambassadors.

“3. Now the Midianites, at the earnest request and fervent entreaties of Balak, sent other ambassadors to Balaam, who, desiring to gratify the men, inquired again of God; but he was displeased at this [second] trial, and

bid him by no means to contradict the ambassadors. Now Balaam did not imagine that God gave this injunction in order to deceive him, so he went along with the ambassadors; but when the divine angel met him in the way, when he was in a narrow passage, and hedged in with a wall on both sides, the ass on which Balaam rode understood that it was a divine spirit that met him, and thrust Balaam to one of the walls, without regard to the stripes which Balaam, when he was hurt by the wall, gave her; but when the ass, upon the angel's continuing to distress her, and upon the stripes which were given her, fell down, by the will of God, she made use of the voice of a man, and complained of Balaam as acting unjustly to her; that whereas he had no fault to find with her in her former service to him, he now inflicted stripes upon her, as not understanding that she was hindered from serving him in what he was now going about, by the providence of God.

And when he was disturbed by reason of the voice of the ass, which was that of a man, the angel plainly appeared to him, and blamed him for the stripes he had given his ass; and informed him that the brute creature was not in fault, but that he was himself come to obstruct his journey, as being contrary to the will of God. Upon which Balaam was afraid, and was preparing to return back again; yet did God excite him to go on his intended journey, but added this injunction, that he should declare nothing but what he himself should suggest to his mind.

“4. When God had given him this charge, he came to Balak; and when the king had entertained him in a magnificent manner, he desired him to go to one of the mountains to take a view of the state of the camp of the Hebrews. Balak himself also came to the mountain, and brought the prophet along with him, with a royal attendance. This mountain lay over their heads, and was distant sixty furlongs from the camp. Now when he saw them, he desired the king to build him seven altars, and to bring him as many bulls and rams; to which desire the king did presently conform.

He then slew the sacrifices, and offered them as burnt offerings, that he might observe some signal of the flight of the Hebrews. Then said he, ‘Happy is this people, on whom God bestows the possession of innumerable good things, and grants them his own providence to be their

assistant and their guide; so that there is not any nation among mankind but you will be esteemed superior to them in virtue, and in the earnest prosecution of the best rules of life, and of such as are pure from wickedness, and will leave those rules to your excellent children, and this out of the regard that God bears to you, and the provision of such things for you as may render you happier than any other people under the sun.

You shall retain that land to which he hath sent you, and it shall ever be under the command of your children; and both all the earth, as well as the sea, shall be filled with your glory: and you shall be sufficiently numerous to supply the world in general, and every region of it in particular, with inhabitants out of your stock.

However, O blessed army! wonder that you are become so many from one father: and truly, the land of Canaan can now hold you, as being yet comparatively few; but know ye that the whole world is proposed to be your place of habitation forever. The multitude of your posterity also shall live as well in the islands as on the continent, and that more in number than are the stars of heaven.

And when you are become so many, God will not relinquish the care of you, but will afford you an abundance of all good things in times of peace, with victory and dominion in times of war. May the children of your enemies have an inclination to fight against you, and may they be so hardy as to come to arms, and to assault you in battle, for they will not return with victory, nor will their return be agreeable to their children and wives. To so great a degree of valor will you be raised by the providence of God, who is able to diminish the affluence of some, and to supply the wants of others.'

“5. Thus did Balaam speak by inspiration, as not being in his own power, but moved to say what he did by the divine spirit. But then Balak was displeased, and said he had broken the contract he had made, whereby he was to come, as he and his confederates had invited him, by the promise of great presents: for whereas he came to curse their enemies, he had made an encomium upon them, and had declared that they were the happiest of men. To which Balaam replied, ‘O Balak, if thou rightly considerest this

whole matter, canst thou suppose that it is in our power to be silent, or to say anything, when the Spirit of God seizes upon us? – for he puts such words as he pleases in our mouths, and such discourses as we are not ourselves conscious of. I well remember by what entreaties both you and the Midianites so joyfully brought me hither and on that account I took this journey.

It was my prayer, that I might not put any affront upon you, as to what you desired of me; but God is more powerful than the purposes I had made to serve you; for those that take upon them to foretell the affairs of mankind, as from their own abilities, are entirely unable to do it, or to forbear to utter what God suggests to them, or to offer violence to his will; for when he prevents us and enters into us, nothing that we say is our own. I then did not intend to praise this army, nor to go over the several good things which God intended to do to their race; but since he was so favourable to them, and so ready to bestow upon them a happy life and eternal glory, he suggested the declaration of those things to me: but now, because it is my desire to oblige thee thyself, as well as the Midianites whose entreaties it is not decent for me to reject, go to, let us again rear other altars, and offer the like sacrifices that we did before, that I may see whether I can persuade God to permit me to bind these men with curses.'

Which, when Balak had agreed to, God would not, even upon second sacrifices, consent to his cursing the Israelites. Then fell Balaam upon his face, and foretold what calamities would befall the several kings of the nations, and the most eminent cities, some of which of old were not so much as inhabited; which events have come to pass among the several people concerned, both in the foregoing ages, and in this, till my own memory, both by sea and by land. From which completion of all these predictions that he made, one may easily guess that the rest will have their completion in time to come.

“6. But Balak being very angry that the Israelites were not cursed, sent away Balaam without thinking him worthy of any honour. Whereupon, when he was just upon his journey, in order to pass the Euphrates, he sent for Balak, and for the princes of the Midianites, and spake thus to them:— ‘O Balak, and you Midianites that are here present (for I am obliged even

without the will of God to gratify you), it is true no entire destruction can seize upon the nation of the Hebrews, neither by war, nor by plague, nor by scarcity of the fruits of the earth, nor can any other unexpected accident be their entire ruin; for the providence of God is concerned to preserve them from such a misfortune; nor will it permit any such calamity to come upon them whereby they may all perish; but some small misfortunes, and those for a short time, whereby they may appear to be brought low, may still befall them; but after that they will flourish again, to the terror of those that brought those mischiefs upon them. So that if you have a mind to gain a victory over them for a short space of time you will obtain it by following my directions: –

Do you therefore set out the handsomest of such of your daughters as are most eminent for beauty, and proper to force and conquer the modesty of those that behold them, and these decked and trimmed to the highest degree you are able. Then do you send them to be near the Israelites' camp and give them in charge, that when the young men of the Hebrews desire their company, they allow it them; and when they see that they are enamoured of them, let them take their leaves; and if they entreat them to stay, let them not give their consent till they have persuaded them to leave off their obedience to their own laws and the worship of that God who established them, and to worship the gods of the Midianites and Moabites; for by this means God will be angry at them.' Accordingly, when Balaam had suggested this counsel to them, he went his way.

“7. So when the Midianites had sent their daughters, as Balaam had exhorted them, the Hebrew young men were allured by their beauty, and came to discourse with them, and besought them not to grudge them the enjoyment of their beauty, nor to deny them their conversation. These daughters of the Midianites received their words gladly, and consented to it and staid with them; but when they had brought them to be enamoured of them, and their inclinations to them were grown to ripeness, they began to think of departing from them: then it was that these men became greatly disconsolate at the women's departure, and they were urgent with them not to leave them, but begged they would continue there, and become their wives; and they promised them they should be owned as mistresses of all they had. This they said with an oath, and called God for the arbitrator of

what they promised; and this with tears in their eyes, and all other such marks of concern as might show how miserable they thought themselves without them, and so might move their compassion for them. So the women, as soon as they perceived they had made them their slaves, and had caught them with their conversation, began to speak thus to them: –

“8. ‘O you illustrious young men! we have houses of our own at home and great plenty of good things there, together with the natural affectionate love of our parents and friends; nor is it out of our want of any such things that we came to discourse with you; nor did we admit of your invitation with design to prostitute the beauty of our bodies for gain; but taking you for brave and worthy men, we agreed to your request, that we might treat you with such honours as hospitality required: and now seeing you say that you have a great affection for us, and are troubled when you think we are departing, we are not averse to your entreaties; and if we may receive such assurance of your good will as we think can be alone sufficient, we will be glad to lead our lives with you as your wives; but we are afraid that you will in time be weary of our company, and will then abuse us, and send us back to our parents, after an ignominious manner.’

And so they desired that they would excuse them in their guarding against that danger. But the young men professed they would give them any assurance they should desire; nor did they at all contradict what they requested, so great was the passion they had for them. ‘If then,’ said they, ‘this be your resolution; since you make use of such customs and conduct of life as are entirely different from all other men, insomuch that your kinds of food are peculiar to yourselves, and your kinds of drink not common to others, it will be absolutely necessary if you would have us for your wives, that you do withal worship our gods; nor can there be any other demonstration of the kindness which you say you already have, and promised to have hereafter to us, than this, that you worship the same gods that we do.

For has anyone reason to complain, that now you are come into this country, you should worship the proper gods of the same country? especially while our gods are common to all men, and yours such as belong to nobody else but yourselves.’ So they said they must either come into

such methods of divine worship as all others came into, or else they must look out for another world, wherein they may live by themselves, according to their own laws.

“9. Now the young men were induced by the fondness they had for these women, to think they spake very well; so they gave themselves up to what they persuaded them, and transgressed their own laws; and supposing there were many gods, and resolving that they would sacrifice to them according to the laws of that country which ordained them, they both were delighted with their strange food, and went on to do everything that the women would have them do, though in contradiction to their own laws; so far, indeed, that this transgression was already gone through the whole army of the young men, and they fell into a sedition that was much worse than the former, and into danger of the entire abolition of their own institutions; for when once the youth had tasted of these strange customs, they went with insatiable inclinations into them; and even where some of the principal men were illustrious on account of the virtues of their fathers, they also were corrupted together with the rest.

“10. Even Zimri, the head of the tribe of Simeon, accompanied with Cozbi, a Midianitish woman, who was the daughter of Sur, a man of authority in that country; and being desired by his wife to disregard the laws of Moses, and to follow those she was used to, he complied with her; and this both by sacrificing after a manner different from his own, and by taking a stranger to wife.

When things were thus, Moses was afraid that matters should grow worse, and called the people to a congregation, but then accused nobody by name, as unwilling to drive those into despair who, by lying concealed, might come to repentance; but he said that they did not do what was either worthy of themselves or of their fathers, by preferring pleasure to God, and to the living according to his will; that it was fit they should change their courses while their affairs were still in a good state; and think that to be true fortitude which offers not violence to their laws, but that which resists their lusts. And besides that, he said it was not a reasonable thing, when they had lived soberly in the wilderness, to act madly now when they were in prosperity; and that they ought not to lose, now they have abundance,

what they had gained when they had little: – and so did he endeavour, by saying this to correct the young men, and to bring them to repentance for what they had done.

“11. But Zimri arose up after him, and said, ‘Yes, indeed, Moses, thou art at liberty to make use of such laws as thou art so fond of, and hast, by accustoming thyself to them, made them firm; otherwise, if things had not been thus, thou hadst often been punished before now, and hadst known that the Hebrews are not easily put upon; but thou shalt not have me one of thy followers in thy tyrannical commands, for thou dost nothing else hitherto but, under pretence of laws, and of God, wickedly impose on us slavery, and gain dominion to thyself, while thou deprivest us of the sweetness of life, which consists in acting according to our own wills, and is the right of free men, and of those that have no lord over them.

Nay, indeed, this man is harder upon the Hebrews than were the Egyptians themselves, as pretending to punish, according to his laws, everyone’s acting what is most agreeable to himself; but thou thyself better deservest to suffer punishment, who presumest to abolish what everyone acknowledges to be what is good for him, and aimest to make thy single opinion to have more force than that of all the rest: and what I now do, and think to be right, I shall not hereafter deny to be according to my own sentiments.

I have married, as thou sayest rightly, a strange woman, and thou hearest what I do from myself as from one that is free; for truly I did not intend to conceal myself. I also own that I sacrificed to those gods to whom you do not think it fit to sacrifice; and I think it right to come at truth by inquiring of many people, and not like one that lives under tyranny, to suffer the whole hope of my life to depend upon one man; nor shall anyone find cause to rejoice who declares himself to have more authority over my actions than myself.’

“12. Now when Zimri had said these things, about what he and some others had wickedly done the people held their peace, both out of fear of what might come upon them, and because they saw that their legislator was not willing to bring his insolence before the public any further, or

openly to contend with him; for he avoided that, lest many should imitate the impudence of his language, and thereby disturb the multitude.

Upon this the assembly was dissolved. However, the mischievous attempt had proceeded further, if Zimri had not been first slain, which came to pass on the following occasion; – Phineas, a man in other respects better than the rest of the young men, and also one that surpassed his contemporaries in the dignity of his father (for he was the son of Eleazar the high priest, and the grandson of [Aaron] Moses' brother), who was greatly troubled at what was done by Zimri, he resolved in earnest to inflict punishment on him, before his unworthy behaviour should grow stronger by impunity, and in order to prevent this transgression from proceeding further, which would happen if the ringleaders were not punished.

He was of so great magnanimity, both in strength of mind and body, that when he undertook any very dangerous attempt, he did not leave it off till he overcame it, and got an entire victory. So he came into Zimri's tent, and slew him with his javelin, and with it he slew Cozbi also. Upon which all those young men that had a regard to virtue, and aimed to do a glorious action, imitated Phineas's boldness, and slew those that were found to be guilty of the same crime with Zimri.

Accordingly, many of those that had transgressed perished by the magnanimous valor of these young men, and the rest all perished by a plague, which distemper God himself inflicted upon them. So that all those their kindred, who, instead of hindering them from such wicked actions, as they ought to have done, and persuaded them to go on, were esteemed by God as partners in their wickedness, and died. Accordingly there perished out of the army no fewer than fourteen [twenty-four] thousand at this time.

“13. This was the cause why Moses was provoked to send an army to destroy the Midianites, concerning which expedition we shall speak presently, when we have first related what we have omitted; for it is but just not to pass over our legislator's due encomium, on account of his conduct here, because, although this Balaam, who was sent for by the Midianites to curse the Hebrews, and when he was hindered from doing

it by divine providence, did still suggest that advice to them, by making use of which our enemies had well nigh corrupted the whole multitude of the Hebrews with their wives, till some of them were deeply infected with their opinions; yet did he do him great honour, by setting down his prophecies in writing.

And while it was in his power to claim this glory to himself, and make men believe they were his own predictions, here being no one that could be a witness against him, and accuse him for so doing, he still gave his attestation to him, and did him the honor to make mention of him on this account. But let everyone think of these matters as he pleases.” [End of chapter 6.]

This has taken up most of lesson number 83, but it was necessary! Is today's miscegenation any less serious than it was back then as to cause 24,000 deaths among our people? How many ought to die today for such an abominable sin? Actually, when a White Israelite today marries out of his Israelite race, it is a funeral rather than a wedding. It is a miscarriage rather than a marriage! And when a child is born of such an unholy union, that child has not the spirit of Yahweh and is thus dead! It ends forever the family tree, and such a child is not fit for the Kingdom of Yahweh no matter how much Dave Barley teaches otherwise!

If Dave Barley loves the void-of-spirit-life Arabs so much, why doesn't he move his ministry to Mecca? And if Ted R. Weiland “appreciates the other races” so much, as he stated on one of his audio tapes, why doesn't he go along with Barley?

Both the Septuagint and the Masoretic text make it appear like the incident at Baal-Peor was but mere “idol worship”, where Josephus spells it out quite graphically as sexual intercourse and race-mixing! Some may trace the Midianites back to Midian, son of Abraham and Keturah, but by this time many of them had mixed with bad seed, possibly even the seed Cain. (Check Psalm 106:26-28, especially the words, “... overthrow their [Israelite] seed also among the [heathen] nations ...”) If our Bibles described the incident at Baal-Peor as Josephus does, we wouldn't be having the problems we are today! Many say that Josephus on the

Scriptures is in paraphrase, nevertheless, this passage from Josephus shows his superior understanding of the Baal-Peor incident.

Josephus, being a Levite on both sides of his family, was so well trained to be a priest that the “obscure sorts” which Herod was appointing to that office came to Josephus when he was only 14 years old for advice on the law. Eusebius speaks of this in his *The Church History* 1:6, and my translation is by Paul L. Maier, pages 34-35:

“When the line of Jewish rulers ceased, the orderly succession of high priests from generation to generation fell into instant confusion. The reliable Josephus reports that Herod, once made king by the Romans, no longer appointed high priests of the ancient line but obscure sorts instead, a practice followed by his son Archelaus and the Roman governors after him when they took over the government of the Jews. The same writer reports that Herod was the first to lock up the sacred vestment of the high priest and keep it under his own seal rather than priestly control, as did his successor Archelaus and the Romans after him.”

Not only this, but once Herod took power he attempted to destroy all of Israel’s genealogical records, *ibid.* 1:7, page 37:

“... So Herod, with no Israelite ancestry and pained by his base origins, burned the genealogical records, thinking he would appear of noble birth if no one were able to trace his bloodline from public documents. A few, however, carefully kept private records of their own, either remembering the names or finding them in copies, and took pride in preserving the memory of their aristocratic birth ...”

We have to be very careful what kind of things we promote, as Paul categorizes them as gold, silver, precious stones, hay, wood and stubble (1 Cor. 3:12). All this garbage that is being promoted in some of Israel Identity, fall in with these last three. Though they will be saved, all their works (teachings) will be burned with fire, but they themselves will be saved, but without any reward. Only gold, silver and precious stones will stand the test. Surely those who are catering to the products of miscegenation are not gathering to themselves gold, silver or precious

stones! Yes, there is going to be judgment on everything we say and do! And I'm taking that into consideration while writing this lesson.

In the last lesson I demonstrated at Jude 7 and 11, how Jude equates those of Sodom “going after strange flesh” as the same abominable sin of race-mixing, and how he correlates Sodom with the sin Balaam advised Balak to place as a stumbling-block before the men of Israel. Further, Jude also compared these two and used the metaphor as “going the way of Cain”, which falls into the same category. But we really need to take this thing one step further.

Isaiah used the same metaphor to describe a condition of race-mixing at chapter 3, verse 9: “The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.”

Race-mixing leaves a mark that no one can hide in their countenance (physical features, especially facial). It is there for all to see in the same manner as we would now observe in a Mexican. Today we are confronted with this same change of physical features in America and all Israel lands engendered by the agenda of whom many dub “God’s chosen people.” Sad to say, our Israel lands have become one huge Sodom with all of the strange countenances showing up daily before our very eyes! So Isaiah here is placing the mixed half-breeds at Jerusalem in the same category as Sodom, or as Jude states, “going the way of Cain”! No doubt Jude had this passage in Isaiah in mind when he stated, Jude 7 & 11:

“Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire ... Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.”

That word “example” is the Greek word *deigma*, Strong’s #1164. Dr. Spiros Zodhaiates, in his New Testament Word Study Dictionary, page 400, states: “... *deigma*; genitive *deigmatos*, neuter from *deíknuō* (1166), to show. An example, specimen, sample, a display of things sold,

occurring only in Jude 1:7 making the suffering of Sodom and Gomorrah an example of the future suffering of God's judgment (cf. 2 Pet. 2:6). ... Synonyms: túpos (5179), pattern, model, impression; hupódeigma (5262), ensample, copy; hupotúposis (5296), an outline, sketch, pattern; hupogrammós (5261), an underwriting, an example; aparché (536), firstfruit."

It is obvious that the same judgment meted out to Sodom and Gomorrah is going to happen again, but on a larger scale. This is the context at 2 Peter 2:6: "And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly ..." It appears we haven't seen anything yet! How in the world can Dave Barley and company put their stamp-of-approval on the Arabs of mixed-race?



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